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"Go to Church, Thou Fool"—In Four Parts *(Part I)*

THE *Banner-Herald,* of Athens, Georgia, in its issue of September 21, 1921, contains a half-page advertisement bearing the above caption, indorsed by the announcements of the ten principal churches of the city, all denominations.

What other line of business would seek to draw trade by resorting to such methods of attracting attention?

What are the rewards which would follow compliance on the part of those who are addressed?

How do the advertisers know that only fools would be interested in their wares?

All these are the subjects of inquiry of this article.

We propose to make a dispassionate examination of the clergy business in the light of current history. There was no such business in the days of the early church. Our Lord and His apostles gave time and strength to the preaching of the gospel, but their evident motto was "Free Seats and No Collections", and they did not expect to be compensated in this world. But the "Twelve Apostles of the Lamb" have few followers and no successors among those interested in the clergy business.

Let us state our own position plainly at the outset. We are for preaching the gospel of Christ and His kingdom. We believe in it, and our lives are devoted to it; but we are persuaded that the motive for that preaching should be love for the truth, love for the Lord, His Word and His people, and that no man is fit to preach to others on Sunday who does nothing but loaf or meddle in other people's business during the remainder of the week.

The development of the clergy business occurred several hundred years after the Lord's crucifixion and exaltation. It has now, among the Protestant representatives of the profession, a number of distinct lines of activity. We shall examine twenty-two of these, to see what is being aimed at and accomplished. The results are heart-rending.

Nothing in this article is intended as a criticism of the man who is honestly preaching the gospel of Jesus Christ. Our purpose is to awaken those preachers who have departed from their high calling and to enable them to see themselves as others see them.

When we think of all the good that these men could do if they were wholly devoted to the Lord and His people, and were faithful to His Word, and when we think of them as they are, and as this article will prove them to be, we can but think of Hamlet's soliloquy:

"I could a tale unfold whose lightest word
Would harrow up thy soul, freeze thy young blood,
Make thy two eyes, like stars, start from their spheres.
And each particular hair to stand on end,
Like quills upon the fretful porcupine."

As we examine the evidence we shall see that the activities of these men are wasted and worse than wasted.

We shall see them:

1. Straining the last nerve to obtain crowded houses, and using meaningless and silly phrases to attract the curious; but giving those who come no message of either hope or comfort, like lightless lanterns, set up in disregard of God's Word and God's ways.

2. Putting forth Herculean efforts to raise vast sums of money, which, when raised, accomplish little good purpose, but place these men under obligations to the wealthiest men of their congregations, the ones needing least the consolations of the true gospel.

3. Erecting beautiful buildings and running their congregations deeply in debt to build and maintain structures which, when built, are burdens upon the community and in many instances are centers of infidelity as respects the Christian faith.

4. Opposing theatres and attendance at the same, yet resorting to the same methods of advertising as theatrical people and in many instances copying theatrical methods of entertaining their audiences, with no thought in view except entertainment.

5. Objecting to dancing as a pastime inimical to the church and to Christianity, and yet in numerous instances opening and managing dancing schools and giving their support and influence to dances in church parlors for the purposes of raising money.

6. Going on record as opposed to gambling, on the principle that it is contrary to Christian faith and practice, and yet operating games of chance ostensibly for the support of the church; but making life itself the greatest of all games of chance, inasmuch as, according to their claims, eternity depends, for every human being, on "belonging" to some one of the two hundred conflicting cults which imagine and claim, each on its own behalf, that it is the one true church, the true exponent of the Christian religion.

7. Posing as opposed to prize-fighting as brutal and beastly; yet in many denominations and in many localities, since the war, the pastors are teaching prize-fighting, acting as referees, engaging in fistic encounters themselves, and even encouraging little children to pound each other brutally in prize-rings in the church parlors.

8. Standing as a unit in acknowledging that war is in open and utter contradiction to the tenets of the Christian religion; yet being a unit also in aligning themselves with those that are for war whenever signs of war appear on the horizon.

9. Being so zealous in support of whatever form of government happens to be in power that they offer themselves and are generously employed as government agents to spy upon the liberties of other men, seeming in their acts and words to place man-made rules and regulations on a par with the laws of Almighty God; yet the best of them have no heart in the matter and are ashamed of the activities of their fellows.

10. Standing for prohibition of the liquor traffic, and responsible for bringing it about (aided by fabulous contributions from the millionaires that have doped soft drinks for sale); yet with many of them the interest was more apparent than real, as their appetites and their control over them are no better than those of other men.

11. Displaying enthusiasm for the imposition upon all men of the observance of the first day of the week as a day when men may do nothing but go to church, although there is not a hint in the Scriptures that God ever designed the first day of the week for any such purpose.

12. Taking an ever larger place in all manner of political activities so that there is nothing in which they are not interfering, contrary to the Word of God and in derogation of the Constitution providing that church and state should be kept separate.

13. Posing as a unit in believing that peace is the most desirable thing for the human family, and that peace among the nations is a thing of all others to be aimed at; yet when peace was in their grasp toward the close of the World War many of these men were advocates of more bloodshed than even the soldiers in the trenches desired — forgetful and neglectful of the peace which the angels declared should be the outcome of the Christian religion among men.

14. Having an active part in bringing about the Disarmament Conference in the interests of British big business and imperialism, and praying and working earnestly for it; yet the plan for the conference did not originate with them, but was thrust upon them by a man of war who shamed them into action when they were doing nothing.

15. Advocating in an increasing number the rights of labor, encouraging the application of the principle of collective bargaining and giving publicity to the atrocities committed against laboring men in the name of the law; yet largely at fault for those same atrocities, because they have preached a false and hateful brand of patriotism, and have been unwilling to see that the governments of this world are part and parcel of Satan's Empire.

16. Large numbers of them openly coöperating with big business in the enslavement of their fellow men, doing what they can to defeat the efforts of the workers to better their condition, and acting as mere tools to further the selfish interests of those who have more of the world's riches than heart could wish.

17. Aiming to make themselves the centers of all the social activities of the people; yet

these activities are the same as those of the world in general, and often of the most worldly persons.

18. Aiming to promote the marriage of young people, a praiseworthy enough thing in itself; yet some of them being human vampires, taking advantage of the newly wed to take their last dollar from them and leave them stranded away from home, with not enough money for a meal of victuals.

19. Championing the cause of education, and undertaking the education of the young; yet the world is in its present disastrous condition largely because its educational activities in the past have been in the hands of this class of men.

20. Giving attention to the cause of charity; yet many of them being unwilling to make the slightest self-sacrifice in the interest of others, even of those things which, like tobacco, are harmful to themselves.

21. Advocating missions to the heathen, while the most heathenish people in the world are about them in their own lands; and, just as the Lord forewarned, when the heathen have been reached by them they are brought into worse condition than before.

22. Lastly, engaging in preaching, although having no consistency among themselves as to what should be their message; indeed, there is a well-founded opinion among some of them that they should not be expected to preach at all, in addition to all their other activities, a conclusion in which the public is coming more and more to share.

The conclusion of the matter is in plain sight. The clergy business, as a business, has had its day. The common people no longer have confidence in it and are withdrawing their support from it. Young men are no longer attracted to what they discern to be a useless and unprofitable profession and the older members of the fraternity are deserting it by the thousands for more lucrative fields of endeavor. In a little while ecclesiasticism, the clergy business, will be a thing of the past.

We will now consider the subject in the order in which we have outlined it.

Drawing a House

IN THE theatrical business it is considered that the all-important thing is to draw a full house. This is not because of any interest in the theatre-goers, but because the actors rightly calculate that the more people can be induced to see the show the greater will be the chances of their keeping ahead of the sheriff. Is this the reason why so many people in the preaching business use such strange headlines to announce the subjects upon which they will "preach"?

In the Spring of 1921, the pastor of Elm Park Methodist Episcopal Church, Scranton, Pennsylvania, preached a series of sermons on Mother Goose Rhymes. Two of the topics were: "Ride a Jack-Horse" and "Rub-a-dub-dub; three men in a Tub".

On June 9, 1921, the pastor of the Wesley Memorial Methodist Church of Jacksonville, Florida, preached on "Fainting Fits and Their Cure" and on the same day, in the same city, the pastor of the First Baptist Church preached on "A Visit to Henry Ford's Factory". Neither of the foregoing texts is prominent in any of the copies of the Scriptures to which we have access, nor are any of the following, alphabetically arranged:

A Big Hug.
A Case of Good Judgment.
A Joke on the Conductor.
A Lunch-Box, Hand Mirror and Bath Tub in One.
A Man with his Nose out of Joint.
A Wonderful Invention.
Ask Dad, He knows.
Don't Skid.
Eventually, Why Not Now?
Halloween Tricks and Pranks.
Has God Got Your Number?
His Master's Voice.
Lopsided Folks.
My Mother-in-Law.
Psycheometric Readings.
Pulling out a Plum.
Pussy-cat, Pussy-cat, Where Have You Been?
Slip, Slips, and Slippers.
Street Car Ventilation.
Swat the Fly.
The Ass Tied at the Door Without.
The Dollmakers of Nuremburg.
The Flavor Lasts.
The Honeymoon.
The Man in the Moon.
The Sentimental Journey.
The Wild-West Man.
There's a Reason.
Three White Mice.
Two Looks at Another Man's Wife.
Wobbling.

The authors of these subjects are alleged to have been Presbyterians, Baptists, and Methodists, many of them well-educated college graduates and Doctors of Divinity, and all men of prominence in their respective denominations. It looks as though the Winnipeg *Tribune* must have it pretty nearly right when it says that men "often look upon the parson as neither man nor woman, but a sort of intermediate sex"; for we cannot think of a sensible man or woman endeavoring to attract the favorable notice of any other sensible man or woman by offering to "preach"—give a twenty-minute prattle—on any of these subjects.

Reading the foregoing list of subjects one can understand the story now going the rounds of the press that Mary Agnes Vitchestain, daughter of the publisher of the *Labor Tribune*, Pittsburgh, Pa., has been preaching to packed houses in the Baptist churches throughout Pennsylvania since she was nine years of age. Those who would listen to adults preach on such subjects as foregoing would surely be well-seasoned to listen with attention to advice from a nine-year old girl on the most important subjects in life.

Do not think that THE GOLDEN AGE is the first to notice the strange titles that those in the clergy business take for their sermons. The Rev. Dr. S. Parkes Cadman, of Brooklyn, speaking before the Y. M. C. A. of that city in an effort to correct what he could see was a degrading practice said:

"Consult that 'chamber of horrors', the advertising column of Saturday's papers which announces pulpit themes for the morrow; and after making the most liberal discounts, the conclusion is forced upon you that many preachers are bogged in amateur performances which have little or no religious meaning because those who perform have lost touch with God and with the gospel, not as men describe it but as it actually is".

The bishops are partly responsible for this effort on the part of the under-clergy to do something unusual. The bishops in the Methodist Episcopal church are virtually autocrats that rule those under them as only bishops can rule who can trace their origin no farther back than the year 1787, when the Baltimore Conference changed the title of Mr. Coke from "Superintendent" to "Bishop". Accordingly, when "Bishop" Franklin Hamilton, at the annual conference of the Methodist Episcopal Church of West Virginia, September 30, 1917, said: "Every minister should either preach sensational sermons and create a sensation in his church and town or get out of the business", it was all the cue the men under him needed to try to do something out of the ordinary, to attract attention.

In other denominations there is more latitude. The Reverend John Roach Straton, pastor of the Calvary Baptist Church of New York City, has declared that he does not like to take orders from anybody what to preach or what not to preach, although this was attempted one time, at a meeting of the Board of Trustees. Dr. Straton explained that this meeting was held in the library of one of the trustees and that those present sat about a table on which were a deck of cards and a game of sports. Dr. Straton could not see what there was in such an atmosphere that would endow anybody with authority to tell another person what to preach or how to preach.

This is the same Dr. Straton who jolted the thinking world in the summer of 1919 by saying, "Only a lingering sense of duty, altruism and service prevents the preachers of America from forming a union, calling a strike and telling the country to go to hell". The remark was a sort of boomerang for the clergy business; for it led to a taking of stock as to just what would happen in the event of a clergy strike. It was the general consensus of opinion that it would have the same effect as if they kept on preaching—none at all.

Many well-meaning men, not knowing that the clergy business is an entirely unscriptural proposition, feel very kindly toward those whom they suppose to be in some special sense God's representatives in the world, and at times offer advice which, if listened to, would do good. But it is hard for those who are freely offering their advice on twenty-two different lines of activities to accept advice from a plain newspaper man, and hence we fear that the following item by the conductor of a section of the Los Angeles *Times* has not received the attention which it merits. The gentleman speaks of his clerical friends in a critical but kindly manner:

"They are taking more and more all the time to preaching on texts that have nothing to do with religion in any way, shape, or form. The preacher who thinks that he can compete with the newspapers, the magazines, the stump-speakers and the orators in a

discussion of everyday topics is making a big mistake. Also, the preacher has a field that is infinitely more interesting and important. The greatest book in existence is at his hand from which to choose texts—the most fascinating book that was ever written or that ever will be written. And finally, when you come right down to it, there is in the heart of the average man a hunger for the consolation that only religion can give."

Among the clergy there is here and there a real child of God, one who instinctively feels that there is something radically wrong with the efforts to draw worldly people into the church. Such a man, Reverend L. N. B. Anderson, writing in the Spokane *Spokesman-Review*, says:

"Nowhere in the Bible is there a command that even hints that it is the duty of a minister to draw a house. There would never have been an early Christian martyr had the followers of Christ permitted Him to be placed in the Roman pantheon on an equality with the Roman gods. The same is true today."

Yet so fully has the idea taken root in the minds of many people that there is something obligatory upon all classes of people to crowd into a church edifice on Sunday, that a judge in Denver, in October, 1921, sentenced two gamblers to attend church for six months or to spend six months in jail. The gamblers attended one preaching service, and then lit out for parts unknown. At last accounts the police were looking for them, so that the sentence of the court could be carried out. In Chicago a judge sentenced four girls caught shoplifting to a term in church.

Some unusual means are taken to secure large church attendances. During the sugar panic in the fall of 1919 a pound of sugar was given to every regular member or visitor attending the meeting of the Men's Bible Class in Holy Trinity Presbyterian church, Philadelphia, Pa. At Claverton, England, since February, 1920, the pastor has been giving free auto rides to and from the church to all who attend his church services. No doubt from a purely worldly point of view this would be a profitable jitney business, as what man or woman carried to and from church at the pastor's expense would not give in return in the collection basket at least enough to amount to a good jitney fare each way?

The present method of securing new church members is not by conversion, not by the old Scriptural method of a change of heart and life, but in response to "drives". New York has recently had such a "drive", so has Chicago, so has Wichita; and we have no doubt these "drives" have been prearranged and are virtually uniform over the whole country. The "drive" in Wichita took place on September 18, 1921, when 2,000 workers canvassed 23,000 homes, all denominations participating in the work and the results. The Methodist Church, by adding its new "cradle roll" scheme has added thousands to its membership.

The pastor of the Congregational Church, of Montclair, New Jersey, went the limit in January, 1921. Noting that the members of the Young People's Society preferred skating to listening to him on Sunday evenings during the skating season, he announced that while the skating lasted the weekly Sunday evening meeting would be held on the ice. The "pastor" announced that he would don skates and lead the Society around the lake and that the "meeting" would conclude with hymn singing and the serving of coffee and sandwiches.

The Raising of Money

WE WONDER how many of our readers, at some time in their lives, have heard the thought advanced that the only thing needed to evangelize the world is the obtaining of sufficient funds. It has been a common doctrine. It has been the claim by turns of the Evangelical Alliance, the Men and Religion Forward Movement, the Federal Council of Churches of Christ in America, and lastly it was the claim of the late lamented Interchurch World Movement.

All can remember the pretentious program of the Interchurch World Movement. The sum which it purposed to raise, distributed among the different denominations, ran to some fifteen hundreds of millions of dollars. Over one hundred million dollars of this amount was raised, and used largely in paying the salaries of the men who raised it, together with office rent, clerk hire, and huge travelling expenses. The movement finally collapsed, as all the others have done, because the movers of these enterprises were undertaking something not authorized in God's plan, not attempted in God's way.

The idea of raising these millions of dollars was doubtless born of the experiences of the governments of earth in raising money for the prosecution of wars. Those engaged in the cler-

gy business, not having any regular employment, such as fills the waking moments of most people in this busy world, were available for use, and were very widely used for the securing of the war funds. They supposed, because the people subscribed for war loans, that the same people would subscribe as quickly and as generously to the plan of bringing about some arrangement whereby all the inhabitants of the world could be forced to go to church on Sunday. But they were mistaken, and the big church drive was a failure.

If there is any virtue in compulsory going to church, then the most praiseworthy and virtuous people in the world are the denizens of our jails and prisons; for in those institutions it is the custom to compel every person to attend the Sunday services, whether he wishes to do so or not.

The St. Louis, Mo., *Republic*, April 6, 1920, had this to say regarding the church of today:

"The Church today is not preaching the gospel of that Christ who drove the money-changers from the Temple. The money-changer is being chased into the Temple amid pæans of joy and escorted by smiling, ingratiating preachers of the Word. He is an ornament of the Church under the new Dollar Divinity. Go out Sunday and hear what he is preaching. You will find carefully rounded sermons dealing with sweet abstractions and so worded as not to offend. You will find interpretations of Christ's Word that would astound the Savior if he heard them, you will find the Writ perverted so as to disinherit the Meek and to make the passage of the camel through the eye of the needle a matter of great ease and facility. Preaching [perverting] the Word has become a business instead of a mission."

The following advertisement appears in the Brooklyn *Daily Eagle* for December 12, 1921:

"The seats in the Central Congregational Church, Hancock St., Brooklyn, will be publicly rented for the year 1922 on Monday evening, December 12, commencing at 7:30 o'clock. No postponement on account of the weather. Possession on January 1. Each pew has a fixed valuation, and the choice of all in the House is offered to the highest bidder. The Church will be opened on the evenings of December 13 and 14 (Tuesday and Wednesday only) to rent such pews and sittings as remain undisposed of. By Order of Trustees."

What motive prompts Billy Sunday's evangelistic work? The meetings held in Cincinnati, February, 1920, were insured against failure both financially and by poor attendance, the amount of the policy being $20,000.

The following is taken from the Atlantic City *Press* of January 7, 1921:

"Binghamton, N. Y., January 6.—Among the contributions to the building fund of the Orthodox Greek Church of Endicott, near here, the fund committee announced a quart of bonded brandy, which sold for $60."

Suppose the drives for many millions to carry out the Interchurch World Movement program had been successful? Who would thereafter have directed the energies of the Movement? Those who were the largest contributors, most assuredly. The largest contributors would necessarily have been men of great wealth; otherwise the large sums could not have been obtained; and men of large wealth rarely let any money pass completely out of their control. And what possible advantage could accrue to the inhabitants of the earth in having religion more fully commercialized than it is at the present time?

There are a few incumbents of the clerical profession that do not feel altogether easy in their minds about the prominence given to money by the churches of nowadays, especially when they reflect that neither our Lord nor the apostles ever had anything to say on the subject. Canon Peter Green, rector of St. Philip's, Salford, England, has refused the bishopric of Lincoln because he is opposed to bishops living in costly palaces and receiving big but too-small salaries.

Others are not uneasy about large sums of money being raised in the name of religion, but they are uneasy about some of the methods of raising it. Thus the Bishop of Chelmsford, England, barred money raised from whist drives and dances from a fund of $1,250,000 which the people of Essex were trying to collect for church extension work. His objection was that although these might both be legitimate forms of recreation they were not the methods of the church for raising money, as he had never heard of either of them being opened or closed with prayer.

Erecting Buildings

ALTHOUGH there is no record that either our Lord or the apostles ever had anything to do with the erection of a church, parish, athletic, and amusement buildings, and although the Scriptures make no mention of the improvement of church property as religious work, yet much of the most approved activity

of the men in the clergy business is along these lines.

A prominent preacher in New York, proclaiming in the public press his ability to produce such results as are supposed to accompany successful effort on the part of one in the clergy business said:

"Calvary church under my leadership has paid out of debt and does not owe a dollar for the first time in ten years. There is no mortgage on our magnificent property, worth at least $1,500,000, nor is there any outstanding obligation against our endowment funds."

Another pastor of a prominent church in Atlantic City announces that he took the pastorate of a congregation of 39 members and a church property on which there rested a burden of $32,000 indebtedness, and in ten years so increased the membership and so improved the property that at the close of the period the value of the property had increased to more than $100,000, and with only $28,000 indebtedness standing against it.

But why multiply church buildings when the people as a whole do not care to go to church? The Columbus, Ohio, *Ledger* says they do not, and the *Ledger* states the truth. It says:

"A majority of the membership of the average church is found in the pews only on the occasion of a fashionable wedding or some other special event in the way of a musicale, etc. And even then they are somewhat miserly when it comes to a contribution. As a rule they will drop a nickle or a quarter in the basket when they will think nothing of paying one to three dollars for a similar musicale at the opera house."

Writing on the same subject the *Florida Times-Union* says:

"Churches costing thousands and hundreds of thousands of dollars to build, and thousands more to maintain, are provided in every city in the country. They are made architecturally attractive. Capable clergymen are employed. Music that delights and elevates is provided. Services are made as interesting as possible. And yet the fact is that empty churches proclaim the indifference of the people who are not in attendance on those services. Why, in churches provided with accommodations for hundreds of worshipers, should there be empty pews by the score? Why should clergymen, striving to do the best that is in them, be compelled to speak to vacant space? Why should they be humiliated with the mockery of religion, such as is indicated by vacant sittings?"

And then the writer of the article seemed to think of something having a relation to the subject in hand. Possibly he remembered seeing some reference to the sermons recently preached in his own city entitled, "Fainting Fits and Their Cure" and "A Trip to Henry Ford's Factory"; for he followed his first remarks above quoted with the observation:

"True, these clergymen do not depart from established and orderly forms of worship. Perhaps for that they are neglected, their churches practically vacant. But better so than that preachers should become sensationalists, mountebanks, as in some instances, in order to draw crowds, largely composed of those to whom Christianity is a stranger."

We see a very simple and practical remedy for this difficulty. When a city already has more hotels than it can fill with guests, it should stop building hotels and build something else. When a city has enough railroad stations it is folly to build any more. The same is true with stores, town halls, factories, office buildings, apartments, homes, and churches. Why go beyond one's means and beyond one's necessities to build something that is not needed and that will not be used after it is built? And if more have already been built than can be used to advantage, they can be used for something else. Is it a pious thing—when the whole land is crying for homes for its people— to go on multiplying unnecessary church buildings?

Opposition to Theatres

THE apostle James defines true religion in terms which include the expression that the child of God is "to keep himself unspotted from the world". It is a pretty well substantiated thought that if one wants to get well spotted mentally and morally the average low playhouse is a good place to go. The play which does not abound with broad, salacious remarks is a rarity; and many of the situations are anything but helpful to those who are trying to keep themselves clean and pure in mind and heart.

For this reason the founders of many of the Christian sects looked askance at the playhouse. The Methodist Church was one of these, but it has strayed far from its moorings. In the Book of Discipline, paragraph 280, ministers are forbidden to *attend theatres, indulge in alcohol, dancing, card-playing, or gambling.*

The subject came up at a meeting of 150 Methodist ministers in Chicago in the Fall of 1919; and when resolutions were passed asking that paragraph 280 should be abolished, there was not a dissenting vote. The general sentiment of the ministers present was voiced by

twelve spokesmen who argued that the law did not help the church, that it kept people away who might otherwise "belong", and lastly as ministers they admitted that they appreciated and enjoyed plays — and other things. The "other things" mentioned in the paragraph in question are listed foregoing. It is a wonder that those who enjoyed these "other things" failed to name them openly in their arguments.

Medford, Oregon, comes in for some special attention along this line. It was in this city, on April 12, 1918, that E. P. Taliaferro was mobbed and chased out of town for preaching the gospel, and George R. Maynard was stripped, painted and driven from town for permitting Bible study at his home. Accordingly we look for something special in the religious line at Medford, particularly in view of the fact that it was a crowd of ministers that procured the outrage upon inoffensive Bible students.

In this same town of Medford, in November, 1920, the Reverend J. R. Sasnett, pastor of the First Methodist Church of that city, was conducting evangelistic services. At one of these "services" the Reverend Sasnett, who is something of a magician, balanced a bottle on his head while two silver forks penetrating the sides of a cork were balanced on the point of a needle on the top of the bottle. With the forks thus balanced and revolving like a merry-go-round, the Reverend Sasnett descended to his knees — not for purposes of prayer — crawled across the platform, and rose again to his feet.

We do not know what part, if any, the Reverend Sasnett had in connection with the assaults on Taliaferro and Maynard, nor what part such stunts have to do with modern "evangelistic services", but we can see how they would operate to create a certain professional jealousy as between the clergy business and the theatrical business, and some of the opposition of the clergy to the theatres is of that sort.

A town where this jealousy came to light is Tulsa, Oklahoma. At Tulsa, in February, 1919, despite the provision of the United States Constitution that all citizens shall be unmolested in their right of petition, C. M. B. Claus was arrested for the circulation of a petition for the release of Bible students unjustly sent to prison.

In the same city, on March 1, 1918, Mrs. Alta Randall's home was entered by officers and others, who confiscated Bible study textbooks without any warrant, accompanied by abusive, threatening, and violent language. Nine days later, in the same city, O. R. Covey was arrested, his home and garage entered and searched and property seized—without warrant; and on the same day, in the same city, Mrs. Elva Thomas' home was entered by other alleged officers in plain clothes who confiscated Bible study textbooks without warrant. All these acts were violations of the provision of the United States Constitution that citizens shall be secure in their persons, houses, papers, and effects.

The clergy of Tulsa were at the bottom of these outrages. It becomes a matter of interest to take note of the present activities of the clergy of Tulsa therefore and to see how they react toward the theatrical profession and other similar institutions which they think, as with the Bible students' teachings, tend to interfere with the business in which they are engaged.

It seems that the city of Tulsa voted for and arranged municipal band concerts for the Sunday evenings during the past summer; and the concerts were attended by about seven thousand people, largely no doubt because the summer evenings are very pleasant in that climate. While these concerts were on, the preachers were haranguing empty pews, and straightway made an attempt to have the municipal concerts stopped. Thus the Reverend W. O. Anderson, Pastor of the First Baptist Church and President of the Ministerial Alliance of Tulsa, voiced the complain:

"Our churches have but a few hours out of the one hundred and sixty-eight of the week in which to do their work. If our city sets up counter attractions at those very hours to which the work of the churches is limited, it evidently speaks in no uncertain way of its disregard of the work done by the churches, and unmistakably forwards a pagan rather than a Christian civilization."

The Tulsa *World* thought that the clergy were making a mistake in trying to put an end to the band concerts and that the trouble was one for the churches to regulate within themselves. It admitted that the church membership was sufficient to fill the church auditoriums, but that it preferred the band concert or the automobile. It concluded with the observation that:

"The fault must be in the administration of the churches, or attributable to the impenetrable designs of an omnipotent God. In any event the arm of the government is as powerless to afford relief as it is improper for an appeal to such a source to be made."

Some of the clergy of Tulsa apparently see ways of upholding the clergy business no matter what the competition. Thus the Reverend Harold G. Cooke, D. D., advertised that on and after June, 1919, the religious hymns would be sung to jazz music in his church and that during the summer months red lemonade would be dispensed to the congregation after service.

At the Tigert Memorial Church in the same city, on a Sunday evening in September last, the "sermon" consisted of advice to young people how to make love to each other, and the hymns for the evening were as follows:

Annie Laurie.
My Old Kentucky Home.
Silver Threads among the Gold.
Way down upon the Suwanee River.
When You and I Were Young, Maggie.

Tulsa is not alone in peculiar hymns sung to the praise of Almighty God in the temples that are alleged to be set apart to His praise and adoration. Denver, Colorado, is not to be outdone by Tulsa; it has as its Chamber-of-Commerce motto, "Denver First in Everything".

On December 21, 1920, Reverend G. S. Lackland, pastor of Grace Methodist Episcopal Church, Denver, installed a negro jazz band in his church. Among other like songs the audience listened to the following religious music:

"Old Deacon Johnson was a preachin' man,
The black sky pilot of old Dixie land;
Had never missed a Sunday, rain or shine;
Was always in his pulpit right on time.
One day a dark-skin damsel blow'd in town,
Somebody started scandalation 'round;
Next Sunday morn they found the church door locked.
This was the only word the deacon left his lonely flock:

CHORUS:

It takes a Long, Tall, Brown-Skin Gal
To make a preacher lay his Bible down.
For twenty years I'se passed 'Joy' by—
But now I'm goin' to get mine till I die.
I always thought that preachin' was my line,
But since I met this gal I changed my min'.
It takes a Long Brown-Skin Gal to make a preacher lay his Bible down."

These innovations apparently meet with the favor of Rabbi Herbert S. Goldstein, who is credited with the following utterance:

"We ministers of the gospel must realize that this is an era of the fox trot, jazz band, ultra feminism, and other twentieth century eccentricities; and unless we keep up with the times religion will be lost in the shuffle. If I knew that by putting a jazz band outside the temple it would bring in thousands of people who never attend the synagogue, I would have no hesitancy in doing so. It makes little difference what forces or agencies we use to get men and women to attend church. All we need worry about is to get them there. Then it is up to the minister to keep them coming."

The old game of keeping the people coming and keeping them awed was by means of plenty of gilt braid and brass buttons, tassels, lace and other stuff such as one may now get in the five-and-ten-cent stores anywhere. The Episcopal High Church crowd are very strong for that sort of thing. We quote *The Nation* in a humorous article May 21, 1921, describing briefly a great Episcopal function in New York:

"On May 11 the Rev. Dr. William T. Manning was consecrated tenth Bishop of the Episcopal Diocese of New York. The procession was a most imposing one."

"Apse, altar, architrave,
Chasuble, rochet, pyx, chimere,
Clerestory, nave,
Throne, mitre, incense, sheer
Surplices like snow,
Choir caroling like throstles;
It was not so
With Jesus and the twelve apostles."

It is not just clear what these brethren in the ministry have against the theatres. Aren't the theatres doing the very same things that they are themselves doing? And if it is religious when done by one set of actors, is it not equally religious when done by another set?

Take that infantile marvel, Frederick Hutslar, Jr., who led a children's choir in the Christian church at Palo Alto, California, when he was only three years of age. Have the theatres anything better, or anything worse, than that to show as respects children on the stage?

Then take those colored lights which since October, 1921, are being played upon the worshipers—or perhaps we should say the churchgoers—in St. Mark's Church-in-the-Bouwerie, New York. Yellow lights are used during prayers, changing into soft pink. Throughout the entire service there are ever-changing waves of colored light, like those which play upon the surface of Lake Louise in the Canadian Rockies on a day in July. Is this not regular theatrical business? Why, then, should the clergy find fault with their brethren in the theatrical business?

Then there is the Reverend Henry R. Rose, D. D., of the Church of the Redeemer, Newark, N. J. For years he has made his Sunday even-

ing "text" one of the plays current in New York, illustrating the various scenes with slides. Why should his hearers have to take a rehash of these plays? If they are sufficiently important to be thus reviewed, why not leave out the review and the place where the review is held and go to see the show itself? And that is just what thousands of nominal church-goers do.

This matter of the hostility of the clergy to the theatrical business is getting on the nerves of some actors. In May, 1921, Burr McIntosh, the actor, replying to some aspersions against actors, challenged John Roach Straton, D. D., pastor of the Calvary Baptist Church, New York, to a debate on the morality of the stage, and in his challenge said:

"I will at that time prove that at the present time, and for the past fifteen years, for every actor in our prisons there are ten ministers of the gospel".

Occasionally one of the clergy oversteps the boundaries entirely and invades the camp of his opponents. Thus the Reverend Charles Carver, pastor of Christ Episcopal Church of New Haven, recently acted the leading role in nine performances of "The Divorce Question" at one of the theatres of that city. Surely Doctor Carver does not want the theatre business ended.

Reverend Dr. George Stoves, pastor of the West End Methodist Episcopal Church, of Nashville, Tennessee, frankly admits that his aim is to have the church take over the theatre business bodily. He should be made to understand that combinations of competing lines of business, such as this would imply, are conspiracies in restraint of trade, and are illegal. After saying that if offered a celestial crown he would refuse it, Dr. Stoves said:

"If I had the power I would go out here in this town, and I would build me a church that would seat at least 2,400 people. I would make it the most attractive place in town. I would have plenty of lights in it, and the very best music that we could get. And there would be something doing in that church every night; there would be a picture show or something that would draw the crowds; it would be their entertainment."

We do not think Dr. Stoves need worry about ever being offered a celestial crown; we do not see how he can ever get the chance to refuse one. The movies which he would use are made by regular actors; and if their use in the church is to make up the entertainment of the people it follows that the only logical result is a union of the theatrical and clerical professions.

As indicating the trespasses of the clergy profession upon the theatrical profession we note in the New York *Evening Telegram*, for Friday, November 25, 1921, the following advertisement—which we publish, free, as usual for the clergy:

"Motion Pictures. Rev. Clarence J. Harris, recognized expert, criticizes and reconstructs photoplays, stories; class and private instruction. Interviews by appointment. Apply for terms 45 Pinehurst Avenue."

Opposition to Dancing

BY THEIR creeds all evangelical churches oppose dancing and lead their parishioners to believe that they should not indulge in dancing. Yet we find the clergy encouraging, attending and holding dances.

The Reverend A. E. Cowley, *Baptist* minister at Columbus, Ohio, has made the statement that the churches should not place a ban on dancing, because men cannot be made good in that way. The Reverend J. J. Phelan, *Baptist* minister of Toledo, Ohio, has gone a step farther and said that in his opinion all modern churches should be equipped with bowling alleys and provisions for dancing. But when, a year or two ago, the rector of the Episcopalian church at Pontiac, Michigan, rented the biggest dance hall for one night in each week, and organized a community dancing club, the *Baptist* churches of the city denounced dancing as an improper amusement for Christian young people. Evidently our Baptist friends have not yet come to an agreement as to their dancing program.

The newspapers frequently contain notices of dances and card parties to raise money for the erection of Roman Catholic church buildings. Apparently the Roman Catholic Church has taken no position whatever against dancing. The Los Angeles *Express* tells of the bazaar at the Church of the Immaculate Heart of Mary, in a suburb, where the young people of the congregation are "kept in line" by movies, jazz bands and dancing. All over the United States dances are held in church parlors.

Opposition to Gambling

THE church is opposed to gambling, or is supposed to be, but there is a great deal of gambling done by those who are intimately interested in the church's welfare. At a meeting of the Camden District of the New Jersey Conference of the Methodist Episcopal Church,

held in Atlantic City, September 26, 1921, Reverend A. B. Carlin, referring to the almost universal use of gambling devices in the form of wheels at firemen's fairs said:

"I made a round of these fairs, and every one was being looked after or operated by members of the seven churches of the town. In fact, a member of the official board of one church ran one of the wheels, and one of the Sunday school teachers spent money there."

Some months ago an advertisement appeared in the Pas, Manitoba, *Herald*, containing the announcement that there is an opening at Athopapuskoa for a minister who is also a good poker player. The advertisement stirred up a considerable amount of controversy pro and con among the clergy of Canada; and the job was finally taken by a young minister of Columbus, Ohio, who had the necessary qualifications. In the Canadian discussions it developed that the pastor of St. Stephen's Presbyterian church at Winnipeg, Reverend C. W. Gordon, was one of those in favor of a minister being able to play a good game of poker. Why not? They are doing everything else.

The authorities in the Church of England are not just agreed as to where to draw the line on this gambling question. Dr. Wakefield, of Birmingham, Bishop of the Diocese, at a church congress held in his city urged the church to consider carefully *how much* bridge playing should be done by the members, and *how much* racing and dabbling in stocks and shares, so that they might be able to distinguish between a vicious propensity and "the harmless backing of a formed judgment".

That is pretty rich. If your judgment is good and you win your bets, you have shown that you have "the harmless backing of a formed judgment"; but if you have not had enough experience to obtain a nicely moulded judgment respecting the things about which you gamble, and you try desperately and expensively to get that experience, then you have a "vicious propensity" for gambling that would make you a fit subject for discipline. The older and more seasoned gamblers would seem to have all the best of it in the Church of England if the Bishop's program goes through. It ill becomes this sect, however, to comment unfavorably on gambling in view of "Old Trinity", New York, with her eye on Wall Street.

Baseball is not exactly gambling. It used to be considered the cleanest of sports because so many men were involved in the plays that it was considered impossible for gamblers to control it, until it developed that some of the players were deliberately making misplays in order that their sides might lose and certain gambling friends might win. Under the circumstances one can but wonder just what force and effect in heaven would follow the prayer of Reverend Frederick McMillin, pastor of Walnut Hills Presbyterian Church, Cincinnati, Ohio, who publicly offered the following prayer for victory for the Cincinnati Reds:

"Grant to our pitchers strength and speed, control and deceptive curves, that the opposing batsmen may make few runs. Grant to our noble hitters many hits. May we all cheer and encourage our faithful players until the pennant is assured."

Opposition to Fighting

OF COURSE the clergy are opposed to prize-fighting; for it is very evident on the surface that this sport has nothing to commend it. In order that he might be able to describe to his congregation just how brutalizing a prize-fight is, the Reverend John Roach Straton, Pastor of Calvary Baptist Church, New York, and Regulator of All Things, obtained a choice seat at the ringside in Jersey City when the Dempsey-Carpentier fight for the championship of the world was recently pulled off there. Dr. Straton described the audience in the following language, which is remarkable for the intimate knowledge it implies of the personnel and of all the devious ways of the under-world:

"It meant not simply the presence of one class of our defectives and moral degenerates, but it gathered all the poison elements of our modern society. The gamblers and the horse-racers and the touts, the 'lighthouses', the home neglecters, the baby-killers and the pug-dog nurses, the burglars, the pickpockets and the strong-arm men, the promoters, the plutocrats and the profiteers, the Liquorites, the Amalekites and the painted Amazons, the double-livers, the society divorcees, and the polygamist movie stars (whose coming was heralded across the continent), the vaudeville performers, the proprietors of the degraded theatres, and all the other women-exploiters, the Sabbath-breakers, the church-scorners and the God-defiers."

Dr. Straton has a facile pen. He pictured the Dempsey-Carpentier fight in language which has made him famous. A part of his description follows:

"When we find multitudes of small boys betting even their pennies on a brutalizing fight; and when we see

little girls in short dresses present in the arena taking up a collection for 'charity', while two big brutes right before them are pounding each other black and blue, until one of them, gashed and broken, is finally knocked insensible; and when we see a world-famous society belle and church woman promoting a 'charity' prize-fight, attending it herself, and then coming out in the papers and glorifying it all, then, I say, it is full justification for the assertion that we have 'hit the bottom with a thud'."

Yes, the clergy business is at the bottom—down and out. However, the clergymen of Jersey City made a strenuous effort to prevent the Dempsey-Carpentier fight, but without avail. Charles W. Ervin, writing in the New York *Call* of the efforts which these men made to prevent the fight said:

"I am not defending the spectacle. I will not be at the ringside. But if I had my choice between being seated there with the followers of this sport and being seated with the churchmen who are trying to stop it, after having supported the horrible game of murder named war, I would a thousand times rather be with the followers of the prize-ring. They are veritable children of the light compared with the hypocrites who pretend a mercy they do not practice, and who are today what the Carpenter of Nazareth said of them two thousand years ago—'whited sepulchres which indeed appear beautiful outwardly but are within full of dead men's bones'."

But, marvelous to tell, not all of the clergy are opposed to prize-fighting. Some of them are, as for example the three clergymen of Clinton, Massachusetts, who brought suit for an injunction restraining the selectmen and janitor from renting the town hall for boxing-bouts.

But Bishop McLaglen, of Claremont, South Africa, is not opposed. How could he be when he had an advertisement inserted in the London *All Sports Weekly* challenging any bishop to box five rounds for a fund for the benefit of disabled soldiers?

Father Marnell, of St. Joseph's Church, Paterson, N. J., is not opposed. At one of the smokers recently held in the church-hall of the church with which he is connected he arranged a program calling for the services of sixteen trained pugilists to carry it out.

Dean Charles R. Brown, of the School of Religion at Yale University, is not opposed to fighting. In an address at Chicago, in May, 1920, he made the statement, "In every real man there is the instinct to fight. For centuries men have been willing to pay more to see a good prize-fight than any other form of entertainment." A Connecticut woman commenting on this remark said: "It must be disappointing to Dean Brown that there is such a meager account of the first fight on record (Genesis 4:8), and that Jehovah was so unsportsmanlike as to rebuke the winner".

There are plenty of other "Reverends" that are not now opposed to fighting. On May 24, 1920, Alfred E. Smith, then Governor of New York State, signed a bill allowing and regulating boxing and sparring matches, and in his reasons for signing the bill said: "Over a thousand clergymen of all denominations, who might be expected, if this bill did not deal cleanly with a legitimate sport, to oppose it, have written me urging my signature".

In England the attitude of the clergy toward prize-fighting is so neutral that a speaker at a congress of the Peace Society, held at Westminster, in October, 1921, made the following remark:

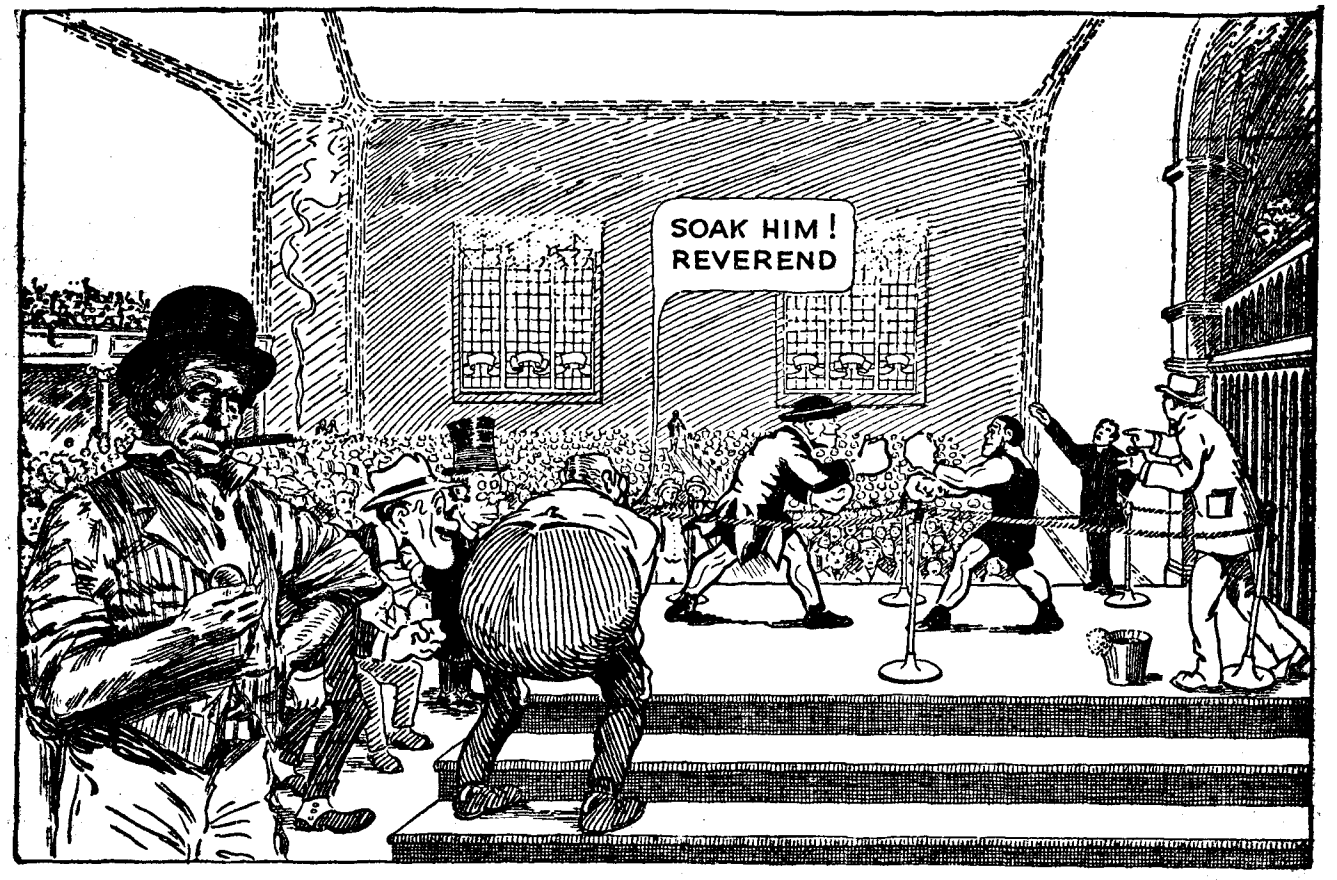
"Since the war there have been no clerical protests against prize-fights. I do not wonder. The prize-fight is a clean, scientific thing compared with war. What did the churches do to prevent the war? What have they done to prevent reprisals in Ireland? They have done nothing."

In America the clergy seem determined to try to convince the world that they have no different standard of conduct from other men. When, in Columbus, Ohio, in December, 1919, the Reverend Angus Claphan, pastor of St. John's Episcopal Church, engaged in a wrestling match with a local candy-maker, an Irishman, he explained to those present, before the bout started:

"We have come to the point where we can't eternally damn the man in the street because he does not go to church. We have got to go chasing him in the street, and this is part of the chasing."

Reverend James Campbell Ray, pastor of the Church of Christ, Disciples, Danbury, Connecticut, is not opposed. He recently acted as one of the seconds in a prize-fight in his city, having previously trained one of the boxers in a room in the church.

Reverend J. H. Jones, pastor of the First Congregational Church of Rosedale, a suburb of Kansas City, Mo., is not opposed. In May, 1920, he conducted a fighting and wrestling match in the basement of his church for the benefit of a building fund. The first event of the evening was a fight between two six-year-old boys, in which one of the little fellows was



badly hurt and cried—as what baby of six would not under such circumstances. In the next fight an imported pugilist, Tommy Murphy, drew blood from the nose of one of Reverend Jones' flock. Subsequently the "Reverend" and the Sunday School Superintendent sprawled together on the floor in a wrestling match.

Reverend Earl A. Blackman, pastor of the First Christian Church of Chanute, Kansas, is not opposed. He instructs a class in boxing in the basement of his church, and is altogether what might be called a "live bird". After refereeing a prize-fight one Saturday night in Wichita, Kansas, he flew back by airplane from Wichita to Chanute early Sunday morning so that he might be on time for the morning preaching service, which he later conducted.

Reverend Blackman is credited with having said that if he had his way half of Chanute's fifteen church structures would be turned into dance halls, community centers, recreation rooms, gymnasiums, reading rooms, and billiard rooms. Here is a suggestion for the consideration of those anxious to keep church buildings full of some kind of people at all hazards.

Reverend Blackman has also made another interesting remark, which is that if it was proper and legitimate for him to be known as the fighting parson when he was on the battlefield of France, it is equally proper and legitimate for him now to be known as the parson of the prize-ring. Reverend Blackman is quite right. If one is proper so is the other.

This breeding of a new type of "pastor" is bringing results. In Hobart, Oklahoma, a ticket agent was slow in selling a half-rate ticket to the Big-Church Representative that was waiting for it, whereupon the "Reverend" kicked open the door of the ticket-office and beat the agent. He did not make much by the transaction; the judge fined him $17; the price of his half-rate ticket would have been $4.27.

Life now is not so dull even for the "Reverends" around New York. One of them, Reverend Ernest Whitcomb, pastor of the Evangelical Church of Jesus at North Bergen, N. J., a *blind* man, was dragged out of the pulpit by his successor, the Reverend Harold M. Ross, assisted by the Reverend A. Thompson and six other brave and strong men.

BREVITIES

Why Men Go to College

By Charles Senior

OUR M. E. minister advertised his subject for Sunday 8.00 P. M. as "Why Men Go to College". In his remarks he said they go "to get out of work"; and I believe him, at least as far as the M. D.'s go. Take away from the average M. D. his Latin and his power of suggestion and require him to tell the people the truth in plain English, and what would be the result? We would not have many M. D.'s.

Prescriptions are written in Latin, to hide from the people the fact that spiritus frumenti is just plain whisky, aqua is water, adeps is lard, allium is garlic, amylum is starch, capsicum is cayenne pepper, saccharum is sugar, etc. If the M. D.'s did not use Latin a good many of the little papers which we take to the drug stores, and for which the druggist charges 75c to $2, could be filled in our own kitchens for a cent or two.

About the first thing many doctors do when they are called, at $2 to $4 per call, is to try to get the patient into a hospital so as to get from $50 to $200 more. In some respects they are as bad as the preacher class.

Not So Bad

THE recent figures published by *Bradstreet's* on the percentage of failures to the total number of concerns in business give the quietus to the superstition started two decades ago and still repeated, that 95 to 97 percent of the people that go into business fail. The facts regarding American business failures are as follows:

Year	No. of failures	No. in business	Percent failing
1920	8,595	1,958,042	0.44
1919	5,515	1,843,066	0.29
1918	9,331	1,824,104	0.51
1917	13,029	1,828,464	0.71
1916	16,496	1,790,776	0.92
1915	19,035	1,770,914	1.07
1914	16,769	1,749,101	0.95
1913	14,551	1,718,345	0.84

The average percent of failures for these eight years was 0.72 percent. If business men remain in business an average of ten years, the percentage of the total that fail in the ten years is 7.2 percent; if twenty years, 14.4 percent; and if thirty years, 21.6 percent. The figures also show that the number of concerns in business increases at an average rate of 1.87 percent a year. The rate of population increase is 1.49 percent a year, showing that the number of concerns in business increases 25.5 percent faster than the population. This manifests a drift from such occupations as farming, teaching, the ministry, etc., into lines where a living can be made more easily.

In the 8,595 failures which occurred in 1920, 32.3 percent failed from lack of capital, 32.5 from incompetence, 14.4 percent from specific outside causes, and 7 percent from fraud.

Peace and Solvency

By A. J. Keen

BY PEACE is meant an inability to place in the field millions of men fully prepared to launch at each other devilish and costly life-destroyers. Enough money might be found for the attiring and arming of the men, but not for their transport and board. The total war debts make a sum which would puzzle good arithmeticians to state in figures: for the sake of themselves and their readers they would rather write it in words, especially if the franc was the coin selected. And for a great portion of this a high interest is being paid and is likely to be paid, unless the one chance for solvency be not tried. This is by general disarmament, which will reduce the expenditure at an early date by hundreds or thousands of millions, according as the pound or the franc is mentioned. European financiers should like to start this soon. Their statesmanship should be equal to the problem.

That Europe is insolvent may be known by what are called its public stocks, which are fully paid. Their grand total would puzzle the composer of an arithmetic book to write, and they are all at a discount. At their present prices they give the investor a large interest on his money, but he has none at present for such an attractive object. Consequently the depreci-

ation of these stocks, in whatever form of national money reckoned, amounts to thousands of millions. If this be true, it is very important that the enormous public loans of Europe should be rehabilitated in the only way possible. She must agree to the dismissal of all armies kept for offensive purposes, and thus restore her exchange with America.

Feeding the World

By Luke Williams

AS I see the present conditions, we need more efficient methods introduced among the famine sufferers across seas. Our missionaries should be practical farmers, who take with them a complete American farming equipment, thereby demonstrating to the miserably equipped agriculturists of the Far East that if an American farmer can prepare a seed-bed along the Rocky Mountains, and produce through "dry farming" methods forty bushels of wheat per acre, the same can be done on the semi-arid plains of Arabia, Siberia, or China.

The arts of old Rome or Greece and modern Europe pale into utter insignificance when compared to our "dry farming" art. It is the most necessary, the most dignified, the most exalted, if you please, of all the world's fine arts. Why? Because it produces a surplus of food over and above the actual requirements; it shows increment that can be used to feed others; it prevents starvation.

Feed a nation well, and it will become possible to make a living without stealing and without violating the Golden Rule.

Shall this nation, that possesses the greatest art of all time, stand by and see one-fifth of the old world starve when we have the key of physical life and death in our possession?

Strange to say, the sufferers of these distant lands will put a large acreage to opium rather than to necessary cereals or grain needful to preserve their physical lives. Central Europe will raise a large crop of hops for beverage purposes instead of raising the essentials. So we find the entire old world, from Gibraltar to the eastern terminus of the Chinese wall, in a destitute condition, a veritable "milky way" of want and misery.

While Christ made several statements about "the poor", perhaps the most important question mortal man ever asked Him was, "Good Master, what shall I do to inherit eternal life?" The answer that Christ gave the ambitious young man leads the writer to believe that America is absolutely not qualified to "follow the Master" as long as we do not solve the food question for the sleepy Orientals and all other nations that do not possess our agricultural implements and knowledge.

Church of England Collapsing

WHILE England is dying from unemployment, the bishops of the Church of England at the Church Conference fiddle away their time with discussions on the need of a revised Prayer Book, "not a new one," the bishops are careful to explain of that ancient fetich. "The marriage service," said Rev. R. J. Campbell, "contains expressions which are offensive to modern delicacy of feeling; they could be removed without detriment. The burial service ought to be entirely rewritten. [Cries of "No!"] It strikes an almost painful note of mournfulness and gloom."

According to the *Daily Herald* (London) some of the bishops think that "we have too much in the way of prayers for the King and the Royal Family [words capitalized], and that in this democratic age the emphasis in our petitions for national benefits should be differently placed. What is wanted in this department is addition. We ought to have authorized forms of prayer [for the Episcopalian clergyman is not permitted to pray for anything except what is in the printed prayers] for all Ministers of State, all makers of public opinions [the newspapers—they need *some* prayers], all who have the training of the young [prayers should be made for higher salaries for teachers], and all who exercise leadership [Big Business evidently feels some need of prayers]."

The attitude of the ex-service men to this effete church came in for attention. Mr. Clifton Kelway, secretary of the Church Reform League, commented on varying forms of service— for the Episcopalian never deviates an hairbreadth from the printed form. Not long ago convalescent soldiers attended a church wherein the service was of an "advanced" character, "with incense"—presumably for delicate nostrils.

Asked what happened, one seemed a bit hazy, but said: "I do not quite know; but first of all, they had a route march around the church, and then they gassed us". (Laughter)

Blind leaders of still blinder people seem unable to appreciate the state of collapse into which their system is entering. Dealing with another aspect of Church activity, the Bishop of Chichester said:

"At the present time the clergy are dying and retiring twice as fast as they are being ordained. The situation is at its worst in the northern industrial areas, which are sinking into practical Godlessness."

With a failing clergy and innumerable empty churches the evidence accumulates that the nominal church system has run its course. Like other institutions which have served a divinely permitted purpose it is one of the things of which it is said: "They shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed". (Psalm 102: 26) The existing churches are to pass away, to be succeeded by institutions better suited to the needs of the age.

The British Worker's Sunday

By A. J. Keen

RISING at some time before noon on a Sunday, how shall the British worker spend his day or, rather, the remaining portion of the day? Since about two o'clock Saturday afternoon he has probably been his own master. Perhaps he has had his breakfast in bed, or it maybe that he will have it when the children are at Sunday School. Before or after breakfast his Sunday newspapers will have been secured; and these, with an occasional glance at the daily papers during the week, will stand for his reading and all the literature with which he is acquainted. This is all that fifty years of "board-schooling" has to show. It is resolved that a boy shall read, at his parents' expense if they can afford it, at the country's if they are too poor.

Here, then, on Sunday the adult worker rests, prepared to use his public-school attainments on learning his luck in his guesses on the results of public game competitions; or, it may be, he will want to know how his favorite pugilist has fared, facially as well as a whole, in his last encounter. These exhausted, the police and the divorce cases of the week will perhaps interest him, the police courts often dealing with the poorest, the divorce courts with the richest of the population.

After this, it might be thought that the manual worker had some taste for a literary magazine. He has not; for his skill in reading is not sufficient to enable him to follow intelligently the phrasing of an author. He would not even appreciate an allusion to Dickens; for that writer is unknown at least to men below fifty. Shakespeare they know well enough to declare that he was English-born, but their knowledge of him ends there. If they had ever contemplated an excursion into the classic literature of their own country, an unfortunate betting or guessing competition will have diverted their unusual thinking, or perhaps the missing of a certain tobacco brand has left them unequal to the intellectual strain. But the worker can turn his mind to shaving, as it is now noon; and as this has not been done since Friday he needs it.

Meantime the anxious wife toils at the cooking of a good dinner, which is to follow a good breakfast. This meal is perhaps the only one of the week partaken of by all the family with time for its comfortable enjoyment. It would be a good opportunity for the seniors to start some bright conversation to amuse as well as to instruct. But the opportunity must be passed; for the father has not during the week provided himself intellectually. He therefore sits in silence or, if he is heard, he may complain of the meat or of the behavior of a child. So the meal silently proceeds till finished. Soon again the children are made ready for Sunday School, and while the wife attends to the clearing of the dinner table the husband sleeps again.

Tea appears on the table about five o'clock; and when that is gone, the worker of the week considers seriously his engagements for the Sunday evening. He will probably lay upon himself some infrequent clothing, and take his first walk of the week, it may be by himself, if his wife wishes to attend a service; or what is less likely, he may even accompany her. But this will most likely be to something that is called "attractive". For a limited time in the evening the saloon, better known as the public-house, is largely patronized by customers whose impecuniosity ill fits the prices of ninepence for the pint and a shilling for the ounce. His evening at home later on will be accompanied by supper of some sort, with or without the same dear alcohol; and thus the British worker brings his Sunday to a finish.

Butterfly Facts and Fancies *H. E. Coffey*

WHO at all observant of nature and her bounties has failed to note the butterflies of variegated hues as they come and go? These fascinating lepidoptera have a complex life history, the intricacies of which have served to puzzle the minds of naturalists and entomological experts down to our day. While these talented men have by the microscope and careful observation solved many of the details, they have as yet failed to analyze the laws governing insect metamorphosis—the change from larva to adult. At first the butterfly larva emerges from the egg deposited by the female butterfly, as a mere worm, small or insignificant in size. This worm grows into the caterpillar with which most all are familiar. The caterpillar, as a rule, feeds upon green foliage until a certain age has been reached, when it ceases activity and pupates. The various pupæ into which caterpillars form differ in shape and color. After a time there emerges from the pupa an adult butterfly, richly arrayed in colored splendor. It is this wonderful change from ugly worm to a thing of beauty, the butterfly, which remains as yet an unsolved phenomenon of natural science. The vast majority of worms never undergo a change, but live and die as such.

Hence it is that the student of Bible science likes well to compare this unusual event of nature to a picture which would in a way represent the resurrection change, mentioned by the Apostle (1 Corinthians 15:51, 52), a change which he terms a "mystery". Only a few experience this change—only the class which is elsewhere referred to as a "little flock". (Luke 12: 32) The vast majority, through these, are to be blessed on the earth.—Genesis 22:18; Galatians 3:16, 29.

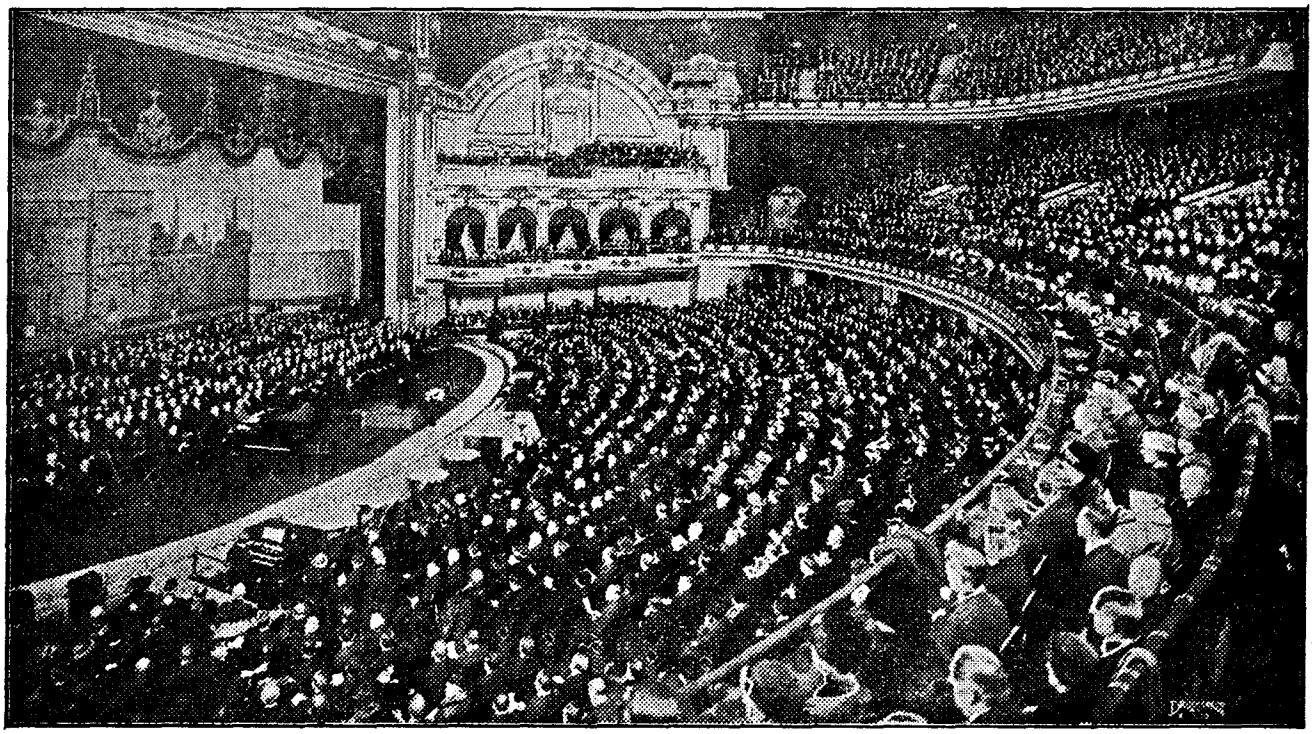
Entering upon its new-found life and freedom the butterfly no longer feeds, as when a worm, upon foliage of plants, but flits about sipping through its proboscis of the essence and sweetness of the flowers. Thus it subsists from day to day, admired and loved. Children wander forth to fields of clover, and they find it there.

The barefoot boy as he treads the meadows at eve notes it flitting from flower to flower. Hence this flirtatious characteristic has given rise to the term "butterfly fancies", applied to youthful imagination. But it is the day-dreams of youth which are oftenest hewed and transformed into stupendous realities. "They wonder how you did it." Alexander, when a youth, conceived of an empire of world dominion, and in after years he grasped it as his own. Rockefeller, it seems, as a poor boy possessed an insatiable longing for wealth, and now he is numbered chief among the multi-millionaires. Beyond the grasp of earthly fancy and imagination lies a spiritual reality—the gift of God. God so loved the world that He gave on their behalf His only begotten Son (John 3:16); and of this gift few are conscious. This is the mystery: "Christ in you the hope of glory". (Colossians 1:27) Those able to appreciate that gift may now claim it as their own; and Christ becomes to them a robe of righteousness. Thus the covered ones are enabled to maintain a relation of sonship to God. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God."

To the world these favored ones appear to be not greatly different from others. But these are conscious of their divine begetting and of the fact that this begetting necessitates a birth. "It doth not yet appear what we shall be: but . . . when he shall appear we shall be like him." (1 John 3:2) Those to whom such hopes (or what some would term butterfly fancies) have no appeal should not attempt to grasp them as their own. God created the earth for man's habitation (Isaiah 45:18), as a place where he might live forever in happiness; and the yearning of the human heart for perfect conditions is rational and real and sure of fulfillment. Those who have witnessed the many phenomena of natural science and history, as the change of caterpillar into butterfly, are soon to witness quite as remarkable changes in human history and government. The transition is now going on, and the pupal stage is nearing its finis. The shaking of the nations in progress since 1914 is signal to the fact that the mighty and invisible empire of Christ is rising to exercise universal sway. (Daniel 2:44) Behold even now, the message heralding the birth of a new order goes forth: "The Golden Age is here; millions now living will never die". As we witness the metamorphosis of this new order let us be able to rejoice in anticipation of the blessings which the transformation portends, As in youth we were able to admire the beauties of the emerging butterfly, let us be like-minded toward this new order, that we may be numbered among those meek ones who shall inherit the earth and everlasting life thereon.

Rutherford at the Hippodrome

NEW YORK CITY has had another tremendous witness to the incoming of Messiah's kingdom. Announcement was made that Judge Rutherford, President of the International Bible Students Association, would deliver his world-famous lecture, "Millions Now Living Will Never Die," Sunday afternoon at 3 o'clock, December 11. Long before the time for the lecture to begin New York's great Hippodrome, the place of the meeting, was packed out, while a multitude in the streets surged about the doors, eager to gain admittance. An extra force of police was employed to keep the crowd back. Six hundred extra seats had been placed on the stage, these and all other seats and all available standing room being occupied, until 7,000 souls, the majority of whom were men, filled this magnificent auditorium.



NEW YORK CITY'S GREAT HIPPODROME
JUDGE RUTHERFORD ADDRESSING THE PEOPLE

At the appointed hour, without introduction, Judge Rutherford began his address. For a time the great audience sat in silence, carefully following every word; but as the speaker warmed up to his subject the audience did likewise, and greeted the telling points with round after round of applause.

This was Judge Rutherford's second appearance at the Hippodrome, having addressed a packed house there last year. On that occasion reporters for the press turned in to their respective papers a lengthy report, but not a word was published. For this last meeting two of the New York papers refused to make announcement. The speaker explained to the audience that the major portion of the metropolitan press is owned, controlled, or subsidized by big business and its allies, and that these had given orders that not one word of the speech should be published. This furnished an excuse for him to publish the lecture in book form, and more than three million of these have gone into the hands of the people. This statement was greeted with much applause. It is quite evident that the people are beginning to realize that big business controls a large portion of the press and publishes only what it desires the people to hear.

For nearly two hours the great audience followed closely the words of the speaker, frequently marking their approval by outbursts of applause.

At the conclusion Judge Rutherford said: "I want to take the vote of this audience, as a rebuke to those who preached the boys into war, and who when these boys returned and asked for a bonus denied them aid and comfort,—I

want every one who believes that such a course was wrong to stand up." Practically every person in the house immediately stood up, the exceptions being a few clergymen.

Mr. F. H. Robison presided at the meeting, and Mr. W. P. Mockridge conducted the music. Sacred hymns were sung, in which the audience joined heartily.

The speaker in part said:

"Since the expulsion of man from Eden he has desired restoration to perfect human life on earth.

"For ages orthodox Jews have expected the coming of their Messiah to establish a kingdom, to bless them, and through them all the nations. Their hopes are based upon God's promises made to the faithful prophets of old.

"For nearly nineteen centuries Christians have expected and hoped for the coming of the Messiah, to be followed by the blessing of mankind. In addition to the inspired prophets, they have based their hopes upon the teachings of Jesus and His apostles.

"Jews and Gentiles, Catholic and Protestant, have believed and taught this expected blessing would come at the end of the world.

"Jesus was born a Jew. He lived, taught and died in Jerusalem, and was a great teacher; and these facts should make His words acceptable testimony to Jews. To Christians His word imports absolute verity, because they believe that He is the Son of God, the Savior of man. He taught His followers to pray: 'Thy kingdom come; thy will be done on earth as it is done in heaven'. Christians have continued to pray this prayer with the expectancy of its fulfillment.

"The question of the restoration of man to human perfection, the giving to him of life, liberty and happiness on earth, is the most stupendous question before the world. If the restoration of man is not true, then Christianity must fail, and the hope of the Jews must perish.

"I propose to prove from fulfilled prophecy that the hopes of Jews will not perish and that Christianity will prevail; that we are at the time for the opening of the way that leads man to a realization of his desires.

"Man was perfect when in Eden. Because of sin he lost that perfection. By inheritance imperfection and death resulted to all. Hence all were born sinners.—Psalm 51:5; Romans 5:12.

"God promised to redeem man from death, saying: 'I will ransom them from the power of the grave; I will redeem them from death'.—Hosea 13:14.

'To Abraham Jehovah made the promise: 'In thy seed all the families of the earth shall be blessed'. (Genesis 12:3) To Moses Jehovah declared that He would raise up a mighty one who would be the deliverer of mankind and that all the people should hear and obey Him.—Acts 3:22.

"To the prophet Isaiah He declared that a Mighty One should rule the earth, that 'the government shall be upon his shoulder', and that He would give life to the people, with endless peace.—Isaiah 9:6.

"These prophecies must be fulfilled, because God has declared that His word shall not return to Him void, but shall accomplish that purpose to which He utters it. (Isaiah 55:11) But the question is, When will these blessings come?

"When Jesus stood before Pilate He said: 'My kingdom is not of this world'. By the word world is meant organized society on earth. Clearly, then, Jesus showed that His kingdom was future. On another occasion He said that Satan the devil is the prince (ruler) of this world. It follows, then, that Satan's rule must be destroyed and succeeded by the great Messianic kingdom. Everybody recognizes the hand of Satan in the affairs of earth in the wicked things that are in progress. Satan is not yet dethroned, but will be shortly.

"God's chosen people on the earth were the Jews. All other nations were under the control of Satan. God established with the Jews the true religion, commanding them to worship Him as the only true God. Satan, the mimic god, established with the other nations the false religion. God commanded the Jews to have nothing to do with the nations round about and their religion. The Jews disobeyed Him time and again, until in His provocation Jehovah declared through His prophet to the last king of Israel: 'Remove the diadem, take off the crown; . . . I will overturn, overturn, overturn it, . . . until he shall come whose right it is [to rule] and I will give it to him'.—Ezekiel 21:26, 27.

"There Jehovah withdrew from the stage of action relative to the nation of Israel, permitted the gentiles to establish a universal empire; and there, as stated by St. Paul, Satan became the god of this world. From that time forward, by fraud and deception he has blinded the people and has striven to turn their minds away from God and His plan for blessing them. Allied with Satan as ruler of this world has been and is a host of demons, who misrepresent the dead and communicate with the living through willing mediums.

"I shall now prove that Satan's empire is at an end; and that this is the day of God's vengeance upon his empire, visible and invisible; that the kingdom of Messiah is here; hence millions of people now on earth will never die, but will be restored to perfect manhood and live on earth forever.

"Israel's last king was overthrown and the gentile dominion universal established in 606 B. C. God's Word provided that the gentiles should continue in power for 2,520 years, which necessarily ends the gentile dominion in 1914. This also marks the end of Satan's empire and the beginning of its destruction. For this reason Bible Students for more than forty years past have called attention to the fact that 1914 would mark the beginning of great trouble and distress in the earth. The physical

facts, well known to all now, prove the Bible Students were right. God's prophet had written concerning that time: 'The nations were angry and thy wrath is come'.

"When Jesus sat upon the Mount of Olives, His Jewish brethren and disciples propounded to Him the question: 'Tell us what shall be the sign of your coming and of the end of the world'. (Matthew 24:3) They asked this question because the mind of every devout Jew was upon the promises God had made to establish the Messianic kingdom. The gentiles were then in power, and the Jews knew that the end of the world would mark the beginning of the blessing of the people.

"Jesus answered the question: 'Nation shall rise against nation and kingdom against kingdom'. The great World War came on time, fulfilling this prophecy.

"Continuing, Jesus answered: 'And there shall be famines, and pestilences, and earthquakes [social upheavals] in divers places. All these are the beginning of sorrows.' (Matthew 24:7, 8) Since 1914 millions have starved in China, in Austria, and other parts of central Europe; and now 25,000,000 in Russia alone are facing starvation. The pestilence has swept the earth. Social upheavals have already taken place and are taking place in other parts of the earth. These prophecies are fulfilled.

"Jesus then told the Jews that they would be taken away captive and be trodden down by the gentiles until the gentile times should end, clearly indicating that God's favor would return to them at that time. In this He was corroborated by the prophets Jeremiah, Zechariah, and others.

"Bible chronology shows that the favor would begin to return to the Jews in 1878 and would reach a climax forty years thereafter. Exactly on time the Berlin Congress in 1878 opened for Jews rights in Palestine they had not enjoyed for more than eighteen centuries; and exactly forty years later, to wit, in 1918, the Jews under the direction of the British empire began to build their government in their homeland, Palestine. The Jews have returned, and this prophecy is fulfilled. When a prophecy is fulfilled, that should be sufficient proof that the prophets were right in their prediction and that we have reached the time foretold by them.

NATIONS IN DISTRESS

"What man is he whose vision is so dull that he can not see that all the nations of earth are today in distress and perplexity? The war has bankrupted the world. Business everywhere is demoralized and chaotic. Financiers are fearful of losing their holdings. Labor is fearful that it will not be able to exist. Statesmen, politicians, and rulers fear radicalism or Bolshevism. In fact, every one whose mind is not stayed upon the Lord is in a state of fear and distress. (Isaiah 26:3) Why this distress and perplexity and fear? Jesus answers that when we reach the end of the world there will be 'upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth'.

"Amidst the din of confusion, distress and perplexity, the people everywhere are longing and praying for peace, liberty, happiness, and life.

REMEDIES PROPOSED

"Men and organizations propose divers and numerous remedies to save the world from chaos. All of these will fail because Satan is the god of this world, who influences the proposed human remedies and blinds the minds of the people to the true one.

"Financiers, statesmen and ecclesiastics in turn offer their remedies. Each one has failed. Now they unite their forces and offer other remedies. Let us consider some of these.

"God foreknowing what would transpire symbolically pictures earth's ruling organizations under the words 'wild beasts', in contrast with the peaceable Messianic kingdom. This symbolic expression 'wild beast' represents government of men by violence: (1) by doing violence to the conscience of men; and (2) using violence and force to compel compliance with rules. This 'beast' or governing factor is made up of three elements, to wit: Commercialism, commonly called big business; Statesmen, commonly called professional politicians; and Ecclesiastics, commonly called apostate clergy.

"Satan, doubtless without the knowledge of many men, operates this combine with the pretext of bringing relief to mankind; yet with the real purpose of turning man's mind away from the Messianic kingdom. The combine or alliance is in fact the last desperate effort of Satan to control the world. It must and will fail before the brightness of the Prince of Peace.

"What is really feared by the ruling factors is radicalism or Bolshevism. Bible Students, who are Christians, are unalterably opposed to any unrighteousness practised by any one class upon another. They are neither radical nor speaking for the opposite alliance. They believe that the nation that will be blessed must recognize Jehovah as God and Messiah as the Lord and King. They believe in doing good unto all and evil to none. While speaking for neither contending faction, Bible Students are striving to point all to God's remedy.

INTERCHURCH WORLD MOVEMENT

"Recently there was formed the Interchurch World Movement, with the announced purpose of saving the world. The first thing done was to ask the people for $336,777,500.00 with which to convert the world. While the great clergymen of the land have ostensibly been at the head, the professional politicians have been acting as spell-binders; yet it has been demonstrated that the Interchurch World Movement was begotten, born and operated for a while for a selfish purpose by big business.

LEAGUE OF NATIONS

"There assembled at Paris the representatives of the

ruling factors of the world to stop war and bring peace, prosperity and happiness. To that conference came the rulers, the nobles and mighty men of earth. It was the beginning of the antitypical feast of Belshazzar. The assembly brought forth a document known as the League of Nations. It is conspicuous in that the names of God and Jesus are ignored. Yet it is held up to the people as a means of salvation.

"Big business said to the world: 'You must take the League of Nations or finances will go to pieces'. Big politicians, of which Woodrow Wilson was one of the leading ones, with great crocodile tears flowing down his cheeks, said: 'Take the League of Nations or civilization will disintegrate'. The big clergy, with great piety, exclaimed: "Take the League of Nations; it is the political expression of God's kingdom on earth'. And thus with one accord the unholy alliance cried unto the people: 'The League of Nations is your salvation'.

"The common people of Europe had no opportunity to repudiate it; but the American yeoman at the polls by a majority of 7,000,000 did repudiate it. Nothwithstanding this, the United States is now in the League of Nations for all intents and purposes.

DISARMAMENT

"The common people through one of its earnest representatives began an agitation for the disarmament of the nations. The sentiment grew to an alarming degree. The super-government of earth, acting through his agencies, seized upon this as a remedy to divert the people's minds from the true one. The ruling factors again assemble, and this time at Washington. No one who thinks seriously expects anything good to come of that conference. It is conspicuous that the only man who made a great public fight for disarmament was ignored when the United States members of the commission were appointed. It was well known that if Senator Borah were on that commission the people would known what was going on inside. Again come to the conference the rulers, the nobles, and the mighty ones of earth. The feast of Belshazzar continues. As to those who compose that assembly, the Hon. Lloyd George is quoted as saying: 'It is the same old gang'.

"The real purpose of this conference is to draw more closely the United States into a league of nations or similar compact under some other name, which arrangement God has denounced as an 'image of the beast'.

"The greater portion of the public press is owned by or subsidized by big business. It speaks as it is commanded. Big business, big politicians, and big clergy, through this mouthpiece, with one accord have recently freely proclaimed to the people: 'Unless the disarmament conference brings forth an arrangement establishing lasting peace on earth, civilization will be plunged into chaos'. Out of their own mouths shall they be judged. To this date the conference has accomplished nothing. It will accomplish nothing unless the divine remedy is followed.

"Concerning this and all other phases of Satan's empire, the hand of God has written upon Belshazzar's wall: 'Weighed in the balances and found wanting'. This alliance of big business, big politicians, and big clergy is unholy in the sight of God, because the clergy have abandoned the Lord and joined hands with the forces of Satan's empire. Speaking through His holy prophet to those who would form such a federation for the controlling of man, Jehovah foretelling its destruction says: 'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces'. (Isaiah 8:9) The first girding of the ruling factors was at Paris. The second is at Washington.

COMING TO ARMAGEDDON

"The forces of earth are marshaling for Armageddon. There is but one way to prevent the plunging of civilization into chaos, as predicted. This was foreshadowed by the Lord through His prophet Jeremiah. If big business would cease profiteering, cease exploiting the people through its subsidized means of propaganda, permit full employment and an opportunity for every man to earn his food and to exercise his God-given privileges; if big politics would cease representing the selfish interests and honestly legislate in the interest of the whole people; and if big clergy would divorce themselves from big business and politics, honestly and faithfully represent the Lord and preach the message of His kingdom as commanded; and if the people would heed such sound advice and refrain from violence, the great battle of Armageddon would be averted and Messiah's kingdom established without great suffering.

"Behold the army gathers from many quarters. Bible Students, truly consecrated Christians, are taking neither side. They stand aloof and cry out the words of warning, pointing especially to the divine remedy. Six months ago big business declared that it would close the shops and put 5,000,000 men out of employment on the theory that idle men are obedient men. Today the threat has been carried out, and five and one-half million men are without means of support. The *Manufacturers' News*, an organ of big business, recently published: 'The people of the United States are tired of labor unionism and trimming by persons in authority. We are almost to the open shop, and when it comes it is going to come with a big rush. But it may not come until after bloodshed, suffering and starvation have been forced upon our unfortunate people.'

"Roger W. Babson, accredited confidential spokesman for big business, says: 'Labor is beaten. . . . It fears capital. Now if we have anything to sell to the American people, we know how to sell it. We have the schools. We have the pulpit. The employing class owns the press. There is practically no important paper in

the United States but is theirs.' This is why certain newspapers refuse to publish the truth, especially when stated by Bible Students.

"Labor says: 'We will not yield to the employing class. Our wives and children are hungry. We have produced the wealth of the world and are entitled now to a reasonable subsistence. If you will not give us work to earn our bread, we will not get in the bread line, but we will go and take the bread.'

"These two mighty forces are moving in opposite directions with grim determination. The result is inevitable. They are gathering to Armageddon.

"The farmer finds himself discriminated against by the ruling factors, and his disposition is becoming anything but sweet. The retail merchant, who depends upon the common people for his living, is likewise becoming more discontented.

"Added to these is a great army of unemployed ex-soldiers in America. When the World War came the preachers of the unholy alliance, in utter disregard of the teachings of Jesus and the apostles, whom they claimed to represent, preached the boys into war. They said: 'Go to war, and if you die upon the battlefield, you will be a part of the vicarious sacrifice of the Savior'—well knowing when they said it that they were lying. When some layman Christians, with real zeal for the Lord and His teachings, expressed an opposition to shedding of human blood, these same preachers helped to prosecute and send the layman Christians to prison.

"Many of the American boys who went to war now sleep in the dust of France. Others have returned. When they went to war big business said to them: 'Your jobs will be waiting for you when you return'. But when they returned their jobs were gone, and many of these boys are now compelled to sleep in parks and in jails and to beg for a crust of bread.

"The political wing of the alliance made laws to compel the soldier boys to go to war. When they returned and asked these same lawmakers to pass a law granting each soldier a small bonus, big business first replied: 'The business of the country will not permit of a bonus to soldiers'. Politicians answered: 'The financial condition of the country is such that we cannot give a bonus to the soldiers; besides, we should not make such a precedent for future times'.

"The preachers say to the boys: 'Servants, obey your masters; and remember your patriotism'. These boys ask for bread and receive a stone. They cry for meat and receive a serpent.

"When the war was on the clergy prayed to their God, addressing him as Commander-in-Chief of the armies of murderous destruction. But to what god did they pray? Satan is the "god of this world". It was this god whose organizations were warring and to this same one the preachers prayed, and not to Jehovah.

"Great corporations contracted with the government for war material. When the war ended, they said: 'We have this material on hand and must have our money for it'. The government agreed and paid the money. When the soldier boys contracted their all and paid it and those returning asked for some small bonus to keep the wolf from the door, they are pushed aside with the remark: 'Remember your patriotism; surely you do not expect pay for that'.

"The Constitution guarantees the freedom of speech. When it is invoked to protect the liberties and lives of citizens who honestly desire to follow the teachings of Jesus and therefore refuse to shed human blood, the Constitution is ignored and nullified. When the ex-service man asks for a bonus on which to feed himself and children until he can get himself a job, the Constitution is invoked to prevent it. The soldiers are asking why.

"The war produced 23,000 new millionaires and 600,000 pauper soldiers who fought for their country. The soldiers are asking why.

"The tide of unrest rises higher and higher. The unholy alliance, alarmed, concludes that something must be done. To keep the minds of the people from their troubles they stage a celebration in honor of some unknown dead. They select the body of some dead person. No one knows who it is. For all the people know, he may have died with a bullet in his back or a rope about his neck. That makes no difference. The least known of him the easier it will be to get away with the ceremony. The unholy alliance parades with tinsel, muffled drums, and flowers. The spell-binder politician harangues the people and the preacher joins in. The one-armed ex-soldier on the curb, without a job, is asking, and that with forcefulness: 'Why this farce over the unknown dead who knows nothing about it himself; and why spend millions in this meaningless ceremony while we who survived the shock of the war are starving to death?'

WILL THE RULING FACTORS HEED?

"When Jeremiah warned the rulers of Israel to take certain steps to avert the attack of the Assyrians they refused to take heed. Those experiences foreshadowed the experiences upon 'Christendom' today. The Scriptures indicate that the ruling factors of 'Christendom' will not heed the warning from God's Word. Then what? Jehovah answers: 'Come near, ye nations, to hear; and harken, ye people; . . . for the indignation of the Lord is upon all nations. . . . For it is the day of the Lord's vengeance.'—Isaiah 34: 1, 2, 8.

"Jesus foreknew and foretold the conditions of this day, and seeing the forces gathering for Armageddon, following the war, famine and pestilence, he added: 'Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be'. He refers to the words of the prophet Daniel, who speaking of the same time as a mouthpiece of the Lord, said: 'And at that time shall Michael [the Messiah] stand up, the great prince which standeth for the

children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time'. (Daniel 12:1) That great trouble is now impending and immediately about to fall. We can take consolation in the fact, however, that Jesus declares it will be the last. There will never be another like it.

DESIRE OF ALL NATIONS

"The desire of the peoples of all nations is for peace, prosperity, happiness and life. These are the things Messiah's kingdom will bring. Hence the Messiah is the desire of all nations. Referring to this time, Jehovah through His prophet said: 'I will shake all nations, and then the desire of all nations shall come'. (Haggai 2:7) The prophet Zechariah plainly states that one part of the billions of people on the earth will be brought through this trouble, will be saved and refined and blessed, and will call upon the name of the Lord and the Lord will hear them and establish them and give them peace, prosperity and life.

"The right to live on earth forever, lost by Adam's disobedience, Jesus purchased by His sacrifice. Therefore during His reign all mankind must have an opportunity to be restored to perfect human life.—Hebrews 2:9; Romans 5:18; 1 Timothy 2:3-6; 1 Corinthians 15:25, 26.

"The apostle Peter looking to this time prophetically says: 'Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution [restoration] of all things which God hath spoken by the mouth of all his holy prophets since the world began'. (Acts 3:19-24) The prophet Ezekiel declared that during this reign of Messiah 'the wicked man who turneth away from his wickedness that he hath committed and doeth that which is lawful and right, shall save his soul alive and shall surely live; he shall not die'.—Ezekiel 18:27, 28.

"This is the same time referred to by the Lord Jesus when He said: 'Verily, verily, I say unto you, If a man keep my saying he shall never see death'. And again: 'Whosoever liveth and believeth on me shall never die'. —John 8:51; 11:26.

THE BLESSINGS NEAR

"Why is there such a great army of unemployed? Why is there so much distress and perplexity amongst the nations and peoples of the earth? Why is there such a degeneracy of the clergy? Why is there a famine in the land for the hearing of the Word of God? The answer from the word of Jehovah's prophets written long ago, pointing to this time, is: 'The old world has ended; the kingdom of Messiah is at hand'. Why will not men heed these words and cease following the fallacies of would-be human philosophers?

"The Jewish people were a typical people. By and through the experiences of that people the Bible fixes 1914 as an important date. By and through the experiences of the same people another important date is fixed. The jubilee system of the Jews, ordained by Jehovah, foreshadowed the Millennial reign of Christ. Israel entered Palestine in 1575 B. C.; was commanded to keep every fiftieth year thereafter as a jubilee; and was commanded to keep these jubilees for seventy periods. 70 x 50 is 3,500. The period must end in 1925. The type ending, the antitype must begin; and therefore 1925 is definitely fixed in the Scriptures.

"Every thinking person can see that a great climax is at hand. The Scriptures clearly indicate that that climax is the fall of Satan's empire and the full establishment of the Messianic kingdom. This climax being reached by 1925, and that marking the beginning of the fulfillment of the long-promised blessings of life to the people, millions now living on earth will be living then and those who obey the righteous laws of the new arrangement will live forever. Therefore it can be confidently said at this time that MILLIONS NOW LIVING WILL NEVER DIE."

"INSTEAD"

R. W. Cowdery, in London "Christian"

Instead of the thorn there shall come up the fir tree,
Instead of the brier the myrtle shall spring,
Back to its primeval freshness and beauty,
God will creation triumphantly bring.
Streams in the desert shall heal the parched places,
The rose in the wilderness fragrance shall shed,
The mountains and hills shall break forth in praises—
Wonderful word of Jehovah—"Instead".

Behold, on the altar a victim is lying,
Upraised is the knife in the patriarch's hand;
The child of the covenant promise is dying,
An offering made at Jehovah's command;
When lo! At the word of the angel from heaven
The son is restored as "alive from the dead".
The Lord for Himself hath a sacrifice given,
The ram in the thicket is offered instead.

Alone in the garden, while others are sleeping,
The sinless Redeemer a suppliant kneels;
His earnest entreaty, His blood-drops, His weeping,
To the heart of the Father His anguish reveals.
Though bitter the cup that Surety has taken,
Though heavy the stroke that must fall on His head,
He goes to the cross to be cursed and forsaken,
To give us the cup of salvation instead.

Believer, rejoice! for the glad day is nearing
For which all creation still travails in pain,
When Christ our Redeemer, in glory appearing,
Shall take to Himself His great power and reign;
When Satan the evil usurper expelling,
To earth's farthest limits His kingdom shall spread,
And peace and prosperity sweetly be telling
That Jesus Emmanuel ruleth instead.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With this issue, Number 60, we begin running Judge Rutherfords' new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

THE harp is a musical instrument invented many centuries ago. When properly strung and played upon it yields sweet music, making glad the heart. The first mention of the harp made in the Bible is in Genesis 4:21, and the inventor's name was Jubal. He was therefore called "the father of all such as handle the harp and organ".

[2]It was 1812 years before the coming of Jesus in the flesh that God organized the twelve tribes of Israel, the descendants of Jacob, into a nation, which nation thereafter was known as the nation of Israel. It was the only nation with which God made a covenant, and He did not recognize any other nation in the same way. (Amos 3:2) The nation of Israel was used to make living pictures or types, foreshadowing better things to come; and those who study the Scriptural account of Israel's experiences are able to approximate closely future events which will be good for mankind.—1 Corinthians 10:1-13; Hebrews 10:1.

[3]With the nation of Israel the harp was an instrument consecrated to joy and exaltation. David, who for forty years was king of Israel, was an expert player on the harp; and it will be noted that in the Psalms often the harp is used to symbolize or teach some great truth. The Jews used this instrument on occasions of joy, such as jubilees and festivals.

[4]Josephus, a writer of Jewish history, is authority for the statement that the harp usually had ten strings, but that at times it was smaller and had only eight strings. The number *ten* is used in the Scriptures to symbolize that which is complete or perfect as pertaining to man. We would understand, then, that the harp with ten strings pictures the great fundamental truths concerning the divine plan. When two of these strings were absent, there being only eight, the indication is apparently given that there would be a time when two important features of the divine plan would not be seen by men. God promised that greater light should come upon His Word at the end of the age, or end of the world, which means the social order of things. Since we have reached that time, we confidently look for more light and thus find it.

[5]The book of Revelation is written largely in symbols. In Revelation 14:2, 3 and 15:2, 3 we find a brief description of a class of glorious beings who are playing upon their harps, and these are described as the 'harps of God'. The harp here is used as a sign or symbol of some great truth, or feature of the divine program; in fact, a great deal of the Bible is written in symbolic phrase. The Lord uses objects which we know to illustrate great unseen things which we do not know; and the harp is so used.

WHO IS GOD?

[6]Before we can know God and understand His great plan it is first necessary for us to believe that He exists and that He rewards all who diligently seek Him. (Hebrews 11:6) But how can we believe? We must first have some knowledge. But how can we know that there is a great God? Let us look at some of the simpler things about us and reason upon the matter.

[7]Look at the flowers in your garden. Out from the same soil grow the many varieties of different hues and colors. Likewise from the same soil spring the divers kinds of trees, bringing forth fruits at different seasons of the year. Some wisdom superior to man's must have arranged these things. Observe the broad fields, the lofty mountains, the mighty rivers; and then behold the ocean, exhibiting unlimited power, upon the waves of which majestically ride the great ships. Are we not compelled to conclude that there was a wise One, who created these things, greater than anything we see?

[8]Now gaze into the silent heavens above you; and there number, if you can, the stars and planets which noiselessly move through space. Many of these are far greater than the earth, and yet each one hangs in its place and moves noiselessly about in its orbit. Surely they could not have come there by chance, but the reasonable mind must say that a Creator greater than the planets put them there. When King David looked at these wonders of creation he was so impressed with the greatness of their Creator that he wrote: "The heavens declare the glory of

God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psalm 19:1-4.

[9]Consider man. What a wonderful piece of mechanism is his body! The framework is there; the muscles that hold each part in place; the nerves, like a great electrical system by which messages are conveyed from the brain to all parts of the body. He has power to reason and to plan and carry out these plans. Truly no machine can be compared to man for intricacy of construction and harmony of action. Who, then, is the Creator of this wonderful thing? We must conclude that there was a great First Cause who made and put into action all things visible in the universe, as well as things to us invisible. And who is he? Jehovah is His name; the great God of the universe.—Psalm 83:18; Genesis 17:1; Exodus 6:3; 20:2-5.

[10]The name Jehovah means self-existing one. He was without beginning and without end, and of Him Moses wrote: "From everlasting to everlasting thou art God". (Psalm 90:2; Isaiah 26:4) He is the great Almighty Jehovah God and there is none other besides Him, and His honor and dignity none other possesses. (Isaiah 42:8) He is the great all-wise Creator of all things that are made. (Isaiah 40:28; Genesis 1:1) The four great and eternal attributes of Jehovah are justice, power, love, and wisdom. (Ezekiel 1:5, 6) These attributes work together in exact harmony at all times; and in various times and ways He makes manifest these attributes. At certain times He has specially manifested such attributes.

[11]His justice was made manifest by inflicting punishment for the violation of His law. Power was particularly manifested in the great flood that destroyed all things on the earth. His love was especially exhibited in the sacrifice of the dearest treasure of His heart, His beloved Son, that mankind might have an opportunity for life. His wisdom is particularly manifested in His great plan, which He gradually unfolds and permits man to see. His attributes have no limitations. He is so wise that He knew the end from the beginning and outlined all of His great plan to the very minutest detail.—Acts 15:18.

HIS REVELATION

[12]It is conceded by all that man is the very highest type of all living creatures on the earth. His intelligence is far superior to that of any other earthly being. Truly man is fearfully and wonderfully made. Is it not reasonable for him to expect that the Almighty God would reveal to man something of the divine greatness and plans and purposes? Yes; and such revelation is found in that wonderful book, the holy Bible.

[13]Who wrote the Bible? What is known as the Old Testament was written by holy men of old who were moved upon by the invisible power of Jehovah to write it. (2 Peter 1:21; 2 Samuel 23:2; Luke 1:70) The New Testament consists of the spoken words of Jesus, the Son of God, who spake as never man spake, and whose words were recorded by those who heard Him and witnessed His acts; and in addition thereto, the written testimony of His disciples, who wrote under inspiration from God.

[14]The holy spirit means the invisible power or influence of Jehovah — holy because He is holy. This power of Jehovah operated upon the minds of honest men who loved and who were devoted to righteousness, directing them in the writing of the Bible. The spirit of God, i. e., His invisible power and influence, moved upon the waters and thereby He created. (Genesis 1:2) In like manner His invisible power and influence operated upon the minds of men and directed them what to write. Thus did Moses write the first five books of the Bible. The invisible power or influence of God, which is the holy spirit, operating upon Moses' mind enabled him to make a record of the chief events that had occurred and to write the law of God, as given to His people through Moses. In no other way could the true history of creation have been written. These facts and truths were, therefore, written by inspiration of God. (2 Timothy 3:16; Job 32:8) There are twenty-four prophetic writers of the Old Testament, who foretold the great events that were to transpire in the earth. Their accounts were written at different times and under widely different conditions; yet their testimonies agree. Their testimony foreshadowed future events.

[15]History, when written, is a recorded statement of facts and events, arranged in a chronological order.

[16]Prophecy, which is true, is a statement of facts and events foretold to take place at some

future time. Otherwise stated, prophecy is history written before it transpires.

[17]No human mind could actually foretell facts or events to happen in the future. Only the divine mind could do that. If, then, we find that the Bible foretold certain facts and events to happen and the record of the same was made centuries before these facts and events did happen, and these events and facts are now definitely established as having taken place, such would be the strongest proof that the persons recording such facts and events were directed in so doing by the divine mind; hence that such writing was under divine inspiration.

[18]As an illustration of this point: Wireless telegraphy and airships are modern discoveries; yet since they have been discovered we find that God, through His holy prophets, foretold centuries ago the use of such inventions. (Job 38:35; Isaiah 60:8) The railway train has been in use less than a hundred years; and yet the prophet of God many centuries ago gave a clear and particular description of the railway train and the manner of its operation, and prophesied that the same would be in vogue at the time of the end, at the time the Lord is making preparation for the establishment of His kingdom. (Nahum 2:3-6) And he also foretold that at that time there would be a great running to and fro by other means of transportation, such as automobiles, electric cars, etc. (Daniel 12:4) There is no one living in modern times who is wiser than Solomon; yet during the past 125 years there have been a great development in invention and a marvelous increase of knowledge; because it is due time, and because the prophets of God centuries ago foretold that such would come to pass.

[19]Through His holy prophets God foretold that at a time future there would come into the world a mighty man; that He would be born a Jew (Deuteronomy 18:15), specifying the place where He would be born (Micah 5:2); that He would come to His own people and they would not receive Him; that He would be despised and rejected of men, a man of sorrows and acquainted with grief (Isaiah 53:1-3); that He would ride into Jerusalem upon an ass, the foal of a like animal, and offer Himself as king to the Jews (Zechariah 9:9); that He would be rejected by the Jews (Isaiah 53:3); that He would be betrayed for thirty pieces of silver (Zechariah 11:12); that He would die, but not for Himself (Daniel 9:26); that there would be no just cause for His death (Isaiah 53:8, 9, 11); that nevertheless He would be numbered among the transgressors (Isaiah 53:12); that He would die a violent death, yet not a bone of His body should be broken (Psalm 34:20); that His flesh would not corrupt, and that He would arise from the dead (Psalm 16:10)—all of which and many more similar prophecies were completely fulfilled by Jesus of Nazareth, the great Teacher who lived about and died at Jerusalem. Later we will examine the Scriptures proving a further fulfillment of all these prophecies.

[20]All of the foregoing facts show that the Bible was written, as it is claimed, by holy men of old, who were directed in writing it by the power of Jehovah, and that it is a record which God caused to be kept and has given to man for his guidance in righteousness, and which foretells the course and final destiny of man.

[21]The prophets who made record of the divine arrangement did not understand what they wrote. They knew they were writing something that would take place in the future, but just how and when they did not know. They inquired and searched diligently all sources of information open to them as to what these prophecies meant and when they would be fulfilled and in what manner of time. Particularly with reference to the coming of Jesus, His suffering, death and resurrection they prophesied and did not understand, although they attempted to understand. (1 Peter 1:10, 12) Even the angels of heaven knew that the prophets were thus writing, but they did not understand, although they desired to look into these things. God revealed His great plan only in His own due time, and until that time He kept it all to Himself.

[22]The divine plan means the arrangement made by Jehovah for the creation of everything that has been created and for carrying out His purposes with reference to His creatures. The first one to understand the divine plan was Jesus, who prior to coming to earth was known as the Logos, which means one who speaks and acts for Jehovah. In Revelation, chapter 5, a wonderful picture is given in symbolic language. Jehovah is pictured as seated upon His throne, holding in His right hand a record or scroll of His great plan. The hand is a symbol of power and holding it in His hand foreshadowed the fact that Jehovah held it exclusively in His own power and keeping. The picture then shows a

strong angel or messenger speaking with a loud voice and asking the question: "Who is worthy to open the book and to loose the seals thereof?" In heaven there was a host of holy beings or angels. No one of them was able to open the book or scroll, neither to look on it. No one in earth was able to look upon it nor to open it.

[23]One of the titles given to Jesus is "Lion of the tribe of Judah". This great and mighty One, the beloved Son of God, afterward designated Jesus, was granted the privilege of opening the book and of loosing the seals that kept it secret, thus picturing how Jehovah made known His plan to to His beloved Son. The picture describes Him thus: "And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain, having seven horns and seven eyes, and he came and took the book out of the right hand of him [Jehovah] that sat upon the throne".

[24]*Seven* is a symbol of perfection; horn a symbol of power; and eyes are a symbol of wisdom. Therefore this One is pictured as having perfect power and perfect wisdom to perform this wonderful privilege and duty. This is the first time that the great mystery of Jehovah, His great plan or program, was made known to any one; and since then, from time to time, He has been pleased to reveal portions of His plan to men who have honestly and faithfully sought to understand it. He has promised to reward those that diligently seek Him and who seek a knowledge of Him. Therefore we can come to the study of His plan, confidently expecting that He will grant us from time to time such a vision and understanding of it as pleases Him and as would be for our good and happiness.

[25]The harp is used to symbolize the grandeur and beauty, the exquisite harmony and majestic sweetness of the divine arrangement or plan. The record of this great program or plan is found in the Old and the New Testaments. This record reveals the purpose of God concerning man, gives an account of his fall, a prophetic vision of his redemption and deliverance, and ultimately the blessing of all obedient ones of mankind with life everlasting. The great fundamental doctrines or truths stated in the Bible and which constitute the fundamentals of His plan concerning man would, therefore, constitute the strings upon the harp of God. These fundamental truths were spoken by Jehovah through the prophets, through Jesus, and through His disciples. God's law is His expressed will. Law means a rule of action, directing that which is right and prohibiting that which is wrong. The Bible contains the law of Jehovah for the governing of mankind.

[26]The name David means beloved one. The beloved One of Jehovah is His Son, Jesus, the Christ. David was therefore used by Jehovah to picture or to make a type of Christ, including Jesus and His faithful followers. David used the harp of ten strings and was an expert performer upon it. This would seem to picture how that the antitype of David, Jesus and the members of His body, His faithful followers, would have an understanding of this harp of God, and that God would use them to make it plain to others who would want to understand it. The ten strings of the harp, therefore, very fitly represent the great fundamental truths or doctrines of the divine plan. These ten fundamental doctrines appear in the order named, as follows:

(1) CREATION
(2) JUSTICE MANIFESTED
(3) ABRAHAMIC PROMISE
(4) BIRTH OF JESUS
(5) RANSOM
(6) RESURRECTION
(7) MYSTERY REVEALED
(8) THE LORD'S PRESENCE
(9) GLORIFICATION
(10) RESTORATION

[27]When one understands these ten fundamental truths and can appreciate the beauty and harmony by them expressed, he is thereby enabled to use the harp of God, and the use of it brings joy to his heart and fills his soul with sweet music. Without doubt the great plan of God pictured by the harp was all made and arranged at one time, but we will here consider each one of these fundamental truths, represented by a string, separately and in the order above named.

QUESTIONS ON THE FOREGOING TEXTUAL MATTER FROM "THE HARP OF GOD"

What is the harp? and when was it invented? ¶ 1.

Who invented the harp? and where is mention made of it in the Bible? ¶ 1.

When did God organize the twelve tribes of Israel into a nation? ¶ 2.

What arrangement did God make with the nation of Israel? ¶ 2.

For what purpose was that nation used by Jehovah? ¶ 2.

To what did the nation of Israel consecrate the harp? ¶ 3.

What king of Israel was skilled in the use of the harp? ¶ 3.

Where in the Scriptures is the harp used symbolically? ¶ 3.

On what occasions did the Jews use the harp? ¶ 3.

How many strings were there on Israel's harp? and what did these symbolize? ¶ 4.

Did the harp at any time have a less number of strings? and if so, what did that picture? ¶ 4.

In what phrase or language is the book of Revelation written? ¶ 5.

Where in the book of Revelation is the harp mentioned? and what kind of beings are pictured as using it? ¶ 5.

What is the first essential to an understanding of God's plan? ¶ 6.

Name some visible proof of the existence of a Supreme Being or Creator. ¶ 7.

How was David impressed with what he observed of creation? ¶ 8.

How does man's organism prove the existence of a Supreme Being? ¶ 9.

Who is the Supreme Being or Creator? and what does His name signify? ¶ 10.

Give some Scriptural proof of the existence of Jehovah. ¶ 10.

Name the four primary divine attributes. ¶ 10.

How was divine justice manifested? ¶ 11.

How was divine power manifested? ¶ 11.

How was divine love manifested? ¶ 11.

How was divine wisdom manifested? ¶ 11.

Is there proof that God foreknew the end from the beginning? ¶ 11.

Why should man expect some revelation of the divine plan? ¶ 12.

Has man found a revelation of God's plan? and if so, where? ¶ 12.

By whom was the Bible written? and what are the two general divisions of it? ¶ 13.

What is meant by the holy spirit? ¶ 14.

What relationship does the holy spirit bear to the Bible and its preparation? ¶ 14.

Who wrote the first five books of the Bible? and under what influence? ¶ 14.

Was the Bible written under inspiration? ¶ 14.

How many prophetic writers contributed to the Old Testament? and does their testimony agree? ¶ 14.

Define history. ¶ 15.

Define prophecy. ¶ 16.

Can a human mind accurately foretell future events? ¶ 17.

What is one of the strongest proofs that the Bible was written under inspiration? ¶ 17.

What relationship do wireless telegraphy and airships bear to fulfilled prophecy? ¶ 18.

Were railway trains foretold by the prophets? and if so, where? ¶ 18.

What other means of rapid transit did the prophets foretell? ¶ 18.

Why did not Solomon give the world great inventions such as we now have? ¶ 18.

Did the prophets point to the coming of any special one to earth? ¶ 19.

What prophecy, if any, did the coming of Jesus of Nazareth tend to fulfill? ¶ 19.

How did the coming of Jesus tend to confirm the authenticity of the Scriptures? ¶ 20.

Did the prophets understand the meaning of what they wrote concerning the happening of future events? ¶ 21.

What effort did they make to understand? ¶ 21.

Did the angels in heaven understand what the prophets were writing? ¶ 21.

What is meant by the term "the divine plan"? ¶ 22.

Who was the first one to understand the divine plan? ¶ 22.

What was the name of Jesus before He became a man? and what is the significance of His prehuman title? ¶ 22.

What is pictured by the fifth chapter of Revelation? Give the details of the picture. ¶ 22.

Who is the "Lion of the tribe of Judah"? ¶ 23.

What is the symbolic meaning of the words "seven", "horns," and "eyes"? and what do these words signify as used in Revelation 5? ¶ 24.

Is there reason to expect that God would grant certain ones from time to time an increased understanding of His plan? and if so, why? ¶ 24.

What does the harp symbolize? ¶ 25.

Where is the record of the divine plan found? ¶ 25.

What does this record reveal concerning man? ¶ 25.

By whom has God spoken His fundamental truths? ¶ 25.

What is the law of God? ¶ 25.

Define law. ¶ 25.

Where is the law of God found? ¶ 25.

What is the meaning of the word David? ¶ 26.

Whom did David picture or typify? ¶ 26.

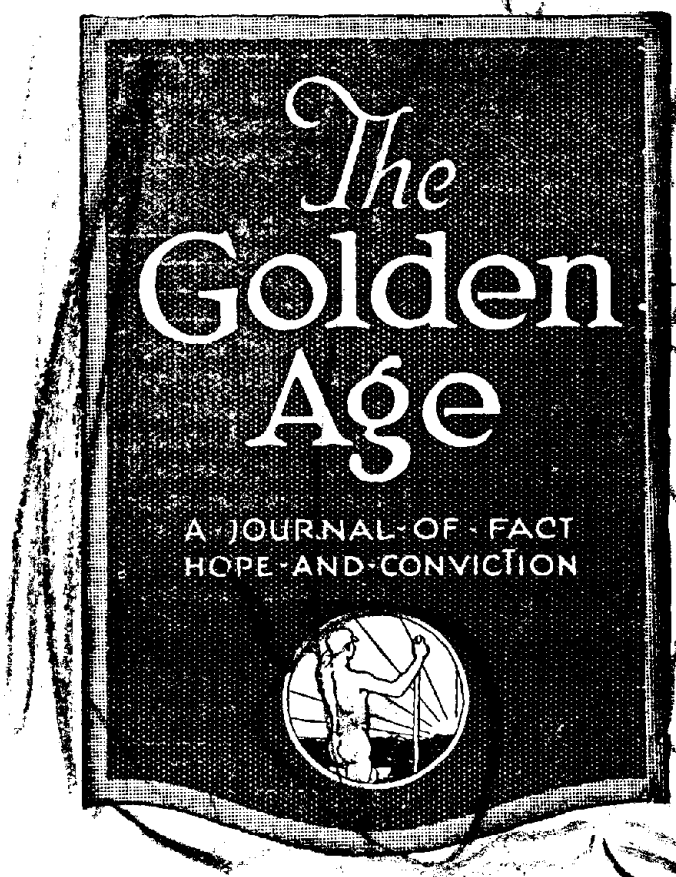
What did David's use of the harp typify or picture? ¶ 26.

What is pictured or symbolized by the ten strings of David's harp? ¶ 26.

Name the ten fundamental truths represented by the strings on the harp. ¶ 26.

How can one learn to use the harp of God? ¶ 27.

What effect is produced upon one who skillfully uses the harp? ¶ 27.



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"Go to Church, Thou Fool"—In Four Parts *(Part II)*

OF COURSE the clergy know that war is wrong; everybody knows that it is wrong; and in times of peace the "Reverends" are always opposed to the murder of their fellow men by this means. Thus the Board of Methodist Episcopal Church Bishops announce officially: "We earnestly hope that America may be a leader in allaying the passions engendered by war".

Some of these bishops were present in Pennsylvania in the Spring of 1918, when 400 prominent Methodist Episcopal clergymen memorialized and petitioned Congress and the President of the United States to inflict the death penalty on all violators of the infamous Espionage Act.

General Bell of the United States Army afterward stated that the specific object in view at the time that resolution was engineered by the clergy and the military was to procure the death of prominent executives and workers in the International Bible Students Association, and their friends and associates. Did those bishops and clergymen, who no doubt claim to be followers of Christ, and in their positions samples of His teachings, thus plan the death of the officers and prominent members of the I. B. S. A.? If so, why? The answer is written in the skies. Wherever they go they lay bare clerical hypocrisies. War is a good time for the "Reverends" to "stand in" with the authorities and to "get" those who expose their duplicity.

At present the bishops are all for peace, but not because there has been any change whatever in their views. During the war they were the strongest "rooters" for war in the whole country. They love peace but hate pacifists. Now they are for peace because their master, Big Business, is temporarily sick of war and, they know it. They "hear their master's voice". One can judge, therefore, how genuine is the principle back of the following resolution adopted at the World's Methodist Conference at London, September 12, 1921:

"On behalf of millions of youths who suffered and died; on behalf of millions of homes broken by bereavement; in the name of the silent multitudes who still suffer, we insist that our leaders find a way for the settlement of international differences by other than arbitrament of arms. We repudiate the doctrine that war is a necessity. Justice, not force, must be the final arbiter of right. Differences must be settled by reason, not by human slaughter."

Why did the Bishops wait until the Fall of 1921 to say this? Why did they not say it in 1914, or 1915, or 1916, or 1917 or 1918? Every body knows the reason why. They did not want to go to jail and lose their titles and their respectability. Bishops have always been *against* war in general, but *for* each war in particular. For we must love our enemies, except during this particular war "for a just cause!"

Then there is the Reverend Karl Reiland, Rector of St. George's Church, in the City of New York. In a sermon published in one of the organs of Big Business entitled *Commerce and Finance* he said recently:

"A little reflection should convince us that we cannot improve this world by paying ignominious tribute to Mars, whose altars have been wantonly drenched in human blood, and we might try, even with hesitancy, paying tribute to the Prince of Peace and the brother-

EDITORIAL NOTE

THE *Banner-Herald*, of Athens, Georgia, in its issue of September 21, 1921, contains a half-page advertisement bearing the above caption, indorsed by the announcements of the ten principal churches of the city, all denominations.

hood of man. Whoever talks Mars instead of Messiah is speaking not for the brotherhood of man and the nation's destiny, but for the blood of man and the nation's death. He is advocating for our youth not an ideal of national character, but the idea of a national cemetery. He is not a patriot, but a parasite. Christianity cannot be reconciled to war any more than a gentleman can be to a philosophy of brute force. I admit that we have had to fight, and may yet have to fight, a war. But the point I make is that war should be an accident, pardonable if necessary; but peace, and a scientific, educational, cultural preparation for peace should be the supreme purpose."

Reverend Reiland writes very well down to the word "I", so well that one might even feel disposed to test his genuineness by asking him which one of the cell-houses he occupied at the Atlanta Penitentiary and what were his range and cell numbers and his convict number during the war. For he would have gone to prison, had he spoken thus when it was dangerous to do so. But every one knows and must know who reads the rest of his article that during the war he stood foursquare for war the same as all the other clergy have always done in every country and in every war, and that his whole essay is only a tickling of the ears of those who like to have their ears tickled.

Then there is Reverend Dwight J. Bradley, Pastor of the First Congregational Church of Webster Groves, Missouri. We know that he is against war *now;* for in a leaflet dated November 6, 1921, he says:

"In our age there has arisen a mastering belief that war is no longer tolerable. The intelligent men and women of the world are almost universally of this opinion."

And we feel like asking, Where did *you*, "Reverend" Bradley, stand on the war question in 1914, 1915, 1916, 1917 and 1918? When did you get *your* mastering belief that war is no longer tolerable? Why didn't you say it in 1917? And *when* did "the intelligent men and women of the world" who are now almost universally of the opinion that war is intolerable reach that opinion? It must have been very recently. It certainly was not in the piping days of 1917-1918, when Big Business was deliberately trying to force the country into war; and you know it, Reverend Bradley. They were for war, and we think you were too; for we do not remember seeing you at Atlanta.

We come now to the words of some of those who were openly and outspokenly for war and we shall see how they are floundering now that all the brutal, bloody and beastly facts are coming to the light. Take for instance Reverend William T. Ellis, the so-called "Religious Rambler", famous during the lifetime of Pastor Russell for his persecutions of that godly man. On June 15, 1918, in the Philadelphia *North American*, Reverend Ellis made use of the following blasphemous language:

"Reverently, many soldiers know in their deepest hearts that they are following in His footsteps when they fling their lives into this ministry of mankind. All the countless battlefield crosses that point backward and forward and upward with their arms of faith testify to a fresh appreciation of Christ and Him crucified. To offer up all for the sake of others, and of principles, is the act that links man with God, and that *relates Calvary to the Somme.* Two great words of Scripture are often found in my mind during these days. One is *'without shedding of blood there is no remission of sin'.* We perceive how war's unmeasured sacrifice is *purging the nations of grossness and evil.* The price that is being paid should free us from our national sins. Somehow in ways we cannot freely understand, God is fulfilling the sacrifice of His Son in this great hour. All who serve and suffer vicariously in this hour of crucifixion are *sharers in the travail and triumph of the patient Christ!"* [Italics ours]

It is evident that this statement was made by Reverend Ellis to herd the boys into the trenches and to receive the plaudits of his ally, Big Business.

If any worse blasphemy was ever uttered by one of the "Reverends" since Christ hung on the cross to atone for the sins of mankind, we have never heard of it. How the nations have been freed of grossness and evil at the hands of profiteers is a matter of history. And as to the holy calling of murdering one another, let the Reverend Ellis himself in the same Philadelphia *North American;* under date of May 24, 1919, tell the effect that it had on the holiest of all, namely the Reverends who accompanied the American Expedition to France:

"So widely had preaching become a profession, without the divine spiritual passion, that many clergymen, instead of being leaders and prophets, have themselves maintained a conventionally correct mode of life only by circumstances. They followed the code of their calling, because it was difficult and dangerous to do otherwise. Many of these men went to war from varying motives; and some avowedly to escape the tedium of their *distasteful* round of ministerial duties. Of this number a percentage, small, and yet too large to be ignored by conscientious people, suffered a moral lapse

With the greater number of these latter, the failure was merely a relaxation of their standards of speech and of such practices as wine-drinking. Others went utterly bad, sinking into sensuality and even crime. I know whereof I speak: I am not exaggerating the occasional instance, such as the minister in Y. M. C. A. work, who became a confessed and convicted thief in France. My information comes at first hand and on the spot, from the officials who knew all the details."

Let us take another illustration, touching some of the same points. The Reverend Thomas B. Gregory is a well-known contributor to the press, his articles being widely published in the New York *World* and other periodicals. In 1916 the United States conducted a general election, which was won by a college president because "he kept us out of war". Mr. Gregory was on the side of this president at that time. He was against war with Germany. He was for continuing the maintenance of neighborly treatment of all nations and discussed the subject as follows:

"The successful preacher of today is the one who talks about the things of today: without *wasting his precious time* talking about things that are supposed to have happened thousands of years ago—things that are of no particular importance whether they happened or did not happen. Of more importance to us than the 'Abrahamic Covenant' is the covenant that we make today with our neighbors that we will be neighborly and treat each other with justice and good will."

This statement shows that this man is absolutely devoid of knowledge of the religion of Jesus Christ. Inasmuch as the Scriptures show that the Abrahamic Covenant states that in Abraham's seed, which is Christ, all nations, kindreds and families of the earth shall be blessed during the Golden Age, Reverend Gregory's speech is almost as blasphemous as that of Reverend Ellis. But it is not for that we have quoted it. We want you to compare its spirit and its apparent principle with the spirit and principle of the same gentleman's utterances a year later, when the president that kept us out the war was busy trying to get us into it and the twenty-five press hounds bought with British Gold — bought for the purpose by Big Business—were busy laying the foundation of lies upon which the war structure was subsequently erected. Hear him in 1917:

"How our souls are thrilled by the spontaneity and joy with which so many millions of human beings are giving themselves up to save the world, to rescue freedom and civilization from its would-be assassins, and contribute by their devoted and unselfish service to the welfare and happiness of those who are yet unborn. Thank God for the spectacle. It heartens us; it makes us proud and glad to witness such nobility of ideal and action. This is the most terrible emergency that humanity has ever been called upon to face; and yet, Heaven be praised, it is being met with courage and with faith, in the firm conviction that out of every bit of sacrifice, out of every duty bravely attended to, out of sacred agony and every noble task for the Brotherhood's sake, there shall come the flower and fruit that shall gladden all the coming generations."

All men now know that the flower and fruit of the war are revolution, famine, bestiality, disease, and death.

Other church officials that were outspokenly for war: James M. Gray, Dean of the Moody Bible Institute, said in a letter to the Chicago *Daily News* in October, 1919, "I favor universal military training because it is the duty of citizens to defend their country and sometimes defend other countries, as in the late war with Germany". Reverend Francis Kelley, Papal-empire chaplain of the American Legion, said in a speech at Cleveland: "A nation is to be judged worthy of existence as a nation by its ability to fight, and the aim of America should be not to be loved but to be feared". Former Field Marshal Von Hindenburg is a deacon in the Lutheran Church at Brandenburg; and the miserable outcast in the House of Doorn, Kaiser Wilhelm, was one time a regularly ordained minister of the Lutheran Church, and head of the Lutheran Church of Germany.

Some of the Kaiser's crowd persecuted the International Bible Students because they were unwilling to slay their fellow men. At last accounts Dean Gray of the Chicago Moody Bible Institute, it was alleged, was encouraging the Moodyites to offer persistent prayer for the destruction of the Bible Students—because they will persist in telling the truth and exposing the hypocrisies of the clergy business.

It is a matter of history that the French government awarded the Cross of the Legion of Honor to the president and the secretary of the Federal Council of the Churches of Christ in America as a mark of recognition both for the part played by the Federal Council in the winning of the war and for the personal services of its president and secretary. This shows well enough where the clergy stood during the World War. They proved the maxim, "We have no king but Cæsar". They gloried in war and considered it fine, wonderful, spiritual!

Else why did the same Federal Council of Churches of Christ in America, on October 7, 1920, award to President Wilson a chaplain's war medal "as an expression of appreciation by the churches of his distinguished services *to the church* and to the world through his leadership in winning the World War"? Now the same men are seeking to perpetuate Mr. Wilson's un-American attacks on the United States Constitution (which demands that church and state be kept forever separate) by forming a Woodrow Wilson Foundation which shall continue his policies indefinitely.

Judged out of Their Own Mouths

LET the clergy now acknowledge who were responsible for the World War; for we will give a number of citations, so that all may be convinced. First comes Rabbi Wise. Addressing recently the Free Synagogue congregation in Carnegie Hall, New York city, he said:

"Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war. They have enthroned a war devil in the place of God. The church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite. Many of us looked to the Socialists to avert such a war as this; but we never looked to the churches, mosques, and synagogues to prevent war. None of us expected such a thing from them, and we know what would happen to any leader in the Church of England who would dare raise his voice against his country's part in the present strife. And when the nations were preparing for this war they never consulted the churches because they knew that, just as they relied upon their ambulance corps and their commissaries, they could rely upon the churches to uphold them."

The next witness is the Reverend Doctor George H. Combs, of Kansas City, Missouri. Dr. Combs, addressing the Detroit Pastors Union, at its monthly meeting in the Y. M. C. A., in November, 1919, said:

"Leather-lunged, intemperate proclamation of the 'gospel of hate' during the war has brought the pulpit into contempt and caused the preacher and preaching to lose ground. In the name of patriotism the pulpit was converted into a soap-box, and we are now paying the penalty for it."

The third witness is the Reverend H. M. Chworowsky, evangelical minister at Oconto, Wisconsin. At that place in October, 1920, he said:

"The church has suffered more than any other institution from the cant and casuistry of the war spirit. In the beginning of those days, when we refused to believe that a general return to pagan principles of thought and action still were possible, there were many voices that stood out for that pacificism that is not only compatible with but the logical and moral complement of Christian ethical truth. Then as nation after nation entered the conflict, church after church performed that amazing psychological somersault, changing from a consistent attitude of opposition to wars to the incomprehensible stand of not only submissively acquiescing in the national demand for militaristic enterprise but of openly and publicly defending wars, and *this* war as entirely ethical and Christian. Then arose that wave of open hypocrisy and shameful duplicity in religion, barely hiding the abject moral cowardice it was meant to cover, when from pulpit and religious press there issued forth those turbid streams of vituperation and ghastly slander that rivalled the hysterical ravings of a perverted patriotism."

The fourth witness does not give his name, but states that he is a clergyman. He writes in *The Nation*, March 6, 1920:

"The record of the war activities of the churches, while very ample, is simple. Practically every pulpit in the land was a source of patriotic inspiration. Every clergyman labored day and night fostering the morale of the army and the people. At home the clergy preached atrocities, and in the camps they fired the soldiers with a holy zeal to attack and kill the enemy. Briefly, the record shows that both here and abroad each of the ordained spokesmen of Christianity justified and consecrated the action of his own people in resorting to arms. His nation was fighting God's battle, and all who wished to be friends of God must help to the fullest extent of their powers. Thus a composite photograph, as it were, of all the Christian preachments reveals to us the doctrine of the man in the street, the doctrine of those who believe it to be their highest duty to be ready to die for their country whether right or wrong."

The fifth witness is Doctor Edward A. Steiner, a converted Jew, a Congregational minister, occupant of the chair of Applied Christianity in Grinnell College, Iowa. He writes in *The Independent* of his impressions of Europe, obtained after several months which he recently spent there:

"All through Europe I found a feeling, freely expressed, that at a critical moment in the world's history, organized religion failed to fulfill its claims as a bringer of peace. The hopes mankind placed in it were not realized; for the churches failed to function except as an amen to the reactionary Pagan state. The church gave its all to Cæsar; even that which was God's; the folds of the flag obscured the cross, and *the great sacrifice of Calvary seemed in vain.* Sermons now are full of assertion that militaristic force is futile in settling quarrels between nations, that besides being un-Christian it is impra-

tical; and not only ministers say it, but also professors, essayists, political economists, sociologists. However, they are saying it between wars, *when it is safe to say it.* If the church or its ministry were faithful to the spirit and teachings of Jesus during one war; if the state knew that it could not use the church as a recruiting station, and as a laboratory for the culture of fighting morale, it might be less willing to rush into war. Of course the church would suffer martyrdom: but there is an outspoken demand that Christianity manifest itself in its full power, by accepting the consequences of its teachings, or *cease its pretense of being the bride of Christ when it is only the concubine of Cæsar.*"

The sixth witness is Reverend William Austen Smith, editor of *The* [Episcopal] *Churchman*:

"Churchmen at conventions talk very solemnly about Christian leadership. Where, in God's world, can bishops, clergymen and laymen exercise finer leadership in this war-stricken world, than by preaching the Christian doctrine of peace on earth? Will the clergy lead in this crusade, the greatest since Christ was born? Or will they fold their hands and say: 'It is a problem for experts, for statesmen and cabinets'? God pity us. Statesmen, cabinets and experts have been leading us, and leading us by the nose, in this war-morality for generations. Can we do worse if we follow Christ? If the churches cannot trust Him, who then will? If the Christian Church could raise up in England, France and America a thousand ministers who would be willing to suffer martyrdom to end this business of war, there could never be another war. Governments cannot make war without the consent of the churches. The Christian Church has never tested its power. *The clergy consented unto this wicked thing!* How much longer are we going to do it?"

The same writer (we wonder if he has read "The Finished Mystery") at an address before the Episcopalian ministers at a congress in New York said:

"To my mind it was a serious blunder that the church appeared to confuse patriotism with religion throughout the war. Only a few voices in the churches made clear the teachings of Christianity that war is a loathsome, diabolical disease; that it kills romance and compassion, and finally slays the very soul of justice. I think it heartless, un-Christian and indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid seven million boys in their graves, starved and maimed from twenty to thirty million human beings and bathed the world in hate and darkness."

Again, the same writer, in the issue of *The Churchman* of November 12, 1921, says:

"The churches among all the warring nations, shared the sins of their governments during the war. We hated as our governments bade us hate. We spread lies about our enemies as those lies were meted out to us in official propaganda. We taught unforgiveness even as our rulers and diplomats inspired us to do."

The seventh and final witness is Reverend John Alfred Faulkner, who gives expression to the following sentiments in *The Epworth Herald* of November 6, 1920:

"The church is partly responsible for the great war. She has taught an exaggerated and false patriotism. No war was ever waged but that *the clergy have either incited it or praised it* when once started. What if between 1871 and 1914 every synod, conference and clergyman in Germany had spoken out against that militarist regime and those militarist ideals of which the Great War was the logical consequence—what would have been the result? I think the only man who did thus speak out was Liebknecht, the Socialist, and he was in prison for two years. Men who sinned in a similar way in America were sentenced to twenty years, more or less; and what Church has asked for their release?"

George Bernard Shaw is not a clergyman, but he sized up the situation very well in the Fall of 1919, when he was asked to send a message to the Protestant Episcopal Church of America—the same church that, when the Right Reverend Paul Jones of Utah declared himself a real Christian, opposed to war, "accepted" his resignation because of the "impaired usefulness of Bishop Jones under the present conditions". Well! Mr. Shaw wrote the gentlemen a letter long to be remembered. It is couched in his usual witty but forceful and cutting language:

"If the blood of millions of their fellow creatures did not move the Protestant churches to protest, nor the Catholic churches to proclaim that in the kingdom of heaven there are no frontiers, can you suppose that a few drops from my ink bottle would have any effect on them? I am duly flattered by your assumption that the men who would not listen to Christ would listen to Bernard Shaw; but the churches have come out of the war so badly that if they did listen to me now I should ask, like the Greek orator, 'What foolish thing have I said?' All the men and women in America to whom anything I could say would be likely to appeal seem to be in prison, where my words cannot reach them. If any of the few who were faithful to a religion which I, being only a connoisseur and not a devotee, do not profess, are still at large, I can only congratulate them. I can hardly congratulate the churches on having missed a supreme opportunity; for *I am afraid that supreme opportunity may prove to have been their last chance!*"

Henry Newmann is not a clergyman either, but he says some things that fit in very well with those of Mr. Shaw. In an address deliver-

ed October 5, 1919, before the Brooklyn Society for Ethical Culture he said in part:

"Perhaps I am too biased; but it looks to me as if in the main the conduct of the churches during the war revealed a fundamental defect in their beliefs. To put it bluntly, I think that what most of the churches have done has been of a sort to inflame the world's illness rather than to heal it. Have not the churches outdone even the newspapers in preaching hatred and vengeance? Certain young men, called to take up arms, replied, 'We believe that the war lust is found not only in Prussia but everywhere. We find it in ourselves. We will not kill. There is a better way of driving out violence than to repeat the enemy's evil.' These young men went to jail. Some died there. Did the church, custodian (as we thought it) of the sanctities of conscience, plead for them? Did it raise its voice in behalf of a juster treatment than they have received? In the main with but a few honorable exceptions, it joined the pack in hunting them down. As George Bernard Shaw says, the churches resisted the invasion of the Prince of Peace more fiercely than that of the Kaiser. Few things have been more distressing than the way in which everywhere ministers of religion have been the most intemperate in reviling the enemy, in extravagantly lauding their own people, in confusing justice with sheer vengeance."

A clergyman in New York, catching the first faint glimmerings of what is coming, made the naive statement, "It was too bad we stepped on the conscientious objector so hard during the war; it is so difficult to explain now".

During the war the young men were encouraged to rush headlong into death by those who in ordinary times would have offered them no hope of God's favor except by compliance with many and heavy ecclesiastical rules and expensive masses. It is well known that the Roman Catholic religion holds out no hopes of dodging purgatory for hundreds of years even to the popes and cardinals; but Cardinal Mercier, of Belgium, imbued with the usual spirit of the clergy in war time, said in his Christmas pastoral in 1914:

"I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defense of his country's honor, and in vindication of violated justice. I shall not hesitate to reply that without any doubt whatever Christ crowns his military valor, and that *death accepted in this Christian spirit assures the safety of that man's soul.* Must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that God welcomes him with love?"

But if the souls of those who died in battle were safe, what about the souls of those who went through the same battles unscathed? Are not they safe, too; and if not, why not? But anyway, Canon William Chase, of New York, says they are not. He said at Washington, January 14, 1921:

"Our men did not come back spiritually uplifted, as we had hoped. They have not gone into the churches; they have not brought any new spiritual force to bear in our national life. Many of the veterans of the war show a cynical disregard for the higher life, rather than an awakened moral conscience."

It is pitiful to see the work that some of these clericals perform in trying to make their un-Christian conduct agree with their professed Christian religion. The Protestant Episcopal Church of America held a convention in New York City in May, 1919, and *The World Tomorrow* in its June issue of that year said:

"But perhaps the most significant of all was the confession of Bishop Rogers Israel of Erie that throughout his entire service at the front he was haunted with the question, 'Should we have met might with might, horror with horror, slaughter with slaughter?' The bishop denied that he was a pacifist; but his question would have been regarded as the kind of pacifism which might be punished under the Espionage Act, had he spoken in 1918 instead of 1919. *It is hopeful that a Bishop of the Church should have come so far;* and yet is it not an ironic commentary on our faith that 1900 years after Christ, we should hail as encouraging the fact that one bishop in the Christian church is doubtful whether war is the way of Christ or effective for the redemption of the world?"

Some go a step farther and admit that they are sick of war. Note the belated conviction of Reverend J. H. Hopkinson, vicar of Holy Trinity Church at Colne, England, as reported in the New York *Globe*, May 7, 1920:

"We have learned that war is not a matter of fluttering banners and clashing swords and beating drums, but merely a sickening and dirty butchery of lads in water-logged or fly-infested trenches. We shall be less ready than we were to compare the movement of the church to that of a victorious army. Hymns that we could sing unthinkingly before the war have become a lying blasphemy. Who would now sing, 'Like a mighty army moves the church of God'?"

An Episcopalian pastor, writing in the *Statesman* magazine goes still farther. He says:

"I for one will step down and out of my pulpit if there is any Japanese war. I shall not play hanky-pank with the word or gospel of the Prince of Peace and turn the House of Prayer into a recruiting station

for gassing off yellow men. I did it in the World War, went over seas and received a decoration. But I'm through. They may call me a pacifist, clap me into jail or anything else. But no more of it for this laddie. I will preach the flag of Christ's Cross, but I will be hanged if I will preach any other kind of flaggery. Never again! At least I'll be a Christian, whatever the results may be. And churches could stop another war. They could and can preach the Prince of Peace, and follow peace."

That there were some clergy that actually did keep a people pacific during the World War (without taking into account the motives that led them to take such a step) was brought out by George Fentrick, writing in The New York *World*, September 7, 1921. Mr. Fentrick said:

"When, during the World War, England passed the Conscription Act for Ireland, the Irish priests called their congregations together one Sunday morning and asked the people to raise their hands and swear that they would not obey this law. Now this of course was treason. But since they could not execute 3,500,000 people, the law went by default. This shows what the church can do when it takes concerted action."

The magazine *Unity*, writing of the responsibility for "the next war", says:

"To our way of thinking, the situation calls for nothing less than a vast international conference of all the churches in all countries, which shall solemnly pledge Christians in the name of God and Jesus Christ: (1) not to pay any taxes to any government which supports a separate and competitive army and navy, and (2) not to fight in any war under any circumstances, and which shall organize machinery in every country to educate people to the acceptance of these pledges, and put them into effect."

The Papal Empire has come out of the war with greater gains than any other of these institutions calling themselves churches and presided over by "Reverends". The Empire is after the almighty dollar, and takes a long look into the future to see what can be done with it.

The Sons and Daughters of Washington, with headquarters at 101 South Manning Boulevard, Albany, New York, are memorializing Congress demanding an investigation of the Knights of Columbus, an accounting for the many millions of dollars collected, from Protestants mostly, under the supervising hand of the United States Goverment and turned over to them by the Tumulty government in the latter part of 1918.

They want to know why this money, extorted from the American people under the pretense that it was to be used for the benefit of sick and wounded soldier boys, is now being kept by this religio-political organization, while thousands of those same soldier boys are without food and have no place to lay their heads.

They demand to know why it is that $1,000,000 should be sent to the Pope at Rome to help destroy the Y. M. C. A., and to break up the work of the Methodist Church in Rome, and why $1,000,000 is set aside for the rewriting and perversion of the History of the United States, so that the minds of the youth of America may be corrupted at the fountain by Roman Catholic school books before they get old enough to have them corrupted finally by a Jesuitized press.

Mr. John B. Kennedy, director of the publicity department of the Knights of Columbus, claims that there were only $8,000,000 left and that this is being used in hospital and educational work. He states further that the gifts to the Pope and for the purposes of rewriting American text-books came from private Knight of Columbus funds. But sometimes such things are mere matters of book-keeping, such as any clerk could do on a moment's notice.

Service as Spies

AN OCCUPATION to which the clergy are particularly well suited is that of spies; and the governments associated with the Papal Empire and with the various Protestant sects have always made large use of them for this purpose, especially in time of war.

We have already alluded to the effort made to secure the death penalty for Judge Rutherford and his companions at the hands of a gang of Methodist Reverends in Pennsylvania; they were representative of the clergy in general, as we have pointed out in THE GOLDEN AGE Number 27, wherein we narrated more than one hundred cases of mob violence, all or nearly all of which are known to have been incited by men engaged in the clergy business.

During the hysteria of the war period there was an opportunity for the "Reverends" to get at innocent people of differing religion. That they made full use of their opportunities is evident from the following extracts from affidavits by Bible students who were persecuted on false charges of sedition. In all centuries political Reverends have utilized the civil powers to settle grudges against persons of other beliefs than their own. Big Church, Big Business and Big Politics—an unholy alliance—travel hand in hand and stop at nothing. There was no law in

the Constitution, the State Constitutions, the State statutes and the local laws concerning freedom of religion that was not violated by a class of men preaching a devotion to law and order. Some of the outrages by Reverends are:

"At Weyser, Idaho, two colporteurs were taken before the Chairman of the Council of Defense, and charged with selling seditious literature. The Chairman, not being versed in religious matters, called in a local minister to pass judgment on the books ["Studies in the Scriptures"] and the latter remarked that if he had the power he would stop the distribution of all those books, not only until after the war, but permanently."

At Winnsboro, Texas, the victim states: "The city lock-up, where I was taken, was an apartment of the city toilet, which had no sewerage connections whatever, thus making it the filthiest place imaginable. My arrest was instigated by one of the Methodist preachers of Winnsboro, who assisted the officers in my arrest and examination held at police headquarters."

"At Celeste, Texas," another victim writes, "two clergymen to whom we handed copies of 'The Kingdom News,' demanded of the city marshal that he arrest us. The marshal refused and attended the lecture that same evening in Celeste; and expressed himself as well pleased with the talk. However, the clergymen stirred up the people, who phoned the marshal demanding our arrest. The marshal called up the County Attorney, Mr. Frank Kemp, and Mr. Kemp told him to put us in jail regardless of character and sex. This the marshal, Mr. Brewer, refused to do. . . . Later, when the marshal, accompanied by ourselves, appeared before the County Attorney, the County Attorney said we had not violated any law, and ordered our release, although six hours before this he had instructed that we be jailed."

"I was warned by prominent members and deacons of the Baptist Church here [Post Oak, Mo.] that unless I bought bonds, etc., I would get into trouble. On May 30th, 1918, several churches met to pray together. That night my automobile was stolen from my garage, taken to Leeton, Mo., painted yellow, and left in the street. The next morning, while I was inquiring about my car, the Reverend G. L. Newkirk, Pastor of the Providence Baptist Church, called me over the telephone and told me my car was in Leeton, Mo. When I arrived in Leeton, I noted Reverend G. L. Newkirk, dressed in common clothes, so as not to be noticeable, standing near the automobile, together with a large crowd. . . . I was later informed that the crowd was prepared to paint me yellow in case I made any remarks about my new car being damaged."

At Denison, Texas, "We were called German propagandists, and Mr. E. J. Smith, head of the War Council, told us that he was 'against us and our d—d religion', and that his recommendation as head of the War Council would be to line us up, both men and women and children, against a brick wall, and shoot us, and not stop until all of us had been killed in the whole country. . . . A committee waited on J. R. May and told him that the persecutions which he received were not given him because he did not buy bonds, 'but because of his d—d religion'. . . . The clergymen of this city formed part of the local War Council."

At New London, Ohio, "We distributed a special edition of *The National Labor Tribune*. The sheriff and deputy, with a crowd at their heels arrested us as we were about to board the train to return home, and charged us with being Bolsheviks. The crowd yelled 'Lynch them'. We were taken to the sheriff's office. . . . The Mayor of Wellington, Ohio, vouched for our characters. They could find nothing whatever wrong with the paper, and were willing to release us. But the mob outside, stirred by two clergymen, was growling. Finally a friend of ours took us back to Wellington in his automobile."

In Garfield, Washington, "While distributing 'Kingdom News' . . . the sheriff detained Donald Main in his hotel. A clergyman questioned him in the hotel and said to him: 'If you fellows don't stop putting out your literature, you will find some of your people strung up to a telegraph pole, and I will be one of the first to pull the rope'. . . . The same night he was called before a judge, and although it was late in the night, a Baptist minister was present as a spectator. . . . The Court in Spokane, after investigating the copies of 'The Kingdom News', stated they could see nothing wrong in it."

At Chetonak, Oklahoma, "The Council of Defense, consisting of Walter Brumley, W. C. Canterbury and A. O. Johnson, called on me and told me to either change my attitude or leave town immediately. I left town with my family on the first train. My case came up in July and no bill was found against me. I have since learned that our persecution was instigated by the clergy, and came at the end of a four-weeks union meeting of the churches, during which our beliefs were made the subject of attack two nights of each week."

At Miami, Texas, Mr. and Mrs. R. A. Bayless swear:

"Reverend J. C. Stalcup, Secretary of the Council of Defense and Baptist preacher, took a copy of the paper from Mrs. Bayless and gave her to understand that he would read it over and notify her to cease distribution if he found anything wrong in it. He did not notify us. . . . About a week later . . . we were arrested. . . . We were . . . arraigned before U. S. Commissioner A. A. Brown, with Reverend J. C. Stalcup . . . as the only complaining witness . . . . When committed to prison, our two Bibles, some copies of *The Watch Tower* and two sets of 'Studies in the Scriptures' were taken from us and never returned, though we repeatedly requested them. While we were in jail in Muskogee the Council of Defense of Miami, Texas, entered our house and ransacked it, taking our hymn books, volumes of 'Studies in the Scriptures', issues of *The Watch Tower* and

paper and tracts. . . . The Federal Grand Jury met at McAlester, Oklahoma. Reverend J. C. Stalcup, Secretary of the Council of Defense and Baptist preacher, made several trips there to prosecute us, but we were released."

Says Charles J. Crews, of Little Rock, Arkansas:

"I received frequent warnings from the Baptist Minister, Reverend E. D. Cameron, of Checotah, Oklahoma, saying that if I didn't give up 'that belief' I would be sent to the penitentiary".

The foregoing are only a small fraction of the instances that might be related of how, when conditions are right, the Reverends "get" people that differ from them in belief. How long will these white-walled monsters of iniquity be permitted to darken the land and fill it with violence?

The Right Reverend Theodore S. Henderson, of the Methodist Episcopal Church, in a sermon in Detroit in the summer of 1918, after referring to the fact that he had been accused of being partly responsible for the mob which did to death the innocent Prager at East St. Louis, falsely accused of being a German spy, went on record as saying:

"If any man or women accused of sedition or disloyalty, and after process of trial by jury should be found guilty, such traitor should be taken out and shot." The Bishop then went on to laud the Espionage Act, stating that "the passage of this act makes it possible for the legal punishment of all violators, without any resort by the citizens to take the law into their own hands". [See how narrowly he misses advocating mob violence]

The Reverend John G. Still, pastor of the People's Church of Louisville, Kentucky, trimmed the bishops in good shape for the part they played in upholding the infamous and unconstitutional Espionage Act, whereby the liberties of the American people were taken from them and vested in the Preachers, Profiteers, and Politicians. In a sermon delivered in February, 1920, he said:

"Remember what part you played—you bishops and priests and churchmen? Remember how you stood in your pulpits—and how you raised your voices to cry aloud with prophetic power that the God of Israel hath said, 'Thou shalt not kill'? Remember how you went up and down the land urging, pleading, imploring, demanding that there shall be 'peace on earth and good will among men'—remember that? Of course you don't. For that isn't what you did.

"This is what you did. You converted the churches of Christ, the Prince of Peace, into Temples of the War God. You fanned the fires of hell and hate into the consuming flames of war. Stand here with me, and tell me this: Tell me what crimes did 'Gene Debs commit? Why, you say, he violated the Espionage Act. You hypocrites! And only yesterday, when I stood in one of your pulpits you told me that religion has nothing to do with politics! What business have you to talk about Espionage Acts? To judge by the tone of the Christian church one might think that Christ said, 'Well done, thou good and faithful servant—thou hast obeyed the Espionage Act—enter into the joys of the Lord!' No, sir. You can't get by with that. We demand that you tell us in the eternal terms of right and wrong, not in the terms of transient politics, what crime is it for which this man goes ten long years behind prison bars? And there is just one answer, 'tis his own, made before his judge, when he said: 'I admit it. I am opposed to war, all wars, and this war, too. And if I stood alone I should nevertheless be opposed to the war.' That is the crime in the terms of your Christian religion—he was opposed to war—in the language of your own orthodox theology—he is guilty of standing by the cross of Christ, the Prince of Peace, in time of war!"

Reverend Still hit on a sore spot when he mentioned Mr. Debs. The clergy know that they are responsible for having this man locked up and having him kept locked up; and yet here is a man who loves his fellow men so much that he has been known to give the overcoat off his back to a total stranger, in midwinter, without asking the stranger's name, merely because he saw that the man was suffering with the cold. This man was locked up and kept locked up, so that he would not, in some strange way, take away the liberties and the happiness of 108,000,000 people that inhabit this broad land!

The Universalist General Convention, at Detroit, in October, 1921—in order to prove that their clergy are as narrow-minded and as small-souled as the clergy of any other denomination—voted to strike the name of Eugene V. Debs from an appeal to President Harding requesting amnesty for political prisoners. And, O. Consistency! the same convention urged the full restoration of free speech and the press, which is guaranteed by the constitution anyway—and it was for the exercise of free speech that Debs was sent to prison. Never on earth were there more hypocrites alive than just now.

As respects this matter of spying upon the liberties of others and trying to take away the rights of minorities, Wendell Phillips said in 1860:

"Governments exist to protect the rights of minorities. The loved and the rich need no protection—they have

many friends and few enemies. We have praised our Union for seventy years. This is the first time it is tested. Has it educated men who know their rights and dare maintain them? Can it bear the discussion of a great national sin, anchored deep in the prejudices and interests of millions? If so, it deserves to live. If not, the sooner it vanishes out of the way the better. The time to assert rights is when they are denied. The men to assert them are those to whom they are denied. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves."

Prohibition of Liquor

THE Anti-Saloon League is composed of clergymen and was the instrumentality used in bringing about the prohibition of the liquor traffic in the United States. The League has been forceful, efficient, and ably managed; and it has produced the results it sought. The Prohibition Amendment is a part of the fundamental law of the land; and if anybody in power in this country paid the least attention to the Constitution, prohibition would be a reality.

Since the Prohibition Amendment and the Volstead Act were passed, the clergy have been trying to have the law upheld. Reverend G. E. Richter, of Stamford, Connecticut, is one of these. Prohibition gives the "Reverends" something fresh to fight about. The New York *World* credits him with having given expression to the following utterances on this subject in the Fall of 1920:

"I am not afraid of God, or man, or the devil, or the baptism of eggs that has greeted my efforts to purge these communities of low gambling and drinking. And I shall carry a gun, no matter what the officials of Darien may say."

After being denied a permit to carry a revolver Mr. Richter said:

"If I had a revolver I would discharge it into the air, and then my friends would rush out. I see no reason why I should not have my constitutional rights. And I tell you I will have a revolver, and I will fight for my rights in this community!"

The clergy of the Episcopal church are accustomed to greater personal liberties than those of most other Protestant denominations, and they do not take well to restrictions of their own liberties or spying upon the liberties of others in this matter of prohibition. In January, 1920, Reverend Doctor Henry Davies, rector of Christ Episcopal Church, Easton, Md., replied to an invitation of Daniel C. Roper, Commissioner of Internal Revenue, in such a way as to imply that Mr. Roper had wanted his assistance in the enforcement of prohibition in the vicinity. He said:

"In this church we are not accustomed to such intrusion into private morals and conduct of its members, which looks, on the surface at least, too much like a secret service, or worse, spying. Moreover, I believe that my people would not be so low as to be informers."

Sometimes, when there is no war, the "Reverends" think some laws should not be obeyed. The Dean of St. Paul's, London, says that it is all right to cheat the government by smuggling in liquor, if the government "exceeds its rights in prohibiting some harmless act". One can hardly help wondering just who are the people that are to determine when the government has exceeded its rights and how they are to go about the enforcement of their opinions.

Reverend B. S. Bouchier, vicar of St. Jude's Church, does not have a high opinion of prohibition in America. At a prohibition meeting in Hampstead Gardens Free Church, London, in May, 1920, he startled the supposedly prohibition audience by saying:

"If I had my way I would have emblazoned on banners 'God save the king and beer for the British people'. I have just returned from America. I saw how prohibition works. The rich man can get his liquor but the poor cannot. In this country it ill becomes the clergy to pour scorn on the brewer who has done so much to support our churches and our charities!"

As soon as prohibition went into effect, in September, 1919, Chicago churchmen opened a church saloon, at 884 South State Street, with a Reverend for a bartender. The bar and the fixtures are of the regular, old-fashioned, rumhole variety. A picture published in the Chicago *Herald and Examiner*, September 23, 1919, shows six men, one behind the bar and five lined up in front of it. Of the latter, three have their feet on the bar rail as if it were a familiar position with them, and four have glasses of some kind of drink in their hands. All but one of the seven men in the picture are stated to be Reverends—three of them Presbyterians.

The Los Angeles *Times*, November 29, 1919, is authority for the following:

"It is evident that some of the city churches propose to be fortified with the proper amount of wine for sacramental purposes, as it came to the attention of the local Federal officials, yesterday, that the official board of a Los Angeles church has invested in 300 gallons of wine to be used in the ministrations of the body. As there are 600 members of the congregation that means a half-

gallon for each one of the communicants. 'Preparing for a large addition to the membership,' was the only comment of Internal Revenue Collector Carter, who refused to give the name and address of the church, perhaps fearing a rush for 'ministrations'."

Sunday Blue Laws

CHRISTIANS are not under the law of Moses, but under the law of love. The seventh day of the week, upon which the Jew was required to rest, represents the great seventh-thousand-year day of human history, the Golden Age, during which the world of mankind will recover from the toil and travail of the six thousand years of sin and death that are now in the past. To the Christian that seventh day—our Saturday — typifies or pictures the rest of heart into which he enters when he enters into Christ.

There is a general impression among Christians that in some way they are obligated to a special observance of Sunday, but the Scriptures enjoin no such rule or even hint at it — rather the opposite. Real Christians are glad that by custom there is a day in each week available for rest and worship, but it makes no difference to them what that day is, nor have they any wish to push their preferences upon others by onerous and unnecessary laws.

In revolutionary days there was a strict Sunday (miscalled Sabbath, for Saturday not Sunday is the Bible Sabbath) law in all the colonies, namely, the Act of Charles II, which provided that:

"All and every person whatsoever shall every Lord's Day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately".

The law forbade all unnecessary travel and stipulated that:

"No tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly labor, business, or work of their ordinary callings".

At present there are no Sunday laws whatever in the District of Columbia or in California; nor have there been any in Oregon since 1918, when the people got tired of them and threw them out. Sunday labor and amusements are perfectly legal in Colorado, Illinois, and New Mexico unless they disturb church congregations.

In the good old days in the city of New Haven, Connecticut, they had some pretty strict laws. No one could vote unless converted and a member of some one of the churches allowed within the city; food or lodging could not be offered to a heretic; no one could cross a river on Sunday except an authorized Reverend; no one could travel, cook victuals, make beds, sweep houses, cut hair or shave, or kiss his children on Sunday—and the day began at sundown on Saturday. No one could wear clothes trimmed with gold, silver, ribbon, or lace worth over a shilling a yard without incurring a fine of $1,500. Bringing cards or dice into the city was punished with a fine of $25. It was illegal to eat mince pies, dance, play cards, or play any other instrument of music than the drum, trumpet, and jew's-harp. No one could court a maid without obtaining the consent of her parents, under penalty of $25 for the first offense, $50 for the second offense, and imprisonment for the third offense.

Many of the Reverends, encouraged by their success in the prohibition crusade are pressing hard toward the passing of laws for a strict Sunday observance the country over. Reverend Noah W. Cooper, Chairman of the Methodist Central Sabbath Crusade Committee, representing nineteen southern conferences of that denomination, recently appeared before Congressional Committees and presented a proposed national Sunday observance bill, together with a lengthy petition, both of which were introduced into the *Congressional Record* of July 13, 1921. The proposed national Sunday law and the petition urge Congress to prohibit the publication and circulation of Sunday newspapers, the operation of Sunday trains and all interstate traffic, the prevention of all professional and other labor, likewise all amusements of every character that are conducted for profit on Sundays. Mr. Cooper claims that 1,500,000 constituent members of the Methodist Church South are backing him up in this movement.

Reverend Cooper is not the only one that is pressing for drastic Sunday legislation. Another is Reverend Harry L. Bowlby, D. D., head of the Lord's Day Alliance, an organization representing in an official capacity sixteen religious denominations. In the Philadelphia *Public Ledger*, of November 28, 1920, Doctor Bowlby made the following statement of the intentions of his organization:

"We propose by legislation, to make it easier for people to go to church. In other words, we shall try to close the baseball parks, the golf links, the motion pic-

ture and other theatres, the concert halls, the amusement parks, the bathing beaches, and so on. We shall fight all amusements where an admission fee is charged. We shall oppose golf, tennis, baseball, and other sports, even if purely amateur and void of financial cost to those taking part, because they set bad examples for children who otherwise might be content to go to Sunday school. We shall seek to restrict the sale of gasoline for pleasure yachts, automobiles, and urge other measures that will stop Sunday automobiling and joy riding. This will not bring the old-fashioned horse and buggy back, because we believe that the Lord's day should be a day of rest for man and beast. Excursion steamer rides on Sunday will be opposed by us on the ground that they are unnecessary to the moral welfare of Christian America. No, I see no reason why the public libraries or the art galleries should remain open on Sunday. We shall seek to eliminate the huge Sunday newspapers, and *establish a censorship* [Italics ours] over the stuff that gets into them on other days. Of course, we shall back no law that would compel a man or a woman to attend church. But we believe that if we take away a man's motor car, his golf sticks, his Sunday newspaper, his horses, his pleasure steamships, amusement houses, and parks, and prohibit him from playing outdoor games or witnessing field sports, he naturally will drift back to the church."

The New York *World* seems to think that there is a good chance that the united efforts of Reverend Cooper and Reverend Bowlby will succeed. It says:

"The same elements that brought about the Eighteenth Amendment [prohibiting the sale and manufacture of liquor] and the Volstead Law [enforcing that Amendment] are back of the proposed Sunday-observance amendment, and the political influence of these elements can hardly be overestimated. It is not too much to say that the Anti-Saloon League alone is now the best organized and the most powerful agency of government in the United States. If this lobby now sets out to write the Puritan Sunday into the Constitution of the United States, there is no reason to assume that its campaign will be anything but triumphant."

The Sunday-observance movement is spreading. The Reverends of the city of London have united in a refusal to conduct Sunday funerals, as they need the rest. They did this after the various common councils had refused to make Sunday funerals illegal.

It is just possible that some disappointments await some of these enthusiasts who favor closing everything but the churches on Sunday, as Judge Burnell of Los Angeles, California, has ruled that a collection taken on Sunday is virtually an admission fee to the Sunday services. If everything is closed up that charges an admission fee the collection box will have to go.

The stock argument set forth as the reason for a strict Sunday observance was voiced by Reverend L. S. Barton, at the Boston Avenue Methodist Episcopal Church, Tulsa, Oklahoma. Preaching upon the Ten Commandments which God made the basis of His law covenant with Israel, Reverend Barton laid stress on the one calling upon the Jews to "observe the Sabbath day and keep it holy". He said in part: "Every law of right or wrong has its basis in these commandments, and it is the enforcement of these laws that the ministers of today should demand".

Reverend Barton does not pause to consider that if his statements are correct then practically every minister in America is guilty of murder; for during the World War nearly every one of them completely ignored the commandment, "Thou shalt not kill".

Many of the clergy seem to think that they have the right to tell all the other people just what they can do and cannot do. Reverend John Roach Straton states the matter grandiloquently: "The religious forces have both the right and the duty to influence the state in the enactment of enlightened ideals into righteous laws". We can find plenty of statements just like that, made by the Popes in the days of the Inquisition.

Noting the threat of the Reverends of Hastings, Nebraska, to precipitate a fight for the closing of the Sunday amusements of that city, the Hastings *Tribune* said:

"This is a bold threat of the most brazen kind. The ministers should remember that the laymen also have a right to organize to fight for what they deem is their prerogative. The *Tribune* does not believe that the ministers have any more right to say how things should be conducted within the corporate limits of Hastings than has any other body of good citizens. The people, and the people alone, have the right to say how the city of Hastings should be run."

Here and there is a man in the clergy business that sees the injustice of trying to force everybody into one groove. Reverend Roy V. Harp, pastor of the Christian church at Fairview, Oklahoma, and a representative in the legislature of that state, is a broad-minded, sensible man. He said on this subject:

"I am dead square set against the blue Sunday laws. I don't want to legislate people into the kingdom of heaven. It can't be done. If the church cannot compete with the world, I will quit preaching."

Now let us observe a few instances of the enforcement of Sunday laws in various states. At White Plains, New York, in March, 1921, a man was arrested for striking another man on a Sunday. On the same day he was convicted for the offense and sentenced to six months in prison. A higher court set the verdict aside because it had been given on a Sunday.

A lady writing from London, Ontario, Canada, under date of June 12, 1921, gives us the next to the worst case of Sunday idiocy that has been brought to our notice. Her letter says:

"All Saturday night and Sunday till half past twelve we witnessed the greatest storm that any one in this part of the country had ever seen. In some places the water was fifteen feet deep, and traffic was blocked on public streets until the following night. Some families were compelled to move out of their homes on Sunday, furniture and all, because the foundations of the house were being washed away. This caused the Lord's Day Alliance to have summons sent to them for breaking the Sabbath."

One other illustration, however, is still worse. It shows what may happen anywhere when fools pass laws which are entrusted to fools to execute; and certainly no one dare trust a Sunday observance law in the hands of a class of men who have declared that bootlegging is as bad as murder, and that the offending bootlegger should be slain at sight.

On Tangier Island, in Chesapeake Bay, there is a law in effect requiring all persons to either attend church services or else stay at home while the services are going on. One lad elected to stay at home and took a seat on his father's front porch until the services should be over. A constable came along and order him to go into the house; he refused, a struggle ensued and the constable shot the boy in the stomach. This is what a country gets for giving up its *rights* to a lot of fanatics and "Fools Who Go to Church".

In Iowa, in 1917, when an attempt was made there to revive some of the ancient and ridiculous blue laws, the proposed legislation was laughed out of existence by the circulation of the following poem composed for the occasion by a wit of state-wide renown:

ON SUNDAY, ANYMORE

BY MAL ROSE

You must not do a tap of work
On Sunday, anymore.
You must not farm, nor cook, nor clerk
On Sunday, anymore.

You must not pack your trunk or grip,
You must not ride on train or ship,
Nor even take or give a nip,
On Sunday, anymore.

You've little use for life or limb,
On Sunday, anymore.
You must not hunt, nor fish, nor swim,
On Sunday, anymore.
You must not golf, nor ride, nor row,
Nor take the kids to see a show,
And as for baseball, gracious, no!
On Sunday, anymore.

If you are ill, you must not die,
On Sunday, anymore.
"The law's the law," they alibi,
On Sunday, anymore.
You must not call the doc, they warn,
To pull your tooth or treat your corn,
And there shall be no infants born!
On Sunday, anymore.

Your stomach's really not your own,
On Sunday, anymore.
Those chicken dinners you'll postpone,
On Sunday, anymore.
You must not eat, you must not drink,
You must not wag your ears or wink,
It's ten bones' fine to even think!
On Sunday, anymore.

You must not play the phonograph,
On Sunday, anymore.
You'll sure get in bad if you laugh,
On Sunday, anymore.
You must not whistle, hum, or sing,
Or turkey trot, or highland fling,
Or hesitate—or anything—
On Sunday, anymore.

The rich man with his limousine,
On Sunday, anymore.
Will have to steal his gasoline,
On Sunday, anymore.
And he who dares to crank a "Liz",
And down the public highway whiz,
Gets thirty days in jail for his,
On Sunday, anymore.

With stone-age statutes raising Ned,
On Sunday, anymore.
A fellow may as well be dead,
On Sunday, anymore.
If there must be a woeful dearth
Of music, movies, maids and mirth,
There's no use hanging 'round this earth,
On Sunday, anymore.

Solving the Railroad Problem by the Golden Rule *By B. J. Drummond*

"Therefore all things whatsoever ye would that man should do to you, do ye even so to them."
—JESUS of NAZARETH

FOREWORD

DURING the past thirty years, with increasing frequency, the public has been subjected to curtailment of industry with consequent financial loss as well as inconvenience as a result of the threatened or actual tying up of transportation facilities because employer and employés have been unable to adjust differences arising between them.

Transportation is of foremost importance to our country. Without it agriculture, manufacturing and other activities would be useless and we would degenerate to the status of the aborigines. Being, as it is, a public necessity, nothing should be permitted to come in the way of its continued service.

It matters not what the causes are that have led up to our present difficulties. No doubt much testimony could be brought forth by either party to the controversy in proof of the fact that the other party is guilty. It is also quite true that both parties are not guiltless; however, it is not the purpose of the writer to open up a discussion on those lines, but rather to offer a solution of the present difficulty in erecting a platform on which the three warring elements can be brought together in a program of progress to the end that our transportation systems can be made to serve more adequately the public whose creatures they are.

It has been said that "when the strength and wisdom of man fail there is an inexhaustible supply yielded us from above through the power of prayer". The writer has prayerfully considered the problem "without the hope of fee or reward" other than a knowledge of a public duty performed. If there is anything of value to be gleaned from the following pages it is my earnest hope that it will be accepted, by those directly interested, in the spirit of tolerance of human frailties.

UNSELFISHNESS REQUISITE

In this stirring period of reconstruction it is no time to threaten an industrial war but rather to approach the subject with an open mind, prepared to enter whole-heartedly into a constructive program for a rehabilitation of the economic and industrial structure so badly disrupted by a World War.

The writer is firmly convinced that the following plan for the reconstruction of our transportation facilities coupled with the plans tentatively suggested by the Interstate Commerce Commission, "in the matter of consolidation of the railway properties of the United States into a limited number of systems," Docket 12964, will afford a means of carrying out the letter as well as the spirit of the 1920 Transportation Act.

Our country needs adequate transportation facilities at reasonable rates. Money invested in the transportation business must be fairly compensated in order to attract sufficient of that kind of capital to meet the country's needs as expansion of facilities becomes necessary. Brains must also receive a commensurate return in order to attract the highest form of talent to the railroads which need the best. Brawn cannot be sidetracked in the matter of compensation. It is entitled to receive fair consideration at the hands of money and brains. It must also give the best it has in return.

The time is past when knock-down-and-drag-out methods are to be pursued by any one of the three or either two in combination against the third. To the end that public necessity may be met with adequate and economical tranportation service, Money, Brains, and Brawn must be coördinated in a system that will make for the highest form of efficiency.

GOLDEN RULE PRINCIPLES

That the principles of the Golden Rule as outlined in the following plan can be successfully applied to the Transportation business is apparent when fully understood and put into operation. The writer is firmly convinced that he could, with open-minded support, successfully inaugurate the plan on any road or group of roads within eighteen months from the time the job is undertaken. He has faith enough in the average human being to believe that, given an opportunity and a fair trial, the purely money investors and those who invest their talent and energy in the railroad business can become partners in the full sense of the word and together work for their mutual as well as the public interest. The plan outlined in detail in the following pages is therefore commended to your consideration in the hope that the Golden Rule may reign supreme in settling the present dif-

ficulties and become the guide for the future relationships between money investors, executives and workers on American railroads.

In solving the railroad problem by the Golden Rule the writer has considered the subject under the heads of

1. Capitalization
2. Directorate
3. Returns on Investment
4. Increasing Efficiency
5. How the Public would Benefit
6. The Plan in relation to Consolidation

Under each of these heads will be appropriately treated in more or less detail the various phases in the working out of a general plan for a rehabilitation of the carriers so as to place them in a position to serve the public adequately and at the same time to produce a net revenue sufficient to fairly compensate the money, brains and brawn invested in the enterprise.

There are many points of detail which it is impossible to incorporate, owing to the limited size of this article. However, the writer will gladly furnish additional details, or enlarge upon any points not thoroughly understood, upon request. It has simply been my purpose, in the limited space at command, to touch the high spots with sufficient detail to illustrate the fundamental principles involved.

CAPITALIZATION

The fundamental essential to the successful operation of any business is a proper coördination of money, brains and brawn, neither of which can, alone or in combination of two's, produce satisfactory results. It requires a well-balanced ratio of all three elements. With this fundamental fact in mind it is apparent that one of the first steps necessary is a reorganization of the capitalization of our railroads which carries with it a new and progressive idea, to wit, Capitalizing the brain and brawn effort as well as the money invested in the transportation business, to the end that only such an amount of each as can be economically utilized is included.

If the American roads were to be capitalized on these lines it would appear somewhat as follows:

CAPITALIZATION	$75,364,000,000
Money Capital (Plant & Equipment) I. C. C. Tentative figure	$18,900,000,000
Brains Capital (Executive Class) 22,873 officers	$2,150,000,000
Brawn Capital (Employé Class) 1,838,820	$54,314,000,000

Thus it is noted that upon capitalizing each of the three classes of "investors" we have a total capitalization of $75,364,000,000 made up of money capital, represented by plant, equipment, and working funds, equal to $18,900,000,000, a figure tentatively established by the Interstate Commerce Commission under the 1920 Transportation Act; brains capital, represented by the executive class, comprising some 22,873 general and division officers whose annual compensation averages $4,700, the equivalent of an income of 5 percent on $94,000; hence a total of $2,150,000,000 worth of brains are invested in the business and matched against the stockholders who have invested only money in the enterprise; last, there is the brawn capital, represented by the worker class, under the leadership of the executives, comprising some 1,838,820 employés whose average annual compensation is at present $1,485, equivalent to an income of 5 percent on $29,700 each; hence a total of $54,314,000,000 of brawn capital is matched against money and brains.

The above figures indicate the approximate total capitalized money, brains and energy invested in the American Class 1 railroads at present. Perhaps there is over-capitalization in one or more of the three classes represented; if so, a means should be provided for reducing the total capital invested to an amount that can readily be absorbed by the business without saturation. There is no doubt but that some of our Class 1 Roads have more money capital than necessary, while others are suffering for a lack of money with which to get the properties in proper condition adequately to serve the public. Stock issues representing money capital should be called in and new stock issued in lieu thereof carrying a proviso that the corporation reserves the privilege at any time after one year from date on any dividend-paying date of cancelling same at $102, and accrued dividend, thus eliminating unnecessary money on which dividend must be earned. Likewise the "stock" issued representing brains and brawn should carry a proviso that at any

time necessary any employé could be dispensed with; his stock taken up and cancelled upon payment of $2 per share. Thus in times of business depression, when the demands upon transportation lag, the corporation can free itself of the liability for having to pay dividends on unnecessary capital represented by money, brains, or effort.

CAPITALIZED BRAINS AND LABOR

To illustrate the method of capitalizing the "Executive" and "Employé" classes let us consider one capable of earning the average compensation of each class on basis of present salary or wage payments. There are approximately 22,873 officers whose average annual salary is $4,700, which amount is equivalent to an income of 5 percent on $94,000. Hence each officer has invested in the business executive ability of the same value as an investor who has contributed $94,000. That officer then becomes a "stockholder" to that extent. Many corporations in the industrial world are organized along lines where part of the stockholders contribute money, and others property, and still others real estate, all of which is capitalized on the basis of the dollar value.

Why not brains or energy contributed? A mechanic's or clerk's energy may also be capitalized in like manner. The average wage compensation paid employés is at present $1,485, the equivalent of 5 percent on $29,700. Therefore that mechanic or clerk is contributing the equivalent of just that total dollar value of energy. It might be said that an average salary of $4,700 to an officer or $1,485 in wages to the average employé is excessive, based on compensation for like service in other lines of business. Surely a superintendent or a machinist is economically worth more to a railroad than to a steel plant, shipyard, or shoe factory. Hence his capitalized value should be determined in accordance with a survey of return that same sort of "Capital" would earn in comparable occupations in other lines of business. The United States Department of Labor could reasonably be entrusted with the duty of making a survey and cataloguing the intrinsic value of the several classes of railway executives and employés; or the Railway Labor Board could perform that function.

In event an "investor" in the employé class is promoted within that class or into the official class, his stock certificates are increased to the amount represented by his new classification. To illustrate: supposing a Train Dispatcher capitalized at $48,000 is promoted to become an Assistant Superintendent capitalized at $60,000, he would receive non-transferable stock to the extent of $12,000. Likewise, when an employé for any reason is demoted, his stock is reduced accordingly. The question might be asked as to how the various capitalized values are to be established. This is a proper job for the United States Department of Labor, who with data at hand as to the value of such work in other lines of business, locality and cost of living taken into consideration, could readily determine the economic value of each class of workers to be used as a basis for determining the amount of "stock" each is entitled to receive as representative of his "capital" investment.

With the capitalization of the carriers reorganized in accordance with the above, each class of "investors" would be compensated according to the investment each class bore to the total; distribution being made on a single percentage basis. In other words, if the net earnings exclusive of all forms of compensation, dividends, salaries and wages, after all expenses and fixed charges had been met, equaled 5 percent of the total capitalization then the net amount due each class would be distributed on that basis. The detail of distribution will be taken up and illustrated under the head of "Distribution of Compensation" later on.

DIRECTORATE

Under this heading we will now take up the method of representation for each class of "Investors" in the management of the affairs of the corporation. In order that there may be a proper community of interest in management, each class, money, brains, brawn, should have fair representation in management, as each class has an inherent right to a voice in the conduct of the business. They are all partners in the enterprise, working for the common good to produce a "commodity" called transportation, at the least possible cost commensurate with a first-class article and at the same time make a profit that will afford a fair return to the investors, hence our organization will appear somewhat as follows:

CAPITAL

Money Brains Brawn

DIRECTORATE

3 representing money capital
3 representing capitalized brains
3 representing capitalized brawn

From this, it is observed that each class of investors is equally represented irrespective of the amount for which each class is capitalized. No one class has an advantage over the others, yet a combination of any two classes constitutes a majority. The three representatives from each class might properly be elected by a majority vote of the "Stockholders" from that class. One director from each class being elected annually, thus retiring a director every three years, hence it would follow that experienced directors would always be in the majority. With such a directorate representing, as it does, each of the three classes of investors, the corporation would have the benefit of the combined technical experience and viewpoint of each class, resulting in a balanced judgment for the economical management of affairs, and in a confidence in each other born of a desire to plan and work for the common interest.

RETURNS ON INVESTMENT

Under the head of "Capitalization" and "Directorate" we have outlined the method whereby brain and brawn effort can be capitalized into the transportation business on an equal basis with money. We will now demonstrate, with the use of 1920 figures taken from the Interstate Commerce Commission reports, how the net earnings can be equitably distributed to each class of investors. Let us first define "Net" earnings as Gross Revenue less all operating and fiduciary expenses exclusive of dividends, salaries and wages—in fact, compensation in any form whatever. With that understanding in mind the following tabulation will serve to illustrate the point:

1920 Gross Operating Revenue, Class 1 Carriers		$6,225,402,762
1920 Operating Expenses, less all forms of compensation, materials, maintenance, and other expenses	$2,084,000,000	
Rents and Miscellaneous	56,000,000	
Taxes, etc.	181,000,000	2,321,000,000
Net revenue subject to distribution		**$3,904,402,762**

Thus it will be observed that after taking care of all operating expenses, including materials, supplies, maintenance repairs, depreciation, rents, taxes, and miscellaneous expenses, there remain $3,904,402,762 to be distributed among money, brains and brawn; but before a distribution is made, a sum equal to ½ of 1 percent should be set aside in a sinking fund and invested outside of the business (such as the bonds of this and other governments, including states and muncipalities), from which may be drawn amounts sufficient to maintain a level of distribution during the lean years. Such a fund, improved by interest accretions and contributions until a sufficient amount had been accumulated to tide over three to five years depression, would eventually become a source of revenue, thus increasing the amount subject to distribution.

On the basis of the above gross revenue the fund would amount to $31,127,013, which if compounded at 4 percent would in three years amount to $35,013,654, and in five years to $37,876,664, which would be sufficient to maintain a return of 5 percent, even though the actual net revenue rendered a return of only 3½ percent to 4 percent on total capitalization. By this device, money, brains and brawn contribute equally to the losses as well as dividing the profits arising from the conduct of the business.

After taking care of the $31,127,013 contribution to the sinking fund, there would remain $3,873,275,749, the equivalent of approximately 5.2 percent on the total capitalization of $75,364,000,000. When distributed it would look like this:

MONEY CAPITAL		
$18,900,000,000 at 5.2% equals		$ 971,350,380
BRAINS CAPITAL		
2,150,000,000 at 5.2% equals		110,497,745
BRAWN CAPITAL		
54,314,000,000 at 5.2% equals		2,791,427,624
$75,364,000,000		$3,873,275,749

On the above basis of distribution each of the 22,875 officers would receive on an average $4,830, and each of the 1,838,820 employés an average of $1,518 per annum, which, in each instance is in excess of the annual return at which they are respectively capitalized, from which it is patent there is ample opportunity, with higher efficiency, to increase the return.

Distribution to money capital could be effected, as at present, in the form of quarterly dividends, 1½ percent each quarter, but distribution to brains and brawn could be made on the basis of quarterly accounting as follows:

Monthly advances against prospective dividends equal to 75%; one-third of say 75% of the quarterly payment; and thus afford funds with which to meet current living expenses; and at the end of the quarter the difference between the total of the three monthly advances and the total dividend due the officer or employé to be included in the third monthly check.

This might be illustrated in the following manner. An employé whose capitalized value is $29,700 would be entitled to a dividend on the basis of an annual return at 5.2% or $383.60 each quarter, but has already received three monthly advances of $85.00 each, a total of $255.00; hence there would be a balance of $138.60 due, making his third monthly check $223.00.

This method of distribution would also apply to the official class and would afford a convenient means of saving and, as opportunity presented, would also enable brains and brawn stockholders to acquire money stock and ultimately to gain financial as well as operating control of the carriers to the limit of their ability to purchase such stock in the open market and to pay for it.

INCREASING EFFICIENCY

With money, brains and brawn properly capitalized into a three-cornered partnership, there is every incentive, under the leadership of a board of directors in which each class of investors has representation, to carry out the dictates of the Transportation Act of Congress, by economically operating the carriers so as to earn the stipulated 5½% and even more.

The stockholder who entrusts his money to brains and brawn has a right to expect that it will be utilized for the purpose of earning a return in which all three elements will participate to the largest possible extent. Hence brains and brawn must together coöperate with money in devising ways and means of economically operating the property. While the directors representing money on the board cannot participate directly in the operation of the roads, they can enter into the management and by advice and counsel work to accomplish the highest efficiency.

Inasmuch as approximately 60 percent of the carriers' gross revenue must be expended in compensation, it is through that channel the greatest opportunity for saving presents itself; yet the $2,084,000,000 expended for materials, supplies and maintenance, offers a prolific source for the practice of economy. If 10 percent can be cut from that bill, there will be $208,400,000 more added to the net amount subject to distribution among the money, brains and brawn stockholders. This will hinder the graft arrangements now made by money directors.

With the employé class capitalized as partners in the business there will be no need for overtime payments; the Adamson Law can be scrapped along with the working rules and regulations about which so much has been said. A "partner" is not interested in such things in view of the fact that he will participate in the net revenue. Likewise maximum train and full crew laws, designed to create unnecessary jobs, would be abolished with a view to a reduction in the number of employés, thus permitting the distribution of net revenue among a smaller number of stockholders.

In 1916 the carriers handled 500 billion traffic units with 1,647,097 employés, while in 1920 there were 589 billion traffic units handled, or an increase of 17.8 percent. If the number of employés had been increased at the same ratio, the 589 billion units should have been handled with 1,942,280 employés, whereas 1,993,524 were employed. It is therefore apparent that 51,244 unnecessary employés were used. 51,244 employés capitalized at $29,700 each represents a total of $1,521,946,800. A return on that amount of capital at 5.2 percent equals $79,141,233. It is apparent that brawn would not be very keen to maintain 51,244 unnecessary employés on the pay-roll when by eliminating them, more than 79 million dollars would become available for distribution in dividends. In other words, it is quite likely, a means would be found for handling an increase in traffic units with a fewer number of employés.

Personal efficiency would be stimulated under such an arrangement. Every officer and employé with a knowledge of proprietorship would be prompted to bend every effort to the economical production of transportation to the end that an increased compensation would result. The section crew tamping ties would see to it that no drones were on the job, and it is doubtful if there would be many kicks about pumping

the car out to the end of the section "on the company's time"; likewise the freight crew would not be so keen to "double" a hill for the sake of overtime when they realized that the additional coal consumption cut their dividends. Then too, it is quite possible there would not be quite so many "hot boxes", "leaky flues", or "poor steamers" to add overtime. In its final analysis there is not a shadow of doubt that the employé class would look at the proposition differently through the glasses of ownership when they were brought to a realisation that the maximum income is dependent on their highest efficiency.

The money stockholders would also suddenly develop a keener sense of efficiency in seeing to it that dividends were not being paid out of net earnings on unnecessary dollars in the business. It is quite likely that they would be right on the job devising ways and means for cutting out unnecessary expenditures in plant and equipment, to the end that a minimum amount of "Capital" should be employed in the conduct of the affairs of the corporation.

Brains stockholders might be expected to "take stock" to ascertain if, perhaps, there might be a few too many "officers". It is quite likely that a means might be found whereby the affairs of the company could not be more economically arranged. Surely, when the executive's thought and energy is devoted to management, instead of spending his time in needless "wrangling matches" with employés' "business agents" over national working rules and agreements, etc., fewer executives would be necessary. Under present methods one out of every three executives' time is spent, not in the constructive management of the property, but in meeting with grievance committees. It is quite possible that the 22,573 members of the official class could be reduced to at least 17,500. which would release $534,962,000 worth of brains capital, which at 5.2 percent return would add $27,817,024 to the dividend fund; this, coupled with the $79,141,233 added by a reduction of employés, would make a total of $106,958,257 to be added to the dividend, bringing the 1920 figures up to $4,011,381,019, which would permit of a substantial reduction in rates and at the same time leave a division of net earnings equal to more than 5 percent on capitalized money, brains and brawn.

HOW THE PUBLIC WOULD BENEFIT

When the really efficient operation, as a result of reorganization under this plan, had become effective the capitalization scheme would look something like this:

CAPITALIZATION	$73,636,000,000
Money	18,900,000,000
Brains (17,500)	1,645,000,000
Brawn (1,787,576)	53,090,907,200

This represents a reduction in capitalization of nearly two billion dollars on which a dividend would not have to be paid, hence rates could be reduced without materially affecting a normal return to all three classes of investors.

Taking 1920 figures as a basis the increased efficiency together with a reduction in rates as a stimulus to business the statement of revenue might be reasonably expected to look something like this:

Gross Operating Revenue		
1920	$6,225,000,000	
Less 16.5% rate	1,027,125,000	
	$5,197,875,000	
Plus 10% tonnage	622,500,000	$5,820,375,000
Operating expenses reduced 10%		2,088,900,000
Net revenue exclusive of compensation		3,731,475,000
Less 10% sinking fund		37,214,750
Net amount subject to distribution		$3,694,260,250

Based on a capitalization of $73,636,000,000 the above net revenue subject to distribution is equivalent to a return of a fraction over 5 percent. Thus if rates were reduced 16.5 percent, which is the average of one-half of the increases granted in "Ex Parte 74", and traffic units increased but 10 percent the gross revenue would be sufficient to care for operating and maintenance expenses reduced 10 percent from 1920 figures. Owing to decreased costs of materials and supplies, the net divisible revenue would equal an amount that would afford a return within approximately one-tenth of one percent of the return figured on the basis of 1920 totals. Therefore the public could enjoy a material reduction in rates; and money, brains and brawn would still earn a return on its capitalized value at the rate of 5 percent which no one will deny is a fair return on such investments. This plan adopted in all industries would result in such a reduction in prices as to correspondingly in-

crease the buying power of the wages paid to everybody.

THE PLAN AND CONSOLIDATION OF CARRIERS

The Interstate Commerce Commission has, in its Docket No. 12,964, promulgated a tentative plan under the Transportation Act whereby the carriers can be consolidated into nineteen systems. If in the consolidation scheme each of the nineteen systems were to be recognized under Federal Charters and capitalized in accordance with this plan a means would be provided for accomplishing the desired result. The writer has made tentative calculations in connection with one of the proposed systems, using figures taken from recent reports, and finds that it would be perfectly feasible to incorporate this idea into such a consolidation. If the consolidation of our carriers into a limited number of systems as proposed would effect such economics as Congress believed would follow such consolidations, then it is a foregone conclusion that still further savings would follow combining this plan with any plan for consolidating the carriers.

CONCLUSION

The writer hopes that the foregoing has been sufficient to stimulate thinking minds to consider this plan seriously as an avenue for escape from the troubles of past and present and that the seeds for thought thus planted may germinate into and give birth to an Idea that can become the means of solving the riddle. Constructive criticism is courted, to the end that we may together work out a practical scheme that will forever still the strife between so-called Capital and Labor as far as transportation is concerned and thus fulfill the prophecy that the lion and the lamb shall lie down together. If such can be accomplished it is well worth the effort; and money, brains and brawn can then go through the Golden Age ahead, sharing each other's burdens as well as participating in mutual benefits.

BREVITIES

Professor Miller Brooks

PROFESSOR MILLER BROOKS, formerly teacher, for four years, of Hygiene and Physical Culture in the University of Mexico, Mexico City, is greatly interested in the work of THE GOLDEN AGE. We confess a partiality to old people. Professor Brooks is seventy-seven years of age, is growing new hair, tells us that he is a strict vegetarian, and is anticipating a journey to Florida and return during the Winter months, during which time he will try to spread far and wide the good news that Millions Now Living Will Never Die. He is much interested in Zionism and looks forward hopefully to Palestine as the homeland of the Jews and their secure anchorage there by 1925.

Why This Difference?

By W. A. Lawrence

I HAVE been reading the articles for and against vaccination which have been appearing in the GOLDEN AGE. I see wisdom expressed in both sides to the issue. I have neither wisdom nor learning to offer in the matter, but I do desire to tell a true circumstance. I was the first-born of a young married couple; unless I am entirely ignorant, I was flesh of their flesh and bone of their bone; their blood was my blood.

Less than two years afterward another child was born to them. As I see it, we two children are of our parents' flesh and blood. We two children sprang from the same source; and as I see it, we had about the same constitution, physically, to begin with. Both children grew and started off well.

When both children were yet under twelve years of age, a smallpox epidemic broke out, and both of these children were vaccinated against smallpox on the same day. The vaccination took effect on one and not on the other. The one that it took effect on had a very sore arm. The abrasion amounted to little or nothing where the virus had failed to take effect.

Now let us consider the general health of these two persons since their vaccination, or since one became inoculated and the other not. The smallpox epidemic soon died out, just a few cases, only one death—he exposed himself to a storm. But getting back to these two chil-

dren of whom the writer is one, neither one of these two children took the smallpox, the one that the vaccination failed to take effect on has grown into a beautiful human being. If this one cared to do so, I believe she could sit as a model for symmetry of form, beauty of face, fine teeth, perfect complexion, strong, forceful, enjoys living.

The one that became inoculated with the virus soon began to develop weakness (diseases) the face looks sallow, the countenance sad, the teeth have practically all rotted out, and is tortured by frightful skin troubles,—the bones are not sound, deformity exists in joints and several other places; this one has been to famous health resorts, is a weakling and has often prayed to die in order to be out of pain and suffering. Medical men say "Incurable", and yet this suffering one believes if the medical man had *not* injected this virus into the blood stream, this suffering one would have developed in health as the other one did.

Debt-Paying That Would Be Ruinous

WHEN the war debts of the Allies to the United States were incurred, there was no money sent to them from this country, for which they became in debt to this country. What was sent was manufactured products or raw materials made or produced in the United States. These goods were sent to Europe after being made here. In return the United States did not receive money, but promises to pay or simple acknowledgements.

The process of getting into debt consisted of the passing of goods from the United States to the Allies.

It is obvious that the payment of the debts must be the reverse process of the passing of goods from the Allies to the United States.

The United States has more than half of the gold stock of the world; and as the supply of gold outside of the United States is only a fraction of the eleven billions of debt, it is obvious that the debt cannot be paid in gold. Gold is the official international material of exchange, silver and other metals being only commodities.

Since the debt can never be paid in gold, it must be paid in goods.

To reverse the debt process means that goods must be manufactured by the Allies and sent to the United States in return for which the United States would send back receipts reducing the indebtedness.

If the debt is eleven billion dollars and the interest rate is five percent the annual interest is $550,000,000. This must be paid annually, but this vast payment will not reduce the debt. For the debt to be liquidated in, say twenty years, will require roughly the annual payment of $500,000,000. This plus the interest roughly totals an annual payment of $1,000,000,000 a year, increasing the capital payment as the amount of interest decreases.

Thus the United States will be enriched by a billion a year of goods without paying a cent in return.

Happy prospect! Something for nothing!

But no matter what goods may be sent to us, nothing must be manufactured and returned. This means that much less manufactured by American workers than under normal conditions of international trade. It signifies that a cool billion is the amount of reduction that must be made in the volume of American mills, factories, mines, and farms.

Someone will have to decide what kind of goods shall be received from the Allies.

Shall it be farm products? Then the American farmers must be content to sell a billion dollars less of farm products a year; for that volume of farm products will flow into the country without being paid for, and will come into competition with American farm products. There will be an enormous oversupply of farm products, a glut of the market, and a ruinous drop in the price. How will the American farmer like a further drop of perhaps a quarter or a third from the present low prices? The American farmer would be under the necessity of uttering an emphatic political "NO!" to the administration that would for twenty-two years practically destroy the farmer.

Shall it be copper? The copper mines will shut down for twenty-two years, and a great and profitable industry be destroyed for a generation.

Let it be textiles. Then for twenty-two years the textile mills of New England and the South must shut down, and the machinery rust, until the textile industry is obliterated.

Then it shall be iron and steel. But what would the United States Steel Corporation and the independent producers say to the glutting

of the American market with foreign iron and steel?

Automobiles? Then for two decades grass must grow in the streets of Detroit and other motor vehicle-producing localities.

What industry and what class of labor is willing to make the supreme sacrifice of its all—for two decades or so—in order that the Allies may pay their debts?

Who will stay out of a job in order that the Allies may have work manufacturing things to send to America to pay those debts?

And echo answers, "Who?"

Is Knowledge Power?

By John Dawson

WHEN Lord Bacon made the statement that "knowledge is power" he did not know that it was to be the inspirational stumbling-block of every generation that should come after.

The best up-to-date dictionary gives the definition of wisdom as "the right use and exercise of knowledge". The Wise Man in his Proverbs says: "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?"—Proverbs 1:20.

How does wisdom cry without, in the streets and in the chief places of concourse? The answer is this: Every individual is in the school of experience. Let every individual see to it that he makes a right use and exercise of his knowledge and experience. How? Get rich? Piffle! Acquire power? More piffle! Get an education? Stop and think.

The same wise man said: "In much wisdom is there much grief; and he that increaseth knowledge increaseth sorrow". (Ecclesiastes 1:18) Now how should there be much grief in much wisdom, and an increase of sorrow in an increase of knowledge? The fact is this: Every individual carries a responsibility for the right use and exercise of his knowledge. "You should know better" is a phrase which every boy and girl has heard. Every man who does his best to exercise his knowledge aright observes the silly foolishness, the emptiness, and the vanity of the passing show. The more knowledge a person acquires, the greater his responsibility. The modern educator, teacher, and preacher carries more responsibility than any other class. Upon the modern educator, teacher, and preacher, rests the decision whether anarchy shall come to America as it has come to Russia.

The desire of individuals, communities, and nations to get rich and powerful has brought the world to ruin; one-half of the world tried to destroy the other half. The present generation has an advantage over all preceding generations in that it has at its disposal the sum of all the knowledge and experience of all the generations past. But the wrong use and exercise of this knowledge has brought about this world-wide ruin, desolation and despair.

During the last hundred years knowledge has increased at a rate and to an extent that Lord Bacon never dreamed of. It is also an interesting fact that this great increase of knowledge has come only to those nations and peoples which had the Bible in their midst, whether they believed it or not. The presence in their midst of a small section who believed the Bible and had faith in its teachings is the salt which has preserved these nations so long.

China, India, Central Africa, and other countries of similar character have had no part in the increase and dissemination of knowledge. They have rather been the prey of the so-called civilized nations that had their own fierce international squabbles over the exploitation and partition of those heathen (?) nations that did not have such a wealth of information. This fact in itself would have been a comedy if it had not been so tragic—just like taking candy from a baby.

Five, six, seven years ago, the nations of the world on both sides of the conflict called together their wise men, scholars, thinkers, scientists, inventors, and writers, and instructed them to apply all the knowledge they had at their disposal, i. e., the sum of all the knowledge and experience of the ages—for the one purpose of destruction. Such was the great international conflict, which has now given place to an internal conflict — class against class, capital against labor, labor against capital; and those same wise men, scholars and thinkers, scientists, inventors, and writers, are puzzled to know which is the worse, an international conflict of nation against nation, or an internal conflict — class against class, capital against labor, labor against capital, civil wars and revolutions; in effect, every man's hand against his neighbor.

I venture to suggest that if knowledge should increase during the next twenty years at the rate and to the extent that it has during the last twenty years, and that if the fierce struggle for supremacy and dominion—individual, communistic, and national — keep pace with the increase of knowledge, even allowing that this generation has the advantage of the sum of all the knowledge and experience of all past generations, before the twenty years have expired the human race will go out of existence. So fierce will be the struggle that the race will destroy itself. "Except these days should be shortened, there should no flesh be saved."—Matt. 24:22.

Is knowledge power? Is there wisdom in riches? "Wisdom is the principal thing: therefore get wisdom, and with all thy getting get understanding." (Proverbs 4:7) "Get wisdom, get understanding; forget it not. . . . Exalt wisdom, and she shall promote thee: she shall bring thee to honor."—Proverbs 4:5, 8.

Away from the Land!

THE city dweller in baby innocence sings the ballad, "Back to the Farm". But the veteran of the soil shouts out, "Away from the Land!"

Not only the rising proportion of town and city population, but new data from the Department of Commerce show the drift from the discouragements and impossibilities of farming into the cities and their trades.

Considering the 13 percent increase in total population from 1910 to 1920, the number of persons engaged in "agriculture, forestry and animal husbandry", should have risen from the 12,659,082 of 1910 to 13 percent more, or 14,304,762.

The census figures show that the number decreased by 1,708,008, to 10,951,074 or 15 percent. Subtracting this from the 14,304,762 that there ought to be, if the proportion of 1910 had been maintained, the loss from soil to city is 3,353,688, or 23.4 percent.

The number devoted to these occupations is 23.4 percent less than it should be, based on the 1910 figure.

If only this rate of loss should continue the percent in agriculture, and the total population will be as follows by decades:

Year	Total population 1,000,000's	In farming, etc. 1,000,000's	Percent of total in farming, etc.
1910	91.9	12.6	33.2
1920	105.6	10.9	26.3
1930	119.3	9.2	19.6
1940	134.8	7.8	14.8
1950	152.3	6.6	11.1
1960	172.1	5.6	8.6
1970	194.4	4.7	6.2

No more startling figures have ever been published.

They signify that, looking ahead only half a century, the kind of civilization now in existence will have only 6.2 percent of its population raising food to feed it. Only one in sixteen will be devoted to farming and forestry, compared with the one in four now and the one in three a decade ago.

Long before the half-century is up one of two alternatives will have been met: Either the population will starve and die down to a number that can be supported by the small number on the farms, or sufficient of the people will have been enslaved and forced like serfs to work and stay on the farms, producing food that the city brethren may live.

The present civilization is rapidly getting to a situation where it will starve itself to death.

What causes this incessant drift from country to city?

The factory type of industry, together with a selfish callousness.

Cities are made by factories. When home industries were the rule and each worker owned his own loom, he might live where he pleased; but when the looms were owned by one man and were housed in a mill building, the workers were compelled to live near the mill. Other mills were added, stores multiplied, theatres, and movies and other attractions were the rule; and the lure of the city increased in geometrical proportion.

At the same time the attractiveness of the country diminished in geometrical ratio. The work was harder, the hours longer and the wage less. Prices of farm products were set by city men who controlled the city market, and the prices of things made in the city were raised, so that, as it became increasingly harder to make a living in the country, men and women fled from farm to city in an ever rising tide. From 1910 to 1920 the population increased 13 percent and the number on the farm decreased 15 percent. Everything is going against the farm; and it is getting worse and worse, as the city merchant is replaced by the unscrupulous profiteer fearing neither God, man, the courts, nor the devil.

Under human selfishness it is difficult to figure out a better system than this imperfect one. In Russia, now Socialist, the farmers who had been expected altruistically to produce enough for themselves and plenty for the city, simply lay down, refused to raise more than they needed themselves, and would not send food to the cities, claiming that the cities had nothing to give them in return. It was impossible to coerce scores of millions of farmers each living in an isolated position, and so Russia has had to return to a modified form of the old economic system. American farmers are not any more fond of giving up their produce for nothing than are the Russians. The new scheme has not worked.

A new system is urgently needed, or the people will starve. Nothing can now succeed except an order of things where people really care for one another, where the Golden Rule is the law and where love prevails among human beings so that country and city people will help one another. In other words, the actual Christianizing of the social order is imperative simply that there may be food to eat.

Only the promised kingdom of God will bring order out of the impending chaos. That, thank God, is almost here. Its beginnings may be expected by 1925.

New Jerusalem Blown Up

THIS is the expressive headline in a British newspaper about the torpedoing of the Disarmament Conference by Premier Briand of France.

M. Briand said categorically and emphatically that France would positively not reduce her land armaments. "France," he said, 'has already cut down her army to the extreme limit of national safety. France would not abide any dictation as to the size of her army, being convinced that force is needed in face of the German and Russian menaces."

"That," comments the *Daily Herald* of London, "is precise and unmistakable. It blows sky-high Mr. Lloyd George's New Jerusalem."

"There is to be no land disarmament, no limitation of armies. If France will not, no other European nation dare disarm. Germany will inevitably begin to arm anew. Even Soviet Russia will not dare disband her Red army. The old mad competition begins anew. Conscription stays. And if France will not limit her army, dare Great Britain limit her navy? The Straits are narrow. The Entente already a dubious patch-work thing, there is no 'sure shield'.

"Not much hope of even a REDUCTION. Of genuine disarmament, of a world-peace compact, not the vestige of the shadow of the ghost of a chance. Just read M. Briand's words again. And then consider how silly is Mr. Lloyd's George's millennium chatter."

For the first time since Napoleon Bonaparte France has an army able to sweep its way throughout the whole of Europe. She is keeping her army intact. Big armies are not made to keep but to use. At the bottom of French imperial dreams are three factors:

1. The militarists, headed by Marshal Foch.
2. The French Bankers, led by the Quay d'-Orsay, the French Wall Street.
3. The clericals, dreaming of the establishment of a vast European papal empire.

This is the same unholy trinity that affects America, the same kind of crew that plunged Germany into war, the same that controls British policies.

If America disarms and France does not, then England cannot, and Japan will not anyway. America is placed at once at a disadvantage—headed for a permanent position as a second or third rate power, perhaps to become the China of the Western Continent, to be dismembered at leisure.

This is not the beating of swords and spears into plowshares and pruning hooks. At best it is a counterfeit designed to establish the more strongly the powerful governments of the Old World. At worst and in truth it is a calm before another storm—the prelude of the dread summons: "Proclaim ye this among the gentiles: Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears."—Joel 3: 9, 10.

The Disarmament is not a crisis, but it precipitates a crisis.

Concerning the Japanese menace to world peace General Sir Jan Hamilton said before the London Press Club:

"If you are going to block up the safety-valve of the Japanese, put on your gas-masks. Better let the Japanese have the whole of China than have another war. It comes to this: If by any mischance we [British] were to have trouble with Japan, they know quite well that they could take Hong Kong and the Philippines and that it would take a long time to get them out." "A

smoking concert in a powder magazine," was Sir Jan's final reference to the Disarmament Conference.

Both Japan and America border on the Pacific. No stone wall can be run from Behring Straits to the Antarctic to delimitate spheres of influence. Both want to control Pacific policies and the sleeping giant of China. Only one can. It is a commercial and industrial difference, and that is the sort of rivalry out of which are born the horrors of war. For Big Business in Yokohama and Big Business in Wall Street are covetous of the same thing. Both control armies, navies and air fleets, and at the proper moment one is going to launch the thunderbolt at the other. It will be done for the "honor" of the nation or for "law and order". Which will do it first?

America wants a free hand commercially in China, the freeing of "the heart of China"—Shantung—from Japanese control, the abrogation of the Chino-Japanese treaty of 1915 extorted from an unwilling China while her European protectors were slaughtering one another, the abolishment of all alien spheres of influence, and the open door for equal trade opportunities for all nations. Wall Street would prefer an exclusive sphere of influence in China, but for policy's sake hypocritically pretends to want it for all.

Japan is after the real thing—to get more and to keep what she has. She intends to keep China's heart in her mailed fist—Shantung—with a protectorate over Manchuria and Eastern Inner Mongolia, controlling China from the north and east and holding all of North China tightly. In the center of China the demand is only for a grip on the carotid artery, the Yangtse-Kiang valley, and in the south, as a beginning, territorial rights in Fukien, opposite Formosa.

The fact is that it is believed in well-informed non-imperialist British circles that an arrangement has long existed between Japan and England for Japan to have North China and Britain South China, the latter welded to India in a vast empire. Japan is open in expressing her desires. England is after her part, but diplomatically cannot publish her aims yet. The Disarmament Conference was to be utilized to advance national interests to get all they can grab, so far as China is concerned.

So doth the dove of Peace hover over Washington.

War Profiteers Now Safe

ON THE sea there is a three-mile limit beyond which "hootch" pirates are safe, and on land there is a three-year limit beyond which the land pirates are safe.

The three-year land limit expired on Armistice Day, November 11, 1921, three years after the end of hostilities in 1918. The federal law against profiteering carried a three-year statute of limitations, during which the war profiteers might be prosecuted criminally for their crimes against the United States, but after which they might enjoy their ill-gotten gains in peace and plenty.

The three years are up. Peace reigns in the profiteering camp.

How did the profiteers escape proper attention during the three years?

How does a naval fleet escape the view of the enemy? By a smoke screen. How does an army escape the attention of the airplane spies? By camouflage.

The profiteers kept up a persistent smoke screen as long as such a defense was needed. They kept attention off themselves by keeping it on some one else. They controlled the press and the secret service.

First, were the "pro-Germans". The eyes of the American citizenry were kept looking for mysterious "pro-Germans", of whom Federal judges and attorneys now frankly say that there were practically none.

Then the "disloyalists" came in for their turn of public attention.

Next the public were trained to look for "reds", of whom there are practically none of a dangerous variety.

Afterward came the "seditionists", and many a State passed laws to catch the menace to public peace who might think differently from Big Business or Big Church.

In the nick of time came the election for President; and in the hullabaloo over politics the profiteers were again forgotten.

Last of all came the Disarmament Conference. The lion pulled on a sheepskin, and the wolf the pelt of a lamb. The militarists became pacifists—except Briand and the Japanese who told what they thought, or dissembled their thoughts until out of the spot-light.

And in the midst of the preliminary fervor about utter disarmament, then limited disarmament and finally no disarmament for France—

O happy, blessed hour—came Armistice Day.

The statute of limitation had run its course. The smoke screens had worked. The profiteers were free from fear of jail.

The situation is put plainly in the Minneapolis *Daily News* for November 18:

"War-time profiteers, crooks and sharpers who defrauded the government of millions of dollars in connection with war construction and supplies, unless they already have been indicted or convicted, will face no prosecution.

"They are as free from any criminal action as though they had been tried and acquitted.

"They may later find themselves defendants in suits brought by the Government to recover money paid on fraudulent deals or illegal contracts, but these can be only civil suits which will put no one behind prison bars.

"Expiration of the three-year limit, within which any criminal action, not capital, must be instituted, has shut the the door to prosecution.

"Except perhaps in a few scattering cases in which frauds against the Government were committed in adjusting war contracts following the signing of the armistice, the Government, *by inaction*, has forfeited its right to prosecute and punish.

"The Department of Justice will not give out any estimate as to the number of cases in which immunity is bestowed because of the inactivity of that Department in beginning prosecution.

"The Special Committee of Congress which investigated war expenditures, reported that 'in the judgment of the Committee enough irregularities and fraudulent practices have been uncovered' to warrant prompt and rigorous prosecution in scores of cases.

"In the construction of army camps alone the Committee declared there had been leakage of approximately $80,000,000.

"Many expenditures, the report declares 'were obviously tainted with fraud'."

When the Shipping-Board investigation was made it was estimated that the number of persons probably guilty of offenses worthy of prosecution ran up to some 2,400. The waste, fraud and stealings ran to the incredible sum of $2,000,000,000, and later on it was asserted by a new head of the Shipping Board that practically all of the $4,000,000,000 put into Shipping Board operations was a loss. It was pronounced the most stupendous wreck ever known.

In the army there is little doubt that the needless losses to the American people ran to the enormous figure of several times those of the Shipping Board.

Why was no one prosecuted effectually?

Why was there a universal whitewash?

Because the trail ran straight to the door of Big Business and to the door of the White House.

Big Business has gained many "brethren" through the war profiteering. The number of millionaries has leaped from 20,000 to over 50,000. War profiteering is now a family matter. It is the skeleton in the Big Business closet.

But will the farmer-labor movement about to seat its men in legislatures, in mayorships, in governorships, in Congress, perhaps in the Cabinet and even in the Presidential Chair, be as ready to let this odorous cadaver rest in peace as the profiteers hope they will?

No. For the profiteers, for this unholy brood of a New Rich of a ghastly species—hands and arms still dripping with the blood of boys consecrated to death in stinking trenches, while they reveled in perfumed apartments—for them are destined stormy, dreadful days.

Not for nothing has the Divine Decree gone out against all oppressors: "These be days of vengeance". Not merely worked out in mysterious invisible ways, but Divine Vengeance wrought through the persons of trodden and desperate human beings, little brothers of the rich, idle by millions, hungry, waiting for the next voting-time.

There is a remedy. If the 50,000 American millionaires, the real rulers of the nation, will heed such a kindly warning as this, and utilize their vast abilities in behalf of the common people, and act toward all as toward beloved brothers, there will be no Divine Vengeance, but the inauguration of the Golden Age. On the heels of Prosperity will follow Love, the love of man for man. All differences will be forgotten in a new brotherhood. The kingdom of God will have come through those having the means and the power to lead the world to its better things.

But the same Bible that foreshadows and foretells many things, also declares that these twentieth-century oppressors of the poor will not change their ways even though there be shown them the evil and the peril of their way, the divine remedy, and the frightful consequences of any other course than that which God has shown to be the right one. Would that the world's leaders might heed! We but do our plain duty in bringing such matters to their attention. The outcome lies with the men of power. The decision lies with Big Business whether it will take the path of life or the way of suicide.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

STRING I: CREATION

THE subject of creation here treated relates particularly to the earth and the creatures of the earth, the chief one of which is man. We will not attempt to discuss at length the creation of other planets, nor of the other creatures. Attention is merely called to the Scriptural statement that the beginning of God's creation was the Logos, which term is translated in our Bibles "the Word". The record reads: "In the beginning was the Word, and the Word was with [the] God and the Word was [a] god". (John 1:1) God is a name applied to Jehovah, the Almighty One. It is sometimes applied to other mighty ones also; whereas the name Jehovah applies exclusively to the great eternal God. The Logos, the Word, was a god, a mighty one. "The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." He was Jehovah's great active agent in the creation of all things created.

[29]Since the Bible was written for *man's* benefit, the Genesis account of creation has to do with man and his place of habitation. There we read: "In the beginning God created the heavens and the earth". He created the sun, for light by day; and the moon, for light by night, upon the earth. God then created the birds and fowls that fly through the air, and the fish of the sea. He created the cattle and the creeping things, and all the beasts of the earth. All this was before the creation of man. He had formed the earth many centuries before man's creation, and He created it that man might have a place to live. He caused His prophet to write: "I have made the earth and created man upon it. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isaiah 45:12, 18.

[30]God created the first man and woman out of the elements and gave them power to produce and bring forth children, and all the human race sprang from the first pair. God was the Father and the earth the mother of Adam. The first man was named Adam; the first woman, Eve. "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1:27, 28.

[31]We are all interested in knowing how Jehovah created the first man, Adam. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7) God did not give man a soul separate and distinct from the man. The word soul means being; living, breathing creature. Every man *is* a soul. No man *has* a soul. Every living creature is a soul. God called all moving creatures that have life souls. (See Genesis 1:20, *margin*) He designates various animals as souls. — Numbers 21:28.

[32]Jehovah then made a beautiful home for man, which is designated in the Bible as Eden —a garden, a beautiful park. Everything in Eden was perfect, because all the works of Jehovah are perfect. (Deuteronomy 32:4) "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."—Genesis 2:8, 9, 15.

[33]God next gave to man a law to govern him. He told him what he might do and what he might not do; and informed him that violation of this law would bring death upon him. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou

eatest thereof thou shalt surely die."—Genesis 2:16, 17.

[34]God then created Eve to be a helpmate or companion to Adam. (Genesis 22:21-25) If Adam and Eve had been obedient to Jehovah at all times, there would have been no sickness, sorrow, nor death amongst the human race.

[35]In the Scriptures Jesus, the Logos, is designated as "the bright and morning star". (Revelation 22:16) He at all times was and is the joy and delight of the heavenly Father, Jehovah. A star is used to symbolize a heavenly creature. The morning star is the most honored one in all the divine realm, Jehovah alone excepted. Other heavenly creatures are designated as stars.

[36]Many times you have heard the question asked, Who made the devil, Satan, the evil one? The correct answer is, He was not always the devil or Satan. He was created a perfect and beautiful creature. He was also designated a star of heaven. His original name was Lucifer. The prophet Ezekiel says of him that he was "the anointed cherub that covereth", which seems to indicate that he had authority over some others. Continuing, the Prophet records: "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezekiel 28:14, 15) He is described as a beautiful creature. Thus the Prophet speaks of him: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created".—Ezekiel 28:13.

[37]Other angelic hosts in heaven are designated the sons of God. When God created the earth, laying its foundations as a habitation for man, when He created these beautiful earthly creatures upon the earth, these two great stars of heaven sang together a song of gladness, and the angelic sons of God shouted for joy. (Job 38:4-7) It appears that at that time all the creatures of Jehovah were in harmony with Him and obedient to Him, and of course they would watch the creation develop; and when the highest earthly creatures were made, perfect man and perfect woman, endowed with the attributes of wisdom, justice, love, and power, made in the image and likeness of Jehovah, there was great joy in heaven. Hence the occasion for the song and shouting by the heavenly hosts.

[38]In the unfolding of the divine plan, therefore, we see that creation is the first part and is properly designated as the first string upon the harp of God. "God is light, and in him is no darkness at all." (1 John 1:5) All the works of Jehovah are perfect. (Deuteronomy 32:4) Hence we must conclude that all the creatures of Jehovah were in the light, were creatures of light, all happy, all joyful. And when the perfect man and perfect woman were placed in the beautiful garden of Eden, everything there was joyful.

QUESTIONS ON THE FOREGOING TEXTUAL MATTER FROM "THE HARP OF GOD"

To what does the subject of creation herein briefly treated relate? ¶ 28.

Who is designated in the Bible as the beginning of God's creation? ¶ 28.

To what does the Genesis account of creation relate? ¶ 29.

What earthly creatures did God create before making man? ¶ 29.

For what purpose did God create the earth? ¶ 29.

What human beings did God create? ¶ 30.

Who was the father and who was the mother of the human race? ¶ 30.

Who was the father and who was the mother of Adam? ¶ 30.

What power and authority did God give to man at his creation? ¶ 30.

How did God create man? ¶ 31.

Define the soul. ¶ 31.

Does the word soul apply to any creatures except man? Give Scriptural proof. ¶ 31.

Describe the original man's first home. ¶ 32.

What is the meaning of the word Eden? ¶ 32.

What law did God give to man by which he was to be governed while in Eden? ¶ 33.

Describe the creation of Eve. ¶ 34.

By obeying God's law, how long could Adam and Eve have lived in Eden? ¶ 34.

A star is used in the Scriptures to symbolize what? ¶ 35.

What is the meaning of the Scriptural term "bright and morning star"? ¶ 35.

Who is the most highly honored one in the divine realm? ¶ 35.

Who is the devil or Satan? and who made him? ¶ 36.

What was his original name? ¶ 36.

How does the prophet Ezekiel describe Lucifer? ¶ 36.

What other beings in heaven are called sons of God? ¶ 37.

When God created man, what was the effect upon the host of heaven who observed the creation? ¶ 37.

What is the first string upon the divine harp? ¶ 38.

Does the revelation of this string cause rejoicing? and if so, by whom? ¶ 38.

Who is light and without darkness? ¶ 38.

Has God ever created an imperfect creature? ¶ 38.

What is the disposition of God's creatures while in harmony with Him? ¶ 38.

What was the condition in Eden when man was created? ¶ 38.

NINETY and NINE

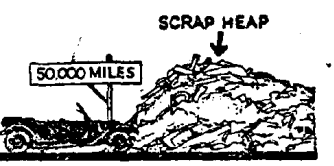
Sometimes at night, O God, I see
Thy wondrous starred infinity!
And 'mid Thy large and perfect flowers
Perceive this pigmy world of ours,
Infested deep with sin and strife!
Why passed Thou them, and gave it life?
Impressed into decaying sod
Thy holy image, Father, God?

There comes an answer as I pray;
Is not the spirit more than clay?
In thine own kingdom dost thou find
Where statue governs breadth of mind?
When this lost world of guile and blot
Returns to God, whom it forgot,
And pleads the Savior's sacrifice
Earth will become a Paradise!

—*Drury D. Sharp*

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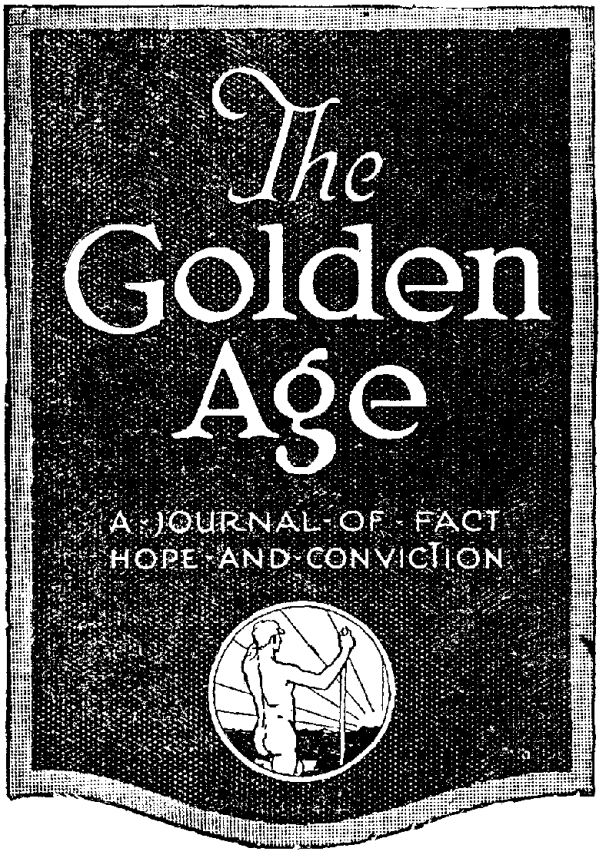
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"Go to Church, Thou Fool"—In Four Parts *(Part III)*

The Clergy in Politics

IT IS no new thing for the clergy to be in politics. For hundreds of years during the dark ages politics was their only business, and it is the ambition of myriads of them to get back to the flesh-pots as quickly as any route can take them there.

At a Methodist Ministers' Meeting in Los Angeles, October 19, 1921, the clergy present formally adopted a resolution to enter politics. There was no reason for their making any such formal statement of their purposes. They have been in politics, and in successful politics, for a long time. Lord Beaverbrook, a British politician, writing in the London *Sunday Express,* after giving the Methodist Church credit for having brought about prohibition of the liquor traffic in the United States, made the statement that the Methodist Church is the most powerful political body that the new world has ever seen.

At the Los Angeles meeting, Dr. Healy, dean of the McClay School of Theology of the University of Southern California, voiced the general sentiment of those present when in speaking on behalf of the resolution he said:

"Let the church of God take a firm stand; let us ministers go into our pulpits and urge our people to go to the polls and vote at the general election".

We wonder if any of our readers can point out to us where Jesus or any of the apostles offered any advice to such effect to any of the early church, counseling them to mix up in the political activities of the Roman Empire in every possible way. If the early church had received such advice, and had acted on it, there would have been no Christians fed to the lions to make a Roman holiday. The thing that the Roman Empire had against the early Christians was that they looked for the promised kingdom of Messiah and would neither hold office nor bear arms for any earthly government.

EDITORIAL NOTE

THE *Banner-Herald,* of Athens, Georgia, in its issue of September 21, 1921, contains a half-page advertisement bearing the above caption, indorsed by the announcements of the ten principal churches of the city, all denominations.

Methodist Political Ambitions

THE ambitions and activities of the Methodist Church along political lines shine out in the efforts of members of the Methodist ministry. Thus, Reverend Stuart Barton Edmondson, pastor of the Lake Forest Methodist Church of Chicago, in explaining why he gave up a more remunerative job as a life-insurance agent to take the comparatively unprofitable job of Methodist minister, declared that he proposed to put his business ideas into the ministry, and, that he looked forward to creating a model church, one which would be a community centre, a centre for local athletics, a centre for social functions and a centre for local politics.

For refusing to allow their place of worship to be used as a market-place for the sale of bonds a body of Christian worshipers was mobbed at 17 Hicks Street, Brooklyn, in 1918.

In the neighborhood of THE GOLDEN AGE office the local Board of Registry meets in the First Methodist Episcopal Church, Clark and Henry Streets, Brooklyn, for the transaction of its business. The transfer of many polling places to the churches was accomplished in a very natural way through the efforts of the women of New York state who wish to have a more desirable place to cast their vote than the

barber shop, laundry, or tailor shop. They succeeded in having the laws of New York state amended so that church parlors could be used as polling places without forfeiture of exemption from taxation.

We are not prepared to teach that when the apostle said, "Touch not the unclean thing and I will receive you," he definitely meant politics. But it would not be an unfair application; for those who have had most experience in politics are usually frank in saying that it is hard for a clean man to keep clean if he enters the political arena. It seems not to have occurred to those interested in bringing the political fights into the churches that they were thereby defiling the church. Indeed, some ministers seem to think that everything is so sweet and clean and pure nowadays that it is quite impossible for it to be defiled at all.

Sanctified Breakfasts

THUS, the Reverend J. P. Westman, Nelson, British Columbia, preaching June 26, 1921, on the theme, "Finding God in Canada," made the statement that God is in everything, and in all the relations of life, and that the time would undoubtedly come when such an ordinary thing as eating one's breakfast would be a sacrament.

If the Reverend Westman believes that eating one's breakfast is a sacrament, and he wishes to know just what a sacrament looks like, he should not limit himself to a place where it is eaten at 10:30 in the morning, in the calm and quiet atmosphere of a clergyman's home, but should visit a cheap boarding-house at 6:30 A. M. when fifty or a hundred men are trying to eat as much as possible in the shortest space of time. At some of these boarding-houses the first man at the table gets all the meat. At others it is not uncommon for a man who finds his meat tougher than he thinks it should be, to throw the meat back on the platter for some luckless late arrival, while he tackles a new piece, all of which is sacramental, according to Reverend Westman.

If the clergy were all agreed as to their political faiths there would be a rosier prospect for their entry into politics; but what will happen when they disagree? Reverend W. F. Sheldon, in August, 1920, writing to the New York *Times* respecting the 1920 Fall elections said: "For those whose wisdom is not warped or dull the issue is pitilessly clear. It is Cox and civilization or Harding and hell." This is not very complimentary to Mr. Harding, and it is especially uncomplimentary to our Vice-President, and it is most so to hell. Men have been sent to Atlanta for less than that, Mr. Sheldon.

Small Will Get You

JUST what may happen at any time to those who run counter to the wishes of religious politicians may be gathered from remarks of Reverend Sam W. Small at a convention of the National Reform Association, in Boston. This Association is trying to get the name of God into the Constitution, and Reverend Sam waxed eloquent respecting dangers that threaten because of those who do not share his belief that all will be as it should be in this country and with the United States Government as soon as this can be done. Reverend Small discoursed as follows:

"The department of justice in Washington has classified and named more than 1,200 of these persons. If the tirades of these agitators are not stopped, the volcanic rage of the multitudes who are being daily miseducated by their preachings will burst forth and destroy our country. When a nation denies its God it is destroyed, and not even all its armies and navies with the new and terrible forces placed at their command in recent years can stop it. The only remedy, and it is a sure one, is to make it a Christian nation. Embody the principles of the Ten Commandments, the Sermon on the Mount, and the Golden Rule in the government of any nation so threatened; and it will be saved."

It will be observed that the Reverend Small does not believe in the freedom of speech which the United States Constitution guarantees, and which so many misguided Reverends in our day are trying to destroy.

Politicians are quick to link up, and to make use of clerical advances into politics. When the Reverend Manning of Oil City, Pennsylvania, preached a sermon attacking the highway system of Western Pennsylvania, the representatives of the state highway department called on the Reverend immediately to ascertain his wishes. When Missouri had her centennial celebration of statehood in October last, plans were formed for the clergy of all the churches to unite in preaching centennial sermons. Who ever heard of the Lord or the apostles preaching a "centennial" sermon?

With a keen discrimination of just where and how deals are fixed up to keep the unholy alliance—preachers, politicians and profiteers—in

power and to so administer things that the burden of taxation falls heaviest on those least able to bear it, while the civic improvements are principally in the neighborhoods of the well-to-do, Reverend Allen A. Stockdale, pastor of First Congregational Church of Toledo, addressing the Kiwanis club of that city, chose for his topic, "Government by Luncheon Clubs," setting forth the practical suggestion that "it is much better to discuss city government when eating than at any other time".

Do We Want Dark Ages Repeated?

IS THE human family desirous of another experience such as it had in the dark ages? The clergy in politics means just that. In Italy they have a better understanding of what this stands for than have the people of the United States. After fifty years of inactivity a Catholic party reappeared in Italy, and straightway the Government in power placarded the walls of the city with posters, one of them which read: "Voting for the Catholics means a clerical dictatorship and the bringing us back to the time of Giordano Bruno the philosopher, who was burned at the stake by religious intolerance".



SOWING THE TARES
—From the Sydney (Australia) *Bulletin*

There is the same spirit of intolerance among some Protestants that there was and is among some Catholics. Frank P. Bennett, speaking at a meeting of the Clarendon Street Baptist Church, Boston, urged the passage of a law for compulsory church attendance. Wouldn't that be a fine prospect for those who believe in the principle of human liberty?

In a sermon during the World War the Reverend Dan F. Bradley, of Cleveland, said:

"Today we recognize no distinction between politics and religion. The war is the acme of politics. It is making people think of the questions raised by the war and compelling them to know that religion must enter politics or the world will become the monstrous thing that the kaiser desires. Men of the kaiser's class have kept Christianity and politics apart, but we know the spirit of religion should be enthroned in the very heart of political life."

Kaiser a Protestant Clergyman

THE kaiser was the head of the Lutheran church in Germany, one of its regularly ordained ministers. He was also the head of the political life of Germany; and if the Reverend Bradley will tell us whether he recognizes the Lutheran church as a Christian church we can then tell what he meant by the kaiser keeping Christianity and politics apart.

Not all ministers are agreed that it is time for the church to enter politics. Answering his own question, "What did Jesus teach?" Reverend Doyle, of Tabernacle Presbyterian Church, Springfield, Mo., said, in part:

"If we view the Lord Jesus as a politician, only then we behold a failure. For Jesus voted for no governor, ran for no office, organized no political party, advocated no legislation, and proposed no tax. He lived when orphans roamed the streets, when lunatics went abroad and slept in the tombs of Gadara, when the blind begged by the roadside, when lepers were cast out to die beyond human hands, forbidden to enter a human habitation. Yet we get from Jesus no word about orphan homes, institutions for the blind, asylums for the insane, pesthouses or hospitals. . . . If one church organization as such goes into politics, advocates legislation, and pleads

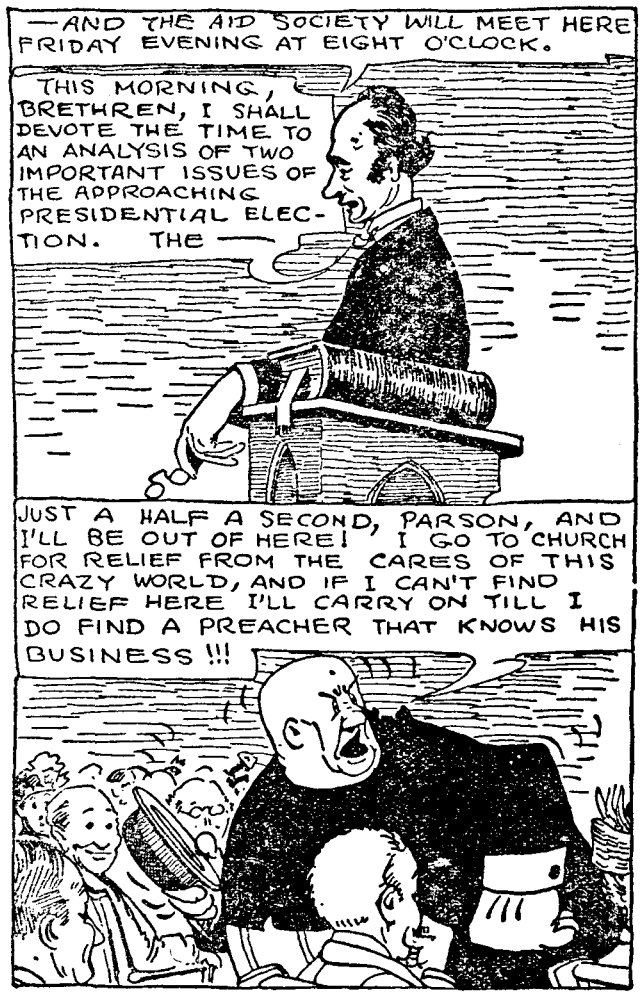
before legislators, then the gate is opened and discriminatory legislation is only an incentive for all ecclesiastical bodies to enter with pleas. What a medley would our legislative halls be if all religions came thither to advocate their remedies and to promote their tenets! There would be the Protestant church asking for the prohibition of whiskey, and the Jewish church asking for the prohibition of hog meat. There would be the Catholics asking for a law to close the meat markets on Fridays, the Seventh Day Adventists asking that they be closed on Saturdays, and the Presbyterians that they be closed on Sundays."

Dr. Charles M. Sheldon, author of "In His Steps", in his first editorial as editor of *The Christian Herald* said:

"As a matter of historical fact, ecclesiasticism has invariably kept the world in an atmosphere of ignorance and superstition. Many people today think that all that is needed to make a safe civilization is the making and enforcing of law. Legislatures and congresses are constantly passing new laws. At the same time laws and treaties are being constantly broken and trampled on by those who are lawless at heart."

Bishop Charles E. Fiske, of the Episcopal diocese of Central New York, addressing the Syracuse Ministers' Association, made it clear that he is one of those who think that the church's commission is not to direct the affairs of the world at this time, and in the church's present condition. He said:

"For heaven's sake don't let us get into the cigarette and tobacco reform and preach an entirely negative Christianity. Nobody would think of calling Syracuse Christian. Our experience in the war when we dealt with a cross-section of society in the training camps and found fifty or sixty or seventy percent of the soldiers actually pagan determines this. The state is pagan."



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A Christian (?) Nation

WE COMMEND this statement of Reverend Fiske to the attention of the United States Supreme Court, which we understand has recently decided officially that the United States is a Christian nation. In a land where the majority rules, and where the majority are pagans, it seems a little difficult to see just where the right enters to call this a Christian nation.

In a speech delivered at Dallas, Texas, March 11, 1920, Senator Joseph W. Bailey, of Texas, replying to a charge that he was against the churches denied the accusation and gave pointed expression to some wholesome truths in the following language:

"The real fact is that I am the church's best friend, because I am trying to save it from these preaching politicians. The church cannot be a political and a religious body at the same time. It may be partly religious and partly political; but it cannot be wholly religious and partly political, because no thing can be the whole of itself plus a part of itself; and we know full well that just as a church becomes political it ceases to be religious to the precise extent that it becomes political. You take one of these preaching politicians; if you will not do what he tells you to do he will make you, by joining church and state."

Another statesman in New York state, Representative Hackenburg, in order to show the folly of trying to legislate piety into people, proposed to define and limit the law which contains provisions against racing animals and racing machines on Sunday. He therefore introduced a bill in the Assembly making it illegal

in the State of New York on Sunday to hereafter race aardvarks, aard wolves, agoutis, and so on down the alphabet through orangoutangs, ouakeris and pandas to sewing machines, steam rollers, typesetting machines, and washing machines. Following the roar of laughter which his bill created, Mr. Hackenburg insisted that the legislature should be consistent, saying:

"If you stop motion pictures on Sunday, you condemn to idleness a lot of people whose only free day is Sunday. And idleness breeds mischief and crime. What will young people do Sunday if they can't go to the pictures, or if the dance-halls, decently supervised by the police, are closed? They will resort to dives, to secret meeting-places, to underground dance-halls that hide from supervision. This sort of law will force them to be bad. And nobody really wants to be bad."

Peace! Peace!

THE clergy are for peace; but it would seem as if the peace many of them desire is rather the peace that the world giveth, and that they have not noted the import of the Master's word. "My peace I give unto you; not as the world giveth give I unto you". Philip Gibbs, who went through the whole of the World War as a newspaper correspondent, said that long after the soldiers whose hands were red with human blood would have gladly ended the World War, and on better terms than it was ended:

"Men high in church who spoke from many pulpits in many nations, under the Cross of Christ, still stoked up the fires of hate and urged the armies to go on fighting 'in the cause of justice', 'for the defense of the fatherland,' 'for Christian righteousness,' to the bitter end".

We do not know where Mr. Gibbs obtained the data for his statement; but we do know that on October 14, 1918, the pastors of Detroit wired President Wilson warning against a premature peace, and we also know that Bishop Rhinelander, of the Protestant Episcopal Church, voiced the same sentiment in the following infamous and blasphemous language:

"There would be deadly danger in premature peace. If we believe that the War is the greatest work for righteousness which God has ever given our nation, then it is the greatest Christian opportunity which Christ has ever set before us."

Wanted the League of Nations

THE "opportunity" to which the Bishop referred was the opportunity to get into politics in a big way which the clergy hoped would come to them, soon or late, in connection with the peace program. Hear the blasphemous words of the Federal Council of Churches, issued January, 1919:

"The time has come to organize the world for truth, right, justice, and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a league is not merely a peace expedient, it is rather the political expression of the kingdom of God on earth. The League of Nations is rooted in the gospel. Like the gospel, its objective is 'peace on earth, good will toward men'. Like the gospel, its appeal is universal. The heroic dead will have died in vain unless out of victory shall come 'a new heaven and a new earth wherein dwelleth righteousness'. (2 Peter 3:13) The church can give a spirit of good-will without which no League of Nations can endure."

Within two months from that time President Wilson was back from Paris with his first draft of the League of Nations.

While the League of Nations treaty was up before the senate for discussion a memorial was presented to that body signed by 13,583 clergymen scattered among the different denominations as follows:

Methodist	3808	Lutheran	644
Presbyterian	2409	Episcopal	516
Baptist	1784	Roman Catholic	314
Congregational	1399	Universalists	138
Christian	1163	Unitarian	125
Miscellaneous	1162	Jewish	121

The memorial read as follows:

"We, the undersigned clergymen, urge the Senate of the United States to ratify the Paris peace treaty embodying the League of Nations covenant at the earliest possible date, without amendment or such reservations as would require resubmission of the treaty to the peace conference and Germany".

Vatican Wanted the League

AFTER strenuous efforts the clerical endorsers of the League were increased by 1,726 more names, among them the late Cardinal Gibbons'. The Reverend Gibbons' position in the matter was the same as that of the Vatican, which was expressed in the following terms:

"Things being thus restored, the order required by justice and charity reëstablished and the nations reconciled, it is much to be desired, venerable brethren, that all states putting aside mutual suspicions, should unite in one league, or rather in a family of the peoples, calculated both to maintain their own independence and safeguard the order of human society."

When the Vatican made these cheerful remarks about order being restored and people being reconciled to each other and their mutual suspicions being set aside, they neglected to explain why the Roman Catholic priests in Poland caused five hundred of their Ukrainian brethren of the Greek Catholic priesthood to be cast into prison. To be sure, it was an excellent opportunity to get rid of them, but it was a poor way to "set "mutual suspicions" at rest. But the Vatican was doubtless counting upon propaganda to allay whatever "mutual suspicions" might be pointed in their direction; and propaganda is the great thing nowadays; it can do almost anything desired, and no one knows it better than the "Man of the Tiber" who has been a past master in its use for sixteen centuries.

In the fall of 1919 three hundred clergymen of the Rock River, Illinois, Methodist Conference sent a resolution to Senator Sherman of that state urging the ratification of the peace treaty and the league covenant, and the senator wrote back to them that if they knew no more about the plan of salvation than they did about the League of Nations he was of the opinion that their congregations needed new spiritual guidance.

The clergy for some time have been playing possum with the League of Nations, but hanging on to it tenaciously. As late as the summer of 1920, the Federal Council of Churches of Christ in America sent forty clergymen to visit nineteen countries abroad with the object in view of furthering the prospects and power of the League of Nations.

The Clergymen and Disarmament

THE new fashion in the United States is that the people, in the effort to escape from their oppressors, elect presidents because of something that the candidate is supposed to stand for; and then when the president gets into office the first thing he does is to set about doing the exact opposite of that for which he was elected and which was known to be the people's ardent wish.

President Wilson was elected on the slogan, "He kept us out of the war," while seven weeks before the election there was maintained a secret committee in Wall Street, engaged in drafting the laws preparatory for the war into which he expected to force the country. President Harding was elected because he would keep us out of the league; so he calls the league a Disarmament Conference; and everything proceeds as before. It took a little time and a little propaganda to shift the scene of the conference from Paris to Washington, but the principals are the same and so are the principles. All hands have learned something since the "villainies of Versailles" were perpetrated; but they have not learned much, or they would not have been at it so soon again.

The first outward American move toward the new League of Nations—addressed to the Reverends to give it a holy send-off—was by General Tasker H. Bliss of the War Department. President Harding was hardly more than warm in the presidential chair before General Bliss wrote a letter to the Church Peace Union (a combination of the clergy of the Federal Council of Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis and the United Synagogue of America) in which he said:

"If the clergymen of the United States want to secure a limitation of armaments they can do it now without any further waste of time. If, on an agreed-upon date, they simultaneously preach one sermon on this subject in every church of every creed throughout the United States, and conclude their services by having their congregations adopt a resolution addressed to their particular congressmen, urging upon them the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done until the good God puts into them the proper spirit of their religions. The responsibility is entirely upon the professing Christians of the United States. If another war like the last one should come they will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."

The key to the above statement lies in the force which attaches to the expression, "The thing will be done". How did General Bliss of the War Department know that the State Department and the other departments of the government would concur in the plan for which he was spokesman? And how did he know the churches would have the power to force the Government's hand? The answer is so obvious that a child may see through it. It was all a scheme on the part of the administration—with Britain in the background, operating through her secret service propaganda office maintained at 44 Whitehall Street, New York city, for mak-

ing the clergy the goat of the new League. The administration can now claim truthfully that it was pressed into the League, and so it was; for the program went through without a hitch. One can hardly suppress a yawn as he notes how faithfully the puppets danced as the various strings were pulled.

Lining up the Clergy

ON OR about May 25, 1921, less than three months after President Harding was seated because he kept us out of the League, Reverend William P. Merrill, President of the Church Peace Union, began beating the tom-toms to muster the hosts of sanctified superstition to do their appointed stunts. At that time he sent out a request to 120,000 clergymen, asking each of them to preach a sermon on the duty of reducing armament, because ninety-three percent of all the federal income goes for wars past, present, or dreaded, and because it was obvious that " a man who should spend ninety-three percent of his income for insurance would rightly be judged incompetent to manage his property".

In these days when addressing machines are a part of every office equipment it does not take long to run off 120,000 addresses, so the labor and expense of sending out this notice was very small. Acting as the spokesman for the various associations of Reverends back of him Reverend Merrill named June 5, 1921, as the day for the special sermon on the subject.

The program secretly inaugurated by the British-American Government called for three things: the reading of the call to the congregation, the inviting of the congregation to send a strongly worded resolution to their congressman, and the authorization to the Church Peace Union to sign a petition to the President and Congress urging them to take the "initiative" in calling a conference of the nations to consider the question.

Twenty thousand of the one hundred and twenty thousand clergymen addressed authorized the signing of their names to the petition. President Harding thus succeeded in getting for his league all the fifteen thousand that petitioned Mr. Wilson for his league, and five thousand to boot. All this would be considered good business by those who understand business, and it is not unlikely that Roger Babson or some other business engineer was well paid for devising and handling the "pulling off" of this little piece of propaganda. It was all very cleverly done. These facts prove a frame-up perpetrated by big business, big politicians, and big profiteers to inveigle America into the League *whether or not.*

Did you ever hear a frog croak? If not, listen to the croakings of Bishop Shayler of the Episcopal Church. It is an episcopal letter addressed to all the churches of his diocese respecting their activities for June 5th. Without a doubt Bishop Shayler was one of the most enthusiastic of war-boosters during the World War. But hear him now, now that his masters the politicians and the masters still higher up, big business, have decided that for the present they must call a halt:

"The church of Christ is called into action. In spite of the waste and woe of war, the unspeakable horrors incident thereto and the burdens of taxation upon our people, the Congress of the United States is engaged in a program of building both army and navy into enormous machines of men, guns and ships, to say nothing of increased economic burdens, which the people ought not to carry. This threatening warlike development is likely to incite other nations to the same action."

Tools of Big Business

IT IS passing strange, as the New York *World* remarks, that none of these clergymen should have thought of this thing until it was proposed to them by General Bliss. The *World* says, very truthfully:

"By all the logic of religious teaching, they should have initiated the movement they are now asked to join. They should have led the way."

Occasionally there is a body of men wise enough to see the inconsistency of rushing wildly for war in 1918 and rushing in the other direction less than three years afterward. A certain body of Christians in Michigan voted against the resolution urging an international conference to discuss the disarmament question, and their position seemed quite consistent to a gentleman of the same state, Mr. M. W. James, who said in a letter to the Detroit *News*:

"If war is right, then why disarm? And if it is not right, then why do the ministers boost it at any time? There's something radically wrong with our plan of running the churches, when we cannot stand committed to one idea—firm and unchangeable as the foundations of the world."

There is no doubt that the big-church leaders know what they want and that they are determined to get it. Thus it does not seem to us a mere coincidence that the British Archbishop of Canterbury should issue an appeal to all Episcopal churches to set apart Sunday, November 6, as a day of prayer for the divine blessing on the Armament Conference, and that the American Federal Council of Churches of Christ in America should set apart the very same day for the very same purpose. And we wonder if this order came to America through its British propaganda clearing-house at 44 Whitehall Street.

For some reason or other the Roman Catholic Church was five days off schedule, but perhaps there was a reason for this. It would not look just right to have all the churches periodically selecting the same day for similar work. Accordingly Cardinal O'Connell, of Boston, fixed upon Armistice Day, November 11, as the time when the priests of his archdiocese would offer their prayers and assist at mass to finish up the job that the Protestants left unfinished.

Shortly before his death Premier Hara of Japan expressed the conviction that President Harding in calling the Armament Conference was the instrument of God, but as Japan confessedly believes in some eight million deities we are left somewhat in the dark as to which God he meant. Possibly he meant "the god of this world", but not having a clear view of the subject did not express himself with the greatest accuracy.—2 Corinthians 4:4.

Clergy and Capital and Labor

ABRAHAM LINCOLN once said: "Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the highest consideration."

The truth of this statement is so evident to any honest mind that it is inconceivable how any other conclusion could be reached; but the clergy of today while actually backing capital are attempting the impossible by seeming to be trying to back labor.

The normal position of the clergy toward labor was illustrated in Pittsburgh and Buffalo in the fall of 1919, when labor made its bootless effort to gain the eight-hour day and other decent concessions from the billionaire steel trust. At that time the newspapers of these two steel manufacturing centers contained full-page advertisements given over to advice of clergymen, Roman Catholic and Protestant, urging the workers to forget their grievances and return to work. In one of these announcements, a Roman Catholic dignitary declared that if any Catholics failed to heed his warning, "I should regard them as apostates from the Catholic faith, traitors to their country and enemies to authority". Nothing was said about who paid for the ads.

Churches Keep Labor Quiet

FREE building sites for churches and parsonages, and many other favors, have been profitable investments for many of America's great corporations. At the town of Steelton, Pennsylvania, the site of the great Pennsylvania Steel Company's plant, it was a standing joke for many years among the officials that a strike was an impossibility, because the moment one was brewing, or in fact the moment attempts were made to form a labor union, the local Roman Catholic priest would call all his congregation together and threaten to send them all to hell unless they abandoned the attempt. It can be readily understood how such assistance would be appreciated by the steel company. The workers are not always equally grateful nowadays; and when Father Dembenski, Roman Catholic priest at Johnstown, Pa., in December, 1919, urged the members of his church to return to work during the steel strike, someone equally misguided in the other direction wrecked his study with a dynamite bomb.

Within the Episcopal Church there is a Church League for Social and Industrial Democracy. It is of very recent origin, with seven bishops and about a hundred clergy, earnestly trying to break away from the slavery to Mammon which has been the heritage of the "clergy" for sixteen hundred years. In their magazine, entitled "The Social Preparation", occurs the following passage, which shows how men even in the clerical business, who are honest, see what use has been made of their confreres in the past:

"It is incontestable that the ruling classes have always looked to the Church to bolster up the existing regime, however infamous and oppressive. Gibbons affirms that to a statesman all religions are equally useful. It would certainly look so when in the late war our pastors were

asked to sell bonds, and specially prepared sermons were sent out by the government for use in the churches of the land. The rulers of this world know full well that religion is the prime motive in men's lives; and so when they wish to further certain measures, they go to the rulers of the Church and say: 'Now we want the people to do thus and thus, and we are sure we can count on your influence'. So now frankly and grossly, now subtly, the Church is enlisted to fight the battles of the State. Balak wants Balaam to curse his enemies; and what is of pathetic moment, Balaam generally does the job. The clergy of Philadelphia were asked to participate in a Liberty Loan parade, and the Church paper stated that the request came with somewhat the weight of a military command."

Further corroboration of Roger Babson's statement that big business owns the churches.

Afraid to "Queer" Themselves

THE services which the clergy have rendered to the ruling classes of the past are much the same as are rendered to the ruling classes of today, except that the ruling classes of today, the real rulers, are the moneyed classes. Reverend Robert Whitaker, of Los Gatos, California, is reported by the Boston *Globe* as saying of the Protestant denominations:

"As crises grow tense their ministers grow nervous about 'queering' themselves with the controlling powers of our American industries. Their business is to say nothing and to say it pleasantly. I say with the greatest kindliness that the largest part of preaching the gospel is none other than a conscious evasion, through platitudes and generalities, of questions that vitally interest and concern the working people—there is a sort of holy soothing-syrup offered to keep the people quiet, and the preacher who tries to wake the people up to the side of righteousness and justice for the commonplace man is in danger of losing his support. The public never bothers itself about the wrongs of the working man till he steps on its corns, and the church is the same. The history of the steel troubles is the blackest chapter in the history of any civilized country; yet the church said nothing until it was forced to speak, and then it said mighty little."

Churches Keep Stock Prices Up

ROGER W. BABSON, statistician and general adviser for big business, has a keen appreciation of the service which has hitherto been rendered by the clergy and makes it plain that the clergy have been underpaid. If you want to get good service out of a man you must pay him well. Notice how bluntly he puts the clergy forward as the supporters of the iniquities upon which the exaltation of corrupt big business and the oppression of the common people rest:

"The value of our investments depends not on the strength of our banks, but rather upon the strength of our churches. The underpaid preachers of the nation are the men upon whom we are really depending rather than the well-paid lawyers, bankers, and brokers. The religion of the community is really the bulwark of our investments. And when we consider that only fifteen percent of the people hold securities of any kind, and that less than three percent hold enough to pay an income tax, the importance of the churches becomes even more evident. For our own sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this very day give more time, money and thought to the churches of our city, for upon these the value of all we own ultimately depends."

The same gentleman on another occasion unburdened himself as follows:

"Take the Labor situation. I beg the pardon of clients for talking so much about Labor conditions. I would not do so except that I am convinced it will be the Labor situation which will ultimately bring to an end our present period of prosperity, and throw the nation ultimately into chaos. The solving of the Labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house."

Reverend J. M. Rowland, writing in serio-comic vein of the present system which makes of each clergyman "a talking machine grinding out records that come by mail", and makes of them collectively "packhorses of every propaganda of the earth", tells just what big business wants of the clergy:

"Parson, parson, have you any wool? is the cry of propagandists to the preachers; and they want us to answer without hesitation, mental reservation, or a secret evasion of mind: 'Yes, sir, yes, sir, three bags full -- one for the campaign, two for the drive; keep on shearing while the sheep are alive'."

We have before indicated how the Disarmament Conference in Washington came into being; how the clergy were made sponsors for it. It is needless to say that big business acknowledges a vital interest in it. At its October, 1921, meeting, the San Francisco Chamber of Commerce passed resolutions attributing the decline of foreign trade and the reduced domestic consumption of manufactures and luxuries to ex-

cessive taxation and to the exhaustion of capital and credit. It did not say anything of the fact that big business deliberately throttled industry in 1921 to kill the labor unions. The manager of the Chamber made the statement:

"American business men have the largest possible stake in the Conference for the Limitation of Arms. Its success is essential to the revival of prosperity, while its failure would be the greatest conceivable calamity in world affairs."

The San Francisco Chamber of Commerce sent out communications to other chambers of commerce throughout the country, and received responses echoing its own sentiments from chambers of commerce in ninety-eight cities in all parts of the country.

Their Master—Mammon

WE HAVE seen nothing more indicative of a desire on the part of some clergy to recognize Mammon as their master than the following memorandum sent by the clergy of Durand, Michigan, to the Chamber of Commerce of that city:

"Could it be arranged with the general sentiment behind the movement to have one night known and recognized as Church Night, when for that one night at least the Church might have the right of way and all govern themselves accordingly? We do hereby ask the Chamber of Commerce to approve and record this request."

This prayer of the clergy of Durand, with its request that it be registered by the Chamber of Commerce recording angel is in marked contrast with the following prayer of the apostles, recorded in Acts 4:24-29:

"Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ . . . for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word."

The critical reader will observe that this petition was not addressed to the Jerusalem Chamber of Commerce.

Durand is not a large city, and its business men could hardly be said to be representatives of big business. New York is the home of the financial giants of the world. Even Wall Street has its "Bishop" who fends forth from the Trinity Church at noon and at the corner of Broadway and Wall Street reads the Apostles' Creed, which the apostles never saw or heard of, to try to create the impression that the Lord is back of the thievery carried on in that vicinity.

There are other representatives of Mammon at the head of uptown churches, however, that are just as ready to do their master's bidding at an instant's notice. There is Reverend Doctor Charles A. Eaton, pastor of the Madison Avenue Baptist Church, New York. While the war was on he made the statement, "I think the most honorable place in this country is Wall Street". This is the same Doctor Eaton who, addressing the Laundry Owners' National Association, informed them that when his laundry woman had quit because she caught cold riding home in an open automobile in winter after working all day in a hot laundry, he had told her to go to hell, along with the rest of the extremists.

Hillis Will Put Us Right

DOCTOR EATON, however, is not the prime stalking-horse for big business in New York. That post of honor is reserved for a near neighbor of THE GOLDEN AGE, Reverend Doctor Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn. Doctor Hillis is an able man; and he uses his undoubted great ability in encouraging men of great wealth to believe that they are entitled to all they have gained; and that they are equally justified in getting as much more as possible; and that the poorly educated hard-working day laborer gets all he is worth.

In the Summer of 1920 Doctor Hillis obtained a vacation of two months from his strenuous clerical duties while he lectured throughout the country on these themes. The lectures, of which there are ten, have been widely advertised and sold for use everywhere. They are illustrated by colored slides.

The Socialist New York *Call*, guying the Doctor about his one-sided view of things, presents the following humorous review of his philosophy:

"Hillis is going to Americanize us, and one thing necessary is to put us all right on economics. There are some bad fellows who say that the fishpole made by a boy belongs to the boy, so Doc uses this to give us a lesson on economics. Read:

"'That boy and that boy alone made the pole and the whistle, but this steel worker was only one of seven in a series who made the steel rail. First was the explorer, who found the iron ore in Michigan; second, the manufacturer who bored the ore and developed the mine; third, the man who risked his savings and built a little railway to carry the ore to Duluth; fourth, the group of men who built the barge to carry the ore to Buffalo; fifth, the men who built the furnace to produce the pig iron; sixth, the man who risked a fortune on a steel furnace; and seventh, this foreign workman, I. W. W., who rolled the hot steel into a rail for the road.'

"Thus you see how railroads are built, mines explored and ore raised to the surface, the ore transported on barges and cars to Duluth and Buffalo, furnaces built to smelt it into pig-iron and steel ingots, without a workingman appearing in this series of transactions until the hot steel is rolled into a rail. A 'manufacturer bored the ore', a capitalist 'built a little railway', a few capitalists 'built the barge', and one 'built the furnace'. Why couldn't the capitalist have 'built' that steel rail as well, considering all the other marvelous feats attributed to him? To bring this workman into a picture when a whole series of transactions show that he has been absolutely unnecessary is to snitch on those capitalists whose occult powers to summon railways, ore, barges and furnaces show that they have God-endowed powers. Fire him, gentlemen, fire him! This is wretched service to purchase from a 'reverend'. Really, the profession has sunk to a low level when this sort of stuff finds a ready market."

The *Call* also goes on to point out that Reverend Hillis laid great store upon the fabulous additions made to the nation's wealth created by the world's great inventions, but that Doctor Hillis had failed to mention the equally suggestive fact that practically all of the inventors themselves had died in poverty while the "captains of industry" had pocketed the wealth.

Would Shoot All Germans

DOCTOR HILLIS is the Reverend who distinguished himself for the following Christ-like sentiments of forgiveness of one's enemies, in an address during the war, before the Bronx Union Y. M. C. A.

"I am willing to forgive Germans for their atrocities just as soon as they are all shot. If you would give me happiness, just give me the sight of the kaiser, Von Tirpitz and Von Hindenburg hanging by a rope. If we forgive Germany after this war, I think the universe will have gone wrong."

Only a few months before that speech Doctor Hillis had gotten in trouble for championing Germany's cause, but switched when America abandoned its neutrality. He also had had to ask the forgiveness of his congregation for being mixed up in a questionable stock transaction which cost several of his parishioners thousands of dollars of hard-earned or ill-gotten money. His parishioners are mostly wealthy Wall Street men. We do not know how they got their money. We think it was not by rolling "hot steel into a rail". It was much more profitable, hence, of course, much more important and valuable work (?)

Doctor Hillis is no fool. He is a rich man's preacher, but he is not consistent. He knows that America is headed toward the scrap heap because she is money-mad. We select a few remarks from one of his sermons, preached in Plymouth Church April 11, 1920:

"Today it looks as if this republic has lost its soul. One is terrified at the thought of the twenty thousand men who will be murdered this year in this land. The people of the United States have sown selfishness, avarice, pleasure, and lawlessness. They have despised their schoolhouses, scoffed at their churches, enthroned men that had gold, feasted and banqueted them; they have voted ignorant and lawless men to rule over them; we have feted harlots, *flattered the rich thieves, honored men that rode in golden chariots*, despised the scholar, the artist, the poet, and the prophets, with the inevitable result. Now confront trampled cornfields, bloody streets and revolution, spreading its black fever-smitten, death-laden winds, foul with pestilence, all over the land. Today we have many mayors and governors and men in high places in Washington who are as impotent in this hour of crisis to safeguard the lives and the property of the people as so many rabbits."

Doctor Hillis was a little ahead of time in his prophecy, but according to the Bible not much. One of the things that is helping to bring what he looks for is such devilishness and bestiality on the part of the civil powers as was manifested in the Rhode Island State Prison during the year 1918-19 when a prisoner by the name of William F. Herman was strung up by the wrists for periods of two, four, five and six days, hanging from 7 a. m. to 7 p. m., and on days when moving pictures were shown in the prison, until 11 p. m. During those hours he was not given toilet privileges and was not permitted to wash himself at any time for twenty-one days. This punishment was for talking while he was at work in the shop. Yet the Supreme Court of the United States has officially

pronounced this a Christian nation. It must be so. It must be so. It's so, if it isn't so!

Bishop Joseph F. Berry, D. D., LL. D., speaking at the Central Methodist Episcopal Church in Philadelphia, made the statement that the church is the best financial investment an individual, community or nation can make. Then he made the grandiloquent statement that "this is the best hour of the best day of the best week of the best century this old world has ever seen and tomorrow will be even better". The Bishop ought to know; that is his line of talk; that is what he is paid to preach.

"Kill Him For Me!"

BISHOP JAMES ATKINS of the Methodist Episcopal Church South is a good second to Bishop Berry. At a conference of his church held at Memphis in February, 1921, he said: "If you find a pessimist anywhere outside this hall kill him for me. A pessimist is worse than a Hun." Bishop Atkins, haven't you heard that the war is over?

Bishop William A. Quayle of the Methodist Episcopal Church, thinks he has located all the trouble. Speaking at Baltimore in June, 1920, he said: "The very existence of our republican form of government in this country is seriously threatened because of the attempt of organized labor to dominate the halls of Congress".

The Methodist Church in America is "traveling on high" since it brought about prohibition of the liquor traffic. The money comes rolling in. The First Methodist Episcopal Church of Chicago is building a combination church and office building 21 stories, 260 feet in height, surmounted by a spire 140 feet tall. There will be chimes in the tower loud enough to dominate the roar of the traffic in the street 400 feet below.

The Presbyterian Church is "traveling on high" also. William Jennings Bryan has brought to light the fact that in some of the Presbyterian seminaries the endowment is so great that it is with difficulty that the interest can be used, *due to dearth of students for the ministry.* This matter is now under investigation by the General Assembly of the Presbyterian Church.

Billy Sunday is traveling on high, too. We do not know just how he is making it go since he got down to working the one-horse Bush League towns, but we are informed that his haul for a ten weeks stand in Chicago in the Spring of 1920 was $222,000. This was about $5 a piece for the 48,341 trail hitters corralled during the meetings.

It's an ungrateful world. Now according to the New York *Times*:

"Coming as a result of overwhelming sentiment expressed at conferences, according to the Reverend C. P. Zahniser, Secretary of the Federated Council of Churches of Pittsburgh, a decision not to encourage or to lend financial support to 'imported' evangelists has been reached. It is the intention of the council to refuse to share responsibility or expense with campaigns of the Billy Sunday or Gypsy Smith type in the future. According to the opinions voiced at these sectional conferences, the evangelistic campaigns of the Sunday and Smith type are too high priced, too much commercialized, obsolete, false in stimulation and ineffective."

The preachers might have added, 'too blasphemous, too vulgar, and too obscene'.

The same Reverends were ready to mob Bible students at the time when the Reverends themselves were sitting on platforms and listening to Billy Sunday vilify them. It was a wise man that remarked, "Every dog has his day!"

The Papal Billions

BUT the profits of religion in the Methodist, Presbyterian, and Evangelistic line pale before the results obtained in the Roman Catholic Church. An intelligent Hebrew, recently criticized by a friend for the untold wealth piled up by the Rothschilds, silenced his critic by asserting that the money did not belong to Rothschild, but to the Roman Catholic Church. This seems reasonable in view of the following item:

The New York *Times*, of November 2, 1920, gave the details regarding a lawsuit of Archbishop Hayes, before Referee Brennan, wherein the archbishop was awarded a claim of $369,762 against the estate of the former rector of the Polish Roman Catholic Church of St. Stanislaus, for funds misappropriated. If the Reverend Strzlecki, against whom the claim was filed, managed to make way with as vast a sum as that, from one congregation, before he was detected, one can faintly imagine the vast sums flowing into the coffers of the greatest money-making institution on earth, and the oldest.

In the light of the foregoing information one can appreciate the remark of Reverend H. Pippen, of Rockhaven, Saskatchewan, at the morn-

ing session of the seventh annual convention of Baptist churches in Saskatchewan, when he said: "We are developing a ministry that is highly intellectual, indifferently spiritual and damnably commercial". Who says there is nothing in a name?

Growth of Radicalism

THE old-timers among the clergy are the same as ever they were; but there are some honest men in the ministry, and they see that the old order has had its day and are scanning the horizon to see what can be done to better things. It is a great compliment to any body of men to receive the reproaches of the Lusk Committee of the New York legislature; and these men have done so. The Committee says of them:

"There is an ever-growing tendency toward radicalism in the clergy. Much of this attitude may be explained by the fact that they have been and are grossly underpaid, and for this reason they are unable to see economic problems in their proper proportions."

Radical Clergymen

REVEREND BOUCK WHITE has explained to the New York *Sun* where the new tendency toward radicalism originated; and it is in the most unlikely place in the world, that hotbed of Higher Criticism, the Presbyterian Union Theological Seminary. Reverend White referred to Moses as a labor leader, commissioned by the Most High to organize the brickmakers of Goshen. He stated that the Book of Exodus is the story of a labor walkout and referred to his instructors as follows:

"The Bible is one long cry for human and popular rights, against the arrogance of the moneyed mighty. Professors Hall and McGiffert, and Gagnani and Adams Brown at Union, yes, and President Brown himself, are deserving of a place alongside Karl Marx; for in their discoveries as to the real, the social meanings of the Biblical writings, they are planting mines of social dynamite underneath this civilization of massive property rights to blow up the whole apparatus."

Reverend George S. Lackland, Pastor of Grace Methodist Episcopal Church, Denver, voiced the same thought. When asked, "Where in the world do all the younger preachers get all of their radical ideas?" he replied:

"We get our radical ideas—if you want to call them that, we call them Christian ideals—from the course of study in the theological seminaries. We found that either we would have to be hypocrites when we stood in the pulpits or we would preach the doctrine of common humanity. You will find that in the great financial journals there is a dualism in the editorials. One is, 'Deflate labor'; the other is, 'Increase the salaries of the preachers'. And there is a reason. They say: 'These preachers have been starved, but if they are fed up and fattened they will forget the troubles of the people with whom they associate'."

Churches in a Dilemma

THE clergy and all organizations under or partially under their control are in a predicament. They cannot secure and hold any considerable following of the lowly and oppressed without doing or saying something that will show they have some real interest in them. Doing or saying anything worth while is radicalism (going to the roots of things) and when any religious body tries to do that it incurs the hostility or enmity of big business.

The Young Women's Christian Association of Pittsburgh tried to alleviate conditions of employment in Pittsburgh by teaching some economic truths. Thereupon the Pittsburgh Employers' Association not only hampered the Y. W. C. A. in its drive for funds, but actually gloated over its success in so doing. The Pittsburgh Ministerial Union notified the Pittsburgh Employers' Association that it resented this; and Reverend Harry E. Fosdick, pastor of the First Presbyterian Church, of New York, speaking on the same subject at the annual dinner of the alumni of Union Theological Seminary said:

"The persons who have launched this attack apparently propose to settle the matter of the social application of the principles of Jesus by money. 'Determined to discontinue financial support' is their proposition. 'We will buy you' they say to the churches and, in particular, to the ministers of the churches. 'If you do as we say, money; if not, no money.' . . . One looks with fear upon an announcement like this from Pittsburgh; for this letter indicates the surest and swiftest way to land this country in violent social revolution."

The clergy are human beings, the same as other people; and as their expenses are the same as those of other people, and their earnings are usually small, some of them are really at heart more in sympathy with the lower classes than they are with those who constitute their chief supporters. Thus every clergyman in Oakland, California, is said to be a member of the ministers' union, which, in turn, has dele-

gates in both the Central Labor Council and the Building Trades Council.

Bishop Hendrix, of Kansas City, in an address before the Methodist Conference at Richmond, Virginia, made the statement:

"Jesus has the workingman at heart. Christ is not for the wealthy, or the prosperous, or the poor only, but he is for that great body of men who form the toiling masses of the world. And more and more it is becoming necessary that these toilers know their fellow-workman, Jesus Christ, better."

The Tyrannical Bishops

AT THE same Conference there was an interesting time when some of the underpaid toilers in the clergy business got together and wanted several things. They wanted the general board of the Methodist Episcopal Church to exercise its authority a little more mildly; they objected to always having the eagle eye of the Bishop focused upon them; they sorrowed that ministers who did not live up entirely to the instruction of the general board would find themselves started for the junk pile; they wanted copies of the charges to be presented against them at conferences, so that they might have ten days to prepare and file answers; they wanted a legal voice in the appointments of the church, a right of which the Methodist clergy and laity are entirely deprived. There was quite a stormy time at this session; one opposer of these men having their just and reasonable rights, a mouthpiece of the Bishop, backed up the tyrannical bishop-system as follows:

"I want to say to this conference that if this meeting called for this afternoon is what I understand it to be, it is a Soviet meeting and there is Bolshevism in this conference. This meeting is being called without authority. We do not know who calls it or why it is called. The Bishop knew nothing of it."

One of the most enlightened and liberty-loving of the clergy of modern times is Bishop Charles D. Williams, Episcopal Bishop of the diocese of Michigan. The Manufacturers' Association of Detroit made an attack upon him because of his standing by the statement that the United States is today in the control of an invisible government; but he stood by his guns, denouncing the boycott of the Pittsburgh Y. W. C. A. as one of the foulest pages in American history. In an interview in May, 1921, he said:

"Money is necessary in carrying on business; but in the new order, which will come just as surely as the new family order has come, service, not money, will be the paramount object. The church must enlarge and democratize the basis of her support, so as not to be dependent upon or subservient to any class, high or low; or she must be content with more meager support and restricted operation. Her Master was poor and persecuted, but free, and it may be that He is now calling His Church to follow in His footsteps."

Another enlightened Bishop is Bishop Gore. At the Anglo-Catholic Congress in London he said:

"The whole economic and industrial system of the eighteenth and nineteenth centuries was allowed to grow up as part of our national institutions, as if religion and the Church had got no words to say to it; yet from end to end it trampled on the root of principles of brotherhood; it was associated with a legal system which set an infinitely higher store on property than on person, and it quite forgot the root meaning of justice".

Ruined by the Steel Trust

IT IS a matter of history that the Interchurch World Movement was ruined because it had a committee which dared to tell the truth on the steel question. That committee furnished the proof that the Steel Trust maintains the twelve-hour day, wages below the comfort level, refuses collective bargaining and administration, and employs detectives, spies and thugs. Moreover, after the "Movement's" financial ruin for telling these truths the men who wrote the report bravely maintain that they told the truth —and they did.

The report tells some things to make an American hang his head in shame that we live in a land in which such things could be possible. Among other interesting things the report records the simple facts that the newspapers of Pittsburgh during the steel strike made no effort to tell the truth. Without exception they refused to discuss the causes of the strike or to tell the truth about the number of men on strike.

The newspapers falsely stated that the mills were running in full six weeks before they actually were. When there were six hundred men at work in the Cambria mills the headlines of the Pittsburgh *Post, Chronicle-Telegraph, Sun* and *Press* reported that between seven and eight thousand men had returned to work. The *Chronicle-Telegraph* and the *Gazette-Times* contained stories that the strike was pro-German in its origin, which was a lie.

Whenever the State constabulary clubbed, shot or murdered strikers the Pittsburgh newspapers reported these outrages unfailingly as being riots for which the victims were to be blamed! Thus, when Nick Gratichini was murdered by State cossacks, while sitting in his own dooryard with his baby on his knee, the Pittsburgh *Chronicle-Telegraph* reported that he was skillfully picked off by troopers while sniping.

In another instance in which a woman was hit by a bullet while standing on a street corner, and a male companion standing by her was killed, the *Pittsburgh Press* printed a story of how a brave State trooper had killed a striker by firing at the flame of the hidden sniper's revolver. The man killed was not a sniper, was not hidden, did not shoot, and had no revolver from which a flame could come.

The report shows that the steel-workers were living in congested and intolerable surroundings, most of them working 10 to 14 hours daily, many with a 24-hour shift every two weeks, and large numbers working every day in the week. Always, in every instance, the grievances, statements and testimony of the strikers were presented in the newspapers under such headlines or in such context as to convey the impression that what the workers desired was unreasonable and that their grievances were imaginary. Every one of the Pittsburgh papers during the strike used its influence in the support of policies which were against the general public interest.

The report proceeds further to show that the attitude of the clergy of Pittsburgh was exactly the same as that of the press; that it did not examine or discuss the causes of the strike, nor seek to exert a wholesome restraining influence on public officials who were overriding the provisions of the United States Constitution regarding the right of free speech and public assemblage. It did not even attempt to create a public opinion that would demand a discussion of the circumstances under which the Constitution was violated.

Reverend Aids Oppression

THE Steel Trust got out a million and a half copies of their rejoinder to the attacks on their methods made by the Interchurch World Movement; but before it was circulated it was found to contain so many and so glaring errors that it was suppressed. However, a Reverend —the Reverend B. V. Bigelow—rushed to the Steel Trust's defence and the Steel Trust circulated great quantities of his brochure, written in their behalf. The Reverend M. D. Collins of Jackson, Missouri, did not enjoy this industry on the part of Reverend Bigelow and addressed him an open letter containing the following:

"What I surmise was your purpose in this address and its later printing I shall not express; but I dare venture to assert that when you gave expression to such arguments as are printed in this pamphlet, you were aware that you stultified your own intelligence and insulted the church, adding to the offense by permitting it to be put in print. I am not a Socialist and cannot accept the erroneous philosophy of Socialism, but I am no believer in this camouflaged attack on labor organizations or their collective bargaining. Neither can any well-informed Christian or red-blooded American stand for it, because it is nothing but an organized movement in the capitalistic effort to enslave the workers, whether workers of hand or head. In all charity I state that men in your position, advancing such apologies for corporations entrenched in the evasion of our laws for safety in their wrong doing, are more dangerous to government and national prosperity than all the Socialists among us. Whatever your motives or connections, financial or otherwise, that bind you to the obligation to lend your service to this notoriously execrable organization, I do not know nor care, but it is my belief these ties are stronger than those that bind you to the philosophy of the lowly Nazarene."

Playing a Double Game

A SUBSCRIBER to THE GOLDEN AGE calls attention to the fact that in *The Literary Digest* for November 19, 1921, is an article on "Enslavement of the Steel Workers", discussing the activities of The Interchurch World Movement's commission of inquiry which investigated the labor conditions in the steel industry. He says:

"The findings of this commission seem to be disavowed by the 'church', as not backed by the authority of the 'churches', but resting merely on the personal opinion of individual investigators. The thought occurs to me, as a suggestion, that perhaps the 'churches' are playing a double game, trying on the one hand to ingratiate themselves with the workers, while on the other taking care not to offend their friends and patrons, Big Business. In Number 46-47 of THE GOLDEN AGE there is reference to a similar policy pursued in the State of Matto Grosso, Brazil."

Gold and Silver *By R. F. Grossell, U. S. Treasury*

IN THE September 14, 1921, issue of THE GOLDEN AGE the question is raised, Why the Gold Standard? The question calls to remembrance the agitation that stirred the country in the Presidential campaign of 1896 over the silver question, when it was proposed in the Democratic platform to arbitrarily fix the ratio of the value of silver in the proportion of 16 ounces of silver to 1 ounce of gold—a theory long since exploded, since it is quite apparent that it would be impossible for the Government to arbitrarily fix such a ratio as long as the two metals have a fluctuating value in their relation to each other, in the markets of the world. For example, the price of silver during the year 1913 averaged 61.241c per ounce. During the latter part of 1918 the price had risen to $1.01 an ounce, and from that time on the price gradually rose until it reached $1.33 per ounce, from which level it gradually receded until in July, 1921, the price was approximately 60.798c per ounce. Fluctuations in the price of silver are determined by a number of circumstances among which may be mentioned chiefly: (1) Quantity produced, of which about two-thirds originates in the United States and Mexico; (2) demand in the Western world, i. e., in Europe and America, both for the arts and for coinage purposes; (3) demand in the Orient, i. e., in China and India, depending mainly on the balance of payments of those countries and on their general level of prosperity; (4) the general price level, or in other words, the purchasing power of gold.

The price of gold is fixed at $20.67 per ounce.

During the war period, and especially during the post-war boom, which was world-wide in its scope, an increasing demand for silver in the arts was an element in its rising price. Another element was the development in connection with silver coinage. At the outbreak of the war there was a large increase in the demand for silver coin, partly because the generally disturbed condition encouraged people to hoard silver, partly because the higher price level necessitated the use of more silver coin as pocket money, but chiefly because the armies, especially those operating in the Near East, were drawing pay in silver and spending silver money of the smaller denominations.

An interesting development took place when the price of silver began to rise at the same time that the currencies of the various countries became increasingly depreciated.

A more important factor, however, in the rise of silver than any development in the Western countries, was the demand by the two great Oriental silver-using countries — India and China.

The merchandise trade balance of India, which has always been favorable, increased decidedly during the war as the result of the great demand for supplies by the belligerents, and of the inability of European countries to export goods so long as their productive energies were entirely devoted to the war. For the year ending March 31, 1920, this favorable balance was nearly 1,200,000,000 rupees ($583,920,000 in U. S. money, with the rupee at its standard value of .4866). During the year ending March 31, 1921, however, for the first time in a generation India reported an unfavorable trade balance, amounting to 791,000,000 rupees ($384,900,600). This was due to the decrease in the purchasing power of the world during the depression and to the poor crops in India.

The excess of silver imports over exports into India was enormous during the war years, reaching its maximum in the fiscal year 1919, when 237,000,000 ounces were imported. A large part of this silver came from the United States in accordance with the provision of the Pittman Act, which authorized the United States Treasury to sell to the British Government not to exceed 350,000,000 ounces of silver at $1 an ounce. At that time the silver reserves of India were very low; the Indian population was restive, so that it was imperative for the Government to obtain silver in order to convince the population that the rupee was convertible. In the summer of 1919 the Indian demand for silver ceased.

By the middle of 1919 China found herself extremely short of silver as a result of the war-time drain and of the hoarding due to the unsettled times, while the lack of confidence in Bank notes also increased the demand for silver. Consequently, it was China that caused an insistent demand for silver in 1919, heightened perhaps by speculators, such as to drive the price to its peak in January, 1920, by which time her demand was fairly well satisfied. Re-

cently hard times and famine conditions have resulted in considerable amounts of silver being taken from buried hoards to be used in the purchase of food. It was this withdrawal of China from the silver market which caused the final drop in silver, which in March, 1921, was worth about 57c an ounce compared with $1.33 at the peak.

In the case of gold the situation is quite different than the fluctuating one as outlined in the foregoing with respect to silver. The demand for gold is always unlimited. Gold mining enjoys a peculiar advantage which few other industries enjoy. As a consequence of the fact that gold is the standard of value, the price of gold in terms of gold money is necessarily fixed. The gold miner can always sell at a fixed price as much gold as he can possibly produce. He finds his costs rising in periods of booms and prosperity, and he suffers as a consequence. On the other hand, periods of adversity, depression, and falling prices bring to the gold miner, as to no one else, increased profits. He has an unlimited market in the worst depression, and the more severe the depression the lower his costs of production tend to be.

It should be pointed out, however, that part of the automatic working of the gold standard depends upon increase in gold production when prices are low and upon a decrease in gold production when prices are high. Increased gold production in a period of low prices and low costs makes it easier for prices to rise again, while diminished gold production in periods of high prices and high costs tends to reduce prices and costs again.

In addition, the industrial consumption of gold tends to increase in a period of high prices, since the price of gold does not rise as other prices rise, while in a period of low prices the prices of gold manufactures are relatively high, and purchasers of gold manufactures consequently tend to diminish. Variations in the consumption of gold thus also work toward diminishing the supply of free gold when prices are too high, and toward increasing the supply when prices are too low, thus tending to correct both the rise and the fall of prices. In this feature of gold production and consumption we have one of the stablizing factors in the gold standard.

At the present time the actual gold, in coin and bullion, in the possession of the Treasury and the Federal Reserve Banks, amounts to approximately $3,000,000,000, which is about one-third of the world's stock of gold. However, our national stock of gold is dependent not upon the difference between gold production and gold consumption in the United States, amounting to a few tens of millions, but rather upon the world-wide consumption and production of gold, and upon the course of international trade.

The essential elements of the gold standard are: (1) The instant convertibility of all forms of representative money in gold on demand; (2) the free coinage of gold bullion; (3) the unrestricted melting down of gold coin into bullion; (4) the uninterrupted flow of gold from money into the arts, and the uninterrupted flow of gold from the arts into money; (5) the free export and import of gold.

In the case of silver the situation is quite different, especially in the respect that the unrestricted melting down of silver coin into bullion is forbidden by law in the United States, France, and elsewhere. Hence the rise in the price of silver brought about a peculiar condition as follows:

From November, 1919, to February, 1921, the price of silver was such that silver dollars could be melted down into bullion and sold at a profit, although this was not true of subsidiary coin. At the January, 1920, price (about $1.33 an ounce) the British shilling was worth less than its silver content; this caused a change in the British coinage act by which the silver content of the shilling was reduced from 81 grains to 44 grains, which thus reduced the new shilling far from the danger point of melting down. Other countries took similar measures to protect their silver coinage, notably Norway, Sweden, and Holland. In France the melting point of the 1-franc piece at the present rate of exchange is very close to the current price of silver, while that of the 5-franc piece is below, so that silver has practically ceased to circulate, some of it being hoarded and much of it sold. French francs have been smuggled into Switzerland where their purchasing power was two or three times as great as at home. France has requested Switzerland to return all French subsidiary coinage, and all 5-franc pieces. To this end Switzerland has declared this money no longer lawful money within her boundaries. In Germany and Italy the depreciation of the national currencies is so great that silver, at its present

price, is far too expensive to circulate in the existing coins. The German government was obliged to demonetize silver as the silver content of the mark would be worth more than a mark (at the exchange rate of 1c a mark) if silver was worth as little as 9c an ounce. In Italy the melting point of the lira is 37c per ounce.

The passing of the melting point for several of the important silver currencies brought from Continental Europe into the London market a large supply of silver, which during 1920 is said to approximate 50,000,000 ounces.

From August 1, 1914, to September 10, 1921, the excess of imports over exports of gold amounted to $1,384,639,000. Since the beginning of the present year net gold imports totaled $509,907,000 (to September 10, 1921). Of this amount England furnished $149,387,000; France $145,054,000; Sweden $55,188,000.

This recent movement of gold is the beginning of an effort on the part of European countries to reduce their indebtedness to the United States. This indebtedness is the equivalent of commodities imported from America during and since the war, but only the balances built up since the armistice are an active factor in the present situation, since war-time supplies were purchased largely on Government account and financed by the United States Treasury.

Of gold coming to this country in recent months, a part is now gold produced in South Africa and sold in the London market, an almost equal part came from India via London, and another part is gold exported from Russia to France and Sweden in payment of goods or for the establishment of credits, the latter countries shipping equivalent amounts to the United States in part payment for their own purchases. The Director of the Swedish Mint has stated that since last January the Swedish mint has received and smelted about 70 tons of Russian gold. The Swedish mint stamp after resmelting gave it its market value in America, whither most of it was re-exported. This accounts for about $40,000,000 of gold received indirectly from Russia, and there is little doubt that not less than $60,000,000 other gold from Russia has found its way to the United States through France, Switzerland, and other countries.

On October 31, 1921, the amount of gold on hand at the United States Treasury was:

Gold coin	$ 254,730,071.35
Gold bullion	2,681,530,755.69
TOTAL	$2,936,260,827.04

Against this stand the following items:

Gold certificates issued	$ 884,607,069.00
Gold Fund (Federal Reserve Board)	1,657,020,125.60
Gold Reserve (Against U. S. & Treas. Notes)	152,979,025.63
Gold in general fund	241,654,606.81
TOTAL	$2,936,260,827.04

The Gold Fund, Federal Reserve Board, of $1,657,020,125.60, consists of gold belonging to the twelve Federal Reserve Banks, held by the Treasury for the redemption of Federal Reserve Notes, and also the gold settlement fund which is used as a pool for settlements in gold transactions between Federal Reserve Banks, the gold remaining on deposit with the Treasurer of the United States—book entries only being made in such transactions. This gold also stands as a reserve for the sustaining of issues of Federal Reserve Notes, which are required by law to be sustained by at least 40 percent of gold.

Of the amount remaining after deducting the Gold Fund, Federal Reserve Board, it will be seen that a large amount is made up of gold against which gold certificates have been issued, i. e., $884,607,069.00.

From the above it will be seen that much of the gold held by the Treasury sustains issues of currency in the form of gold certificates or Federal Reserve Notes—the physical gold remaining on hand, while the circulating medium is represented by the currency as indicated. Herein lies one of the strong points of the Gold Standard. The gold, having in itself a stable and intrinsic value, is always on hand for the redemption of currency which it sustains. One of the main reasons for the depreciated condition of currency in most of the European countries is that it is not properly sustained by sufficient gold reserve.

Additionally there is no danger of the melting-down process being employed for profit in the case of gold coin, as we have seen has been done with silver, as the value of gold never fluctuates to exceed the gold contained in issues of coin, for that value is fixed at $20.67 per ounce.

In conclusion it might be well to print here the words of wisdom uttered just prior to his death by one of America's greatest, most respected financial authorities. He said:

"As poison in the blood permeates the arteries, veins, nerves, brain, and heart and speedily brings paralysis or death, so does a debased or fluctuating currency permeate all the arteries of trade, paralyze all kinds of business and bring disaster to all classes of people. It is impossible for commerce to flourish with such an instrument, as it is impossible for the human body to grow strong and vigorous with a deadly poison lurking in the blood."

Inequalities in Wages

SINCE 1914 wages in New York state factories had risen from 53 percent in the glass industry to 187 percent in the fur business. The average increase was 71 percent in the lowest industries and 136 percent in the highest. The changes represent the actual amount received, though in many instances there were marked changes in the hours of work and the conditions of labor.

The average increase for all industries in New York state up to last summer was 99 percent, including common labor, which, according to the Federal Reserve Bank of New York, had advanced but 84 percent.

The Interstate Commerce Commission is responsible for the statement that the increase in railroad wages in 1920 over 1915 was 119 percent and that the increase in the building trades over 1914 was 97 percent. In the compilation of these figures it was found that increases ranged from 150 down to only 59 percent.

Among the miners wages were advanced in 1916, 1917, 1918 and 1920, which totaled 114.5 percent increase over 1916. In the steel industry the percentage increase in wages was very large.

It might be thought that because some wages were advanced a higher percent than others, the greatest wage reductions should be made where the percentage increases were most. In the steel industry the original wage was not over two-thirds of what it should have been, compared with the pay in other lines. This was also true in the mining industry, so that to reduce the pay-roll an equal percentage in all industries would merely bring tens of thousands back to the too-low wage of a few years ago, and leave many with wages relatively high.

Probably the taking away of all the wage gains regardless of percentages might be most satisfactory to employers in the lines originally paying a small wage. To the employers who in pre-war days paid higher wages than they felt they ought to, this arrangement would be unsatisfactory. Of course the employer likes to have his workers do their work for as small a sum as possible. Under some antiquated economic standards the ideal wage was one that just kept the worker alive and in good enough health to be able to do his work and bring forth offspring similarly able to just keep their heads above water. The fruitage of this "ideal" system has been that a host of workers have been quite unable to keep up. They have fallen into the unemployable class, and they and their children have become the class which in England is termed the "Hooligans".

The Hooligans are deficient mentally and physically. They are good for casual labor only, because they cannot stand the grind of steady work of any kind, and are lacking in the mental vigor requisite to learning an occupation, and in the character to keep at it and improve with the improvement of methods of industry. Their shiftlessness is attributable in large measure to the exhaustion of generation after generation which came from overwork and under-nourishment, unsanitary homes, and the prevalence of vice among people too crowded and of too weak characters to withstand temptation.

Today there is no class so susceptible to the winds of error now blowing hard upon humanity as that reaching its climax among the Hooligans. They become ready recruits for one economic theory after another with a tendency toward the varieties most liable to subvert the existing social order. They went in England from trades-unionism to Nationalism, then to Socialism and to Syndicalism, and finally are trooping into Anarchism. The reason for this trend is that, through the natural weakness of their bodies and minds, such a class follows the line of least resistance and seeks a level in which it seems that less effort is called for and a greater return is obtainable.

Trades-unionism squarely recognizes the existing order and, orginally at least, urged its members to make the stiffest effort possible in

the direction of capability in work and faithfulness to employers as a means of getting the largest wage return. Later in the history of the movement it became apparent that the number of less capable workers was becoming so large that unless kept in the union they would become a force outside ever tending to break down and nullify the higher standards achieved by the unions. This would result in the destruction of the union and the loss of everything gained in wages and working conditions. Consequently the necessity arose for keeping all workers satisfied regardless of ability, and for the union protecting and standing by the interests of its least efficient members. The union denied the right of employers to discharge any union member regardless of capability without the consent of the union. The employers insisted on the right to discharge on a basis of efficiency. Up to within a few months the battle raged on this line, but the prevalence of hard times and the number of the idle ready to take any position made it necessary for the unions to abandon this line of defense and to concede the point to the employer. In some instances the unions were able to raise wages exorbitantly and to do less work per day, in order that more, especially of the less capable ones, might have work.

In the entire social order civilization tends toward the development of ever less efficient classes through subdivision of labor, lack of interest in the work, and distrust of employers. The less capable ones have to be provided for or the union is doomed through their competition for jobs. This is an inevitable result of a selfish industrial system. Now the opportunity created by the hard times has been seized by employers to eliminate the unfit, who find themselves outside, in the army of the idle, and—to the advantage of the employers—an all-powerful competitive force on the side of the employers rather than against them.

The next step has been, in other countries more advanced in the industrial cycle, the gathering together of all workers in gigantic single unions with a strong determination to extend the frontiers of their control of industry. This movement has gone far in Great Britain but in America has been checked outwardly and visibly. However, the American workers are rapidly trending toward coalescence into bigger unions than ever. The textile workers of New England recently exhibited obedience to the law of progress in this direction by uniting a number of old-fashioned unions into one that can act as a unit. In England the three greatest bodies of union men were thought to have been practically one; but in the coal strike they were shown to be three by the charge which separated them, that they were all aiming at the nationalization of coal and then of other industries. One phrase of Lloyd George, at a critical moment, turned the workers against each other and postponed England's great revolution. It is reported from England that the hard times will probably do much toward cementing nearly all the British workers into an economic unit.

The economic law under which bodies of workers tend to act is manifested in the tendency toward large unions, then toward one union, then toward united political action, then some form of what amounts to Socialism, and finally toward chaos.

In America the union into specialized trade organizations has progressed as far as the uniting of the various subdivisions of a trade into one union for the entire trade. Little tendency is manifest toward a uniting of trades into one big union, though there is reported to exist a marked drift in that direction. In England the unions have definitely gone into politics with the purpose of electing a Labor Party Parliament. This is expected to take place at any time, according to British and Continental observers. In America the success of the employers in checkmating the union movement by throwing industries into an inordinately severe industrial depression, is creating a great dissatisfaction, and a sense of helplessness under existing conditions. The union men are looking definitely toward the political field for the achievement of their ends. The open-shop, "American" (non-union) campaign of Big Business has succeeded in reducing wages, in the setting back of working conditions, and in a few other points, but it has failed to destroy the great unions. The men in these and in all unions now realize the inadequacy of the old-fashioned trades union devoted solely to economic action, to save them from serious periodic setbacks. It is to be expected that by the time of the Congressional, state and municipal elections of November, 1922, the movement of labor in politics will be sufficiently well developed to capture the political organizations of the major parties in

many sections, and to greatly increase, by non-partisan methods, the twenty-five percent farm-and-labor block now in both Senate and House. Perhaps the 1922 elections will result in the control of Congress and of many states by a farmer-labor coalition.

On account of the fact that the more clever and better educated persons work themselves up to places of power and of the fact that this class is inseparably identified with the old order of things, there will always be powerful and able opposition to any effort of the workers to conduct the affairs of city, state, or country. The ability of this block will tend to weaken the effectiveness of any labor or farmer party that may rise into power. There will be unexpected delays, hitches and setbacks in the program. The workers will gradually realize that they cannot succeed by the old-fashioned party organization; and the less stable element will seek something holding out the promise of an easier and quicker attainment of the ends sought of greater peace and prosperity for the common people, both jeopardized by the uncertainty of the political and economic outlook, resulting in harder times than ever.

The drift will probably be toward an entirely different political and economic system—something like Socialism, under whatever name it may emerge. This will prove to possess some good points, and some worse ones. Under the unceasing opposition of the clever reactionary element, who always seek to ride along on the backs of the working people, matters will go haltingly; and it will become manifest that the new arrangement is not much of a success in keeping things going, providing work and food, clothing and shelter for all—not any better than the old order now giving much dissatisfaction.

The last stage is a desperate conclusion, so the Scriptures indicate, that the entire old order is at fault, laws, governments and all, and that in a raging outburst the people will, like Samson of old, pull down the entire structure on their heads. Thus will pass out of existence every vestige of an ancient social order.

What then? Man's unimagined condition will be God's opportunity; and out of the chaos will rapidly arise the noble structure of a new and perfect government, a new and perfect social and economic order, and a perfect religious system. This will naturally have to begin somewhere, and with someone. It will be inaugurated by the ancient Hebrew people under divine auspices, will start from the ancient city of God, Jerusalem, and speedily spread throughout the entire world, bringing relief from suffering and distress, and ultimately bestowing on every man, woman and child such blessing of every description as the best of reformers have scarcely even dreamed of. This will be of God; and when it has come, it will be recognized as the answer to the Lord's prayer, "Thy kingdom come; Thy will be done on earth as it is in heaven". Men will exclaim 'This is what we have waited for!' All classes will unite in devoted service to the New and Golden Age in all its aspects—political, economic, social and religious.

These things will not all be achieved in a month or a year. While they will begin in a very few years, the full realization of the things hoped for will take time; for it must be wrought out largely by patient and earnest endeavor by the hundreds of millions, the billions then living. Things will be infinitely better than now. Then the people of the Golden Age—many of whom are now living — will look back to the wage question, the capital-labor problem, and the peace crisis of 1922, much as children of the day in memory might glance back into a dark night. As things to be desired the old things will have passed out of mind, but not as lessons to be profited by. The time will literally have come of which it is written: "Behold I make all things new".—Revelation 21:5.

Are these things really to come to pass? God has signed the divine decree: "These things are true and faithful".—Revelation 21:5.

An Education in One Article

J. H. Barrett

NUMBER 59 of THE GOLDEN AGE is a hummer. I really got more out of the one article "The Counterfeit New Era", written by O. L. Rosenkrans, Jr., than I would have gotten in twenty years reading of current secular news. Go to it! Tell the people *where* and *what* are the sores that are inflaming Babylon.

A Lead-Pipe Cinch

A PIECE of new lead pipe such as plumbers use, rubbed over the razor strop several times before sharpening the razor will give it a fine edge, and an extra fine shave will result.

BREVITIES

Conditions in Bridgeport

By A. N. Christy, Jr.

A GREAT deal of blame for the unemployment here is put on the Manufacturers' Association by certain ones who claim that it has been instrumental in curtailing activities in the factories. I was informed that one large factory received orders from the Manufacturers' Association to lay off men at a time when they were endeavoring to catch up on unfilled orders. The factory refused at first to follow the lead of other factories by reducing activities, but I understand it is under the continued pressure of the Manufacturers' Association that they are now constantly reducing their working force. The new Mayor, elected this week, is a large manufacturer. This fact does not seem to improve the aspect of the situation.

Demands upon the Board of Charities here grow larger and larger. Not only people who are not working go to them, but those who are on part time also, indicating that the savings accumulated when Bridgeport was a war manufacturing plant have been spent. Reports of undernourished children in school are very common. The Charities Department expects a very serious condition here shortly.

Single-Tax Obstacles

By John Buckley

MR. W. D. LAMB, in the December issue of THE GOLDEN AGE, takes exception to my statement in an earlier issue "that no one had told why the world was sick". I will take it back. Henry George has told, but the Single Tax will not help us in the present crisis.

Russia, with her vast estates and her few owners, was able by revolution to acquire the land. France, through the French Revolution, divided the estates into the 6,000,000 farms which give stability to the nation today. Our Government could not acquire the land by either revolution or purchase. An effort in either direction would bring universal ruin and civil war, of which we already have had enough.

It would have been cheaper if we had bought and freed the slaves than to have fought for them as we did. The man who owned the slave would have opposed any effort to tax him to pay for a chattel that he had already paid for. The property holders of the country would oppose any effort to take their property, whether they owned it in whole or only in part. They would see only a sacrifice of their interests to benefit others. Among the strongest opponents of change will be found the men who with a few dollars put away hope to acquire an interest in a two-family house, that some tenant who is less fortunate or who has a larger family, may help to support them.

Clergy Advise Shooting

THE public would have scant reason to rejoice if the law-making and law-enforcement were in the hands of ecclesiastics, either Catholic or Protestant. At the time that the Tumulty government, with unexampled bravery, loaded three hundred men and women on a ship and sent them to Russia in midwinter because they did not profess to believe all that the then attorney general, Reverend Mitchell Palmer, professed to believe, the Reverend Carlisle Hubbard, of Wilmington, Delaware, was applauded to the echo when he said that these radicals ought not to be deported, but should be loaded on freight cars, taken outside the city, lined up against a stone wall and filled full of shot. The Methodist Board of Temperance, in its publication, "The World Digest of Reform News," has advocated the same general treatment for bootleggers, except that the shooting is to be without trial or hearing.

Reverend J. H. B. Masterman, Canon of Coventry, England, still more savage, in a discussion at a conference of the Educational Association at University College, London, made the statement that "when people cease to be educated they cease to be of any value to the community, and the death chamber is the only place for them". The Reverend would have made short shrift with those "unlearned and ignorant men", the apostles, whose teachings constitute the foundation stones of the New Jerusalem.

Changes in School Attendance

FIGURES for the 1920 Census on attendance at school among persons of certain ages show gratifying improvement in certain states

and decreases in others, compared with 1910.

The young people are classified in two general groups; those from five to twenty years of age, and among them those from seven to thirteen.

In the larger body—the five to twenty group—the poorest showing in percentage of those at school to the total number of those ages was made by Oklahoma with only 0.3 percent increase and Vermont with 1.6 percent decrease. The best showing is mostly in the Southern states, where much improvement was possible—with increases as follows: Montana and Alabama, 9.6 percent each, Florida, 10.0 percent, and Louisiana 14.4 percent.

In the smaller 7-13 age group, covering practically the grammar grades, the worst record was made in New England, where decreases were recorded—0.9 percent in Connecticut, 1.5 in New Hampshire, and 1.8 percent in Vermont. Truly the glory is departing from New England, from the influx of papal-empire foreigners, who seem difficult to awaken to the traditions of old-fashioned Americanism.

The best records in this group were increases of 10.5 percent in North Carolina, 12.7 percent in Florida, and 17.1 percent in Louisiana.

The United States as a whole from 1910 to 1920 showed an increase in the 5-20 age group of 5.1 percent, and 4.5 percent in the 7-13 age group. As the 5-20 age group includes the high school pupils there is indicated a slightly larger number going to high school than in 1910.

Little by little the standard of knowledge is being advanced in accordance with the ancient statement that one of the signs of the end of the present order of things is: "Knowledge shall be increased".—Daniel 12:4.

Lawson's Beautiful Vision

By L. D. Barnes

THE article under the caption, "A Vision of the New Era," by Robert Lawson, in No. 58 of THE GOLDEN AGE reads well and, with a little common sense, exercised by those who have the lion's share and an overestimation of strength to hold it, it would be practical. It would not even require any self-denial of any good or necessary thing or any actual right. "Legitimacy," "Custom," and "Legality" would get a severe shock—but that is coming!

What peace and contentment such a system would bring! While man's very best would not be one-tenth good enough, yet it would ease off toward the Millennium when "the land shall not be sold" and when "every man shall sit under his own vine"—rest without fear, in his own house. Much of the divinely permitted trouble would be averted. Figuratively, the nations would "melt down like wax", slowly and gradually, thus avoiding the shaking and grinding processes of God's wrath displayed in anarchy. The rich would find happiness in doing good to all men as they are admonished. They would no longer need to worry over uncertain riches and dividends from uncertain sources. Their riches would be secure. The poor would be uplifted to a plane above want and fear of future homeless hunger.

With a welfare system of government that would remove the fear of want to the little ones and the aged, people could be measurably happy and properly thankful even for the life that now is. And the Lord will beat that! In the Golden Age MAN will be the thing of VALUE, and every means will work for his recovery. CHARACTER will be the circulating medium, or the medium by which men will circulate. That is, the man that makes an approved character his goal, will have access to all that will be for his good—even to the trees and the water of life. It is written: "The righteous shall prosper". His card or passport will be his known record of obedience to the regulations of the Lord's regime, and such shall eat the fat of the land. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

"Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men"; that those in high places—first the clergy; then those elected as the people's sponsors; and third, the men of wealth—could see that the present world of things is evil, devilish, and must pass with Satan's overthrow. Would that these powerful men would kiss the Son—harmonize with His mission before His wrath is kindled to the point of destruction. The Lord declares that He will break in pieces the oppressor: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him".—Psalm 72:4; 12:5.

"Be wise now therefore, O ye [money] kings; be instructed, ye judges of the earth." (Psalm 2:10) How long, how long! Thy kingdom come!

Literature and Progress

By H. E. Coffey

DATING from the time when literature became an established and national art we have had the literary critic. Always only those songs and poems produced by the bards of a particular tribe or nation which best expressed the sentiment and ambition of that people have continued to live. The early writers of pagan civilization, Greece and Rome, had no guiding standard but their own conception of what would meet with popular approval. These early writers developed to a high degree of perfection the art of expressing the popular spirit of their day in literature. There was no modern-day national spirit in the early history of Greece and Rome. The writers of those periods expressed a universal appeal and exhibited scholarly wisdom which have commanded the attention of the literary artists of later times.

The renaissance marking the end of medieval history in the fifteenth and sixteenth centuries was largely the result of the more general study of early classical literature throughout Europe and the contact of the Crusaders with Arabian and Turkish civilization. This awakening from the tense mental lethargy of the dark ages was a great stimulus to freedom in literary expression, exemplified in the Elizabethan period of literature in England. At this time the English literary critic arose to a position commanding national attention. Shakespeare, one of the greatest writers of any age, was severely criticized for the lack of dramatic unity in his plays; yet his genius survived this odium and his writings continue to live.

By the stimulating influence of the gifted Ben Jonson the English literary critic forged to the front; and thus his influence terminated in the age of Classicism. During the latter-named age strict conformity to the Grecian and Roman models was a prerequisite to national recognition and success for any English author. Thus for a time satiric and didactic prose and verse became the national mode of expression in that country. But creditable progress in any line has resulted from breaking away from rather than from adherence to any set rule of standards made by man. Robert Burns defied the classic rules of literary criticism and established a new standard of his own when he wrote his memorable poem:

"Gie me ae spark o' Nature's fire,
That's a' the learning I desire".

This was his poetic creed; and because this was the growing sentiment of England and of Europe he was raised to the pinnacle of earthly fame and applause. The spirit which animated Burns grew into the revolutionary spirit which overthrew the French monarchy and caused the other crowned heads of Europe to tremble for safety. For voicing this popular sentiment the poet Shelley suffered virtual banishment from England and lived an exile in Italy, where he was followed by Byron.

From the revolutionary spirit of the eighteenth century there was a reaction expressed in the more conservative literature of the nineteenth century. This century might be called the Golden Era of literature insofar as the English-speaking world is concerned. During this century there arose some of the greatest literary geniuses which the English-speaking world has had the honor of producing. Literary criticisms of the twentieth century, however, will not be the guiding standard for future time.

When in yet future ages man is governed by the spirit of a sound mind instead of by preconceived opinions and prejudices it will be discovered that the critics of our day have ignored a noble, deserving and great writer. Instead of the names of Cardinal Newman and other less worthy writers, whose names now adorn our literary text-books, the name of Pastor Russell will be endeared and live forever in the hearts of a perfect and regenerated race. It will then be recognized that the graceful words which fell from his lips, and the masterly passages that flowed from his pen, were the climax of a noble art of a dying race. Who can find more hopeful or inspirational lines in the works of any English author than these:

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental

and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete." —Revelation 21:4.

In the above is best expressed the heart desire and longing of a dying race. The remarkable book that contains the above paragraph has had a larger circulation than almost any other book aside from the Bible. It has been the means of inspiring more people to lead a Christian life and to study the Bible than any other book of the Christian age. Yet it has been singularly ignored by the literary critic. There are some writings, however, which the people will not willingly let die.

"Japan Must Withdraw From Siberia"

JAPAN Must Withdraw from Siberia" is the headline from an announcement of policy published in London papers by British friends of the new Far Eastern Republic.

While organized labor in the United States is reeling under the blows of the so-called "American" campaign — really an anti-union movement by big business—the Labor Party in Great Britain is a closely coherent, well-organized group of 8,000,000 members. Its voice is heard in all matters respecting labor and is heeded by the Government even in matters of war and peace.

This pronouncement of British Labor advances reasons why Japan must withdraw from Siberia, which we summarize as follows:

On August 13, 1920, Organized Labor prevented the British Government from declaring war on Soviet Russia. Today the workers and peasants of the Far Eastern Republic are appealing to British Labor against the occupation and blockade of their country by Japan.

The Far Eastern Republic is part of the old Russian Empire, extending from Lake Baikal, in Central Siberia, to the Pacific Ocean. It is on the friendliest terms with the Russian Soviet Republic. Its central organ of Government is a Constituent Assembly, elected by adult suffrage on a territorial basis. Every elector has the right to introduce a Bill into the National Assembly. The sovereign power is in the hands of the people.

The Government of Japan, nominally democratic, in reality is an autocracy, tempered by an oligarchy drawn from a feudal aristocracy, and is in practice largely independent of popular institutions.

The Japanese Ambassador in London in the course of a letter to the committee of friends of the Far Eastern Republic, stated: "I quite agree with your opinion that the Far Eastern Republic has never attacked Japanese territory, and cannot possibly be a menace to Japanese independence". Yet Japan today occupies the Pacific ports of the Far Eastern Republic, thus cutting off its vast territory from access to the sea.

The Japanese Government advances as a justification for its conduct, the geographical proximity of Siberia to Korea. It would be difficult to imagine a more damning indictment of Japanese rule in Korea. Some authorities have reckoned that since the Japanese annexation of Korea, 30,000 of its inhabitants have been executed or otherwise killed; one in thirty of its whole population, women and children included, has been imprisoned; and one in sixty flogged.

The Japanese Government admits that there is no military menace from the Far Eastern Republic. Therefore the conclusion is obvious: Japan fears the establishment of a democratic and prosperous state on the borders of Korea, apprehending that the contrast in conditions between it and oppressed Korea would be a constant source of inspiration to the Koreans in their struggle against the yoke of Japan. The hostility of the autocratic Japanese Government to the democratic Government of the Far Eastern Republic is the strongest recommendation that the latter could receive for sympathy and support from Organized Labor both in Great Britain and in the British Dominions.

The Japanese occupation prevents peaceful development. The Japanese authorities allege, as an additional reason for maintaining troops in Siberia, that the country is in an unsettled state. The Foreign Minister of the Far Eastern Republic in a recent pronouncement stated that the one menace to the peaceful development of the Republic was the presence of Japanese troops.

It is obvious that nothing would be more calculated to keep in an unsettled state a democratic republic which had thrown off the shackles of Tsardom than the occupation of its territory by troops of an autocratic and militarist power. The Japanese Government aids and incites the counter-revolutionaries to take up arms against the Republican Government, and points to the resultant disorder as a justification for its policy.

The Japanese people passionately claim before the civilized world equality with the white races, but the Japanese Government seizes the first opportunity of denying that claim and of suppressing a white race which numbers one twenty-fourth of Japan's population.

Justice is sought for the Far Eastern Republic. The signers of the pronouncement place on record their emphatic protest against the Japanese Government's policy in Siberia, and in view of Japan's refusal to withdraw her troops immediately and unconditionally. They call on the British Government:

(a) Not to renew the Anglo-Japanese Alliance in any form whatever.

(b) To lay down as conditions of the Washington Conference:

(1) That the Far Eastern Republic shall be represented on equal terms with Japan.

(2) That prior to the date of the Conference Japan shall have withdrawn unconditionally from Siberia.

The signers further urged the 8,000,000 Organized Workers of Great Britain and the Organized Workers of the British Dominions, through the medium of their National and Local Organizations, to endorse the resolutions which were sent them by the national committee of friends of the Far Eastern Republic embodying the above points.

The protest was signed by the heads of practically all the trades unions of Great Britain including some with which American readers are familiar — the Agricultural Workers, the Miners' Federation, the Textile Workers, the National Transport Workers, and the Amalgamated Engineers' Union.

What effect this protest may have had is not clearly seen; for the Japanese Government sent its delegates to Washington and the Far Eastern Republic did not, and while there was some pretence of removing Japanese troops from Siberia, no confidence was to be placed in the sincerity of the representations. The Japanese Government is an openly pagan affair and is to be appraised by pagan and oriental standards, by which deceit is allowable as a legitimate means to the end. If the so-called Christian Governments—as is quite amply suggested by their regard for treaties and their persistent lying to one another and their people—are not restrained by the necessity of making at least a pretence of moral principle, what is the legitimate expectation concerning a Government that has no more reason for concerning itself about high moral principles than had the Roman or Chaldean Governments in their palmy days?

As a sign of the times this remarkable protest by British workers in favor of brother workers thousands of miles distant is an illustration of the fact that the Christian world is in its Laodicean period—the period of "justice for the people", for that is the significance of the word "Laodicean". From another viewpoint the rising power of the liberty-loving common people is symbolically depicted in the progress of Jehu in his campaign of reformation, and in the rising power of the Chaldeans whom Jehovah employed as His instruments for the punishment of the effete religio-political system of the Hebrew polity, typical of that of "Christendom".—2 Kings 9, 10, and 24, 25.

An Association Destined To Failure

CONCERNING the Bible, not a few regard that ancient book as a mere history of a past long dead, and buried with the actors upon the Hebrew stage whose bodies have centuries ago disintegrated into dust.

This view is as out of date as is the science taught in school and college thirty years ago. It never was true: for among all the writings of mankind those of the Bible are unique in having internal evidence of a superhuman origin. There is no space in this article to examine this question, which is abundantly shown in Pastor Russell's "Divine Plan of the Ages", and in numberless other works by Christians from apostolic times to the present.

It has been known for many centuries that many of the writings of the Hebrews were prophecy—history written in advance. It has not been so well-known that even the things done by the great Hebrew characters were actions which amounted to prophecy. It is true, not only that "holy men of old SPAKE as they were moved by the Holy Ghost" (2 Peter 1:21), but that 'holy men of old ACTED as they were moved by the Holy Ghost'.

In the light of this brilliant spot-light upon the Word of God we will examine in these columns some of the prophetic deeds and actions of the ancient Hebrews who were moved to do as they did by the power of Almighty God, both for the benefit of their contemporaries, who profited by them, and for the benefit of the readers of THE GOLDEN AGE, who are thereby enabled to understand yet more clearly the events of the present time.

For practically all of the prophets by word or act prophesied in large measure for the enlightenment of the Christian people living at the end of the present order of things, and of the millions now living who by understanding twentieth-century events from the divine viewpoint will be the better enabled to so live as to have a better chance than others of living on into the Golden Age, and then of living on forever.

The Setting of the Picture

THE prophetic acts under examination are those contained in the eighth chapter of Isaiah. The time was 741 B. C. It was two years before the overthrow of a large part of the

Hebrew dominion in Palestine centering about Samaria in the north, and 135 years before the final overthrow of the remaining smaller Jewish kingdom centering about Jerusalem.

The northern kingdom of ten tribes was destroyed in 739 B. C., by the Assyrians; who came from the great Mesopotamian plains, a people not recognizing Jehovah, but inspired and led by other gods.

The principal actors in the scene of Isaiah 8 are:

(1) Isaiah, a man of God, wholly consecrated to Jehovah's will, and a prophet—that is, a proclaimer of the Word of God, and in some things a predicter of the future.

(2) Judah, the southern, two-tribe Hebrew kingdom, Jerusalem its capital, the more faithful of the two kingdoms, and containing the Temple, the center of the Jehovah worship.

(3) Israel, the northern, ten-tribe kingdom, Samaria its capital, the less faithful nation, so far gone from Jehovah as to be only nominally Hebrew, given to the worship of the gods of the pagans, and containing shrines for the false-god worship. It became the residence of Queen Jezebel.

(4) Syria, a kingdom to the north and east, Damascus its capital, quite pagan in its worship, prosperous commercially, and antagonistic to the Jehovah worship, and often at odds with either Israel or Judah, or both.

(5) Assyria, a mighty empire far north and northeast of Palestine and Syria, worshiping gods strange to Israel, Judah and Syria, of overwhelming power, irresistible in war, and later to become Babylonia under Chaldean dominion.

Prophecy and Fulfillment

AS USUAL in prophecy, each of these depicted classes at the close of the present age or order of things:

(1) Isaiah represented a class of wholly consecrated Christians, speaking and explaining the Word of God without fear or favor.

(2) Judah represented the Protestant element, a class actually worshiping Jehovah and quite faithful to Him, but much less numerous than:

(3) Israel, a large body of professing Christians, only Christian by name, professing to worship God, while actually worshiping the same gods as the pagans—sometimes known as "Nominalism" or "Churchianity". In their midst dwells a Jezebel class, a cruel, crafty religious class found in both churches, but more particularly representing Rome.

(4) Syria, non-Christian Big Business and Big Politics, at heart opposed to any actually Christian religion and at times hostile to Nominalism, devoted to pagan ideals and practices —gods—but always in more or less dread of:

(5) Assyria, the hordes of the common people, not amenable to the Jehovah worship, to Nominalism, or Big Business and Big Politics, as a class coming into prominence and power only at the end of the present order of things, and destined completely to end it.

Picture 1: The Child of the Prophet

IN THE following, the Bible verses are quoted and explained, the explanation sometimes in parentheses and sometimes following the verse.

8:1. Moreover the LORD said unto me[Isaiah, the wholly consecrated ones], Take thee a great roll [books were in roll form, suggesting a voluminous explanation of the prophecy], and write in it with a man's [man-sized, explanations worthy of the attention of real men] pen concerning Ma-her-shalal-hash-baz [this Hebrew word is a phrase meaning, "In making speed to the spoil, he hasteneth to the prey," marginal reading; and represents the Assyrians, the godless class of the common people now making speed to the despoiling of their prey, the classes they are about to supersede politically, economically and industrially].

8:2. And I took unto me faithful witnesses to record, Uriah the priest [Flame of Jehovah, a zealous class of Christians wholly consecrated to the divine service] and Zechariah [Jah has remembered, a class recognized by Jehovah] the son of Jeberechiah [Blessed of Jah, Christians now blessed by God].

8:3. And I went unto the prophetess [perhaps the Word of God; perhaps the true church of God under the figure of a woman]; and she conceived, and bare a son [brought forth in this instance a message-child, a prediction concerning the vengeance of God against unfaithful Big Church, Big Business and Big Politics]. Then said the LORD to me [wholly consecrated Christians], Call his name Ma-her-shalal-hash-baz [as above, a prediction of the imminent coming of the common people to overthrow

politically and economically the three classes mentioned].

8:4. For before the child [the message concerning imminent divine vengeance] shall have knowledge to cry, My father and my mother [a child will do this within about a year], the riches [resources, power] of Damascus [Big Business and Big Politics] and the spoil [that which is dropped, booty, honors, political power]of Samaria [watch-station, of Big Church] shall be taken before the king [controlling group] of Assyria [level, honest, right, the common people]. (This indicates that in about a year from the promulgation of this message the common people will, probably by political action in England and in Canada and in the United States in the 1922 Congressional, state and municipal elections, begin to take away the power and control, political, economic and industrial, which have long been held by Big Business, Big Church and Big Politics)

Picture 2: The Overflowing River

AS IN the first picture, all three nations—Judah, Israel and Syria—were in danger of an overwhelming attack from Assyria. In spite of this common danger, and of the bond of brotherhood between Judah and Israel, an unnatural combination, association or confederacy was made or in prospect of being made by Israel and Syria for the purpose of attacking Judah. In fulfillment this is a combination of Big Church (Israel), Big Business and Big Politics (Syria) against the really Protestant element (Judah).

8:5. The LORD spake also unto me again, saying,

8:6. Forasmuch as this people [Israel, Big Church] refuseth the waters [a fountain] of Shiloah [a gently flowing spring in Jerusalem, perhaps the Word of God, or by some thought to refer to the gentle spiritual guidance of true ministers of God] that go softly [gently guide], and rejoice in Rezin [delight, the king of Syria, the controlling group of Big Business and Big Politics] and Remaliah's son [his son was Pekah, then king of Israel, the controlling group in Big Church];

8:7. Now, therefore, behold, the LORD bringeth upon them [Big Church, Big Business and Big Politics] the waters [hosts] of the river [Euphrates, the common people], strong and many, even the king of Assyria [the controlling group of the present movement for popular control of everything], and all his glory[weight, honor]: and he shall come up over all his channels [the common people will pass far beyond their customary economic and political limits], and go over all his banks [that which cuts off, the usual limitations set by immemorial customs and habit]:

8:8. And he shall pass through Judah [the flood will not stop at Israel and Syria, but will pass through them into Judah; and all classes —Big Politics, Big Business, Big Church, and the real Protestant element will be affected]; he shall reach even to the neck [when the water comes up to the neck a person is near drowning; so near will even the real Protestant element be to its end]; and the stretching out of his wings [uttermost parts, overspreading of the popular movement] shall fill the breadth of thy land [social order], O Immanuel [with us is God, the real Protestant class, with whom God is].

Picture 3: The Two Associations

8:9. Associate yourselves [raise tumults, do your worst; the reference is to the unnatural association of Israel and Syria against Judah —of Big Church, Big Business and Big Politics against the godly true Protestant element, against whom much violence was done by this combination during the World War], O ye people, and ye shall be broken in pieces [thrown into consternation; as they were as a result of the war]; and give ear, all ye of far countries [witness the discomfiture of Judah's enemies; the final conspiracy of Big Church, Big Business and Big Politics against the true people of God, and their final overthrow]: gird yourselves [in a League of Nations], and ye shall be broken in pieces [thrown into consternation as has occurred]; gird yourselves [in the Harding Association of Big Nations with Big Church and Big Business], and ye shall be broken in pieces [thrown into consternation].

8:10. Take counsel [advice, plan, prudence, that safety may result] together, and it shall come to nought; speak the word [for an assault upon Judah, against the true Protestant element] and it shall not stand [accomplish, make good]: for God is with us [with the Judah class, the genuinely Protesting element among the Christians].

(To be continued in an early issue)

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



STRING II. JUSTICE MANIFESTED

ONE of the divine attributes is justice. "Justice and judgment are the habitation of thy throne." (Psalm 89:14) Divine wisdom devised the great divine program or plan. Divine justice must perform its part in harmony with the other divine attributes. God's law must be unchangeable. Being unchangeable, His creatures can have absolute confidence and faith in Him, that He always does exactly as He says. A violation of Jehovah's law must be followed by punishment in the exercise of justice. The prerogative of justice is to see that the law is enforced. The manifestation of justice magnifies the name and the dignity of Jehovah. Without the manifestation of justice it would have been impossible for Jehovah so fully to manifest His love toward man in providing for his redemption and subsequent blessing. When one understands the office of justice and why it was manifested, he rejoices. A failure to understand and appreciate the divine attributes makes it impossible for one properly to appreciate Jehovah's goodness and loving kindness to mankind. Jehovah is too good to be unjust. He is too wise to make a mistake; He is too loving to be unkind; and His power is always exercised in such a way that ultimate good may result.

40 The manifestation of justice is one of the strings upon the harp of God; but we must see and appreciate it in order to understand the beauty and harmony it brings when used in connection with the other strings.

41 Good and evil are antagonistic principles or rules of action. Good is the law or rule of action by which God is always governed. Evil becomes active only when some creature of Jehovah violates His law. God made man a free moral agent. He did not compel him to do or not to do certain things. He told man that if he did certain things he would be blessed; and that if he did other things contrary to divine law he would suffer punishment; and the punishment prescribed was death. Mother Eve was deceived by Satan, the devil, and thereby induced to violate the law of God. Father Adam, seeing that his companion and helpmate had violated the law and judging that she must die, preferred to join her in the transgression and die with her. (1 Timothy 2:14) It will be of interest here to examine the circumstances leading up to the violation of the law of God and to see why His justice toward man was manifested in sentencing him to death.

QUESTIONS ON THE FOREGOING TEXTUAL MATTER FROM "THE HARP OF GOD"

What divine attribute is mentioned as the habitation of God's throne? ¶ 39.

What divine attribute devised the plan of God? ¶ 39.

Is it necessary for the divine attributes to operate harmoniously? ¶ 39.

Is God's law unchangeable? ¶ 39.

What mental effect is produced upon God's creatures by the unchangeableness of His law? ¶ 39.

What must follow violation of the divine law? ¶ 39.

What is the prerogative of divine justice? ¶ 39.

How does the manifestation of divine justice affect the name and dignity of Jehovah? ¶ 39.

Was it necessary for divine justice to be manifested in order for divine love to be fully exercised? and if so, why? ¶ 39.

What is essential to a proper appreciation of divine loving kindness? ¶ 39.

Why is Jehovah never unjust nor unkind? ¶ 39.

Does Jehovah make mistakes? ¶ 39.

To what end does He use His power? ¶ 39.

What is symbolized by the second string upon the harp of God? ¶ 40.

Define good and evil. ¶ 41.

When did evil become active? ¶ 41.

Did God compel Adam to do or not to do certain things? ¶ 41.

What punishment did God prescribe for a violation of His law? ¶ 41.

Why and by whom was Eve induced to violate the law? ¶ 41.

Why did Adam violate the law of God? ¶ 41.

Harps of eternity! begin the song,
Redeemed, and angel harps! begin to God,
Begin the anthem ever sweet and new,
While I extol Him holy, just, and good.
Life, beauty, light, intelligence, and love!
Eternal, uncreated, infinite!
Unsearchable Jehovah! God of truth!
Maker, upholder, governor of all:
Thyself unmade, ungoverned, unupheld.

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68cts

OPPORTUNITY is now offered to all who desire to avail themselves of a brief, yet comprehensive, course, in topical Bible study. This course uses as a hand-book "The Harp of God", a work of 384 pages, recently announced on this page.

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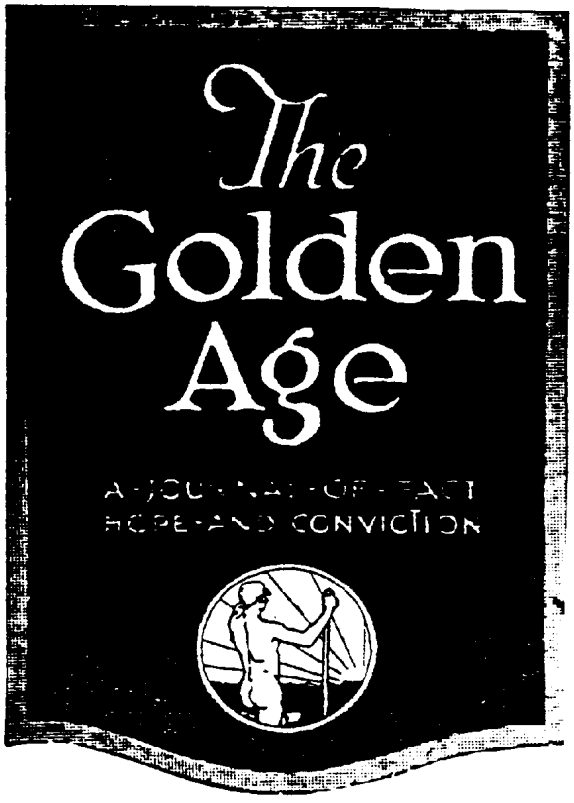
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"Go to Church, Thou Fool"—In Four Parts *(Part IV)*

THERE is a growing ambition on the part of some of the clergy to take over the management of the social functions of humanity. Reverend Downie, pastor of the Unitarian Church of Detroit, Michigan, has organized a Get Acquainted Club which meets in his church on Sunday evenings. Reverend Downie says of the club:

"We have an hour's program at each meeting. The program comprises recitations, stories and a short talk on some *non-religious* subject. Then there is an hour in which visitors mingle, meet one another, sing songs and play the piano. We even allow ragtime and jazz music. The club is social, *not religious*, but I believe it does as much good as a sermon [Probably more—Ed.]; for it promotes friendship, and that after all, is the basis of real religion."

At Cleveland, Ohio, in October, 1919, Reverend Alexander McGaffin, pastor of the Euclid Avenue Presbyterian Church, announced that the old-fashioned midweek prayer meeting is a failure and that hereafter the church rooms hitherto devoted to prayer meetings on Wednesday evenings will be used for the activities of a neighborhood debating society. Also, according to the Chicago *Tribune*:

"Wednesday night prayer meetings have been stricken from the calendar of the First Congregational church of Evanston as weekly devotional services. Instead an address by a popular speaker will be provided on the first Wednesday of each month, a dinner for church men and women on the second, and a meeting of the Men's Club on each third Wednesday. These announcements appeared in the church bulletin distributed at services yesterday and the pastor, Dr. Hugh Elmer Brown, declared that small attendance had prompted the change."

A somewhat similar idea to that of Reverend McGaffin seems to be in the mind of Reverend Percy Stickney Grant, who belongs to the liberal wing of the Episcopal Church. Dr. Grant wished to use the church parlors for an open forum meeting, which Bishop Burch of the Episcopal diocese of New York refused to sanction. Dr. Grant expressed his belief that the arrogance of the Episcopal bishops is liable to split the church wide open in America, and pointed out that the great Lambeth Conference of Bishops has been wasting precious time in haggling over divorce questions instead of considering the things which to him seem far more important: unemployment, disarmament, equal rights for women; and the plagues, pestilences and famines which cover the earth.

EDITORIAL NOTE

THE *Banner-Herald*, of Athens, Georgia, in its issue of September 21, 1921, contains a half-page advertisement bearing the above caption, indorsed by the announcements of the ten principal churches of the city, all denominations.

Dr. Fort Newton, pastor of the London Temple, has been urging that men and women should be privileged to smoke cigars, cigarettes, and pipes in church while listening to sermons.

But not all clergymen are prepared to broaden out and be "liberal-minded" about their flock and the management of their church. The Reverend Thomas B. Gregory is quoted by the Rochester, New York, *Herald* of May 2nd, 1920 as follows:

"A famous preacher of the olden time said: 'I magnify mine office'; but it begins to look as though there are certain preachers in the land who are doing all they can to belittle and degrade their office. To reduce this statement to the concrete we have but to remember that only last summer a New Jersey clergyman invited the men of his congregation to attend the Sunday services in their shirt-sleeves, assuring them that he himself would go into the pulpit and preach to them in the same easy costume. Nor can we forget that other clergyman who notified his flock that he was in no way 'op-

posed to smoking' during the Sunday services and that they 'might feel quite free to bring along their pipes and smoke during the sermon'. Finally, we have the case of the western minister who made arrangements with the business men of the town whereby in return for donations they were to have advertising privileges in his church—so much space on the walls in return for so much cash. Of course, a man sitting in church in his shirt-sleeves, smoking his pipe, cigar or cigarette, looking through clouds of tobacco smoke, now at the business ads on the church walls, and now at the coatless minister, can hear what the man in the sacred desk has to say as well as though he were differently attired and in the midst of a different environment."

The Reverend Dr. John Thompson, of Chicago, sees another way in which some use may be made of the church buildings which he, in common with many other speakers and writers on the subject, seems to think are far more numerous than are needed or desired by the people. In an address to the Council of Cities of the Methodist Episcopal Church in Pittsburgh, February 12, 1920, he said:—

"Every city pastor will bear me out in the statement that there are thousands of girls in every metropolitan district who have no suitable place in which to entertain their male friends. There is every reason why our churches should fit up rooms with cozy corners where there is not too much light, so that city young persons may do their love-making under favorable circumstances."

Sponsors of Marriage

MARRIAGE is a purely civil contract, and is properly regulated by the civil law. While it is of divine ordinance, yet it never was thought of as a sacrament until the Reverends tried to "corner" it. The most godless can and do participate as well as the most godly. But for reasons of sentiment the civil law of most states provides that marriage may be legally performed by any person who is the recognized pastor of a congregation. But it has been taken for granted that clergymen performing the office of marriage would have the interest of the young couples at heart and would give them such wise, kind, loving, fatherly counsel as would help them to pass through the trials and difficulties of life with calm and peaceful hearts, and thus the state would be saved much later trouble.

A sample of the way in which some clergymen view their "holy" office may be seen in the way they do things at Cumberland, Maryland, a city on the edge of Pennsylvania and West Virginia. The city has been, because of its location, a favorite point for young people to visit who have been contemplating matrimony; and for years it has maintained a regular marriage trust, participated in by ministers and hackmen who have gouged the highest possible fees out of the young people and then divided the loot between themselves.

It is estimated that for the three thousand marriages per year performed in Cumberland the fees exacted total not less than $40,000. In cases where the minister has taken $20 or even more from couples he has made the adroit statement when a kick was registered against the outrageous charges, that the law "provided" (did not prevent) this sum as a fee.

In several cases which were recently brought to light because of the inordinate rascality of the Reverends, it was learned that every dollar possessed by one young couple was taken from them, and in two instances couples were left stranded in the city. Persons who were not in the clergy business provided them with food and shelter and with carfare to get home, which was afterward repaid.

The same thing was done on a smaller scale at Elkton, Maryland, in the eastern part of the state. A Reverend from Montana came all the way to Elkton because he saw how a profitable clergy business could be built up. He had succeeded splendidly with his scheme, and was making $200 to $250 per week marrying runaway couples from Pennsylvania and Delaware, when it leaked out that he was splitting his marriage fees with jitney drivers and hackmen, and the good people of his church united unanimously in chasing him out of town.

Reverend E. J. Webster, of Aurora, Illinois, startled his community by announcing that he would accept no more fees for performing marriages or preaching funeral sermons, but his generosity in these directions was offset somewhat by the fact that he used such savage language against the ungenerous and stingy of his congregation that an attempt was made to oust him from the pastorate.

Reverend J. J. Messler, a Methodist clergyman of Bridgeton, New Jersey, found a way of drawing trade, by giving public notice that "owing to the high cost of living" he would "give

a liberal discount of twenty percent to all parties seeking to be joined in the bonds of matrimony, provided the fee justified the giving of such a liberal discount".

The Clergy and Education

DURING the dark ages the whole field of education was in the hands of the clergy, and that is what made those centuries the dark ages. Victor Hugo summed this up in masterly style when he addressed the clergy of the only religious system with which he was familiar:

"You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands at your discretion, at your schools, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts, Italy—which has taught mankind to read—now knows not how to read."

With the advent of the Protestant Reformation the clergy of the Church of Rome were replaced by the clergy of Protestantism in the minds of the people; and in the schools of the Old World the clergy always had a prominent place. In America the principle of clerical interference in education has been manifested by the presence of numerous parochial schools and sectarian colleges; but the non-sectarian founders of the American Republic made such a bold stand for free schools under government jurisdiction and for the absolute separation of church and state, that the clergy in America have not been able to influence the situation much.

Relics of the time when all education was to be found in the hands of the clergy persist in the courses of instruction in some of the schools which, even to this day, point the youth more toward the ministry or to college as his ultimate goal than toward some useful business where he will be a real asset to the community and a genuine help to himself and his family. The study of the classical languages, Greek and Latin, all tends in this direction.

Aside from standing squarely across the path of religious instruction, discouraging the study of the Bible and of books which explain it, which we will discuss later, the clergy have been equally obtuse and equally perverse as respects progress in other lines. Copernicus was declared by the Reverends to be an atheist and infidel because he proved that the earth revolves around the sun. He was compelled to recant the truth under penalty of death. Galileo also, summoned before the Inquisition of the Reverends, narrowly escaped death on the same grounds.

And to this day the Reverend Wilbur Glenn Voliva, head of the Dowie church, at Zion City, Illinois, is causing a thousand children of that city to be taught that the earth is flat and that the sun revolves around the earth, getting its heat as it passes through a red-hot tunnel in one end of the hell which is alleged by Mr. Voliva to be beneath our feet. Put the cause of education back into the hands of the clergy, and there will be a Voliva in every town in the country.

For many decades one of the principal features of a school event has been a Reverend in uniform—in long black coat, white tie, and collar on backwards—to lend dignity to the occasion. The Reverends some thirty years ago fought their hardest to prevent progress in the schools that was made in spite of them. The fact that pupils do not waste three years on Latin, and as many on Greek, with a year or two lost on religious history and mythology—the study of demons and their doings—is not due to the activities of the Reverends; for they put up a memorable fight to keep such trash in the curriculums.

In Germany the grip of the clergy has just been broken. According to the Pittsburgh *Press*:

"The management of the schools in Germany has taken a step that seems radical over there. Interference with the schools by the clergy has been stopped. Under the old system, in villages, the local ruler bossed the parson, and the parson was inspector and sub-boss of the village school. Now they are imitating this older republic. They keep schools and churches separate, and allow the teachers to run the schools."

The age-long conflict between ecclesiasticism and progress will end only when the Reverends are finally forced to keep to their proper sphere —that of real religion.

The Clergy and Charity

THE commercializing of charity in the name of religion has been a disgrace for so long that it seems like a waste of time to discuss it in the columns of THE GOLDEN AGE. The care of

the poor is properly the concern of the taxpayers; that is what the taxes are ostensibly collected for and that is what they should be used for. But there have been vast diversions of public funds from these legitimate ends to ends that are not legitimate, and there have been vast funds raised by street solicitation and solicitations from house to house that have failed to reach the supposed beneficiaries.

A Salvation Army worker in Pittsburgh some years ago, when asked why she did not go to work like other girls, replied that she knew of no way by which she could make four dollars per day easier and quicker than in her present occupation, which was that of soliciting funds ostensibly for the Salvation Army work.

At Detroit, in October, 1921, Reverend Frank C. Doan, commenting on the commercial spirit of the clergy, told the General Conference of Unitarian and other Christian churches that in many instances the modern preacher:

"Is a salesman and his job is to sell religion to an unwilling and unconvinced public. His study with its filing cases, its card catalogs, its form letters and such things, looks for all the world like the office of some up-to-date commercial business. His preaching even is colloquial and businesslike. It must be said for him that he succeeds far oftener than his less progressive brother."

The records show that the clergy do sometimes do real works of charity. Thus, on December, 1919, during the coal strike, thirty-five members of the Wichita, Kansas, Ministerial Alliance cut twelve cords of wood for the poor of the city. This was about one-third of a cord of wood; and at the old price of two dollars per cord for cutting made for the thirty-five Reverends the day's total of $24 or about 70 cents per worker. Does this indicate that the value of these men to the community can be assessed at seventy cents per day, if they are put at some useful employment?

At a session of the General Synod of the Reformed Churches of America, held in Detroit, June 27, 1920, a resolution was brought up that ministers should abandon the use of tobacco in order that they might give more liberally to the churches. This was defeated by a vote of 61 to 26, and is in line with the clerical attitude during the World War and during the time of our Lord. It will be remembered that He said of representatives of that class in His day, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."—Matthew 23:3, 4.

The Clergy and Missions

NOT long ago in the State of Mississippi an innocent woman was hung up by the heels and disemboweled by a mob of church members. This shows that we need to send a lot of missionaries to China right away. The more we send the better it will be for this country. To be sure it will be worse for the Chinese, but the Chinese are heathen and deserve no better at the hands of "Christians".

But curious to say, the Chinese don't seem to think that they need our missionaries. They are wondering what they can do to bring real religion to us instead. Thus, a Chinaman writes to the editor of the New York *World* and asks if a peace resting on the Ten Commandments would not be more desirable than that attempted by the fourteen points. A reader of that paper, commenting on this item, says:

"Strange that a Chinaman has more vision than we who claim to be a model nation. Can China be brought to Christ as long as we are a scandal to Christ's teachings? Will the Lord of all nations overlook our sins toward the Chinese and other unchristian nations? Which should have the preference, the Gospel or commerce?"

We are not left in doubt as to which does have the preference in China. The story is told by Doctor E. E. Violette, former pastor of the Central Christian Church of Kansas City. He says there is absolutely no hope for the evangelization of China as it is being undertaken at the present time. He asks the pointed question and gives the answer as follows:

"What can the white race expect to accomplish in China when it hires the Chinese on week days for ten cents a day and preaches to him on Sunday the doctrine of unselfishness? European nations must abandon their land-grabbing and their eternal exploitation of Chinese labor if the missionary is to accomplish anything. Eighty percent of China is now under the control of foreign nations. They have obtained concession after concession, and the end is not in sight. The Chinese see their lands and industries taken from them year by year by the people who go to them with words of brotherly love. When we extend the olive branch with

one hand they are wondering what is in the other hand. Enough eggs were shipped from China in the course of the famine to have fed the entire population. They were sold in Japan at that time at 1¼ cents apiece."

If this country is a Christian nation, as the Supreme Court rules, there seem to be considerable opportunities on our shores for those who have the real missionary spirit. It is with a good deal of shame that real Americans learn of Armenian girls, fleeing from untold horrors in their own country and turned back by American immigration laws, throwing themselves into the ocean rather than face the fate which awaited them had they returned to their own land. The Armenians of a batch recently sent back by "Christian" America were promptly massacred by the Turks after the women had been raped.

A writer in the Minneapolis *Daily News*, commenting on this fact, says that it is enough to make a person question whether we are a Christian land. The answer is "dead easy". The United States is not a Christian land. It is a land of pagans and worse than pagans. A hypocrite who pretends to be a Christian, but is really a pagan at heart, is a ten times worse pagan than a pagan who knows that he is one and confesses himself to be such.

America and the Reverends are a proper field for real missionaries, but a field that is being neglected. A settlement worker writing in the "Yale Review" shows how inevitably the Protestant churches have been drawn to serve most those who need it least and hence have been drawn to serve least those who need it most. The people of means live in the most attractive suburbs; the churches have followed them there; the Reverends have followed the churches that paid the best salaries; congregations have been measured by their giving power; hence the man with the most generous check-book has become the most important figure in the church and the one most sought for membership on the various boards that make up the church's activities.

Miss Manik Kosambi, a Hindu girl of Poona, India, and now a student at Radcliffe College, Cambridge, Massachusetts, says that Christianity is fighting a losing battle in India: that out of 350,000,000 population there are only 400,000 Christians and 18,000,000 Mohammedans, while all the rest are Buddhists. An East Indian writing in the "Elkhart Review" tells one reason why this is so. He says that the Christian missionaries that go to India usually build their estates at some distance from the towns and never mix with the people, as did Christ with the lowly orientals among whom He lived, and that their information and contact with the people is thus generally second or third hand and inaccurate and misleading. The same is true in Japan and China.

One More Activity

LET us see. Is there not something we have omitted? Is there not one more activity of the clergy? Oh, yes! We have it. Besides all the other things they do they are engaged in preaching. But they are not preaching the Bible, for they do not believe in it; and they are not preaching the gospel of the Bible, for it has no place in their philosophy.

The modern clergyman ridicules the simple and truthful story of the creation of man in the Garden of Eden and his fall from perfection to his present unhappy condition. Proof of this can be obtained on any Sunday in any town in the United States, and in almost any church. So completely has the Anglican church exchanged the Bible for the Darwinian theory of creation that recently when Canon Barnes at the fifty-fifth annual church conference of that church, denied the Biblical story of the fall of man and gave a lengthy address on evolution, it caused no amazement or excitement whatever.

All the clergy are in the same general condition, as respects the Bible story of the fall of man. They simply do not believe it. Thus, the Reverend A. C. Stevens, writing of the work of the General Conference of the Methodist Episcopal Church at Saratoga Springs said:

"No longer will the ritual of the Methodist Episcopal Church hold that 'men are conceived and born in sin'; for this time-honored and sadly misused declaration is to be obliterated. In its place is to be a clear statement setting forth the faith of the church in the belief that little children are already redeemed, and even when not baptized are of the kingdom of God."

Obviously if this teaching is true, and if the other teaching of Methodism is true that when the children grow up most of them will turn into sinners who will not become saints but must fry and cook and stew and parboil and fricassee and bake and simmer and stay all "het up" with real fire and real brimstone through-

out eternity, then the only sensible thing for Methodists to do is to choke all their children the moment they are born, so that they may be sure of a glorious and eternal reward for their brief but pious lives.

There being no fall of man and no original sin, it follows that the average clergyman sees no real need of a Savior, since evolution is accomplishing the whole task of lifting up mankind anyway. Thus, the General Conference of the Methodist Episcopal Church, held in British Columbia in 1913, officially endorsed and approved a book by Reverend Professor George Jackson, entitled "The Preacher and the Modern Mind", in one part of which he makes the statement, "We are not bound to any Christology or to any doctrine of the work of Christ". This is tantamount to saying, "We are not bound to Christ in any way whatsoever", which is the hard fact.

Reverend Doctor Appleton Bash, of Pittsburgh, speaking to a graduating class of young Methodist Episcopal clergymen in Clarksburg, West Virginia, November 2, 1919, told the young men to speak in terms that would be understood by the man of the street, saying, "Don't expect to interest the man outside by using such phrases as being born again or washed in the blood of Jesus". Without a doubt those young Reverends, anxious to get along in the clergy business, will do just as Doctor Bash has advised, or at least they will do it as far as their congregations will permit them to do.

On April 6, 1920, at the Church of the Glorification, St. Louis, Missouri, the Reverend F. A. Gustafson made the statement respecting Christ that "His death upon the cross had no more to do with salvation and redemption than my losing my life in order to save your child would have to do with saving the child". We do not know the denomination with which the Church of the Glorification is connected; but whatever it is, we say, "Shame to it".

Occasionally there is a body of Christian men that dares to stand by the Bible. Three Baptist churches in the state of Washington publicly withdrew Christian fellowship from the Plymouth Congregational Church because the pastor of the latter had made the statement that modern study of the Bible does away with the idea of blood sacrifice, which he denounced as a "pagan principle". All we have to say is that if that principle be pagan then the whole Christian religion is a pagan religion and we are all without God and without hope in the world.

There being no fall of man and no Savior it follows obviously that there are no miracles. The Reverend Elmer I. Goshen, of the First Congregational Church, Salt Lake City, Utah, is said to have reached the "positive" conclusion that so-called miracles have no place in a modern program and that unless the church as a whole shakes off these shackles of superstition it will soon lose its uplift force and die.

We commend this observation to the attention of Reverend Antonio Garriteno, Rector of St. Anthony's Church of Chester, Pennsylvania. That gentleman is reported in the Philadelphia *Press* of September 18, 1920, as having received from Rome a part of the garment worn by Christ at His crucifixion. The account went on to say that the relic was recognized as genuine by the Vatican and that the seal of the Vatican was upon the document accompanying it from Rome. Surely here is a great miracle. Surely the preservation of a piece of this garment for so long a time is a wonderful thing. And the garment itself must have been a wonderful garment; for enough pieces of it have been shown in the last 1900 years to make a good-sized circus tent.

There being no fall of man, no Christ and no miracles, it follows that Christ never had a prehuman existence, or a miraculous birth of a virgin mother, or a miraculous resurrection from the dead. Just at this writing the city of Huntington, West Virginia, is all stirred up because two Congregational ministers have been expelled from the local ministerial association for expressing their disbelief in the divine conception of our Lord Jesus Christ. This ministerial association did its duty, did just what it should have done; and it could go much further and expel many more of its members; and the act would all be to the advantage of those who are trying to be Christians in the city of Huntington.

There being no fall of man, no savior and no miracles, it also follows that we have no need of the Savior's promised reign on earth, the Golden Age. And any book such as Revelation which plainly tells of this coming era of peace on earth, good will toward men, is therefore a useless and pernicious book. So we are not

surprised when the Reverend Doctor Shirley J. Case, Professor of Early Church History and New Testament Interpretation of John D. Rockefeller's great University of Chicago for educating young Baptist Reverends comes out with a book in which he said substantially that John was a failure as a prophet, that Revelation did not come true and will never come true. Doctor Case thinks that most of the trouble in the world is due to people who believe in the Revelation as a gift from God, saying, in part:

"I think today that part of the unrest over the globe, the inability of millions to settle back into their old orderly pursuits and their seeking after spiritualism and new sources of consolation are due to the recurrence of the old haunting despair of the human soul to which the term premillennialism has been applied. Premillennialism is based on the admission that nothing is of any use after all. I believe that if this old bogey [that Christ's kingdom is actually to come.—Ed.] could be forever laid, if not only ignorant people, but millions of earnest and devout men and women could *put* this evil dream out of their minds, it would have world-wide quieting effect." [This is just what Satan would like to have done.—Ed.]

President Harding is a good echoer, a first-class one, and we understand that not long since he echoed this sentiment of the Reverend Shirley Case. The idea is bearing fruit; and accordingly we learn that for preaching this doctrine, with which the Bible abounds from cover to cover, the Reverend James Colville, of the Free Will Baptist Church, Adrian, Michigan, has been sued by the trustees in an effort to oust him. The belief was attacked in court as "having no place in the articles of faith of either the regular Baptist or Free Will Baptist Church". The complaint did not specify, however, and could not, that the belief has no place in the Bible.

Denying the fall of man, the need of a savior, the authenticity of miracles, and the reality of the long-promised kingdom is leading the Reverends to gradually take their stand in denying the Bible in toto and everything that stands for it or stands by it. Thus, the Reverend Clarence S. Gee, pastor of the Miles Park Presbyterian Church, at an address in Cleveland, Ohio, September 21, 1919, made the statement that "creeds [expressions of faith] are splendid monuments to the expressed thought of men, but no one believes a creed".

We presume it is because of this disbelief in anything and everything that an undertaker in Chicago advertised that he had a unique establishment so arranged that mourning guests might stay there without being conscious that there were any dead about them, or that they might be with their dead if they so desire, a place which has all the facilities of a hotel, and, last but not least, is provided with a Reverend "who has the ability to adapt his remarks to any denomination, creed or philosophy—a sort of all-around man". Wonderful!

The clergyman in this undertaker's employ may be a subscriber to the sermon service which issues somewhere in these United States. We do not know the address of the sermon factory, but have learned the titles of five of the sermons, namely, "God's Masterpiece — Man," "The Church of Tomorrow," "Humanity's Headlight," "The Man of Galilee," and "America, the Queen of Nations".

There was a time when Protestants were perfectly fearless in declaring that the papal system is the Man of Sin, the Antichrist. Under the new order of things this would never do. There will be no recognition of either Christ or Antichrist. Reverend George W. Coleman, President of the Northern Baptist Convention, writes of his ideas: "My ideal church would be so big and broad that no one would think of having more than one such institution to serve any given community".

Reverend Andrew Melrose Brodie, Pastor of the First Presbyterian Church, of Wichita, Kansas, is also in favor of completely casting behind his back the horrible record of the system that fastened the bloody Inquisition upon Europe and drenched its soil with the blood of seventy million martyrs. At a banquet in honor of the Right Reverend John Joseph Hennesy, Catholic Bishop of Wichita, October 16, 1919, he said:

"I hope to see an American pope elected. I hope the time may come when all strife between creeds will be set aside and the Roman Catholic Church will lead all other denominations into the kingdom."

For the encouragement of Reverend Brodie we call attention to the fact that it is already leading in some things. Thus the Reverend Leo Kahner, Catholic Chaplain of the Joliet, Illinois, penitentiary, points out that the Catholics of Illinois comprise only 19.4 percent of the pop-

ulation of the state, but that in the Joliet prison they make up 45.1 percent of the prison population. This percentage by which they are leading the Protestants toward the Promised Land would be larger except for the fact that many policemen, most of whom are Catholics, will never arrest one of their own kind except under circumstances which they cannot possibly escape. A Catholic priest in Chicago got drunk and shot and killed an inoffensive station agent and never came to trial because a lying Bishop filled the Chicago papers with swill about what a beautiful character he was and how much he loved *flowers*. This love of flowers was all imaginary, as was afterward discovered by those who made investigation of the matter. But it did the trick. The papers can be depended upon nowadays to accomplish any trick that is laid before them.

But there are plenty of black sheep in the Protestant ministry, too. One of the most flagrant recent instances of the crookedness of Reverends was the case of the Reverend A. D. Tucker, arrested at Savannah, Georgia, January 27, 1920, and returned to Columbia, S. C., where he was arraigned for stealing $1,500 from a brother minister with whom he was rooming in a Columbia hotel. He was conducting revival services at the time the theft occurred.

We wonder how the other Reverend got the $1,500 in the first place.

Reverend Percy Jones, Rector of Calvary Church, Bastrop, Texas, in a letter to the Galveston *News* tells of a visit which he recently paid to a fashionable church in the East:

"Every effort was made to supply all except the chief thing for which the church exists, namely: To preach the gospel. There were polite ushers, fine music, ornate ritual, gorgeous stained glass, leaflets in the racks at the doors, leaflets in the pews. The parish had sewing guilds, boy scouts, camp-fire girls, a swimming pool, and club rooms. But the sermon was a four or five minute 'meditation' on some collect or hymn, squeezed in tight between a long list of announcements, and tearful appeals for money in 'drives' that were being run 'at sundry times and in divers manners'."

In a sermon preached at Tabernacle Baptist Church, Raleigh, North Carolina, July 29, 1920, Reverend Doctor Oscar Haywood delivered himself of some pretty plain talk as to the present condition of religion in the United States after several generations of the most ardent effort on the part of the clergy to pound the desk, deny the Bible and yell for more money in the most strictly orthodox way. We collect a few of his choice sentences as follows:

"The church fails because it fails in its conception of its duty to the world, because it has lost sight of the fact that it is in the world and not of the world. By the time we convert Africa, missionary boards along the Congo will be sending missionaries to New York, Chicago, San Francisco, and Raleigh. There is hardly a church you can go to that doesn't look like a music hall. The only way you can tell church members is for them to wear uniforms like the Salvation Army. If you should start out today preaching the gospel that the disciples preached, there is not a denomination on earth that would own you; and if Christ should come to Raleigh and preach tomorrow as he preached nineteen hundred years ago, you would have him in jail before night."

On Its Last Legs

THE clergy business is on its last legs. One evidence of this is that of the 108,000,000 people in United States not more than 44,000,000 are counted members of religious denominations, and only twenty percent of the Protestants go to church regularly; there are 3,000,000 less children in the Sunday schools than there were in the year before the war. Moreover, there are now 40,000 pastorless churches in the United States, according to the Federal Council of Churches of Christ; and whereas there are required 5,000 new clergymen each year to take the places of those who drop out, the total output of Reverends of Protestant seminaries for last year was only 1,450.

Of Princeton's 308 graduates in 1921 only eight were expecting to enter the ministry, and Amherst graduated only one who was anticipating that line of work. The significant fact here is that both Princeton and Amherst were founded with the avowed object of providing schools for the training of young men for the ministry.

As the total attendance at Protestant seminaries is now estimated at only 5,500, it is calculated that in 1922 ten thousand more Protestant pulpits will be vacated than in 1920. The *Literary Digest* says of this movement of the youth of the land:

"While the seminaries are failing to check their losses, all other institutions of higher learning have been put to it to accomodate the avalanche of students which descended upon them after the war, which would seem

to show that men are deliberately shunning the pulpit in favor of other professions".

Dr. Burdette B. Brown, Executive Secretary of the Methodist Child Welfare Society, said of this failure of young men to train for the clergy business:

"It is really creditable to the young manhood of our time that they hesitate to enter the ministry unless they are under a conviction sufficiently strong to lead them to the work regardless of the compensation received".

The Doctor then explains how commercial institutions make a practice of visiting colleges and universities regularly each year and offering tempting opportunities to the graduates. He says:

"A similar plan of recruiting students for the ministry should be followed by the commission on recruiting, awarding a lucrative salary, that they too may have the hope of a home and family".

The American Board of Applied Christianity and Applied Patriotism with military (i. e., machine-gun and poison-gas) ideas incorporated under the laws of New York, with Major General Leonard Wood, LL.D., as Honorary President, has a scheme for enticing young men into the ministry. This scheme was started in October, 1921, with an advertisement for 4,500 men to receive free training in practical politics, public speaking, current news, work among boys, financial management of churches, and religious education. The advertisements state that full information can be obtained from the headquarters of the movement, 70 Fifth Avenue, New York, or from the pastors, ushers or leaders in local churches.

Evidently somebody is badly scared and trying to get more of the modern variety of Reverends at all hazards. Cheer up. They will not get them, and it will be a blessing to the country that they fail. The young men of today want to do something worth while and most of them are convinced that the clergy business has had its day. A Congregational minister in the course of a recent tour made the remark, "This is the thirty-fifth church I have visited, and not one of them has sent a single man into the ministry in thirty years".

Bishop Warren A. Candler, of the Methodist Episcopal Church South, (brother to Asa G. Candler, proprietor of the Coca Cola beverage business) writes in the Atlanta *Journal*, October 26, 1919, his opinion of the kind of instruction the young men have been receiving in the theological seminaries of these United States:

"Too many American theological leaders and teachers have been showing young men who come to them for instruction how to write and preach and live on the least possible belief".

Bishop Candler puts his hand on the sore spot. The men who teach the Reverends have no faith themselves and are unable to impart to the young what they do not themselves possess. An odd fact is that the denominational seminaries are virtually abandoned, while the seminaries which are centers of infidelity and higher criticism are being well filled. This shows that by some means the young men of today have become convinced that doctrines do not matter, and that the best way to get on in the world is not to have any principles at all.

Evidences of how hard pressed the Protestant denominations are may be seen in the fact that in July, 1921, the staid old Protestant Episcopal Church in the United States, at its conferences in New York and St. Louis decided to use the advertising columns of the daily press for general church advertising as well as evangelistic purposes, and the tyrannically governed Methodist Episcopal church a year previous granted to women the right to preach. At last reports fifteen women Reverends had been licensed to preach.

The Reverend William T. Ellis, writing in the *Saturday Evening Post* of the reports of ministerial meetings held in various cities, said, March, 1921:

"If one were to judge religion by these gatherings of the city clergy he would be surely justified in assuming that the major interests of the churches are such matters as the use of cigarettes, the length of women's skirts, fashions in the movies, Sunday baseball, local politics, and the minutiae of ecclesiastical mechanics".

All this takes place, he says:

"With the whole earth in such agony as it has never before known; with vast spiritual fermentation and unrest a world-wide condition; with the very foundations of Christian civilization imperiled; with a nation steadily loosening its hold upon the elementals of faith".

The New York *Post*, commenting upon the decrease of young men in the theological seminaries, points out that:

"The Episcopal, Congregational, and Presbyterian churches have felt the strain most, chiefly because their young men have been thinking independently since the war, and struggling to choose the right course. These churches appeal to a thoughtful constituency which refuses to accept doctrine without question. Naturally,

so tremendous an event as the great conflict has given rise to much questioning. Many of the men have returned frankly baffled."

Even of those who, while in jeopardy of instant death, turned to religion, the account in the *Post* goes on concerning the much heralded spiritual uplift which the Reverends predicted would come of the war:

"The army of men with renewed faith which had assumed such proportions in the Argonne and at Belleau Wood diminished visibly at Brest and dwindled to a handful in the practical realism of the port of New York. And instead of gaining substantially, the churches even lost many of those who had intended to enter the ministry before the war. For the spiritual wave which was so confidently expected to follow in its wake was lost in the greater surge of materialism and sordidness which flooded the world. The churches battled manfully and futilely to stem the tide and prevent the wreckage."

The Reverend Charles Brent, speaking before the General Convention of the Protestant Episcopal Church, in October, 1919, said:

"There was a time when the Church was a pillar of fire leading the army of Christians. Now it is more like an ambulance following on behind and picking up the wounded."

The Reverend Paul R. Wright is not so optimistic. He does not even think the church is headed in the right direction, to say nothing of following behind and picking up the wounded. In an address before the men's Bible class of the First Christian Church, Santa Ana, California, he said:

"We are joy-riding in the dark and are going to hell so fast we can't be seen for dust".

Going! Going!! Gone!!!

IT IS evident that while only the intervention of the strong arm of the state can save the clergy business from complete wreck, it is still true as Benjamin Franklin astutely observed:

"When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one".

When any institution has to come forth and explain why it has gathered to itself weaklings and hypocrites it has certainly reached a low ebb. Reverend Joseph A. Kyle, Brooklyn, New York, writing in "Unity" as to why there are weaklings and hypocrites in the clergy business says:

"They are not so by nature or by choice, but have spent many lonely and bitter hours before yielding to a pressure greater than they could bear".

Reverend Kyle follows this statement with the observation:

"Every minister in every church yearns to stand upright and speak his mind freely on every subject, but the suffering that it would bring to those dependent upon him holds him in check and gradually dwarfs his soul."

The same gentleman also says:

"There is no possibility of stating the function of the minister in such a way that it will fit all groups of men and women".

We accept this statement as true, therefore we say: Away with them all, and let us get back to the simplicity and honesty of the early church. But the Reverend gives us some more:

"The Roman Catholic Church with its celibate priesthood serves a great mass of people in a way that they need; no other church could do it. There is a certain type of man and woman that is at home only in an Episcopal Church. Another craves the Methodist Church with its warmth of devotion, or the Baptist Church, or the Presbyterian. Still another finds religion, spiritual comfort and uplift only in Christian Science. I am a friend of them all."

Later on in the article Reverend Kyle says: "Better a handful of people serving the Master than a mob believing nothing in particular". Is that so? Then if a collection of Roman Catholic, Methodist, Baptist, Presbyterian, and Christian Science saints is not "a mob believing nothing in particular", will Reverend Kyle not explain how such a mob should be made up?

There are plenty of clergymen who frankly confess that the Reverends have made a colossal failure of their job. At the Methodist Ecumenical Conference, in London, September, 1921, the Rev. Ezra Squier Tipley, Madison, N. J., said:

"The world wants to be rid of poverty, ignorance, lust, greed, violence, ill-will, social injustice, and the warping burden of hatred and war. What help is there for this broken world? Naturally we would look to the church; but we find it full of imposing ceremonies, thundering moralities, rigid decencies, the clatter of rules, platitudes, venerable traditions, infinite cogwheels of organization, everything except the spirit of the Galilean peasant who came to plant in the garden of the world the seed of the love of the Almighty."

Reverend Henry R. Sanborn, pastor of the Episcopal Church, Sparks, Nevada, stated the exact truth, in an address at Detroit, Michigan, in October, 1919, when he said:

"The church is in the Laodicean stage today. The church boasts of its wealth, increases its goods, and apparently needs nothing. As a matter of fact, it is miserable, poor, blind and naked."

Reverend Doctor George W. Shelton, preaching at the Alvin Theatre, Pittsburgh, December 21, 1919, gives the main reason why the clergy business has been a failure. He says:

"Education has failed us. It has only made a rascal more effective. The most highly trained people in the world became the most diabolical. Science has failed us. Every invention of man has been turned to human destruction. Evolution has failed us. We have returned to the primal instinct of tooth and claw. Christianity has not failed us. *It has never been tried.*"

It was tried, with astonishing success for three centuries—but none of the Reverends seem to know about it.

Newspaper dispatches tell us of a town where churchianity does not flourish. They tell us that Walcott, Iowa, the richest town per capita in the state, has been without either a church or a jail for more than fifty years. The town is large enough to possess two banks, with combined deposits of over $1,500,000. This brings up the homely but practical question. If a thing is absolutely no good, what good is it? The answer is "What's the use?" and there isn't any. This does not mean that we do not believe in Christianity. The Christianity of Christ and "churchianity" of the Reverends are as far apart as the East is from the West.

Common People "Catching On"

AN IMPORTANT section of the churchmen of England are of the opinion that the day of the sermon has passed. They hold that the preaching of two ten or fifteen minute sermons each Sunday imposes a great strain upon the clergy, a strain equally severe on the laity who have to listen to something that usually means absolutely nothing to anybody. They cite the unpopularity of bound volumes of sermons, once in great demand, as an evidence that the people no longer wish to hear them. They are quite right. They have hit the nail on the head. A young woman, writing to the Toronto *Star*, in August, 1921, said:

"Why have preachers? We are intelligent and all have Bibles to read. We gather to worship to sing God's praises, to encourage each other. Does it need a college education of many years to be a leader? Many in the congregation could read a chapter intelligently. I used to be a church-goer. Now I use Sunday as a day of rest, read my Bible and other good literature, and give my tenth to every good cause, mostly to buy Bibles, English and foreign. I'd rather support a mission in some store than pay any pastor of any church I have found so far here. They are great visitors, great gossipers, great eaters, great egotists, and everything else. There are few ideal pastors. Let us all be evangelists to each one we meet, and the millennium will come soon."

A writer in the Toronto *Globe*, signing himself merely with the title "Plain Man" makes a somewhat similar observation and suggestion:

"There are men in the church capable of managing railway systems, governments, newspapers and large industries; and if they express an opinion on theological questions they will apologize for having trodden on sacred ground. The result is the pew is comparatively dead. There is no doubt ecclesiasticism is largely responsible for this state of affairs. Where is there any room in the prevailing systems for obeying the injunctions of Romans 12:6-8, 1 Corinthians 14:31, and numerous other commands of similar import? In the first century every convert who could was supposed to, and did, preach the Word everywhere (Acts 8:4 and 11:19). And they were not college students, nor were they ordained by their fellow men."

An anonymous article in the Winnipeg *Tribune* of May 14, 1921, shows that they are getting their eyes opened in Manitoba, too. It says:

"The priest of today lives in an artificial world, and between him and the mass of men is a great gulf fixed. A celebrated cleric has himself suggested the remedy, though in his case primarily on economic grounds. Let the preacher support himself like other men by a secular vocation, and perform his spiritual duties on Sunday and in intervals of leisure."

And so say we all. It is quite useless for men to try to tell other men and women how to behave in this sin-cursed world unless they are themselves battling with the very same problems as those to whom they seek to minister.

Deserting the Sinking Ship

WHEN Rabbi Harry R. Richmond, of Paterson, New Jersey, resigned from the rabbinate he gave some reasons which reflect very well the reasons which are forcing thousands of other conscientious men out of the ministry. Of course, if a man had no conscience he can try to stay in the business a little while yet. Rabbi Richmond said:

"The pulpit does not accomplish the good it is supposed to do. It does not stop poverty, lynching, peonage,

war, graft, bribery, and other similar evils. The rabbi or minister of today can no longer mould human life. Organized religion does not come to uproot things. It sanctions things. It cannot do anything else. It is powerless to do anything else. If it will not sanction the institutions of the day, it will be deserted by the people."

Some of those who see that the jig is up, and that the people can no longer be led about by the nose in this matter of religion as they have been in the past, are going into the business for which their training more particularly fits them, that of salesman. Thus, the Reverend H. B. Schultheis, of the Christian Church of East Palestine, Ohio, left the church to become a salesman for a brokerage firm in Pittsburgh; Reverend Willis, Pastor of the Lutheran Church, Louis Corner, Wisconsin, left to become a travelling salesman; Reverend A. L. Snow, pastor of Lansdown Christian Church, East St. Louis, left to become a salesman for the Gold Grain Milling Company; Rabbi Samuel Sale, for thirty-two years the rabbi of Temple Shaare Emeth, St. Louis, Missouri, left to become a life insurance agent with the Northwestern Mutual Life Insurance Company; and Reverend Doctor T. G. Sykes, of Grosse Pointe Protestant Church, has resigned to enter the real estate business; while the Reverend W. H. Freshley, Pastor of the First Evangelical Church, South Bend, Indiana, has become the manager of the local branch store of the Atlantic and Pacific Tea Company.

Some are going back to the farm. Reverend H. C. Shaw, Pastor of the Bethany Christian Church, Evansville, Indiana, has gone back to a farm; Reverend R. E. Cooper, of Marion, Illinois, has done the same; and the pastor of one of the local churches of Commerce, Georgia, is earning $1.50 a day pulling fodder for the farmer. We wish to call attention to this last man. He is doing the right thing. With his back aching Saturday night after a hard week's work he is in far better condition to give a message of comfort to some other poor fellow whose back is also aching from the same kind of work, than he would if he had been loafing during the week, "working not at all". (2 Thessalonians 3:11) Reverend Robert Rein, Jamaica, Long Island, advertised in the *Daily Farmer* for "any kind of honest work".

Some are going into mining and manufacturing lines. A Western correspondent of *The Churchman* relates how when visiting a large mine in the West recently he was told that there were six ex-ministers there working as miners. Reverend W. E. Pike, Marion, Illinois, digs coal six days a week and preaches on Sunday. Good for him and good for his congregation. We are sure that he preaches better now, ten times over, than he ever did before.

Reverend Ellis Slipperly, pastor of the Methodist Episcopal Church, Peekskill, New York, resigned the pastorate to begin work as a pearl-cutter in a factory in that city. Reverend M. Fuller, of New Marlboro, Massachusetts, supplies three pulpits every Sunday and works in a whip factory during the week. That's the way to do it. All the church members in those three churches may become Christians before Reverend Fuller gets through with them, if he keeps on. Reverend H. J. Kingdon, of Poughkeepsie, New York, is working in a hat shop during the week, pasting hatbands at a salary of $18 per week. The Baptist Church pays him $20 a week more for preaching on Sundays.

Others are going into other lines for which they are more peculiarly adapted. Within the past year in California thirty clergymen have left the ministry and become public school teachers. In Scotland reports are that many of them are leaving the church and becoming policemen. At Duluth, Minnesota, the Reverend Martin Best, pastor of the Norwegian Holiness Association Church, applied for a job as a butcher or as a newspaper editor. At Marion, Illinois, one became secretary of the Chamber of Commerce, one became county superintendent of schools, one took a job as a lineman, one as a job printer, and one an editor. At Keeseville, New York, Reverend W. B. Kelley of the Episcopal Church, resigned to become the proprietor of the wayside tavern, with its accompanying dance hall and dining room.

In England at least twenty-five Protestant ministers are reported as having died of starvation in 1919, and the clergy have formed the National Clerical Union for the "establishment of a minimum living wage for the clergy". Bishops and even cardinals are feeling the pinch. Several of the cardinals in Rome have asked for a raise of pay, and the New York *Times* says that some of them have had to dismiss their carriages. Alack! and then some more, Alack!!

The Bishops of Lichfield and of Durham, England, have had to give up their castles for smaller quarters and even the Lord Bishop of London had to give up one of his. Now, isn't that sad? The Bishop, Doctor Ingram, evidently feels sore over his lost prestige and, realizing that the old graft is about played out, made the statement in a speech, April 10, 1921: "The business men of London are not such fools as to put their sons to such a rotten profession as preaching". When the Bishop gets down to an honest job, say ditch digging, or coal heaving, tavern keeping, or whatever he is adapted to, he will feel better about all this; and it will be a fine thing for London, too.

Hurrah for the Taylors!

HONESTY, like dishonesty, runs in the blood, and it must be that the Taylor family are naturally honest. We have three of these Taylors in mind. The first is the Reverend Doctor Joseph Judson Taylor, D. D., of Leaksville, North Carolina. Writing in the *Manufacturer's Record*, August 26, 1920, he said:

"Men who are today denouncing the wickedness of war, only a few months ago were as earnestly proclaiming the righteousness of war, the war they wanted. Ministers who, like the writer, have never read a treatise on international law in their lives, have felt quite competent to lecture senators on their duties concerning the so-called League for Peace; and yet less than two years ago the same men were preaching war from their pulpits, and in some cases were promising the victims of war salvation from sin, and rest in heaven."

The second Taylor that comes in for our respectful attention is the former pastor of the First Presbyterian Church of Rochester, Minnesota. He gave up his ministry to study osteopathy, declares that the modern church is a Judas that denies the Lord, and that if the business houses of the country were run on the same unscrupulous lines as the churches they would all be bankrupt within thirty days.

The third Taylor, and perhaps we ought to call him the Master Taylor, was the Reverend I. Paul Taylor of Highland Park, Michigan. He writes for the magazine "Unity", explaining why he cannot remain in the ministry and why he is leaving it. We quote sentences here and there from his masterly article. He goes to the foundation of the whole fraud that has been perpetrated upon the common people:

"When I say that I cannot be a Christian and a successful minister I mean just that. I cannot remain true to the teachings of Jesus, I cannot maintain my interest in the negroes and other oppressed people and rise to be the minister in a large church at the same time. I think I know how to do it, how to agree with the editorials of the subsidized press rather than the Sermon on the Mount, how to bow to the authority of the state at every crisis rather than to hold fast to the leadership of the Carpenter of Nazareth. Yes, I know how to do all this; but I won't. For me to coöperate with them, for me to make my living by being a 'successful' minister, would be to accept the thirty pieces of silver as did Judas. Trace the history of the world and you will find that it is the history of one conflict after another for the same thing, the suppression of the slaves or peasants in every revolution. And where has the church historically stood in these contests? Has she had a definite set of principles which have been her guiding star? Not since the days of that early apostolic church whose members were persecuted by the Roman Empire as the enemies of the established order. Not since the days when those ancient lowly men followed in the footsteps of Him who was put to death because he 'stirreth up the people' and 'is no friend of Cæsar'. Because ever since that day we have had not a Christianity which was 'good news' (gospel) to the poor and 'common people who heard him gladly', but we have had state religions whose glory and shame it has been to uphold any old hokus-pokus game which might be decreed by their King, Czar, Kaiser or President. To them 'the ruler could do no wrong'. I was brought up to be tactful. I was told in the seminary to follow the admonition of Paul and feed the people with milk when they could not stand meat—for the sake of the organization. I have done it, but never again! I am through with that method. For me the time has come to get off the fence. I entered the ministry to promote the Brotherhood of Man, and now I am leaving it for the same purpose." Honest man!

The fact of the business is that the organized system of religion which has spread over the earth calling itself Christianity is not Christianity at all. An article in the *Saturday Evening Post* correcting those who think that the modern church is a representative of Christianity and an attempt to carry out the personal teachings of Christ says of it:

"It is nothing of the sort, and no church authority will support that idea. Christianity—more particularly after the ascendancy of the Trinitarian doctrine was established—was and is a theological religion; it is the religion that triumphed over Arianism, Manichæism, Gnosticism, and the like; it is based not on Christ but on its creeds; Christ indeed is not even its symbol; on the contrary, the chosen symbol of Christianity is the cross to which Christ was nailed and on which He died. It was the warrior Theodosius who, more than any other

single man, imposed it upon Europe. There is no reason, therefore, either in precedent or profession, for expecting any plain lead from the churches in this tremendous task of organizing and making effective the widespread desire of the world for peace. And even were this the case, it is doubtful if we should find in the divines and dignitaries of the Vatican, of the Russian and British official churches, or of any other of the multitudinous Christian sects, the power and energy, the knowledge and ability, or the good will to negotiate so vast a thing as the creation of a world authority."

Let us thank God that He has not left Himself without a true people in the earth, small in numbers though they be; and let us thank Him also that He has provided the great Ruler whose right the kingdom is, who shall bring in the everlasting peace and righteousness for which all good men, in and out of the clerical business long. When that kingdom has fully come it will indeed be what the Scriptures say of it, "the Desire of all Nations".

The People in Politics

NOT that there is a People's Party, but that the hitherto inarticulate common people have become vocal through officials chosen by informal nonpartisan methods.

In an issue of THE GOLDEN AGE over a year ago on the coming rise of the farmer and labor element in politics it was predicted that these classes would quietly elect men after their own heart, but chosen nominally as Democrats or Republicans. This would be accomplished by the unnoticed capture of local political machines and the designation of men for office who would properly and adequately represent the common people. In Congress, for example, they would nominally be Democrats or Republicans, but when it came to action they would stand by themselves voting and acting for the people who sent them to Congress.

This prediction has been fulfilled to the letter.

In the New York *Times* for November 23, 1921, the emergence of this new force in national affairs was announced under the heading, "Republican Heads Lose Grip on Party. Progressive Farm Block in Congress Takes Control of Tax and Tariff Legislation. Harding's Appeal Ignored." It goes on to say that (brackets ours):

"Militant progressivism is in control in Congress, and the Republican Party is without direction in its most important legislative policies, tax and tariff matters. [The *Times* is Democratic] Even President Harding in less than eight months of his Administration has lost the prestige of holding in line the large Republican majority in the House on the revenue bill, which, in the opinion of Republican leaders, amended as it was in conference, means peril to the party and the country. [Democratic propaganda]

"When ninety-four Republican members of the House refused last week to adopt the recommendations of President Harding on the surtaxes, they proved that there were enough independent Republican votes to take the reins of legislative control out of the hands of the majority leaders on legislation of distinct party flavor. [*Times* wants readers to think this way]

"The progressive farm bloc in the Republican Party holds the balance of power in Congress, and, cemented together as it is, will be powerful enough to dictate the writing of the tariff bill, as it did the revenue bill, sweeping aside the judgment of the recognized leaders.

"It developed today that the [farm] Senate group which forced the 50 percent surtax [hated by the rich] into the revenue bill had gained six new converts in the fight to raise the duties on farm products, [so as to help the hated farmer] bringing the number to twenty-seven.

* * *

"Such a group can dictate the schedules in the tariff bill and prevent the party leaders framing a bill which will cover the entire subject without regard to giving preference to special interests. [The farmers. Funny, isn't it, to hear a Wall Street mouthpiece call the farmers "special interests"] In a word, the Republican Party is under the control of the [liberty-loving] West, and the bloc holding the balance of power intends to have all legislation written with regard to the situation prevailing in that section of the country.

"'The attitude of the bloc has destroyed the [Wall Street] Republican Party,' said a Republican leader today. 'The voters will certainly lose confidence in the party which promised to reduce taxes [for the rich] and revise the war revenue laws [so Morgan-feller might pay less taxes]. Nothing has been accomplished in this session except the framing of legislation intended to benefit the farmer, such as the temporary tariff, and the extension of the War Finance Corporation to give credits to farmers.'"

The emergence of this farmer-chosen block in Congress is one of the hopeful signs. Hither-

to there has been, and now is, a Wall Street block powerful enough to dominate all legislation and bent on preventing anything that would help the common people, if it encroached at all on the preserves of Big Business.

Now, as predicted, there is seen the beginning of the complete ousting of the Big Business block. Big Business, headed by President Harding their tool, purposed to eliminate the tax on the excessive profits of corporations and the rich. It was for the very rich that the President pleaded at such length for the reduction of the surtax, a tax which affects only the largest incomes in the country. The President's "obstructive interference" was declared by Senators to be a violation of the Constitution [political talk by the Democrats]. But anything is justifiable when Big Business is to be defended.

It need not be imagined by the Democratic Party that the revolt from the Republican Party is destined to benefit the Democrats. The latter party has been a dead issue ever since the 7,000,000 landslide of voters away from Wilson.

The revolt now in progress is an uprising of the common people against Big Business, Big Politics, and Big Church.

The heroic seven million stood up against Wilson and the papal hierarchy, and chose a Big Business party headed by President Harding and Standard Oil, as the lesser of two evils. The common people were fleeing from the savagery of Rome and the Espionage laws, the Sedition laws, the cruel inquisition of the Palmer secret service, the brutality of militaristic domination, the lash of the Federal Reserve Banking system, the scourge of unnecessary hard times, and the obnoxious interference with private affairs of Herbert Hoover and the Protestant ecclesiastics and their "dry" law espionage. These millions fled to the Republican Party only as a temporary port of refuge. They are not Republicans. They are not Democrats. They are simply plain people—the real 100-percent Americans—in revolt against their tormentors and oppressors, of whatever political party. The Republican leaders were much mistaken if they thought that the 1920 election was a Republican Victory. The Democratic leaders are much more mistaken if they imagine that such elections as that for the New York City mayorship mean a Democratic "victory", when the people who had gone two to one for Harding reversed themselves and went two to one for the Democratic candidates. It was simply a mad rush from the oppressive dominion of Big Business. The New York Administration will do well to heed the warning, regardless of the fact that it resulted so fortunately for them. The only way to continue even for a time what appears like popular approval is for the New York Administration to boldly take the side of the common people, and to cut loose from all domination and interference by Big Business, or Big Church. Any other course will result in certain loss.

The breaking away of the masses from Big Business political control appeared again in the peculiar result of the election for mayor of Youngstown, Ohio. There a "stranger within the gates", who had come in only a few months before, started a produce market, and through his advertisements talked about the things he knew the people wanted — humorously put in the *World* as "discontinuance of street-car service, turning the streets over to jitney buses and jailing any citizen who paid a tax under a recent valuation" to say nothing of "permitting spooning in city parks under police protection, dismissing the entire police force if it 'doesn't mend its way'," and a promise to turn over his entire salary to charity. The result astounding to the two political machines of Youngstown, was the election of Mayor George L. Oles by an overwhelming vote.

This again was the fleeing of the common people, and particularly the women voters, who more keenly than the men suffer from the privations and hardships of the hard times and the evil effects of corrupt government, from the oppression and torments inflicted on their victims by Big Business and Big Politics, to say nothing of Big Church, which in the background incites many an act harmful to the people.

In Cleveland the same landslide was seen away from the old parties to a man that held out a little hope to the people. This time it was a former Chief of Police, who for his attitude in behalf of the common people and against the political bossism, was elected by a handsome majority. When he was dismissed in 1913 on charges of conduct unbecoming an officer, preferred by the Newton D. Baker who later became a cabinet member under the infamous Wilson administration, he said, "Cleveland will

some day elect me its Mayor". That day has come; and if Mayor Fred Kohler loyally stands as an actual champion of the common people his name will be long remembered with regard. But if he again takes up with Big Business, Big Politics, or Big Church he will surely feel the heavy hand of popular wrath.

This mass movement of the people against corruption among their former leaders is one of the significant signs of the times. It portends ill for corrupt men in high circles. It promises better things for the ordinary man. It is world-wide in extent, is visible in England, in Canada, in far-off Australia, in all parts of Europe.

So vast a movement was not unknown in the prophecies of the Scriptures which in a variety of ways, sometimes by simple utterances, sometime by the deeds of champions against wrong, depicted these things. For this is Jehu in action. Jehu represents the common people revolting against official iniquity. Jehu began his famous ride in America prior to the 1920 election. Jehu —the people — destroyed the Romanist Democratic Party at a blow. Now this heroic figure is inflicting a deadly blow against the nominally "Protestant" Party of Privilege, the Republican Party. Soon the common people will turn their attention to Big Church in politics and will in some manner, not clearly seen as yet, throw down and bring about the utter destruction of the church-state system prophetically termed "Jezebel". It is a general cleaning-up by the people—part of the cleansing away of the corruption and iniquity which have stained the nations of the world (2 Kings 9. 10), and which must be completed before the Golden Age.

California Oil Workers Strike *By Clifton R. Pettit*

KNOWING that you are interested in social conditions in their various phases in different parts of the country, I am going to write a brief resumé of the Oil Worker's Strike in the California oil fields, but particularly in Kern County or the San Joaquin Valley. You may assume that any and all statements are true; for I will omit any that have the nature of hearsay. It might be well to add that I am not a member of any labor organization, and that I am employed in a capacity which enables me to look at the viewpoints of both the operators and the workers; and I am writing this solely because I read your publication regularly and accept its statements in good faith.

The Oil Workers went out on strike in support of a principle which they considered worth fighting for; namely, the continuation of the Mediation Board for Oil Workers' Affairs instituted by the Government during the war. The operators held that the end of the war brought to a close the necessity for this or any like arbitration committee; and to emphasize their stand they promptly gave out a general notice that all wages would be cut one dollar per day, to take effect September 1st, 1921. One or two companies agreed to meet with the Mediation Board, but in the main the operators offered a solid front of resistance to the workers and refused to meet them at all. The workers therefore went out on strike on September 12th.

The strike, as organized and carried on, holds a distinctly unique place in the history of organized labor struggles; and other strikes in the future will in all probability be organized only after taking into consideration the merits or disadvantages of the unique strike as staged in the California oil fields.

In the first place, the strike-leaders had many hundreds of men deputized, giving them full legal status as police in the strike area. These men for the most part were ex-soldiers, and they immediately took up the work of arming themselves to the extent of making the necessary embargoes on the "outlaw companies" effective. Motorcycle squadrons for the police of highways were also organized, and took up their stations on the main lines of traffic, in order to stop cars and ascertain whether or not they were carrying strike-breakers into the strike districts. All these police were designated "law and order men".

On about September 20 the Associated Oil Company attempted to run a train into the area, loaded with strike-breakers, or "guards", as they afterwards claimed these were. The strikers stopped the train and sent it back. In the meantime the motorcycle riders maintained a close watch on the roads, stopping all cars that they did not recognize.

Soon after the strike became effective certain individuals, who owned interests in the oil fields and who wished to bring unworthy criticism in the press to bear to their advantage, attempted to antagonize the road sentries by passing them without stopping. This occasionally brought a rifle shot at their tires or over their heads to intimidate them. Of course the press immediately took this up, and certain Los Angeles papers published articles about "Little Red Russia in the Oil Fields", stating that the workers had set up a soviet form of government, women were not safe on the streets, etc., all calculated to prepare the public mind for the Government's sending in machine gunners. To their disappointment the machine guns never developed, although they kept up their exaggerated articles until the close and wrote articles about Taft's being the center of an I. W. W. uprising. The remarkable thing was that a stranger visiting the town would never have known that a strike condition existed.

The strikers were maintained by the levy on union employés in other fields who were not affected, and by the funds saved up prior to the strike. Many of the men left the fields for other parts of the country, but for the most part the men carried on in the hope of bringing things to a successful close. However, the smaller companies closed down their production, and the larger ones ran their oil into storage or had it transported to tidewater through the lines of unaffected companies. The lack of demand for oil operated in favor of the companies, and they were able to continue this plan indefinitely.

After appealing to the Government for intervention and receiving no hope of the Government's taking any hand in the affair the strike-leaders decided to return to work and called the strike off on November 1st.

AFTERMATH

When the men were ready to return to work, it seems that the various oil companies had been coöperating to a greater extent than was suspected; for the men were told that their jobs were taken by other men or that they were not needed. Strikers from one company would apply to another company, and find that that company was informed as to their previous employment and would not accept them. A very careful and elaborate system of checking and *blacklisting* had been evolved so that only very few well-trained or "valuable" men did get their jobs back, and the rest were turned loose jobless, moneyless and, in a great many cases, foodless. It was next discovered that the merchants of the towns also were informed as to the names on the Black List in order to shut down their credit.

The next step, and probably the last in this modern strike-drama, was the organization of the One Hundred and One Club. This club is ostensibly for the purpose of protecting the helpless citizens of the town against the ravages of a much-heralded mob of plotters, Bolshevists, Reds, Anarchists and I. W. W., who are supposed to be residing in our midst. Great pains have been taken to spread the whispered word around that "they are planning to blow up the reservoir" this or that night. (The reservoir has been empty for years) The One Hundred and One Club presented the proper opportunity for the merchants of the town to get rid of these jobless strikers. They figured that a jobless man has no dollar-and-cents value to their community, and that he should be rushed out.

The club itself was organized by a hireling whose reputation for selling out his fellow men will follow him to his grave. His salary and the other incidental expenses of organizing were paid out of a fund provided by the larger of the oil companies affected by the strike.

The achievements of this "brilliant" organization so far have been the raid on the home, in the dead of night, of one Moore. Moore is a homesteader on some oil-bearing property which one of the companies has been trying to buy. They have tried every known way except murder in order to get him off the property without taking the matter to court, where it would gain some notoriety. Moore was immediately branded as a Red and an I.W.W., although his friends know him for a gentle, inoffensive human being who simply wants to enjoy the right to live. The gallant One Hundred and One Club masked themselves, after relieving him of his gun the day before, and then stole into his house—with all the upstanding courage exhibited by skunks in killing baby rabbits. Moore was in bed; and when he got out of bed and turned on the light one of their number fired a thirty-eight-caliber bullet through the side of a thin partition into his back. He fell, and the

noble One Hundred and One rushed in and arrested him for being disloyal to the government.

The papers printed an entirely different story and moved the bullet down about eighteen inches in his anatomy for the sake of decency, stating that some one "unknown" had shot him in the leg during the raid on his home. Of course about five pounds of seditious literature was confiscated during the raid—five pounds being the stock in trade amount that is usually carried by any raiding party into any one's private home when they do not happen to like him.

The great work goes on. Slowly but surely the jobless strikers are branded as I. W. W., and then told to leave by these valiant masked assassins of the One Hundred and One Club of Big Business.

As you may know the members of the One Hundred and One Club are the same men who once put their hands on their chests and said in a deep patriotic voice: "We are 101 percent Americans".

A Comparison of Emmanuelism and Taoism

By O. L. Rosenkrans, Jr.

TODAY, when probably the majority of people in Christendom either openly subscribe to New Thought opinions or tacitly acknowledge them in principle, it may be pertinent to examine the sources whence this erroneous doctrine is derived. It is our contention that there exists a close relationship between "psychic phenomena" and Spiritism; and that Theosophy, Christian Science, and Emmanuelism are an Occidental adaptation of that ancient esoteric philosophy of the Orient whose fruits in their native soil are a medley of nightmare superstitions and cruel and revolting customs and institutions which have kept the heathen mind under a spell of ignorance, apathy, hopelessness, despair, and fear, for unnumbered centuries.

In a former article I endeavored to show the connection between the various New Thought cults in general and those schools of Hindu thought to which they owe their origin. In this place I will attempt a more specific comparison between Emmanuelism and Taoism, both of which are typical examples—one, of a system of New Thought; the other, of an Oriental religion. The intention is not to infer a direct derivation of one from the other, but to disclose the probable origin of both in the Vedanta school of Hindu Philosophy. The parallel features of Emmanuelism and Taoism are: Spiritism, evolution, spiritual self-mastery (or will-culture), hypnotism, the conception of "starry angels", the "subconscious mind", and perhaps psychotherapy. It is probable also that the Taoists regard Shang Ti, the Supreme Being of their Pantheon, in a pantheistical sense.

Emmanuelism originated in Boston in 1906, in the Emmanuel Church; hence its name. Its founder was Dr. Elwood Worcester, a thoroughly up-to-date clergyman, who subscribed to all the most recent opinions of the evolutionists, psychicist and higher critics, and who sought to combine them into an essentially modernist interpretation of the Creed of the Apostles. Dr. Worcester had completed his education in the German schools, where he became a disciple of G. T. Fechner, himself a follower of Ruckert, who discovered his alleged "treasures of wisdom" in the Puranas, or sacred books of the Hindus.

Taoism was founded by the sage Lao-Tzi during the reign of Ling Wang (B. C. 571-544) of the Chow dynasty, which exercised a nominal authority over the semi-independent princes of China during the Feudal period. The temporal dominion of the Chows was restricted to their heredity patrimony, their authority over the princes being a pseudo-spiritual one, as the exponents of ancient laws and customs. So the "Hall of Light", or imperial palace at Loh-yang corresponded somewhat to a supreme court whose decisions are final; and here Lao-tzi held office as Keeper of the Royal Archives. He was considered a native of Ch'u state; but the Sinalogue Terrien La Couperie, who claims to discover a regular intercourse at this time between the Chinese coast towns and Indian sea-traders, believed him to be a wandering Hindu pilgrim.

The title "Lao-tzi", or the "Old One", was a reverential one, probably implying "Old Master"; however, the sage's biographers advance a more fanciful explanation, relating that Lao-tzi was prenatally conscious that his birth would be fatal to his mother, and so intentionally delayed the same for eighty years, being born

gray-headed and gray-bearded, possessing, besides, the physical peculiarities of twenty toes, a double-ridged nose, and ears of an extraordinary length—long ears being supposed to indicate wisdom! His mother's conception was ascribed to a shower of meteors—a miraculous phenomenon associated with the birth of various ancient personages, and probably directly suggested by invisible malignancy to cast discredit on the conception of the mother of our Savior.

Lao-tzi professed to have discovered the "One Truth", the "Clue to All Things"—a truth which could not be expressed in language, but must be inferred indirectly (this is the essence of much of the New Thought philosophy), saying, "They who speak do not know; they who know are silent". Like other philosophical systems, his abounds in unctuous platitudes, reiterating lofty morality; so his disciples are enjoined to "seek the higher life", and "to return good for evil". The motives, however, are not altruistic, but selfish, the object being to beguile the unwary in order to take advantage of them. This explains itself in the "Doctrine of Inaction", which is interpreted as the "overcoming of the strong by the weak, the weak by the soft; the entering in where there is no fissure of that which has no substance". Evidently this means nothing more nor less than spirit-control, though modern students of psychic phenomena might pretend to discover a variety of abstruse meanings therein, very plausible and ingenious, and in strict accordance with advanced modern thought.

Lao-tzi's philosophy is embodied in the book "Tao Teh King", a work of conspicuous brevity, but said to contain profound truths of nature, hidden in allegory. It is enigmatical and obscure in treatment, and is composed in such an obsolete style as to be almost uninterpretable by modern Chinese scholars. The "Tao Teh King" purports to explain the relations of Tao, "the Way," to the universe. Orientalists interpret Tao to mean Logos, Reason, the right cause of conduct, but say that it comprehends a wider significance.

Tao is the Eternal Path, is Being itself; in it originate all things, and back to it all things return. It is an ancient Chinese word and was used in similar sense by Confucius. In effect, Tao corresponds to Para Brahm with the Hindus; and like the Hindus the Chinese regard existence as a cycle. The Taoist teaching that soul is a refinement of matter, appears also to be a variation of the Hindu belief that Purusa, or soul, creates matter through a cycle of evolution whereby the emanations of the soul become constantly more gross until the grossest stage is reached of visible, tangible matter.

According to the Taoists, the soul-essence exists in every object of nature and is the spirit controlling its development. Substantially this soul-essence corresponds to the "subconscious mind" of Emmanuelists and psychicists in general; and its workings are similar. The Taoists believe that the soul-essence subconsciously directs the growth of natural objects; a latent evolutionary principle which urges an upward striving through which, they believe, insects become the spiritual progenitors of birds, birds of animals, and the latter of man—an oriental "evolution". It is hard to determine their exact application of this idea; for they do not maintain that the conscious entity is immortal, but on the contrary that after death ordinary human souls dissolve into thin air.

The Taoist initiate, however, who has mastered the art of concentrating his spirit, may retain his entity intact at the death-pang and continue his existence (or "pass on", as Christian Scientists would say) as a spirit being, a *yau-kwei*, or genie, one of the exalted beings who reside in stars, or wander at will through space, playing like conjurers with the forces of nature. (This was also Fechner's belief, adopted by Dr. Worcester, that the heavenly bodies are heavenly beings, or "starry angels") The idea that the initiate can develop supernormal powers by a rigid course of moral discipline and mental concentration is equivalent to the acquiring of Pranayama by Hindu yogis; is the will-culture of New Thought.

Sometimes souls which have survived the death-pang experience metempsychosis, being reborn in human bodies without losing their supernatural powers. Such are the Taoist popes, who claim to exercise sovereignty over the spiritual world as the "Son of Heaven" was formerly believed by all Chinamen to govern the world of mankind by divine right. The first pope was Chang-tao-ling, whose apotheosis, Yu Hwang, was delegated his authority by Shang Ti, the Supreme Being. When a pope dies, the assembled aspirants cast into a well iron plates

on which their respective names are inscribed. The true avatar of Chang-tao-ling is determined (so they inform our credulity) by one floating, and the rest sinking to the bottom!

Taoism is one element of the San Chiao, or "Triple Religion", to which in recent times each individual Chinaman subscribed. Though the three are in some features irreconcilable, each one contrived to minister to some superstitious need of the Sons of Han. Confucianism regulated his ethical relations with his fellow men. The doctrine of Foh, or Buddhism (as adapted by Chinese rationalism) supplied him with a theory of "Rewards and Punishments", a god of hell, Ti-tsang-hwang, who ruled over quite a Dantean inferno, and a goddess of mercy, P'u Sa, who incarnated pity in a system of society where the struggle for existence was so severe that the exercise of pity was equivalent to almost suicidal folly, and mercy became an abstract principle. Taoism equipped the laity to deal with the spirit world.

It is palpable that Taoism is thoroughly entangled with spiritism. The Taoists recognize only two basic human motives; longevity and wealth. The impulse which governs the initiate is to obtain both of these, and also immortality. His instrument is will-culture, whereby he acquires not only supernatural powers, but also command over spirits; as a "Higher Soul" with the power of *hsien-jen*, or spirit manifestation. In short, he becomes a spirit medium, and as such performs incredible feats as a magician, juggler, prestigiateur, and hypnotist. The *yao-kwei*, or genii, are supposed to preside over every department of nature; over the Five Planets and the five terrestrial elements, furnishing gods of fire, medicine, agriculture, the rivers, the kitchen-lares, gods of going to bed and of getting up again in the morning. All these must be propitiated; so the Taoist priesthood are in great demand and must be consulted whenever a building site is chosen that the geomantic influences may be determined; or summoned to a sick-bed to exorcise the evil spirits. For these genii, who once were human beings, are in general of a malevolent disposition, cherishing sentiments inimical to human welfare. They replete and inflate their occult powers by tapping the vital forces of weak and infirm people, and to this end hover around the sick. But they are repelled by the robust, which gives rise to the custom of healthy people sleeping with the sick for the protection of the latter.

Certain of these genii, called *Sien-jin*, preside over the "Weak Water", or Elixir of Life, which the Taoist magicains pretend to manufacture artificially. Some animals, especially cats are anxious to become *Sien-jin*, and slyly rub themselves against the legs of people in order to divert the human vital current into themselves. Cats also drink in this vital current from the moon. Perhaps some people in our own country recall the superstitious belief prevalent in childhood that cats "sucked the breath" of sleeping persons. I mention these nonsensical ideas only to show how close is the analogy between heathen superstition and some of the reasoning of psychicists.

Dr. Worcester and his followers promulgated the pantheistical error of the "God within us", that "God's spirit and man's spirit are in their essence one", that "God is in the world as the soul is in the body". On this assumption they base their claim that by persevering in the cultivation of his will man is able to direct the action of his own subconscious mind and his own spiritual growth. Correlatively, as his powers grow, his ability to dominate the subconscious mind of others increases. This is considered a feature of the law of Evolution which directs all growth, and theoretically the will-culturist will use his expanded powers only for the good of others—never to their prejudice! So the Emmanuelist clergyman poses as a psychotherapeutic healer, curing his patients either by semi-hypnotic suggestions or by direct hypnosis.

We have shown that the Taoists also recognize a supposed law of evolution which they apply not only to animate life but also to minerals, each mineral advancing through the successive stages of lead, cinnabar, tin, and silver to gold. This is the foundation of their theory of the Transmutation of Gold, it being the object of the alchemist to hasten artificially this evolutionary process. The same law applies to the pursuit of *Lien-tan*, or the Elixir of Life, which gave rise to experiments in chemistry, during the course of which the Taoist magicians discovered metallurgy, the alloying and inlaying of metals, pigments, gunpowder, alcohol, arsenic, calomel, corrosive sublimate, pyrotechny, sympathetic ink, asphyxiating compounds, anes-

thetics, etc.—which knowledge eventually filtered out through the *Ngoi-loi*. or "Outlying Lands", to the "Outside Barbarians".

The "subconscious mind" of Emmanuelists is represented by the "soul essence" of the Taoists, and the professors of each philosophy strive to direct its action by self-mastery. The Taoist practice is for the neophyte to retire to some secluded mountain valley and there subject himself to a severe course of training, which consists in prolonged rolling of the eyes, gnashing of the teeth, and cracking of the joints—all of which are conducive to mental concentration. He is specially cautioned to guard against the intrusion of women, chickens, and cats during his exercises! Evidently our ideas of the cause of mental distraction approximate very closely to the Taoist. The practice of the psycho-therapeutic and that of the Taoist exorcist are practically identical; for both strive to gain control of the patient's will. The former effects his cure by persuading his patient that the microbe is innocuous or non-existent; the latter, that the demon has yielded to his persuasions and has departed.

It is evident that both Taoism and Emmanuelism are derived from Hindu sources, and especially from the Vedanta school of philosophy. Like the latter, which has a holy triad of Para Brahm, Siva, and Vishnu, Taoism has a trinity of Tao, I, and Wei, the "inscrutable, inexpressible Three, combined into One, without body, form, or image; unseen, unheard, and unfelt". (Surely quite a mysterious matter!) "The Tao produced One; One produced Two; Two produced Three; the Three produced all things." What would a false religion amount to without a trinity!

During the period of decadence in the Græco-Roman world, Orientalism crept out over the western provinces, finding a congenial field in the corrupt practices and moral rottenness of an effete and degenerate race. Its pernicious influence should have completed the ruin except for the influence of Christianity, which checked and retarded demoralization, effecting a spiritual renovation of Europe (in spite of ecclesiasticism) in concert with the physical regeneration effected by the Germanic nations. In our degenerate age Orientalism reappears to weave its spell of magic. Fortunately, as before, the authority of Jesus will suffice to redeem the world, in the near future, when the kingdom of our Lord is established over all the earth.

A Second Apple Crop *By R. H. Barber*

REPEATEDLY THE GOLDEN AGE has reminded its readers of the incoming New Era, and pointed out many proofs of its advent along Biblical, scientific, historical, and prophetical lines, as well as noting "signs of the times", and climatic changes indicating the same.

One of the proofs noted in a recent issue of THE GOLDEN AGE was the fact that the large ice fields of the Arctic regions are rapidly melting, thus tempering the climate, resulting in longer seasons, milder winters and cooler summers. These changes are quite perceptible if we allow our minds to take in the scope of ten or twenty years. Twenty years ago, we occasionally heard stories of a second crop of red raspberries as far north as the New England States. On several occasions I have seen this second crop, late in October, in years past. In more recent years we have heard occasional reports of apple and cherry trees in full bloom for the second time in a season. This phenomenon was quite general in 1921 in New York, Michigan, Pennsylvania, Maryland, and Virginia.

We have heard reports of the fruit on the apple and cherry trees being "set". But at Roanoke, Va., at a public meeting, a farmer handed me an apple fully half matured, and said that it was the second crop and that the tree hung full of them. I am sending you a sample in tubular container. Please note the pleasant aroma which it sheds forth, and which soon fills the room. [The apple was received and enjoyed by several of the office force.—Ed.]

We do not believe that in the incoming age fruit trees will always bear two crops; but these facts are indisputable evidence of the lengthening of the seasons and the advent of the New Age with all its blessings, when frosts and blight will not kill nor insect destroy.

To Nationalize the Coal Mines

AT ALMOST the same time, in the same month of November, 1921, in two cities thousands of miles apart, two bodies of public men were discussing like conclusions upon a certain important matter.

In England it is conceded that the coal industry is in a desperate plight. The reparations and indemnities in coal from Germany to France have flooded Europe with the excess of coal which France cannot use, and consequently sells cheap. This has cut the bottom from the British coal market, closed many mining operations, and thrown thousands of miners out of work. The British mine owners find it unavoidable to cut the wage item in their cost sheet, but the miners realize that they cannot live on the wage offered. They have taken the wage; but the hard times still increasing in Britain, mount up, and the British industries use ever less coal. No one in England knows what to do without a complete change in the economic system.

In the United States statements are made by reliable authorities of which the following are specimens:

"The bituminous industry is as unorganized as the retail grocery business." This is from C. E. Lesher, editor of the *Coal Age*.

"The unstable condition that now surrounds the industry is costing the country not less than $1 a ton, or $500,000,000 annually." Thus President Eugene McAuliff, of the Union Collieries Company, indicts the inefficient management of the coal mines.

"This industry considered as a whole is one of the worst functioning industries in the United States. It is equipped with capital, with machinery, plants, and labor for a peak load at least 20 percent above the average necessity." So asserts Secretary Herbert Hoover of the Department of Commerce and Labor.

It is a profiteering industry, according to President T. H. Watkins, of the Pennsylvania Coal & Coke Company, who made the following answers before the La Follette Senate Committee. When asked as to who caused the increase in prices of coal from $1.55 in 1916 to $2.72 in 1917 — a trifling advance compared with 1920 — Mr. Watkins answered:

Well I should say that it was affected by the market; it was affected by the abnormal demand, which came into the situation caused by the European war orders."

"What do you mean by market conditions?" the chairman asked.

"Demand," said Mr. Watkins.

"You mean the opportunity to sell at higher prices?"

"Yes, the market conditions," was Mr. Watkins' answer.

At the moment of answering these questions thousands of miner boys were suffering the horrors of war in the trenches in France and hundreds were pouring out their life-blood, at the call of their country—at $1 per.

"It is common repute that one West Virginia corporation with a capital of $178,000 made a profit of $478,000 for the first nine months of 1920." This is from Albert G. Wulson & Co., 198 Broadway, New York, a stock concern.

Later in 1920 the coal industry was guilty of the unparalleled profiteering suggested in a recent issue of this publication.

A Senate Document—confidential, of course—was distributed in select circles in 1917 entitled "Corporate Earnings and Government Revenue". This disclosed many instances of scandalous profits. It is called a breach of ethics to let the American people see this report.

The Federal Trade Commission, which big business is trying to shackle, reported on the Pittsburg Coal Company:

"It started with a capitalization of $1,000, which was afterwards increased to $30,000,000 — $10,000,000 preferred and $20,000,000 of common stock, $20,000,000 of this stock was 'water', for which nothing was paid."

In the American coal industry the annual fatal "accidents" total 2,500, and the injured total 30,000, or one miner dead for every 262,000 tons of coal. Mining doesn't pay—for the miner.

The miners are given work for an average of only 215 working days a year—the average for thirty years. During the first half of 1921 the miners were permitted to work only half the time. This in a time when people were crying for coal, and unable to get the money to buy it.

In London on November 9, 1921, the Miners' Executive Committee met in London with Premier Lloyd George.

The plans of the British Labor Party to meet the coal situation were as follows:

A representative Mining Council to deal with the present emergency and with reorganization of the industry.

The providing of specially low-cost coal to set the British industrial world in motion.

The taking over of the coal mines by the Government and their operation as a public utility without profit.

The drastic reorganization of existing mines, closing some and developing others, with the extension of the use of machinery and the general improvement of equipment.

The payment of full wage to all the miners working in the mines.

The stopping of the enormous wastes of the industry.

The centralization of municipal gas plants.

The establishment of by-product plants to save the waste, and build up a British chemical industry.

The reorganization and centralization, at the mines, of the entire electric light and power industry of Great Britain.

With this reorganization effected and the coal handled by the Government, it is believed by the Labor Party that Britain can again compete successfully in the world coal market.

The other gathering was that of the Public Ownership League on November 22 in Chicago. At this meeting it was advanced by President John Brophy, of District No. 2, of the United Mine Workers of America:

"Our remedy against the criminal waste of our coal deposits and of our human resources is Nationalization of the Mines. The miners stand for nationalization and democratic management of the mines:

"Because the mines nationalized will be worked more economically;

"Because nationalization will mean coal to the people at reasonable prices:

"Because only in this way can the coal resources of the nation be conserved for the future;

"Because only under nationalization, freed from the profit motive, can the industry call out to the full the skill, the interest and the experience of the mine worker;

"Because only in this way can the miner feel that he has a share in the industry and that his work is for the service of the people.

"The operators oppose nationalization. In order to discover who is advocating the right remedy, we ask all to coöperate with us in making all the facts available to the public. We ask immediate legislation for centralized, continuous and compulsory fact-finding in the coal industry. If nationalization would be detrimental to the public interest, as the operators maintain, we do not see why they should fear to give the public all the statistics at their command."

Nationalization not merely of the mines but of many other industries, is undoubtedly one of the next steps that will be taken by the people in various countries in their endeavor to right the affairs of man that are so woefully wrong. This might succeed, if it had the hearty coöperation of all classes, and especially of the more able and clever men who have been drawn for their abilities into the various industries. These men for personal interest, and many of them from a conviction inculcated by environment and training that the nationalization program is utterly subversive of all that is good, will not support or aid the project. Their clever opposition and hindering will wreck the well-meant plans of the worker. Such action will do the wreckers no good, but will accelerate the rush toward chaos, which might be stopped if all hands should in a kindly, brotherly spirit observe the Golden Rule in all these affairs, and work for everybody instead of for Number One.

Reorganization of all industries upon the best possible lines will come, but it is reserved for the Golden Age and for men who will find pleasure in devoting themselves to the service of all the people, not for selfish gain, but from a sincere desire for the universal good.

SHADOWS and SUNSHINE

We cannot measure the heartaches,
The sorrows and grief and woe,
That sink in the depths of burdened souls
In their journeyings to and fro.
The rankling, cankerous misery
Passed down through the empty years,
At times bursts forth from bitter hearts
In acrid, burning tears.
We may bear our griefs like stoics,
Or in just anger rise to fight;
But behind it all is the age-old call:
"Our God will make it right".

Yea, in the source of limitless Love,
We know that we have a Friend
Who records it all, from the start of time
On down to the glorious end.
The joy that will come with the morning,
After the sorrows's blight,
Will be ours to stay through that glorious day;
For God has made it right.

— *Geo. A. Markham*

Facts About Vaccination *By G. del Pino*

WHETHER the theory or theories about vaccination, published in the GOLDEN AGE of April 27th, as submitted to you by me are correct or not, remains to be seen. But leaving theories out of consideration for the present, I wish briefly to state some facts in re the matter for the sake of some incredulous readers.

It is a well-known fact that before calf-lymph (vaccine) was discovered smallpox used to claim thousands of victims during epidemics, apart from the endemic and sporadic havoc. Last year in this town of Glasgow there was an epidemic of smallpox. I was careful to notice the statistics as published by the Medical Officer of Health of this city. And although I have not the actual figures with me at the moment, it is a matter of common knowledge to everyone who read the papers that the disease hardly attacked the vaccinated, or if attacked the patients recovered comparatively easily; whilst in the case of the non-vaccinated who were affected by the trouble they either succumbed to the disease or only recovered with great difficulty. To emphasize these FACTS I wish to mention a recent case which I have been treating with DETOXICATED VACCINE. This patient has been a sufferer of chronic g—— for about six years. He has been treated both by other doctors and myself in the ordinary way and has tried all other treatments without much good. I suggested these vaccines and gave him a course of twelve injections within two months, with the result that he feels quite cured and all previous symptoms have vanished. Whether the cure will be permanent or not, I cannot tell. In any case, for the time being, he feels quite well. The question arises: Why does he feel so well after the vaccine injections?

It is a well-known fact that thousands of lives have been saved by diphtheria antitoxin serum. If this serum had no curative qualities, how have these lives been saved physically that were about to cease before the serum was injected?

The same facts are exhibited in the case of snake venom. Many people die, or used to die, after being bitten by snakes. Now we have the cobra antitoxin taken from the reptile's teeth, which when injected into a person bitten by the same species of animal at once counteracts the snake's venom.

All these are PROOFS that the animal organism of man as well as that of the lower animals is highly SPECIALIZED; and that in perfect health the organism is capable of forming, almost instantaneously, anti-substances which at once destroy whatever poisons or germs enter the system.

I myself have personally noticed that after an attack of coryza or influenza at the beginning of winter, I seldom am troubled with a second attack the same winter. This is a PROOF of the "theory" that anti-bodies are formed in the system, as the result of the original ingestion of micro-organisms or their toxins into the system. The body has the power to form these anti-toxins, if healthy; but if weakened by whatever cause, the opsonic index is lowered, and the body is liable to suffer under the toxic products of the causative agents.

I am not one of those who stick-in-the-mud or one who does not favor "light and truth", as well as progress in all things. Theories are very good: but facts are better. And if facts attest the reasonableness of theories, then theories become very valuable adjuncts to real progress.

It is a very short-sighted perspective to condemn true science because some have either made mistakes in the preparation of substances, or more probably, failed to take precautions in their administration. Personally, I can truthfully say that as yet I have not had a single case (in ordinary vaccination) complaining of either a sore arm, etc., or any other complication. Carefulness and cleanliness in administration of vaccines seem to be the secret of success.

Cost of Steel Traps

By J. H. Tichenor

STEEL traps are costing us the conscience and finer feelings of our boys and young men. While we are represented at a peace parley at Washington, we are, by the use and abuse of steel traps, educating our boys for warriors. Can we afford to continue this awful torture of the lower animals? Often men attend church, while they have animals in their traps in freezing weather writhing with pain. Said a hunter to me: "Why is it that we like to hit and cripple game, though we do not kill it?" "Because," I replied, "We value our marksmanship above our humanity."

Multi-Millionaires *By a retired Navy Officer*

IF YOU go on the street and set up the cry of "Mad dog!" you will jeopardize the life of every dog in sight, though there may be no mad dog at all.

And so, in this time of "capital vs. labor", with many votes in sight, a listening ear is lent to the side that is of most interest, even though the contest may not be between labor and capital: for the writer believes it to be a triangular contest, with the commonwealth between the upper and nether mill-stones.

About the beginning of the Civil War people had found it more profitable to dig wells alongside of Oil Creek, in Pennsylvania, than to skim the oil off the surface of the creek for sale as medicine. The wells yielded copiously, and soon a fight was set up. It was not a fight between capital and labor, but it was in the criminal gang of adventurers who were exploiting the wells. Murders were of daily occurrence, and robberies were occurring hourly. It was then that a young man named Rockefeller appeared. He had a limited amount of money, but an extensive vision. He corralled these outlaws, formed a company, sank deeper wells, and began refining oil. They all got rich: some were prudent enough to save, but others were not. Kerosene (from *keros,* light) was one of the first distillates marketed. We had been paying $1.15 a gallon for kerosene, which was distilled from cannel coal, imported. Soon we were getting kerosene for eight cents a gallon.

The writer then regarded Rockefeller — whom he has never seen—as a benefactor.

Now, if we have the courage to be guided by results, by the testimony of facts, we may arrive at something to the advantage of the commonwealth. We have abundant proof that poor boys of the last generation are among the rich men of this. The brainy men of this generation were the poor boys of the last. Take the Congressional Directory, and see what a number of Senators and Members were once poor boys, and are self-made. Is there a reason for this? They were all born equal, in a constitutional sense. The rich man's son has the advantage of early education which gives him a better start. But he does not always succeed, even measurably. Why?

Well, we are all creatures of habit. The rich boy soon learns to spend; the poor boy is forced to earn, and has no time to spend. The rich man's son succeeds to the father's business, always knows more about it than the old man, and soon the chief clerk is one of the firm. Then the chief clerk becomes the owner; and the rich man's son has the experience, and his money is gone.

Like all of God's creatures, the very rich man, like Carnegie, must die, and his fortune be divided; it does not take many years for that wealth to vanish. I cannot see that there is any permanent danger in great fortunes.

The framers of the Constitution were unanimous on one subject, and that was "man, vested with great power, for a long time, is bound to abuse that power". Those wise men did not specify any particular class of "man", but evidently meant the kind of man that God made.

Congress, in former years, seemed to be on the alert to prevent the creation of a privileged class, and the only persons who apparently had inherited that ambition were the rich fellows, the millionaires. When such a nabob employed a large number of men, he was generally a favorite with political aspirants. But times have changed: and now that the "hands" have federated, the votes may be obtained without reference to the employer, but to the Union Leaders instead.

"Things aint always what they seem;
Skimmed milk masquerades as cream."

Under the sobriquet of "Labor", the idea is gathered that they are mechanics, the producers of high-class articles of commerce, and are all skilled artisans. The old trades unions were such, but today it is almost impossible to find a good all-around machinist or smith, and hard to find an all-around good mechanic in any trade. The old trades unions protected the trade, the workman, and the employer. Today the soi-disant [self-styled] workman alone is protected. There has never been any provision, since the federation, for scaled wages nor obligation to "tote fair" with the employer. It is said that there are today 50,000 high salaried officers in the federation, and that the chief of that government receives as much salary as a Cabinet officer.

Ministers of the gospel who have been round-

ly condemned for espousing the cause of faddists, such as prohibition, disarmament, suffrage for the girls, etc., say that the pressure on them to espouse those causes is overwhelming. Many of them have lost caste, many have lost respect, and they have damaged their holy calling.

It would be a Utopia here, could we divide the world's wealth equally among us, provided we were all balanced well enough to use the wealth economically, to be able to avoid excess, and all be willing to share in the toil. Each class of men believes its own plan is the best, and would fight to the bitter end the innovations of the other class.

The soi-disant labor "unions" believe they have created the wealth, and that it should be theirs. The Soviets in Russia tried this: they confiscated a factory, put the old hands to work, and soon were in confusion for want of superintendency. They were obliged to search for the former superintendent, and to pay him his salary; and very soon his old staff was around him and the factory running much as it had run in the time of the Czar.

The labor "unions" never "shoot up" a strike. While we agree that a man has the right to refuse inadequate wages, or even to strike, he has no right to prevent another man from taking a job he has abandoned. Here is the crux of the whole trouble. Men who have been called "strike breakers" have been assaulted, maimed, and mutilated. The union men disclaim any hand in that, and the arrests seem to show the "shooters" are merely sympathizers. But it is a long lane that has no turn. The Washington *Post* of May 13, 1915, records the court proceedings in a New York court in which it was shown that Mr. Benjamin Fein, alias Dopey Benny, testified that he, as chief of a gang, was in the employ of a labor union, with a retainer of $15 a day, to keep in readiness a gang of men to "shoot up" at strikes. These are evidently the "sympathizers". Mr. Fein said that there was a price for each crime, for each kind of infraction. In short it was a kind of government inside the State Government.

Now if the Federation makes treaties with this sort of outlawry, it is much worse than the millionaire mad dog ever could be.

The *Constitutional Review* of April, 1918, says this:

"The newspapers have given scant publicity to what was called a conference on democratic financing of the war, which was held at Washington last January and which is stated to have been called at the request of labor leaders in labor and farmer organizations. The presiding officer declared that the sentiment of the laboring classes was unequivocally against bond issue for financing the war and in favor of revenue raising by means of various forms of taxation.

"These forms of taxation were described by other speakers, one of whom advocated taxation at the rate of 100 percent on all incomes in excess of $100,000 a year, while others urged the imposing of taxes of 80 percent or more on such incomes, on excess profits, and on unimproved lands."

One of those who addressed the conference is reported to have said:

"We have within our grasp actual democracy—democracy that means something in the life of the farmer of Kansas and the hog-sticker of Chicago. And the workers are determined that they shall not be deprived of this new democracy. The only sure way is for labor to demand, step by step, that wealth shall be taken as men are taken for the common good in the common fight.

"They are determined that they will not die while those whose object is the amassing of great profits remain to hoard new power through enormously increased wealth. But in plain simple words this means that wealth must be taken; it is a great step forward; but more and yet more must be taken."

Something for the New Earth

By Lorenz Rasmussen

(Translated from the German)

REFERRING to the prospect of a renewed, cleansed, and highly productive soil for man's needs in the *Golden Age*, it is particularly interesting to look at the experiments of the late Electoral Prince Carl von Eckhartshausen, of Munich, Bavaria. This gentleman succeeded in isolating the corrupting elements from the soil.

(1) A flower pot was filled with earth which had been cleansed according to his prescription; then a single grain of wheat was laid in the pot and the whole was placed in the open.

There were much quicker signs of life in the seed and a more rapid growth than is the case in ordinary earth; and one hundred heads of wheat sprouted from this single grain, which exceeded in thickness, size, and beauty the kernels of all known varieties of wheat. The individual kernels had such a self-contained and beautiful golden color that one would have sworn them to be overlaid with the finest of gold

The taste of the grains was sweeter and more pleasant than that of ordinary wheat, and they lacked that gummy and pasty consistency, which wheat flour generally leaves on the tongue. Chemical analysis showed that the mucilaginous quality, gluten, was missing. This quality it is that causes fermentation and putrefaction of flour.

(2) A hen was fed for nearly two months exclusively on pellets made from this flour and on water, and then killed. An examination of the blood showed no trace of fibrinogen (blood gluten), which is the cause of rapid putrefaction. Moreover, the blood did not coagulate, but remained liquid and fresh.

(3) Likewise, quite noteworthy experiences were had with flaxseed and its products. Flax grown in this soil was of hitherto unknown beauty and strength, and it would not burn with the readiness of that grown in other soil.

This soil, virgin in every respect, had several other very wonderful qualities.

(4) Worms and insects brought into contact with it crawled away with all the speed at their command.

(5) The observation was also made that when two parts of cleansed earth were mixed with one part of common earth and the whole saturated with water, the uncleansed third underwent a change and became clean, the non-conformable elements disappearing by vaporization.

These experiments demonstrate the possibility of a chemical improvement of the soil.

Nonsensical Blue Laws

IN ROCHELLE PARK, New Jersey, twenty-five men were brought into court last winter for failure to remove the snow from their sidewalks. It was on a Sunday, and when the cases came up they were dismissed because it appeared from the statutes that it was illegal to hear their cases on that day.

Mayor Charles P. Gillen, of Newark, N. J., speaking of the efforts to reëstablish the blue laws in his city said:

"I believe Sunday movies are a great thing — the only form of recreation within the reach of the poor on their day of rest. What would these so-called reformers have them do—remain in-doors all day Sunday looking out on fire-escapes and family washes hanging on the clothes-line? The rich can ride in their limousines on Sunday, play golf, and indulge in other pleasures that only they can afford. But I don't intend that the poor shall be deprived of their little pleasures, no matter what these Blue Law reformers think about it."

Reverend Doctor Charles Townsend, Rector of the Episcopal Church of the Good Shepherd, Rosemont, Philadelphia, is another sensible man. In a sermon July 10, 1921, he said:

"It is not the purpose of religion to act as a moral policeman. It is not the purpose of religion to lay down a set of rules to be followed by the people, to say what people must do and what they must not do. When religion is made an excuse for trying to force human ideas of morality or laws upon the people it loses its power, and the great need of the world is real religion and not moral regulation."

Reverend Samuel Eliot, D. D., LL. D., of Boston, is of the same opinion as Doctor Townsend. He says of American Christianity:

"It is not an infant industry. It does not have to be sheltered behind repressive ordinances or promoted by petty inquisitions. A healthy church does not ask the aid of the police authorities to close up rival attractions and give it a monopoly of Sunday. It is grotesque to assume that the restriction of Sunday recreations and the closing of places of amusement will direct people into the churches."

Conditions in Georgia

By O. W. Waldrip

IN OUR little city of about 35,000 people the residents, most of whom are shop and cotton-mill workers, are working for wages almost as low as before the war; but they are still paying war rents and war prices for many of the necessities of life, and those who are charging such rents and prices are men who belong to the different denominations. The poor are the real sufferers and have to foot the bills. Hundreds here have to buy coal by the tub and the bucket, being unable to buy more at one time. How glad I am to know that such conditions will not have to exist much longer! For now is the time of God's vengeance, the time when He is pouring out His wrath on the nations; and soon the Golden Age will bring in peace and everlasting justice to all.

How sweet the assurance to hearts that are weary!
What hope it awakens, what strength doth convey!
Sunshine shall follow the days that are dreary.
Sorrow and sighing shall vanish away;
Symbol and type and the gospel's glad story
Say to the fainting one: "Lift up your head.
Soon shall this sad earth be filled with God's glory,
He, for the curse, will give blessing instead".

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



"All dominion rightly belongs to Jehovah. He had given man dominion over the things of earth. Lucifer observed Adam and Eve, the perfect ones, in Eden; and knowing that they were endowed with authority from Jehovah to multiply and fill the earth, he conceived the thought in his own heart or mind that he should have a dominion of his own, and that he could have this by separating man from God and by inducing him to come under his (Satan's) dominion. The prophet Isaiah gives us some light upon this subject when he says: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isaiah 14:12-15.

"Thus we see that Satan had an ambitious desire to be like the Most High. God manifested His justice toward Lucifer by expelling him from His presence and has decreed that he shall be ultimately destroyed. (Ezekiel 28:14-18; Hebrews 2:14) When Lucifer was expelled from the presence of Jehovah because of his wickedness, he thereafter was and is known by the names of dragon, that old serpent, the devil, and Satan. (Revelation 12:9) In Genesis 3 he is spoken of as the serpent. The name dragon means devourer; Satan means adversary; devil means slanderer; while serpent means deceiver; and all these names indicate the characteristics of Satan, the evil one.

"According to the Genesis account, the old serpent, the devil, deceived Eve in this manner: As we have heretofore observed, Jehovah had told Adam and Eve that they must not eat of a certain tree in Eden, known as the tree of knowledge of good and evil. Appearing to mother Eve in the capacity of a serpent, a deceiver, the devil said to her in effect: 'Hath God said that ye shall not eat of every tree in Eden?' To this question Eve responded: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die". The old serpent, the devil, replied: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil". In other words, he told Eve that Jehovah was trying to keep her and her husband in ignorance and thus take advantage of them. Doubtless the devil himself ate of the fruit in the presence of Eve and then deliberately lied to her by saying: "Ye shall not surely die"—God knows that you will not die. And by this means he induced mother Eve to eat of the fruit—which was a violation of God's law. We know that Satan is a liar, because Jesus said of him: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." —John 8:44.

"The fact that Eve was deceived and thereby induced to violate the law of God in no wise changed the law or affected its enforcement. Adam deliberately ate of the fruit and he was also in the transgression.—1 Timothy 2:14.

"After they had violated Jehovah's law, Adam and Eve hid amongst the trees in Eden. Jehovah spoke to Adam and asked: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam responded that Eve had given him the fruit to eat; and Eve said that the serpent had deceived her. they both stood before Jehovah and confessed their guilt. The majesty of the law of Jehovah must be upheld. His law being unchangeable (Hebrews 6:18), there remained nothing to do but to enforce that law. Then Jehovah pronounced His judgment against them, the record of which reads: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule

over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return."—Genesis 3: 16-19.

"Thus the perfect man forfeited his life. He had been endowed with perfection of home, liberty, peace, happiness, and life everlasting on earth. Now he must die and return to the dust from whence he was taken. God did not put him to death immediately, but permitted him to have 930 years of experience that he might learn the baneful effects of sin. Eden contained perfect food that would have sustained the perfect man and he would not have died had he remained in Eden, unless Jehovah had put him to death in some direct manner. But God drove him out of Eden, took him away from the perfect food, caused him to gather his food from among the thorns and thistles and from other imperfect elements of the earth that were found outside of Eden; and in this condition he continued to sicken and to die until at the end of the period of 930 years he was dead.

"A kind and loving parent sometimes inflicts punishment upon a child because the child has violated a rule. The parent punishes the child not because he loves to see the child suffer, but for the good of the child, in order that it might be disciplined and might learn the proper lessons. If the child always did good and never did evil it would not merit nor receive any punishment from a loving parent. One of the chief purposes of Jehovah in dealing with mankind in the manner He does deal with them is that humankind might be disciplined and learn the lessons of good and the effect of doing wrong, and thus learn to appreciate the love of the heavenly Father.

"When God sentenced our first parents to death and drove them out of Eden, He had in mind and had already planned for their future blessing, as we will see upon a further examination of His plan. Hence it was love that prompted His action in sentencing Adam to die. Every act of Jehovah is prompted by love; for God is love. He always acts that good may result. The manifestation of His strict justice was essential that the dignity and greatness of Jehovah might be maintained. At the same time, in so doing, love was the motive that prompted His action. It must have brought sorrow to the heart of Jehovah to be compelled thus to punish His creatures, because God takes no pleasure in evil things: yet having in mind the ultimate blessing and restoration of them, there would be pleasure in thus manifesting justice that ultimate good might result.

QUESTIONS ON "THE HARP OF GOD"

To whom does all dominion rightfully belong? ¶ 42.

What dominion did God give to man? ¶ 42.

Why did Lucifer induce Eve to sin? ¶ 42.

What did Lucifer meditate in his heart? ¶ 42.

What was the cause of Lucifer's fall? ¶ 43.

How was divine justice manifested against Lucifer? ¶ 43.

By what names is Lucifer known since his fall? Give the meaning of each of the names. ¶ 43.

Describe how the devil induced Eve to violate God's law. ¶ 44.

What reply did Eve make to the devil's suggestion that she violate God's law? ¶ 44.

Who told the truth, God or Satan, relative to the result of Eve's act? ¶ 44.

The fact that Eve was deceived by Satan, could that in any wise change the penalty of the law? ¶ 45.

What did Adam and Eve do after they had violated the divine law? ¶ 46.

What action did Jehovah take toward them, and why? ¶ 46.

Give the details of the judgment or sentence pronounced by Jehovah against Adam and Eve. ¶ 46.

What was the result of the judgment pronounced against man? ¶ 47.

How long did Adam live after he was sentenced to die? ¶ 47.

How did God enforce the sentence against man? ¶ 47.

Would Adam have died if he had remained in Eden? ¶ 47.

Why does a parent punish his child? ¶ 48.

If the child always obeyed, would punishment be necessary? ¶ 48.

What is one of the chief reasons for God permitting man to suffer the effects of wrong-doing? ¶ 48.

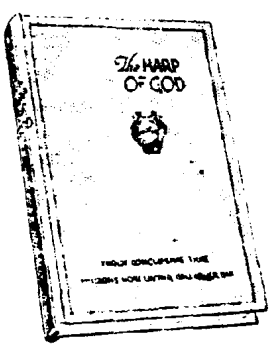
Why did God enforce His judgment against man? What was His purpose? ¶ 49.

What motive prompts all the acts of Jehovah? ¶ 49.

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The Golden Age

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Shackling the "Advanced Guard"

IN THE present condition of the world the average man cares only for himself and his family, and the more pronounced his self-interest the more likely he is to go into business for himself. It follows that many business men are the incarnation of selfishness and look upon employés only as an unavoidable evil, to be worked as hard as possible for as small a wage as possible.

Hence it happens that labor unions were formed, to protect the interests of workers and bring to bear such influences upon employers as would cause them to pay a living wage and grant decent working conditions. When the conditions become unbearable the workers in the unions strike for the better wages, better hours, better sanitation, better foremen, or whatever it is they happen to have in view.

If the employés are all skilled workers the employer will think long and hard before he flatly refuses their demands. But if the workers are unskilled and he can control his foremen (and he usually can), the employer will often refuse the demands; and a strike results.

The workers feel that they have a just cause, but they have no way of compelling the employer to see as they see. Therefore they can only wait until the effect upon his business is such that he manifests a disposition to see both sides of a question of which, ordinarily, he sees but one.

The employer determines to break the strike. He engages detectives to sow discord among the old employés and engages new employés to take their places, paying, for the time being perhaps more than the old workers asked. What are the old workmen to do? They see their work and therefore their means of a livelihood passing from their hands into the hands of others. They gather on the streets leading to the factory, to try to dissuade the new employés (commonly called "scabs") from taking the places which they feel rightfully belong to them.

This gathering along the streets is called picketing, the theory being that these workers, trying in a peaceful way to accomplish a real reformation in the community by pressing a selfish employer into paying decent wages and granting decent hours of labor, are the outposts of union labor; and so they are. If these outposts, these pickets, cannot accomplish the reformation work they have in view, if they are restrained from undertaking it, the workers have no redress, but must meekly take from the employer's hand whatever, in the way of hours of labor, sanitation, wages, and other working conditions he may see fit to impose upon them.

Picketing and the Courts

LAWYERS are trained to the belief that their place in the world is as protectors of property. Lawyers associate with the propertied classes. Lawyers draft most of the legislation that is enacted and, of course, only lawyers ever constitute the courts; so that lawyers in the end, are the ones in whose hands the destiny of union labor rests.

When a large employer has trouble of any kind he goes and sees his lawyer, and as a strike is the biggest trouble he can have he goes at once to the biggest lawyer he can afford to see; and that lawyer, if there is any possible way of bringing it about, will do all that lies in his power to help the employer win the strike. Hence it follows that judges have often in the past been requested to grant injunctions restraining union labor from having pickets about employers' plants.

An instance of this occurred recently in Phil-

adelphia. Fifteen hundred members of the Waist and Dressmakers' Union were banded together in an effort to prevent their wages from being cut and sweatshop conditions restored. They went out on strike rather than submit to the cut. Their former employers applied to Judge Finletter of the Court of Common Pleas for an injunction restraining the girls from lining the streets and telling other girls why they were on strike. So important was this matter to the strikers that when the case was called in Judge Finletter's Court it is estimated that at least a thousand of the girls were crowded into the court room and into the corridors of the building, waiting, almost breathlessly, until the Judge should decide whether or not they might stand out in the cold and try to induce other girls not to take their places. In this instance the judge did not render any decision, as the hearing was merely preliminary.

In New Jersey a group of strikers, following the advice of men higher in the labor-union ranks, attempted to picket a machine shop after a judge had granted an injunction forbidding them to do so. They were taken from the picket lines and sentenced to 90 days in jail and a fine of $50 each. After six days in jail their case was appealed, and they were released.

In New York city, in October last, Nathan Seidner, a picket of the Motion Picture Attendants' Union, was also jailed for failing to heed the order of the court forbidding the picketing of the Waco Theatre.

When picketing by workers goes beyond the attempt peacefully to dissuade "scabs" from taking their places, to threats or acts of violence against the "scabs" or attempts to intimidate prospective customers, it passes the point of safety to the common welfare and becomes an appanage of anarchy which no thoughtful man could countenance.

When picketing commences many employers endeavor at once to spread widely the impression that threats or acts of violence have been committed and that customers are intimidated. It is on this basis that some at least of the injunctions against picketing have been obtained. Such is alleged to have been the basis upon which an injunction was granted Maurice J. Pass, a shoe merchant of Brooklyn, against the Retail Salesmen's Union, in which case when the injunction was granted, Supreme Court Justice Squires is alleged to have said that there is no such thing as peaceful picketing and that he could not countenance the act or acts of any individual or company of individuals engaged in preventing trade and customers from coming to a store. which was in his judgment what peaceful picketing, so-called, was intended to effect.

Brooklyn has been a hard place for union labor during the past year, since the so-called "American" plan was inaugurated, for trying to break up and destroy all union labor organizations. When Justice Selah B. Strong, of Brooklyn, granted a temporary injunction, September 22, 1921, restraining the Leather Workers' Union from picketing the A. L. Reed Company plant he said in part:

"It is not the labor organization in the shop which is objected to, but the paid agent, the walking delegate, and the picket of labor, who so often become a menace to society and a danger to liberty, These defendants are under the employ of a labor organization. What are they paid to do? Who pays their wages or salaries, and how do they earn them? They describe themselves as 'pickets' and 'labor agents'. What do pickets and labor agents do? What can they be employed for? For what good purpose? The defendants allege in their answer that they are 'peacefully picketing'. Why picket at all? Why not leave the plaintiff alone as it desires and thereby permit the pickets to employ themselves at some useful and commendable occupation where they can do a real man's work and earn a laborer's honest wage? Picketing and the posting of sentinels are done as war measures. Our laws and institutions will not permit of the waging of private war in such a manner."

Laws should be made and enforced for the protection of the helpless. Alas! this is seldom done. It does not seem possible for a court to sympathize with a man who gets up and goes to work before daylight and who works for a soulless corporation, who makes the money for the corporation and then claims the right to appeal to others not to take his job from which he must feed his family. Pitiable condition!

Picketing and the People

THE people of America are quite satisfied to have picketing done if it is done in a peaceful manner. This has been demonstrated in Arizona, where the people of the whole state, acting through their legally constituted representatives in the state legislature, passed in 1914 an act forbidding judges in that state from issuing injunctions against picketing. This is just the way to get at it. Judges are human beings,

the same as other people. Their real masters should be the people, and the people have the absolute right to decide on measures for their own welfare.

The Supreme Court of the United States does not agree with the opinion of THE GOLDEN AGE on this matter. In an opinion, upon which the court divided five to four, the Court held that the sovereign state of Arizona had no authority through legislative action to prohibit the courts from enjoining picketing in labor disputes. Four of the nine justices including the liberty-loving Justices Brandeis and Holmes, agreed with the people of Arizona, so that, in effect, the opinion of one man in Washington has outweighed the opinions of the majority of all the people of the state of Arizona on this important subject. Was this man morally right?

Picketing and the Supreme Court

THE GOLDEN AGE has the utmost respect for the Supreme Court, though it believes the decisions of that court have tended constantly to encroach upon the rights of the people, and that it has arrogated to itself powers that were never entrusted to it by the Constitution and hence that do not belong to it.

On three different occasions now the Supreme Court has ordered arguments on whether picketing is or is not legal. The fact that this subject comes up so often shows that the court realizes how important it is. It has finally decided, in the Granite City, Illinois, case, which has been before the Supreme Court for five years, that only polite picketing will hereafter be recognized, suggesting one picket at each

The court held in effect that picketing is illegal in cases where it is shown that there is intimidation, importunity or following of men, and that then the lower court may decide as it thinks expedient. It is obvious that almost any employer can produce at least one witness who will swear that he has been intimidated, importuned or followed by pickets. This is a serious blow to the cause of union labor.

Arthur Brisbane, commenting on this decision in the New York *American*, says:

"It requires 'importuning and dogging' to persuade a 'scab' to give up a well-paid job, secured when some union workman walks out. No importuning, no dogged persuading, and picketing becomes an ineffective joke."

The Prosperity of Fools *By J. A. Meggison*

LIFE today is filled with the most perplexing problems of all history—problems that are taxing the wisdom of the most brilliant minds to solve, and with doubtful results. Let us look about us now, stopping from the busy affairs of everyday life; for thinking will do us good. Of all ages of the world's history we witness that this age has the richest and most widespread blessings. Agriculture has made wonderful bounds. By crossing and selection and grafting, the most luscious fruits the world has known for four thousand years are developed, and the finest and greatest variety of vegetables. These are raised in such widely distributed areas of the country and in such abundance as would feed the world, and all have enough.

Parallel to this we see the marvelous system of travel and transportation. Besides the ancient horse we see the steam railroads, capable of rapidly and efficiently carrying this produce to the consumer, wherever such may live. California products go to New England; apples from Nova Scotia to the Pacific coast; Oregon apples to New York; watermelons from North Carolina to New York; canteloups from Colorado to New York; Michigan beans to the Gulf coast; Maine potatoes to the Mid-West, and at such a price as to be within the reach of all.

Manufactures, also, have developed beyond the wildest dreams of our fathers. Devices for the kitchen have made the home-keeper's work easier. Useful devices of every sort have made this world like one of the dream-planets of old. All these, too, are carried by the railroads and distributed without breakage to all parts of the world. Automobiles, trucks, electric freight and passenger lines also aid in bringing these products to the users; country produce to the city, and the city manufactures to the country. Telephone and telegraph, and wireless of both, facilitate the ordering and delivering of these products. Furthermore, there are the Stock Exchange and clearing house, capable of making the exchange of values almost limitless; banks, where money, as a medium of exchange, can be spread widely over the country, and where the worker can deposit his earnings for safe investment, or obtain money loans to tide him over a

hard period—a situation which by every law of reason ought to make this world, especially this country, a paradise of happiness and plenty.

And yet, paradox of paradoxes! We witness this country so tangled in business and transportation that the farmer finds it often utterly impossible to get his produce to those who wish to use it. Last year showed Michigan peaches and plums rotting on the ground while people in Chicago would have been glad to pay a reasonable price for them; watermelons in North Carolina rotting because of the impossibility of getting cars to send them to the hungry New Yorkers; California oranges and lemons rotting in piles because the growers could not ship them; Maine potatoes rotting in the warehouses there, while Bostonians and Philadelphians paid fabulous prices for that article of food.

The business situation: Millions of workers looking for work, but no work to do. Hundreds of electrical projects on the books, but no money obtainable to carry them out. The merchants wish to sell, and vainly try to, but the public have no money wherewith to buy. The public wish to work and earn the money wherewith to buy, but there is no work. The manufacturers would gladly furnish the work, but the financiers have called in the money and refuse to let it out again. From whatever point we start the lines lead back to the financiers. Because financial giants are grappling to hold and increase their power, the interests of the public are sacrificed in the struggle.

The blessings of mankind are being hindered and held, because though man has now more blessings than hitherto, yet many of the mighty financial and commercial princes are seeking to turn these blessings into their own coffers, and in order to do so are robbing the ones who earn them. When will the mighty cease to take advantage of the less fortunate? "O ye sons of men, how long will ye turn my glory into shame? How long will ye seek vanity and leasing [lies]?" How long will you turn God's blessings into curses?—Psalm 4:2.

Let us earnestly hope that the sentiments expressed below are not generally held by financiers, but they have been expressed by more than one of them. Less that a year ago a member of "Big Business" said to a representative of the New York *Globe* substantially the following:

"We are going to put out of employment in the United States in the near future five million men, on the theory that idle men will be obedient men. We are going to have the open shop. If this does not suffice to accomplish our purpose, by January, 1922, we will put out of employment twenty million men in the United States . . . ."

In California, at least, one of the great commercial institutions was told that it could get loans only on condition that it would agree to discharge its employés whenever these financiers directed it to do so. They have stated that they will 'make labor eat out of their hand'. Judge Gary is reported by the press to have said that unskilled labor would soon be glad of the chance to push a wheelbarrow for $2.50 a day.

Has money-madness and the craze for power robbed these men of their common sense? Do they fatuously suppose, against all the warnings of history, that oppression of their fellow men and keeping them down in necessity, squalor, and hand-to-mouth living can really benefit the rulers and holders of power? Of what use will it be to fight against the inevitable uplift of the common people, when the time is here at last for their blessing? Others have fought against destiny with no avail; will these fare better? Why will not these leaders of trade and finance read the lesson of the French Revolution, of the Russian Revolution, of King John and the Barons of Runnymede and of the American Revolution? The people will stand for a certain amount of tomfoolery, and then they will throw off the power of their oppressors. More than this, when the signs of the times show conclusively that the day of better conditions for the common people is dawning, is it not rather asinine to fight against that dawn?

But how can the great princes of finance and commerce help the people to a higher level, and thus put a buffer between themselves and the social convulsions? By sharing the profits more generously with the workers, by coöperative measures, as in Henry Ford's factories, those of Rice & Hutchins Shoe Co., Proctor & Gamble, and others. It has been proven that in times of social distress the employés in these places are large-minded enough to come together and by common vote reduce their own wages. Did ever anyone hear of a board of directors or any other group of financiers voluntarily reducing their own profits or income?

It is commonly recognized that we are living at the end of the old order of things; and the

world is struggling to right itself after the insane orgy of war. As Isaiah said, "the earth [society] shall reel to and fro, like a drunken man, and shall fall and not rise again." The old order can be neither patched nor invigorated. Society first sympathizes with the worker and vows to make the world safe for "Democracy", and then swings back to the other extreme and supports the financial kings—reels to and fro. "The transgression thereof is heavy upon it." Like Cain, its punishment is greater than it can bear. "They would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices. For the turning away of the simple shall slay them; and the prosperity of fools shall destroy them."—Proverbs 1:30-32.

INCOMING LIBERTY

Through the increase of education and spread of knowledge the workers are raising their standards of living. They demand more comfortable homes, more conveniences, more leisure time to enjoy life and the products of their labor. These desires are legitimate and proper; and as the total wealth produced at any one time amounts to a certain value, if the workers share a greater part it means proportionately less for the exploiters of labor; approaching a condition where each one reaps rewards proportionate to his input of labor. But certain of the financiers and profiteers will not consent to such division of the spoils. Because of selfishness they want the lion's share. Such are butting their heads against a stone wall to no purpose; for the day is at hand when the poor are to be lifted up. It is inevitable. The reign of selfishness is nearing its end. "God [the Lord Jesus] standeth in the congregation of the mighty, He judgeth among the gods [the financial and commercial princes and rulers of the earth]. How long will ye judge unjustly and accept the persons of the wicked? Defend the poor and needy, rid them out of the hand of the wicked [profiteers, commercial and financial oppression]." But these leaders are blind as bats and cannot see that their stewardship is at an end. The Lord declares: "They know not, neither will they understand; they walk on in darkness [willful ignorance of coming judgments]." And in the struggle "all the foundations of the earth are out of course".—Psalm 82:1-5.

Oh, that the great leaders of men would see the foregleams of the incoming kingdom of God! Oh, that they might realize that they can smooth their descent by being generous to their fellow men, the common people! "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble." (Psalm 41:1) Like the unjust steward (Luke 16) they can make friends with the common people by helping to lower the cost of living and the taxes, providing industry. But many of them seem to give strong evidence of being the class mentioned in Amos, chapter 8:4-7: "Hear ye this, ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the [religious feast of the] new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will not forget any of their works." They act as if drunk with money and power, undermining the solidity of business principles, and the foundation of society and of law and of order; amid the laughter of fools, blindly rushing in a drunken revel to their doom. "The prosperity of fools shall destroy them." (Proverbs 1:32) "The needy shall not always be forgotten; the expectation of the poor shall not perish forever."—Psalm 9:18.

The Irish Question

By Thomas R. Smith (84 years of age)

I HAVE been wondering whether a few thoughts on the Irish question would be out of place in your growing, popular magazine, THE GOLDEN AGE. You seem to discuss every other question that would be of interest to the world, and I think that the Irish question has passed the boundaries of nationalism and is of world-wide interest now.

There are two nations in the world concerning which the minute you touch anything it becomes of world-wide interest; and these are the Jewish and the Irish nations. They are the two martyr nations of the world. The Jews have suffered for more than nineteen hundred years; the Irish, for about eight hundred years. Moreover, their sufferings have been along similar

lines. Their religions have brought sufferings to both of them. It is not my purpose to discuss the Jewish question now; but let me say right here that I am glad that all the wrongs of this persecuted race will be righted, and their sufferings forever ended, by a restoration to their own land in accordance with Jehovah's promises to their fathers.

Now it is not my intention to look at the Irish question from a sectarian point of view, nor to take sides with either the English or the Irish in this present perplexed situation. I am an Irish-born citizen of Scotch extraction originally; but by a better understanding of God's Word and plan, and by a clear knowledge of English and Irish history, and by having imbibed more of the spirit of Christ and His golden rule, I can see the taproots of this wicked sectarian tree which was planted in Ireland long ago by both parties, Protestant and Catholic alike, and which is now yielding such horrible and bitter fruit. Let us get to the root of this whole affair.

After having been held as a slave for seven years by an Irish Chieftain in the County Down, Patrick, who afterwards became the Apostle of Ireland, escaped and went back to Scotland, where he met with some Christians and became converted. This was the first step in his preparation for his great life-work as the Apostle of Ireland. Take away all the foolish, false superstitious trimmings with which ignorance has dressed Patrick up; and you will find him one of the greatest, noblest, bravest men that ever lived. The story that he banished all the snakes from Ireland is the worst kind of ecclesiastical "bunk", and no one except a creed-blind man would believe it. There never was a snake of any kind in Ireland. There are in the sea two islands on which no snake can live—Cyprus in the Mediterranean, and Ireland in the Atlantic.

Patrick was neither Roman Catholic nor Protestant. He was a pure apostolic believer in Christ. He had no creed at all, such as Roman Catholics and Protestants now have. The Council of Nice was called in 325 A. D. by the Emperor Constantine, who compelled the council to adopt the false doctrine of the trinity—three gods in one. This was the first great departure of the church from Christ. If Patrick was tainted with this error, it was the only one; for his methods of work and of preaching were simple and Biblical.

Adopting the simple methods of the Salvation Army, Patrick took a little drum of some sort, and stood in the villages or at every crossroad, where he beat his little drum, and gathered the people, whom he then told the story of Jesus. He had no vestments, no fish-god hat, such as they paint him with in modern pictures. Read Geoghegan's History of Ireland, edited by John Mitchel. There were no popular cardinals, no priests, no masses, no vestments, no purgatory. Patrick knew nothing about such things; they were not invented by the creeds up to that time. By preaching the simple truth of Christ Patrick turned the Irish from being sun-worshiping pagans to being apostolic believers in Christ.

Patrick left the Irish a free, independent church; and that church never acknowledged the pope or the Romish church until between the eleventh and twelfth centuries, when Pope Adrian IV gave Henry II of England a bull authorizing the English king to conquer Ireland and bring the Irish under the rule of England, and thus also under the Romish church. In return Henry was to pay a penny per head every year; and this is the origin of Peter's Pence.

Strongbow, the English general, landed somewhere near Wexford, on the southern coast of Ireland, and there established what was then known as the English Pale. Now that Pale of English origin or planting did not, you may be sure, have a mushroom growth. It was nearly five hundred years before that Pale embraced the whole of Ireland. And, strange to say, the O'Neils and the O'Donnels of the North were the last to yield.

It would be a tedious task, and would enlarge this article beyond reason, for me to enter into all the details of how this sectarian hate of the Protestants of Ulster has grown which now blocks the liberties of the Irish people. Enough to state the truth, regardless of consequences, that England, whether Catholic or Protestant, never has treated Ireland right. It was Catholic England that attacked Irish liberty and that for nearly five hundred years took away that liberty as far as she could. It was Catholic England that destroyed the independent Irish church that Patrick had left, by removing the native Irish bishops as fast as the English Pale advanced, and thus gradually brought the Irish under Rome.

Thus Catholic England robbed Ireland of both liberty and church; but the crime of Prot-

estant England was equally great; for it robbed the Irish people of commercial prosperity. It took the silk and cotton business away from Ireland, and kept that business in England. It would have taken the linen business also, but for the peculiar bleaching qualities of the Irish climate and water, and for the tough fiber of Irish flax, which cannot be duplicated in either England or Scotland; otherwise it would be English linen instead of Irish. Furthermore, England will not allow any Irish mine of any kind to be opened in Ireland. And absentee landlords had no sympathy or real interest in the poor Irish tenant except to squeeze out of him as much money as possible through a heartless steward who sent it to the absent lord either in Paris or in London or in some gambling den in continental Europe.

To be as brief as possible I will cite only a few instances from history to show where some of these taproots of Catholic and Protestant hate were planted that are now bearing such deplorable fruit. About the sixteenth century there were over 40,000 Protestants in Ulster killed as such under one of the O'Neils and Bloody Mary of England. To offset this slaughter on the Catholic side, Cromwell with his psalm-singing Roundheads, after a prolonged siege of the city of Drogheda, massacred every soldier that was in the city, together with all Catholic citizens. He did not spare even one Catholic. I need not prolong this tale of cruel murder and woe.

These two samples of sectarian hate are only two of hundreds of the same kind that occurred during a period of nearly eight hundred years. Of course they were not all so large in scope or operation as these were; but they exhibited the same Satanic, sectarian, murderous spirit on both sides when each side in turn came into power. Is there any wonder, after such a sowing of sectarian hate, that they are now reaping such an abundant harvest of massacre and murder?

There is a figurative mental picture of this whole affair that forms itself in my mind. To me it seems that Satan has taken the warp of Catholic hate, eight hundred years old, and the woof of Protestant hate, five hundred years old, and has put them into the great national loom. Then he has set the Irish to weaving a huge Satanic web of vast national proportions, in the corner of which he is sitting like a great spider, laughing with unrestrained glee at the helpless and hopeless struggles of the poor Irish flies that are wobbling around, unable to get anywhere because caught in this cruel, devilish web of their own weaving. And they neither see nor know what is the matter with them.

The real trouble in Ireland, and the whole trouble, can be traced back to creed-making. If there had never been a creed made, there would never have been a martyr. If the old Book of God, the Bible, had been kept in the hands of the common people, love instead of hate would have been the ruling element in human life. For in all the civilizations that have preceded this, our so-called Christian civilization, the priestly class have been the chief tools through which Satan has blinded the world, retarded progress, and stopped or dwarfed spiritual growth—all with the purpose of maintaining control of the common people.

In Egyptian civilization the priests knew better. They had a knowledge about which the common people knew nothing, and kept it from the people because they thought that if they imparted it to the people they would lose their power over them. When Jehovah gave the Mosaic law to the Israelites He put iron-clad restrictions upon the Jewish priestly class so as to restrain them from the abuse of priestly power. Did this arrangement restrain? No; emphatically No! In all the world's history no priestly class ever abused their priestly power as did the Jewish priests. In time they usurped the kingly power; and they made so many traditions (creeds) that our Lord Jesus told them that through these traditions (creeds) they had made void the law of God. It was the priestly class with their Jewish creeds that brought about the greatest tragedy of all the ages—the crucifixion of Christ.

Then look at the civilization of India—Hindustan. Did you ever see such a rotten mess as the castes and creeds of the Hindus? The Brahmins, the most exalted sacred caste of all, is the most Satanic.

It was Solomon who said: "There is nothing new under the sun". This is particularly true in regard to error. God governs this world by law and through law; and to each law He has attached rewards and punishments. Whenever any error becomes worn out or repulsive, nearing the goal of its evil reward, Satan takes it

over, strips it of its old dress and perhaps of some of its rude, repulsive features, puts on a new dress, and with a new name palms it off again on poor humanity. Nevertheless, in essense and result it is still the same old error.

In our paganized, so-called Christian civilization, we have a sacred Brahmin caste, priestly still in its functions and power. We have the high, reverend, separated, Brahmin priestly class clothed in modern dress, tall silk hat, white choker, Prince Albert coat, and other priestly trimmings. It was this modern Brahmin priestly class, both Protestant and Catholic with the Greek Church to help, that was responsible for the great world-wide war. Bishop Hamilton, of the M. E. Church, said: "The Christian church was responsible for this war".

Look at the so-called Christians on both sides in the trenches. What are they like, and how do they act? Do they not act like demons that have come up out of the creed-hell, and are throwing sulphurous flames and liquid fire at one another? Here, then, I have traced this whole sad business to the taproots of this venomous Satanic tree of creed-hate, and I have tried to tell the plain truth without sectarian bias. I should like to see Ireland free and united under a government of the Irish people's own choice. I know that when Christ's kingdom is fully in power Ireland will be free. Then the angel's song, "Peace on earth, good will to men," will be true.

The Protestants of Ulster are making the same kind of mistake that the Catholics made in the time of William III. William was a representative monarch; James the Stuart was a despotic, absolute king. But the Catholic priestly leaders and their creeds of the dark ages drove the people into the wrong camp and made them fight against their real interests. So the Protestants of Ulster, by their priestly leaders and their creed hate, are led into the wrong camp and are now fighting against the liberty of their own country.

How long, O Lord, how long will men remain creed-blind, and go against their own best interests? I am for the liberty of all the people of this world everywhere; but I am against killing or murdering men in order to obtain it. I do not believe in war. I am striving to be a peaceful follower of Christ. With much sorrow I fear that this truce between the English and the Irish will be a failure, and that they will begin killing one another again. But it is joyful to know from God's Word, the old Bible, that even if this truce is a failure (which I hope it will not be) Christ will when He assumes the kingship of this world give Ireland full and complete liberty, independence from England forever. God speed that day for Ireland and for the whole world!

Mind-Gripping, Heart-Inspiring *By Alfred A. Knight*

PLEASE permit me to congratulate you and your colleagues on the reduction of the subscription price of your wonderful magazine. I rejoiced when I read the announcement on the back cover, knowing that the smaller cost will introduce its wholesome enlightening pages into many a home where it could not before be afforded because of the industrial depression and low wages.

It is grand to have such a source of information as the splendid articles appearing from time to time in THE GOLDEN AGE afford, and I offer you my humble appreciation and thanks for your loyalty to the principles of truth and righteousness and your labors to turn on light and expose the systems of darkness in this, the dawning of the long expected 'Day'.

All the subject matter of its columns is good, but some of the articles are of unusual excellence, gripping the mind and inspiring the heart to the highest degree. The long article by O. L. Rosenkrans, Jr., in the December 21st issue on "The Counterfeit New Era", was wonderful, not only because of its truth and breadth, but also because its effect is to focus on the mind the general condition of things and the principles operating to produce them in this truly awful day which, without some such assistance, the ordinary mind can vaguely sense but can neither clearly recognize nor define.

"A Vision of the New Era," by Robert Lawson in Number 58, was also excellent and inspiring. These foreviews, even if not flawless, create intense desire for such conditions of prosperity and contentment to come, and for the spirit of greed and insane blindness that now grips society to be banished as the miasma of the marsh before the rays of the rising sun. The cry goes up from the heart: "Thy kingdom come; Thy will be done on earth as it is in heaven!"

A Union Pacific "Sermon" *By C. Elmont Bell*

IN ANSWER to the question, "Is there anything new under the sun?" I believe we can say: Yes, there is. We have here in La Grande a railroad evangelist, hired and sent out and paid for by the railroad management. What do you think of that? He has full liberty to go into all the shops and talk to any of the men or to go on any engine or machine and talk to the men as long as he wishes, with no questions asked. None except high officers in the railroad service have this privilege.

This is a union of big business and the churches with a whoop; for all the preachers in town are backing him to the limit of their ability. He is getting huge crowds in the largest church in town; but I have not heard a man that went to hear him speak well of him and the railroad men have no use for him at all.

The lady members of the church are very enthusiastic over him. The evangelist goes by the name of Three-Fingered Jack, has been a saloon-keeper, gambler, and general all around tough. The newspapers are backing the railroad company. From one of their recent issues I give you several paragraphs from one of his "sermons". Fifteen persons went to the mourners' bench the night this "sermon" was delivered.

There are other mourners here, too; for the railroad company is cutting its force terribly hard early this winter. The business men are mourning because freight and passenger rates are so high; the railroad company is mourning because it has to spend perfectly good money to "evangelize" the men it has laid off. Everybody around here seems to be mourning except Three-Fingered Jack. Why should he mourn? He is Brother Jack here, Brother Jack there; he is a well-paid, happy, prosperous employé of the railroad company, and the "sermon" shows that he does well the work he is supposed to do.

Three-Fingered Jack's Railroad "Sermon"

WE HAVE in this great land of ours the greatest system of transportation in the world. The cost per million tons per mile is very much less in this land than in any other nation. Our rates for transportation in the United States are less to the shipper than in any other nation in the world.

The average cost per mile of these great interstate commerce carriers is about $52,000, and there are about 1048 of them registered as class A railroads in the United States of America.

I have told you from time to time some things concerning these great railways, but this is the first time I have mentioned them in a more extensive way. I pray that when I have finished you will recognize the railways as one of God's great evangelistic movements for the uplift of the human family; and I pray that you will learn to recognize the railroad man as an evangelist, no matter what department he is connected with.

A few years ago the automobile came in; today it is one of the largest industries. A few years ago the moving pictures came in; it is another great industry. When the automobile came the people found it necessary to build highways throughout this land. Immediately all over the United States good-roads commissions were organized; and we began to construct highways throughout the country. Today you can start from New York with your private automobile, and in a few days time you can land in Portland rolling over hard-surfaced roads eighty percent of the distance. Yet the railroads are carrying practically the same number of passengers and the same tonnage of freight as they did prior to the automobile. Traffic has not decreased—it has increased.

We are spending millions of dollars in the state of Oregon and in the United States, building highways. If these highways were used for pleasure caravans and the purposes for which they were constructed they would last practically indefinitely. But the use of our highways is abused until I am afraid in the future there will come laws that will take away many of the privileges of the producer which they are abusing. The saloon-keeper abused his privilege until we have probition. I am very much afraid that there will come into effect a movement prohibiting the use of our highways for other than pleasure and private purposes, because the roads are being practically demolished and worn out even before we have paid for the bonds issued for the construction. People are destroying the benefit of the whole movement by overloading the highways with excess tonage.

We have hundreds of thousands of acres of undeveloped land in the state of Oregon. There is enough untilled land in this great state of Oregon to produce provisions to feed the starving masses of Armenia, without taking one ounce from the present production of the United States, and without begging people for hundreds of thousands, yes, millions of dollars to feed these starving Christians. Yet we go on and on, paralleling our railroad with highways. Roads are duplicating one another, and without developing one acre or one foot of this undeveloped land. That class of construction is, to me, wasteful, and a sin in the sight of God.

Now if the millions of dollars that have been spent in Oregon that way were expended to develop the undeveloped parts of our state, we would make it possible for our returned soldiers from overseas to come down here in some of these valleys and take this land and start cultivating the soil. Then we could have a highway

to his place. He could truck his stuff down to a shipping point and put it in touch with the markets.

That kind of development would increase the shipments of the railroads and double their traffic. We could reduce passenger rates; we would be able to lay the stuff down to the people in the East; we would reduce the cost of living, and it would make it possible for the people in this great country of ours to have a saving out of that which they earn.

It is true that we are anxious to have a highway running from New York to Portland in 1925. I am anxious to see those people pouring through the city of La Grande in 1925. I would like to see one thousand automobiles stop here every night. That would mean $8,000 a day at least. For every car stopping in your town would leave money enough in La Grande to lay highways across your beautiful valley, to every 160 acres, and help to make it productive and make a prosperous city. But if you build alongside of the railroad track, I am afraid that you will be able to ride along the highway only for a pleasure trip.

That is a waste of money. If you want to compete, compete far enough in the country so that you may open up new territory and bring out new possibilities.

Now then, I honestly believe that we should begin from the platform of every church to take up every movement affecting public expenditures to see if every dollar is going to be expended for the full benefit of the human family, whether in Oregon or elsewhere. We are all Americans; and never in the history of the world, like today, did we need the undeveloped lands of our country. All Europe is torn to pieces; in all Europe there is suffering, starving, nakedness. Children that should be the size of our boys and girls of 14 and 15 are the size of our boys and girls of 7 and 8 years, for lack of bodily sustenance to nourish them. Yet we are spending our millions and millions paralleling developed sections of the country and sections that are valueless.

When Jesus Christ came into the world what did He do? He made it a new world. He made the old new. He said: "Go ye into the world". He means for man to inhabit all the world. Yet we spend hundreds of millions of dollars developing roads that do not touch undeveloped sections; but let a railroad run down there, and they will have a highway there. And as soon as the railroad gets there it pays forty-six percent of the construction of that highway. Then you say, Why can't we have more money here? Because the railroad company you are working for has to pay forty-six precent of the cost of the highway paralleling their roads.

This is a railroad lecture, isn't it?

Yes, sir. God Almighty put the iron in the bowels of the earth for the construction of railroads and equipment. The Almighty put it into the mind of man to place a spoon over the top of a teakettle spout to see the lid raise up in order that he could get the idea of the power of steam so he could connect New York with San Francisco, Portland and Seattle.

Now you go over to the roundhouse, look up at one of those mountains of steel over there. Watch it roll out on the track, then see some clear-brained engineer climb those steps. He leans over to look out along the side of that mountain of metal, lays his hand on the throttle and then looks back at the train behind him and he says: "I don't know whether there are a thousand or two thousand people back there, or not; I don't know whether they are Christians or not; I don't know what their destination is going to be."

If he doesn't run according to the orders of the dispatcher and to the books of rules there is something liable to be doing. He will pull the throttle open with his eyes upon the rail, with the lives of those people in his hand. There is not a more responsible position in the world that that of a locomotive engineer.

Oh, my job is nothing like it, for whenever a man goes to church, it is either because he is a Christian or he believes in Christianity or he wants to be a Christian. But everybody gets on a train to ride. When the man on the freight train pulls the throttle, he doesn't know how many unfortunate men there may be riding the rods or brakebeams; in the old coal car, or riding in a "box". Some people think it quite honorable to ride in a private car, but somehow or other many of them do not ride as easy as they might.

I have ridden the pilots of engines, stealing my way over the railroads. I know the conditions. The engineer says: "One thing certain, if I get off the rail, or have a collision, and if I kill my passengers, they are some mother's sons or daughters. Or it may be some child of God, who is not able to pay his way and ride on the cushions, but I must be careful of everything."

[These "sermons" are being paid for to help keep up the high rates charged for freight and passenger service; also they help to keep the men "contented". It is a corporation adaptation of the old papal-empire scheme of controlling the men through the women. Roger W. Babson, high priest of big business, says the safety of our investments depends upon our churches]

Drought in Church "Finance"

WITH a drought in literal rain there has appeared a dry spell in the finances of religious organizations of the current style.

The complaint is as wide as the church system is throughout the world. There was a season of hot religious weather during the war. It was expected that the rain would come again after that titanic conflict; but the spirit has declined

thus far to descend on institutions that for the time declared, "We have no king but Cæsar".

After having repudiated and disowned Christ, and having taken up with the devil for a period of four or five years, the religious organizations of "Christendom"—Christ's kingdom, as the word is intended to signify—have besought Christ to come back with them. Unfortunately the spirit of Christ seems to have declined to have anything more to do with institutions which give manifest evidence of playing fast and loose with Him. At any rate the old Christian spirit of freely giving does not appear again, and a loud and painful cry goes up from the persons in control. To cite the *Manchester Guardian* of Manchester, England:

"In a bankrupt world it is not surprising that the Church should be faced, as never before, by the difficulty of raising the money necessary for carrying on her work. Alike at home and abroad the position is really desperate."

In order to suit the representatives of big business the churches were built and operated on a scale intended to satisfy the insistence of the rich for the best things of life, even in the buildings where they were wont to worship. Now these plants are found to be in what the business world would term a state of over-extension, and the management of the concerns faces the excruciating necessity next mentioned:

"It is not a question of being unable to take advantage of the many openings for work which the war has made. It is rather a question of whether or not reductions and withdrawals, wasteful of past efforts and disheartening to enthusiasm, can be avoided. Everybody knows that there are today in England four dioceses the work of which is hindered because the *retired* bishops are taking pensions of £1,400 [$5,502] or £1,500 [$5,895]. Why should a diocese with a larger average of small and ill-paid livings than any other in England be burdened with a house which eats up, in rates, a great part of the bishop's income? And why should bishops in general be expected to live as if they were great territorial magnates, whereas they are the poor and much over-worked officials of a very poor corporation? And why, at a time when an example of simple and homely living is perhaps the greatest boon which the Church could bestow on the world . . . should bishops and official clergy generally be supposed to show in their dress, furniture, plate, and so on, the standard of wealthy country gentlemen and city merchants?"

The answer to these pitiable queries from an emasculated Churchianity is that once upon a time the church of God was a manly, vigorous institution compelling the respect even of the potentates that hated it; but big business and big politicians took the church over, gave it money and many other largesses, lowered its standards for their own benefit and that of the sycophantic millions that crowded into it, and robbed the ministers of the church of their manhood, while compelling them to maintain standards of living that would not disgrace big business and big politician. In Biblical figure of speech, the church was once upon a time a virgin, but these two estimable and respectable characters made her a courtesan. The end of every such individual is that after her owners get through with her, she is cast out. This is what ails the prostitute churches of England today— and not merely them, but those of other nations where the churches have allowed big business and big politicians to debauch them. Let not these degenerate institutions imagine that they are coming in for another period of usefulness to their erstwhile friends. This is the end.

There is a left wing of the churches which contains many noble and godly men, and these men still burn with the fervor of real religion. To them heart-breaking is such a condition of impotence as the churches are in in their mission work.

"In the mission field the position is truly deplorable. I was told only the other day of a deputation representing natives of Southern India to a number of 15,000, who desired instruction with a view of baptism, which was sent away from one Mission with the assurance that it was impossible to provide a single worker, male or female, lay or clerical, native or European. And the situation in India, which is now so extraordinarily favorable to mission work may never recur in the same form. The combination of circumstances which has led to what is known as the 'mass movement' in Southern India presents a special opportunity, and it is heartrending to be hindered by lack of funds. Yet with home circumstances as they are, a big increase of income for any missionary society seems hardly within the realm of possibility."

When Constantine the Great about 325 A. D. destroyed the church of God and substituted, for that holy and steadfast organization, the state churches of Constantine, and started the fashion of having the churches act as a department of the government, the ultimate failure of the system now known as Churchianity became assured. As suggested in the *Manchester Guardian,* the worth of the church to the state is still the main thing in governmental circles:

"The value and importance of mission work are being recognized more and more every day by all who are interested in *problems of Empire.*"

But how fared mission work in this same India during the palmy days of the established State Church of England? According to the Parliamentary inquiry in 1832, while there had been an ancient church in India probably since the days of the apostle Thomas, as soon as British imperialism entered India Christianity there was struck with a decline. One authority stated that "the Christian religion has been visibly on the decline during these past eighty years, and the priests were so abandoned, or so starving, as to make a kind of traffic of the sacraments". According to Hon. George Peel in "The Future of England", a book published in 1912 by the MacMillan Co., of New York.

"This deterioration was hastened by the singular conduct of our government, which up to 1831, at any rate, treated Christianity worse than they treated the vilest of creeds. For instance, our regulations expressly provided that converts to Christianity would be liable to be deprived not only of their property, but of children and wife. We obliged Christians to drag the cars of idols, and our magistrates caned them publicly if they disobeyed. Our officials were employed to pull down churches and to build mosques. Thus our administrative Jacobins attacked their own religion without scruple . . . . They filled the role of hostlers to Juggernaut."

Then a turn was made and Christianity was let have its own way. What were the facts at the time Peel wrote?

"The facts are obvious. The educated classes of India have steadily become more critical of their English rulers and more directly opposed to English influence. . . . For five years past 'the Oxford Mission in Calcutta has hardly made six converts, and it is stated in the last report of the Cambridge Mission to Delhi that there is not a single case of baptism to show as the result of twenty-five years of college work'. Finally the Bishop writes that, 'I can see no evidence of any movement towards Christianity in the higher ranks of Hindu society at present, nor any hope of it in the immediate future; on the contrary, the educated classes seem to me further off from the definite acceptance of the Christian faith than they were when I first came out to India twenty-five years ago'. The Bishop . . . wishes Christian endeavor to concentrate itself on the outcasts, the pariahs, the depressed classes. . . . He claims that 'the work in India, so far from being a failure, has been going on for the last thirty years by leaps and bounds, and we have the definite prospect before us of creating and building up a powerful Church of some ten million Christians within the next fifty years'!"

Evidently a church composed of "outcasts and pariahs" of no political significance does not interest big business and big politicians; for Peel concludes:

"I drew rein. . . . Enough to conclude that, at no date within the range of present consideration, will Christianity win India as a whole."

When the church was separated from big business and the state it was the object of contempt and persecution. Big business and the state have not changed. Any Christian religion today in the twentieth century, that takes its stand with Christ as king, and not Cæsar, is ostracised and persecuted. For it must needs obey its Master Christ, and must take its stand against mammon worship, wage-slavery, and war; and this neither big business nor big politicians will tolerate. The sooner the sincerely religious people in the churches realize this, the better for their Christianity; but the worse for their wealth and popularity.

Old bottles cannot hold the new wine. No "well-recognized" church in existence today can come out boldly and resume the truly Christian course that once upon a time characterized the church of God without being burst from within and broken from without; and this they fear to do. It is impossible for the ideas of the *Manchester Guardian* to be carried into effect:

"If the Bishop of Manchester and 'Dick' Sheppard and a few other leaders of the Life and Liberty Movement would get together and work out, on half a sheet of note paper, a plan for getting rid of the bishops' palaces, deaneries and other official residences, and for rearranging the finances of the Church they would arouse much official opposition, but a far more exceeding torrent of popular approval and support. And when they had effected their reform, they must then go on to order matters so that we should not see five, six or seven clergy at small and fashionable churches in London or on the south coast, and one in Lancashire and Yorkshire parishes of from 12,000 to 15,000 people. Then, when the laity see the Church setting an example of apostolic simplicity of life, and making the best of her resources, they will—when the present distress is a little passed—give her the funds she requires for her real work of converting the world at home and abroad."

Such optimism is idealistic, unpractical, childlike and childish. It ignores the plain fact that any government in Christendom would persecute and suppress such a church, as the governments did the heroic religious conscientious objectors during the World War. The moment a crisis arose, this church would be obliged to

deny either Christ or Cæsar—and the established churches, because lineal descendants of the church-state system of Constantine would prove unequal to the test. "Ye cannot serve God *and* Mammon," and be acceptable to either God or Mammon.

The drought in church finance comes from causes that lie deep. The matter is impossible of rectification, because "the present distress" which the *Manchester Guardian* writer fondly hopes will pass away is not a mere repetition of trivial troubles of the past. It is rather "the time of trouble such as was not since there was a nation". (Daniel 12:2) It is not a summer shower, but the flood. It is not a passing incident in history, but the end of the world.

Price Cycles of a Century

ONE of the experts of the Russell Sage Foundation has been making a study of wholesale prices in the United States, and has summed up his research in the accompanying chart.

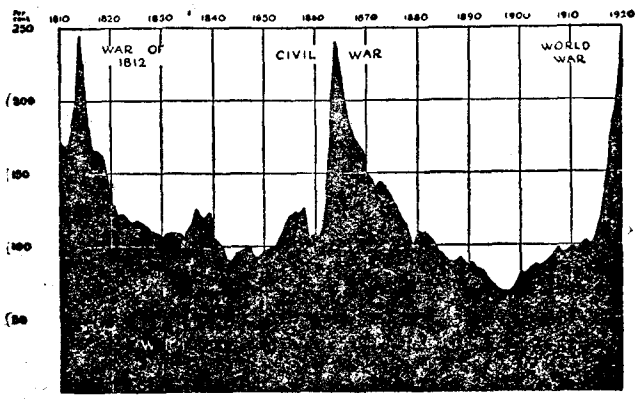


Chart Showing How Wars Increase Prices

Two outstanding facts are made plain:

One is that, according to the body of the chart, prices declined throughout the century covered, for the general trend of the prices was downward, because of education and labor-saving machinery.

The other is that each of the wars of 1812, 1860, and 1914 produced a brief period of very high prices—prices about double the average of the time in which the war occurred.

After the first two wars the price level was about ten years in getting down to the general average. If it is a principle always in operation, there can be no expectation of materially lower prices for at least ten years after the World War.

During a war so much of the work of the people is devoted to making war materials that there are less peace materials made. This causes an artificial scarcity of peace materials and a rise in their prices. If there were no other force working on prices, this rise would take place, but at the same time the governments usually issue large quantities of paper money and other credits to pay for the war. These produce a large increase in the amount of money. If the volume of money were doubled and the volume of products were the same, the price would double; but as the volume of peace products usually decreases, the rise in price is liable to be even more than double.

This principle accounts for the high prices of goods in most of the European countries. If the goods are measured in money, the price is high; if the money is measured in goods, the value of the money is low. The paper marks, kroners, lire, and francs of Europe are low in value because there are so many of them.

It takes quite a number of years for the amount of money to decrease and the volume of goods produced to increase to a point where prices become normal again. In fact, if there were no Golden Age about to be inaugurated, the average person in business or at work today would probably live out his days before he would see the prices again at "normalcy".

Snow Removal in Sweden *By Gustave A. Wickstrom*

IN STOCKHOLM, Sweden, the municipal authorities have found it too expensive to cart the snow from the streets, and have come upon a new idea to get rid of it. They have invented a snow-melting apparatus, and describe its construction and the way it works in the following terms:

The apparatus is simple and occupies very little space; the whole machine may be loaded on a small truck. It consists of a large funnel made of sheet iron, with a fire-place underneath and up through the center of the funnel. The funnel has several drain-pipes, which are connected with a larger one leading to the sewer.

Close to the funnel is a motor-house with a small electric motor, a blower, and a water pump. The blower serves to make the fire burn briskly; and hot water is pumped from a mantel around the fire-place into the funnel. The power is taken from the city electric-light cable.

When the fire is well under way, the blower is turned on; and the snow-melting commences. It requires all that four men can do to feed the machine, while a fifth man keeps the snow stirred up in the funnel. The apparatus literally eats up the snow on account of the intense heat and the hot water that is forced into the mass. In a few minutes a considerable mass of snow is reduced, and the water flows like a small river from the large drain into the sewer.

Rains in the Golden Age *By Oscar W. Crowder*

MAY we not with reason suppose that with the incoming of the Golden Age rains will cease? And may we not believe that vegetation will receive moisture as it did before the flood. When we come to think of the immense amount of traveling to and fro during the Millennium, we cannot but imagine the inconvenience that rains would cause. There will be an immense amount of building, farming, traveling, etc., which rains such as are falling at the present time would greatly hinder. Then, again, there are dwelling houses and barns to consider. The material in all buildings will undoubtedly be lasting. But if building material is used such as is available at the present time, except brick, concrete, etc., these would deteriorate after a few years' service, and consequently would need repairing. Whereas if no rains should fall, and if buildings were treated with preserving solutions such as may be in use during the Golden Age, we may assume that all buildings would last permanently. Please answer in THE GOLDEN AGE.

[The Scriptures support the thought that rains in moderation will continue on the earth forever. The Israelites were promised: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit". (Leviticus 26:3,4) Again, they were told: "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil". (Deuteronomy 11:13, 14) We have a further promise to them along the same line in the same book: "The Lord shall open unto thee his good treasure, the heaven, to give the rain unto thy land in his season, and to bless all the work of thine hand".—Deuteronomy 28:12.

We hold that in the Golden Age "the Lord our God that giveth rain" (Jeremiah 5: 24) will continue to give it. (Jeremiah 14: 22) So we encourage those who shall live over into the Golden Age to "ask ye of the Lord in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field". (Zechariah 10: 1) Moreover, the loss of rain will mean an indication of the disfavor of earth's new King: "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles."—Zechariah 14:16, 17. Ed.]

Price is not Value *By H. N. Branch, Strafford, Mo.*

WHY the Gold Standard? and other queries addressed to THE GOLDEN AGE were answered by me, and my reply was duly published, to which Mr. Robert F. Grossell of our Treasury Department takes exceptions under the caption of "Gold and Silver", appearing in your issue of Feb. 1, 1922. The gentleman endeavors to explain the unexplainable, the fallacy of modern fiscal science as exemplified by the gold standard, a standard of gravity with no defined relation to other commercial products or values. The gentleman's explanation needs explaining. He says:

"In the September 14, 1921 issue of THE GOLDEN AGE

the question is raised, Why the Gold Standard? The question calls to remembrance the agitation that stirred the country in the Presidential campaign of 1896 over the silver question, when it was proposed in the Democratic platform to arbitrarily fix the ratio of the value of silver in the proportion of 16 ounces of silver to 1 ounce of gold—a theory long since exploded, since it is quite apparent that it would be impossible for the Government to arbitrarily fix such a ratio as long as the two metals have a fluctuating value in their relation to each other, in the markets of the world."

I wish first to direct the attention of the reader to the word value in above quotation. Value is an important property imparted to crude material by the natural forces of brain and brawn energies of industry, labor. There is no other source of value. Value is use or service, is absolutely stable in character, and never varies in function. This is true of all natural agents and products of which value is the world's dominating factor, the base of life and civilization, and the cause of all wars, which are always gendered by strenuous lying and false pretences.

Value is a natural property of products, and never fluctuates. Use or service comprehends all there is of value. Commerce does not recognize any product that will not render service in use. People will not make, buy, or trade for products that will not render service in use. Price is fictitious, purely arbitrary and has no particular meaning when applied to true value. An advance or decline in prices of products cannot add to nor subtract from their real value or use in service, and an increase or decrease in the volume of products cannot influence nor affect the value, use, or capacity for service of a single product.

The universe of space or capacity cannot affect the space or capacity value of a single cubic inch. A sextillion bushels of wheat will not affect nor change the volume, physical structure or value in use of a single bushel. Without a change in volume or structure of a unit there can be no change in value or use. An eternity of seconds cannot influence the duration value of a single second. By analogy we prove beyond question that all defined units are absolutely stable in volume and structure. The gentleman is unfortunate in that he regards value and price as synonymous in meaning. Value is stable, and never varies in function; price is unstable, fictitious, arbitrary, and has no particular meaning.

Mr. Grossell says that the silver "theory has long since been exploded since it quite apparent that it would be impossible for the Government to arbitrarily fix such a ratio as long as the two metals have a fluctuating value [*price*] in their relations to each other in the markets of the world". The gentleman should study the stability of "Gold and Silver" units and fiscal history before attempting to discuss them. The world's gold and silver products discovered and undiscovered, had the same capacity for human use, value or service when the stars first 'sang together' that they have today—have never varied in function, and never will.

For more than half a century the little country of France alone maintained "arbitrarily" the ratio of silver to gold at $15\frac{1}{2}$:1 in opposition to England and the United States. Our silver dollars at 16:1 were bought by France and exported for the seigniority profit in coining. On that account we stopped coining silver dollars in 1804. For more than fifty years our only silver coins were light weight, 5, 10, 20, 25, and 50c coins.

For the past several months our press has told us that we have more than two-thirds of the world's monetary gold, nearly $3,000,000,000; and that agrees with my quotations attributed to the Federal Reserve Board and the London *Statist,* certainly eminent authorities.

I quote an excerpt by an October magazine attributed to "Dynastic America and Who Owns It", by Henry H. Klein, well qualified to speak:

"Our millionaires are said to number 50,000. 422 families are said to be worth $22,995,000,000. The remaining 49,578 families range from one to twenty millions each. Say 20,000 average two millions or a total of $40,000,000,000. Put the other 29,578 families that range from $1,000,000 up at one million each, a total of $29,578,000,000, or a grand total of $92,573,000,000."

Those 50,000 families can "arbitrarily" under our false fiscal system fix and maintain the price of the world's available monetary gold or silver at seven times its present market price with a tax of only half their real property. I said *real,* visible property. More than 50 percent of that wealth of $92,573,000,000 consists of capitalization, interest, profit, and dividend-drawing debts called stocks and bonds, mortgages against industry and natural resources that have never been employed. As stated in "Why the Gold Standard?" it is this and other "capitalization" debts, whose interest is many times compounded, that have crushed civilization,

and bankrupted the world by precipitating the European war. To do entirely away with armament now cannot avoid world bankruptcy or repudiation under the gold standard.

With our ratio of debts to our debt-paying media at about 400:1 it is utterly impossible even to reduce their volume, because our world's stock of gold will not pay a quarter of 1 percent of its annual interest charge at simple interest. Nature designs each product for a specific use, value or purpose, and her laws prohibit men and nations from monopolizing or hoarding products designed as a common heritage for all humanity to use intelligently and without waste.

Man is merely a trustee for coming generations, not an owner, and has no right to waste nature's resources or to divert them criminally to the vaults of a few in rank violation of her laws. Supply and demand are natural agents, and will always meet without friction the necessary human requirements when not obstructed by "criminals of great wealth".

These 50,000 families can make no intelligent use of their great fortunes and, like the dog in the manger, withhold them from their legitimate social purpose. Nature makes no mistake in her demand and supply as required by social development. We have over 6,000,000 people in enforced idleness. These people certainly have an urging natural demand for proper employment, better housing, sanitation, and all natural requirements for proper social development; and Nature's generous lap is crowded with units of industrial energy, tools, machinery, and resources fully adequate to meet every just requirement.

I quote Mr. Grossell again:

"In the case of gold the situation is quite different than the fluctuating one as outlined in the foregoing with respect to silver".

Gold is merely one of many natural products and is subject to the same laws and conditions affecting other products. Ben Franklin said: "Gold is the most useless metal in the world, fit only for plugging teeth and ornamenting fools".

Prior to Britain's adoption of the gold standard there was no discrimination in favor of either metal; but no discrimination, as I shall prove, can prevent fluctuation as long as the term price has no fixed or accepted meaning as applied to products. Daily market reports prove that; yet those are supposed to quote gold prices.

As I have shown, an ounce of fine gold or silver never varies in volume and structure or in its capacity for human use or value. Price is never stable and is no index to value. For years our currency and gold have been equal in purchasing power as dollars. In 1918-19 the gold miner discovered that his 25.8 grains of standard gold had fluctuated to a "thirty-cent dollar"; and it was proposed to place a premium as high as 100 percent on gold prices in order to stimulate its production. Today the United States dare not pay out gold on internal obligations, as contracted. Such a policy would reduce our currency to a lower ebb than was ever reached by the greenback and start a world revolution that would destroy our little remaining credit.

Prof. Jacobs in his "History of the Saxon Heptarchy of the 12th Century" says that conditions were so hard in Europe that human population increased at the rate of only 100 percent in a 1,000 years. The price in gold or silver (either as reckoned by us) of a bushel of wheat was about 2c, a hog 25c, a good horse $6.00; and it was a greater crime to kill a hunting hawk or a grey-hound, property of aristocrats, than to kill a peasant or a serf.

Under this stress of conditions the Republic of Venice about 1151 A. D. organized the Chamber of Loans, and enforced loans in coin, gold and silver, from its opulent citizens, issuing notes therefore that stipulated time of payment and interest rates. The people put these notes into circulation and they rapidly rose to a premium of 45 percent above gold and silver. The Government then passed a law limiting the *adajaio,* or premium, to 20 percent; but this law was evaded, just as our interest laws are evaded.

The Chamber of Loans developed into the Banco del Giro, Bank of Circulation, of Venice. (See Steven Colwell's "Ways and Means of Payment", Sidney Deane's "History of Banks and Banking", and John Davis' "Banco del Giro of Venice"). Due to the premium the notes were not offered for liquidation; and people having coin were anxious to turn it into the Bank, taking receipts therefor without promise of interest or repayment. The Bank paid foreign demands with coin, and the exports of Venice drew it back to the Bank, a constant stimulus to industry and progress.

Colwell tells us that that irredeemable, non-

interest-bearing currency of Venice made her mistress of the seas, and circulated without friction for nearly 600 years, until Napoleon overran and conquered Venice. Those certificates defined weight values in coins, just as our certificates do, instead of defining units of brain and brawn energies employed in useful service.

Every commercial product in value or use is the exact equivalent of the value of the social service rendered by brain and brawn energies employed in creating it. Our only index or means of judging value or efficiency of human energies devoted to social use or value is the character of the product. The work alone, the product, correctly defines the character and efficiency of the workman. We judge the value or capacity for social service of products by that standard. There is no other means. Production or labor cost is the sole cost of enterprise. Brain and brawn energies comprehend the world's entire and only capital. Without them and their direction other natural energies and material would prove worthless.

As we define the volume and character of blood, electricity, steam, nutrition, light, and other energies by their results or products, so can we define or measure the volume, character, and exact social service or value rendered by labor by its results or products. It is our only standard for measuring or defining social service or commercial values.

Had the Bank of Venice issued notes or certificates defining units of different denominations of production cost or labor value instead of issuing notes defining units of gravity value in different denominations as defined by the coins of that date, it would have created an absolutely stable and standard currency, would have perpetuated the Republic of Venice, revolutionized the world peacefully, stopped the Crusades, and made the Napoleonic and other wars impossible.

Our wise-acres and the Administration tell that we are struggling back to "normalcy", nature, and away from war wreckage, while still operating the wrecking engine, *Debt,* under increasing pressure. Great philosophy!

What is a Labor Unit?

By Florence T. Robinson

MR. BRANCH'S interesting articles make one think. Any idea or theory that will make people use their brains is certainly valuable in these days. But will he please explain exactly what he means by a "labor unit"? Is it the labor of one man, or one hour's labor, or what? And how is it possible, in the case of individual human energy directed toward production, to avoid personal and time equations?

For instance, Mr. Branch cites a pair of shoes, and claims that you can "determine the volume and efficiency of labor in their structure by the product, the character of the shoes, the only index to value". Now, just for argument, let us assume that this pair of shoes is not what it appears to be; that the workmanship is apparently good, but the materials are not. It is a truth that no can deny, that no matter how good the labor expended upon bad or shoddy materials, it cannot possibly increase the value of such materials in the finished product. And, again, the time equation cannot be ignored, as I understand it, because one must consider how much time was expended in the making of the shoes. Now, also, the personal equation appears again, because, as every one knows, all people do not do the same amount of work in a given time. One worker will do one-third or so more than another.

Labor may be divided into three classes: mental; manual, or skill; and physical, or strength. Are the units of these three classes one, or of equal value? How can one determine the value of the product of mental labor? It is a mistake to suppose, as many people do, that the man who works with his brain only is not a laborer.

One wonders whether Mr. Branch's theory, if carried to its logical conclusion would not tend to do away with money altogether. As an instance that might lead to the workers' breaking away from the capitalist — mental laborers — suppose that one man who makes shoes wants some work done on his house or his shop. He says: "Brown is a carpenter; he wants shoes. I'll get him to do the work in exchange for my product." But the shoemaker must buy raw materials to work with. Brown buys the lumber to offset this, then. Carpentering will take ten hours' work; shoemaking on one pair of shoes — all that Brown needs — five hours (time again), not an equal division. But where is the "labor unit", the standard of value? And who is to determine the standard?

Is it not also a fact that raw materials have a value of their own irrespective of the labor needed to obtain and transport them? It might be argued that they are of no use until worked up into a finished product. But if you can determine the volume and efficiency of labor only by the finished product, how can you gauge that volume and efficiency of the labor used to procure the raw materials and to deliver them?

In conclusion, Mr. Branch is not alone in having his ideas stolen by some pompous ass who wants to make capital out of them. If he will forgive the writer of this article as far as to explain in simple language what she—and some others—want to know, viz., what is a labor unit, he will be helping to educate the ignorant.

Thoughts on a Visit to "The Old Country" *By T. A. H. Clark*

MANY there are whose thoughts are constantly directed to the time when it shall be possible for them to make a visit to their native land, perhaps after a prolonged absence from their kith and kin. As years pass the desire to return lessens perceptibly but does not disappear entirely; the call of the home-land becomes imperative, opportunity comes, and the journey is decided upon.

All are familiar with scenes of parting. If happy associations are to be temporarily left behind, the leave-taking is necessarily bound to be tinged with a certain regret. At the last moment comes the realization that one's friends are dearer than was previously supposed, and consequently harder to part from; the break from familiar scenes and faces becomes a real thing not before fully realized; and they are not few, those who, at the last moment, have felt some inclination to retrace the steps taken and forego the prospective journey. All this is as it should be; for it bears record to a fond attachment and true friendship.

A final grasp of the hand and a parting embrace, and the traveler embarks upon what is to be his floating home for a season. The gangways are withdrawn, the great ship warps out into the river, aided by snorting tugs that push and pull the monster into position. She pauses a moment, her "nose" pointed to the ocean, as if to glean the first scent of her native element, and moves slowly and majestically down stream. The last waves of the handkerchief made; the familiar faces, no longer clearly discernible, are lost in the general maze and are gone. The traveler stands alone on the deck gazing pensively at the fleeting scene; a thousand memories take possession of him, and he becomes the victim of a strange sensation of loneliness and void.

* * *

He stands again on deck, eagerly scrutinizing the line of faces on the quayside in the hope that someone has come to meet him, and half fearful that he may have to make his first location in the barren precincts of some unknown hotel—a kind of stranger in his own land. He wonders if after so many years they will recognize him and he them.

Joy and a certain pathos are frequently associated on a visit of this kind. We grasp eagerly the hands of our loved ones and inquire how things have been with them. They listen, some attentively, some uninterestedly, to our stories of foreign lands, and observe that it is a great thing to be able to travel. In the eyes of small boys we figure as heroes.

We saunter, curiously, through the old familiar haunts, looking up at the names to see if the same storekeepers that we knew in former days are still there. We glance cautiously into a store and catch the eye of its owner, whom we knew in our boyhood. The face is the same, but changed by the fleeting years. We wonder if he recognized us, and pass on, not pausing to enter and speak to him. We turn into a side street to look once again upon our old home, and walk slowly, but not noticeably so, by it, while memories of our boyhood, both bitter and sweet, surge upon our imagination. A familiar figure which we think to recognize—that of our old schoolmaster—passes. Time has not failed here, either, to make its impress; for he whom we recall as the strict disciplinarian of our early days has become transformed through the unfailing alchemy of the years into a white-haired, rheumatic old man, leaning upon a stick. Shall we go and speak to him? Is it worth while? Our mind vacillating, we decide to do so. After some reflection he remembers us: he is glad to see "one of his old boys". We leave him hurriedly, mindful of the words: "Change and decay in all around I see".

Our old home-town carries the same aspect as when we first knew it, but somehow it has changed. We regard it with a certain affection,

yet we feel a kind of superiority to it and are inclined to criticize and stigmatize it as "sleepy" and "behind the times". Although we are glad to have seen it, we realize that we are no longer of it; life in it now would be for us impossible, narrowing, stultifying.

We chance upon the little "Mission Hall", our *bete noire* of boyhood days, where we used to be taken, unwillingly, by our mother, and wonder if the same "hell-fire" doctrines that then caused us sleepless nights are still being taught.

An occasional passerby turns to look after us. It is obvious that we are a stranger. Perchance the style of our hat so indicates. Some even hint that we have a slight accent. All is not quite the same. Times have changed slowly in our old home town, but we have changed much more; our outlook is wider, and we are incapable of being assimilated again into the old environment.

The conversation of our friends impresses us as circumscribed and petty, and we find it vexing. The younger generation of our early days has, with us, become "grown-up"; some are married and have children of their own. We make the acquaintance of many new young faces, and are referred to under the adjustable and convenient term of "Uncle".

Time passes, and the hour of our departure nears; for we have decided without hesitation to return to the environment to which we are accustomed, falling again an easy victim of wanderlust. We feel that we are at last satisfied; that in spite of our longings extending over many years to return to the "old country", the realization has not been equal to the anticipation; the old has given place to the new; and our restless energy, seeking outlet, impels us to sally forth afresh in search of new fields of adventure in wider spheres.

But before we go we must not omit a visit to our mother's last resting-place. With bared head we contemplate the hallowed spot and recall the moment when first we stood at the grave of her who tended our childhood years. Gone also are those who shared our grief on that occasion. No longer a sparsely populated land, "hell hath enlarged herself," and many are they who also "sleep in death" round about. We tend the flowers carefully and depart in deep thought.

Not always will life be thus a strange mixture of joy and sorrow. In the times that are coming (the great Millennial age) we have assurance that then will be no partings. Traveling facilities, which will be at the disposition of all, will be such that rapid and easy transit beyond present imagination will be possible. There will be no exiles there, in any sense of the word. All nations will be as one family, and will understand and love each the other as itself. All the earth will be made perfect, and nature will smile beneficently over all. The dead will return, families will be reunited, and complete harmony and peace will reign universally. Paradise will be restored; and man, perfect in every sense, will continue to live in that state of happiness in which he was originally created.

What to Eat, and Why

By Mrs. Andrew J. Holmes

WHO can estimate the weakness and illness caused by ill-chosen and unnutritious foods? How many men and women pass their lives in a semi-invalid condition because of poorly nourished bodies! How many children fail to attain manhood and womanhood because of their parents' ignorance on this point? What a toll the world pays in human life and efficiency for its ignorance and indifference.

Those who eat what they please in utter disregard of the effect of food on their health may depend upon it that they will pay the price sooner or later, in impairment of health and loss of many years of life.

There is no factor in health-building so important as diet. It is a profitable investment of time to learn all one can about the food question. Exercise and other curative measures intelligently applied overcome weakness and ill-health; but the food problem is an everyday one. And you cannot hope to maintain health and efficiency while you ignore the fundamental principles of the food you eat every day.

We all know that the body is built up from the foods we eat, and that the food is divided into several classes, according to the percentage of the food-material predominating in it—proteid (muscle-forming elements), carbohydrates (heat and energy producers), fats (fat and heat-giving foods), etc. In addition these foods also contain water, acids, refuse or waste, and the various minerals.

Those minerals attracted little attention until late years; but they have been found to be of very great importance to bodily welfare; and in addition to the above facts foods are now prescribed which contain more or less of those mineral-salts, known under the general heading of "ash". Those elements, found in the various foods, are also found in the human body. The most important are: iron, calcium, phosphorus, fluorin, sodium, chlorine, magnesium, iodine, and silicon. All foods do not contain all those elements; nor are they always found in the same proportion; but they are always properly combined to harmonize one with the other. And it should always be remembered that those salts must be always taken into the body in the natural organic form; as they cannot be used by the system in an extracted inorganic form. In extracting them they become concentrated, removed from the other elements which work in conjunction one with the other. Therefore, instead of being appropriated by the system and improving the quality of the blood, they become a poison; and the system sets to work to drive it out of the body, and to do so draws upon the fluids of the body to flush the eliminative organs; and thus interferes with the normal functioning of the body.

One can see then that when any of those elements are taken in the form of "medicine", they do no good; but that they decidedly do harm; for they are poisons, pure and simple. If you want "iron" in the blood, you must get it from the foods you eat—grains, milk, vegetables and fruits. And the same with all the other elements —mineral salts. You cannot get the mineral by taking it in tablet form, nor out of a bottle—unless it is the milk-bottle.

All disease is caused chiefly by our food habits. Change the wrong habit for the right one; and the disease disappears. "Beri-beri", a disease from which our soldiers suffered in the Philippines, was found to be caused by their using polished rice; and by substituting the unpolished for the polished, they recovered. The coating of the unpolished rice contains those mineral-salts in their natural or organic form. In polishing this food, rice, this coating is removed and the salts lost.

It is just the same in the roller process of refining flour. The outside of the wheat berry is removed; and when the white flour is put upon the market eight of the elements of the "staff of life" are missing. Then we wonder why we are afflicted with "malnutrition" and "mineral-salts starvation". If there was a conspiracy between the food manipulators and the M. D.'s to get the people sick, and then to keep them sick, it could not work better than it does now. If by accident a man gets into the office of the Bureau of Agriculture at Washington, and exposes those unrighteous manufacturers in the adulteration and emasculation of our foods, he has either to recant or to resign from office.

It is thought by those who have studied the human body and its needs—the best authorities on the subject—that "infantile paralysis" is a "malnutritious" disease. If the M.D.s would study the needs of the body in relation to diet more, and drop the "practice of medicine" theory, they would be of some benefit to humanity; and the undertakers would not do such a flourishing business as they do.

If we are careful to eat those foods the salts of which have not been interfered with, we may be sure that we shall never suffer from any of those diseases induced by their lack.

All foods but two, milk and wheat, lack one or more of those mineral elements.

Foods which contain a high percentage of those minerals are: milk, whole wheat, tomatoes, lettuce, onions, dandelions, spinach, asparagus, cabbage, turnips, carrots, beets, radishes, etc.; the different kinds of nuts; the various fruits—berries, grapes, cherries, apples, peaches, plums, oranges, lemons, grapefruit; the sweet fruits—dates, figs, raisins, candied citron and melons, etc.; and the legumes—peas, beans, etc.

If a certain amount of any one or more of those foods is included in the food every day, they will supply the body with the necessary salts. In my experience, the amount is determined or gauged by the appetite for the particular food.

Now as to using milk with any of the above mentioned foods, I use the milk just as I would any drink, but more of it, usually a quart at each meal. I am of the opinion that if undesirable results follow the use of milk with any of the above-mentioned foods it is not the milk which causes the ill-effects; but too many kinds of food are used at the same meal. I would suggest less variety and more milk.

This objection to using milk with vegetables or fruits is without reason, as far as my experi-

ence goes. My husband and I use 1825 quarts of milk a year—5 quarts a day. We use any kind of fruit in season, and any kind of vegetable, with a quart of milk apiece, for each meal, and have done so for ten years, twice a day; and I have never noticed any ill-effects from the practice.

We have only two meals a day; the first when we are hungry, and the last about six o'clock. The first meal consists of an orange or banana, a cereal cooked or raw, usually Pettijohn's—a rolled wheat breakfast-food—with cream, a graham muffin if desired and a quart of milk. For dinner a salad or some green raw vegetable, potatoes with butter or milk, brown gravy, fish or fowl; no meat, graham bread, or a muffin—either corn or graham; fruit in season— in winter canned fruit, raisins, prunes, etc., and the inevitable quart of milk.

We are never drunk with food, and never sick, year in and year out. In over ten years I have not had a doctor in my house, nor consulted one in regard to our health; and have never taken a drop of medicine. I would not admit an M. D. to my house professionally. The last I ever had to do with M.D.s was when the one who had been in attendance upon me abandoned me on what he said was "my death-bed" because he did not want the case to die on his hands. Since that time I have through "drugless methods", "natural treatment", through my own efforts, brought myself up from that "death-bed" to where I never have a pain or an ache, or a sick day from one year's end to the other; and each year finds me stronger and younger. But the M. D. who left me to die has been dead about ten years. So much for doctors. With all their boasted knowledge and ability, they cannot prolong their own lives! The one mentioned above was not forty years of age when he died. Yet they undertake to do for others what they cannot do for themselves or their families.

A great deal has to do with the way food is prepared to give the best results. If the foods that can be served raw are thus served they are very much better than if cooked. There is nothing lost as there is in the process of cooking; and if eaten raw they are digested more easily.

One of the benefits of raw foods is that one seldom overeats when partaking of them. We know one is more inclined to overeat when a meal consists of meats, condiments and pastries, which cause congestion. But with the exception of nuts, one is not so in danger of eating more than needed, if the foods are eaten raw. If nuts are eaten for the first part of the meal there is no danger of eating too many of them. But as a rule they follow a hearty meal, with the result that the stomach is over-loaded and indigestion and distress follow.

Nuts and raw foods require more chewing, and are thus better prepared for the stomach. If food is properly prepared by the mixing of the saliva with the food in the mouth there is no danger of eating too much; as the hunger is satisfied with less food than when it is bolted, and washed down without proper mouth preparation. With highly spiced and seasoned dishes, however, one who does not understand will continue to overeat day by day, because the "appetite", not hunger, desires it. And then people will wonder why in the world the Lord chastens them with one spell of sickness after another! It is wonderfully convenient to have some one upon whom we may blame our shortcomings!

If raw foods are used there is not such a ravenous appetite when eating them, and the smaller amount is readily taken care of by the system.

Many people, after years of sickness, have finally taken up the study of foods, and thereby been restored to a good condition of health. In the study of foods, one must use reason and common sense, keeping in mind the fact that only general rules can be laid down; that the individual must try different combinations for himself, and keep on trying until that which is best suited is found.

With brain workers raw foods, including milk, is nothing short of ideal. If two meals are decided upon, the first one could be composed of a quart of milk, half of a cup of Pettijohn's Breakfast Food—which is rolled wheat—the same amount of cream from the "top" of the quart of milk, and an orange. Eat the raw rolled wheat with the "top" of the milk following the orange, and drink the remainder of the milk. One is then ready for a day's work, and when dinner time comes is also ready to do justice to the meal. The time usually spent for luncheon can be used to take a good brisk walk; and when one returns to work the body is ready for the duties of the afternoon, and there will not be a desire to take a nap first.

Then for dinner: If something hot is desired

a vegetable stew, followed by a salad with a dressing of either oil and lemon-juice or sour cream dressing, with a bit of cheese, and graham bread, or muffin; and for sweets; raisins, or prunes soaked twenty-four hours, but not cooked, or any other fruit preferred, and the quart of milk. If desired, an apple or orange may be eaten before retiring. Then you will be ready for a good night's sleep; and if the windows are wide open all night you will feel rested, and refreshed, and better prepared for another day and its duties, than if you had eaten "three square meals" of meat, condiments, highly spiced and seasoned dishes, including greasy pastry. Keep this up for a year; and you can use the money you formerly paid to the M. D. to subscribe for THE GOLDEN AGE, as a Christmas present for your friends, and those you desire for friends.

The house-wife and mother can give her family the same breakfast reduced for the little folks; and send them to school feeling well satisfied that they have been well fed. Then for the little ones' luncheon a graham muffin and a pint of milk will be all they need until dinner time.

I wish to say with emphasis: I would not have white bread on my table. It is more deadly than no food at all. Let the whole family have all the fruit they desire. Take the money formerly spent for meat and buy fruits of various kinds with it.

We see school children with poor eye sight and decayed teeth, and we wonder why. But when we stop to do a little thinking on the subject we can see that if the elements which the beneficent and wise Creator put into the various foods to supply bone, muscle, nails, hair, etc., of the human system, are refined out of the food before it reaches the consumer it cannot be used for the building of strong healthy bodies. So the poor teeth, poor eyesight, and the other signs of weakness so apparent in the average child, as well as adults, are the symptoms of a poorly nourished body due to the conventional manner of choosing our foods. It is not by any means the poorest class of society who suffer in this way; but the so-called better class as well.

I have been informed that the thyroid gland is not developed in a child until after the age of five years; and without that gland meat cannot be digested. If the gland is removed in a dog, he will die if fed meat.

How many of us know that there are two kinds of graham flour on the market? Graham flour is whole wheat ground coarse. Pure Graham flour contains on the average of the following separations:

Bran	10%
Coarse Middlings	14%
Shorts	16%
Flour	44%
Fine Middlings	16%

An imitation Graham flour is made according to the following formula:

Bran	7%
Shorts	10%
Coarse Middlings	5%
Fine Middlings	6%
Flour	72%

By comparing the two tables of constituents you can quickly see how the valuable mineral salts are lacking in the imitation flour. By this system of adulteration the imitation Graham flour producers are able to put on the market an inferior product, greatly deficient in many of the organic mineral elements of the wheat.

There is really no difference between whole wheat flour and true Graham flour. One is ground very much finer than the other. Whole wheat contains all of the wheat but is ground very fine, while Graham flour is ground more coarsely.

The so-called "entire wheat" flours are not the entire wheat. They contain none of the outer coating of the wheat-berry, called the bran, and have been robbed of more or less of the shorts, middlings and tailings, which are sifted and bolted out of the ground whole wheat, which leaves a product much superior to patent white flour, but which does not contain all the elements of whole wheat or Graham flours. Some of the other disarranged foods so extensively consumed throughout the United States are: Patent white flour, corn starch, corn grits, cream of wheat, puffed rice, polished rice, pearled barley, sago, macaroni, corn syrup, refined rye flour, granulated sugar, granulated corn meal, glucose, buckwheat flour, chocolate and other candies, and many others.

The only safe way to get good food is to be sure you get it as nature has provided it, as fresh as you can obtain it. Then cook it with as little loss of those precious salts as possible, and eat what you can raw. The term vegetables include legumes. They are one of our most valuable vegetable foods.

Christian Science

By O. L. Rosenkrans, Jr.

THE term Christian Science is a misnomer; for the doctrine taught by Mrs. Eddy, while purporting to be identical with that of Christ and the apostles, really contradicts it directly, disputing the combined testimony of the Old and New Testaments. Mrs. Eddy, indeed, affects to recognize our Master as the Son of God, but explains that He was so in the sense of being endowed with superior spiritual powers and a perfect understanding of the spiritual laws of the universe.

Mrs. Eddy assures us that we can all of us, likewise, become "sons of God" when we learn to subordinate the gross corporeal senses and bring our mind and will into "oneness with the God Mind". This, so far from having any Scriptural warrant, is nothing more than one of many similar attempts to reconcile Christianity to heathen mysticism. There is no new thought in it, nor special revelation; for the fundamental principles have been embodied in every heathen creed, from Baal to Buddha.

Though Mrs. Eddy ignores the direct testimony of both Testaments, she pretends to justify her mysterious doctrine by quoting isolated texts, which she grossly perverts and misapplies to substantiate her claims. One of the rare instances where she quotes the Old Testament is, "As he thinketh, so is he". This is the very gist of Christian Science. Seizing upon an undeniable truth (as far as it goes), supported by Scriptural authority, the Christian Scientist founds upon it a huge superstructure of error. We are all sensible of the powerful influence of mind over matter; but in recognizing this, we are liable to forget the equally potent influence of the physical organism upon the character of our thoughts, even that our very ability to think at all is based upon physiological conditions.

But Mrs. Eddy denies that our physical organism has any bearing on the mind, alleging that the testimony of our physical senses is a lying one or, as she terms it, an illusion. According to her the only verity is mind; matter is merely a reflection of thought. So by "right thinking" we learn to disregard the illusions of sin, disease, fear, and death. We learn to shut out the harmful suggestions of these things, and allow only good, pure thoughts to occupy our consciousness. Mental and physical health is the reflection of good thoughts, so these alone we must recognize as realities. The evil thoughts, with their shadows—sin, disease and death—we must shut out, learn to disbelieve in. If we deny their existence, to us they become nonexistent. In this way we are able to create a little temporal heaven for our consciousness to dwell in, like the Stoic philosophers of old, regardless of whatever adverse circumstances we may actually be placed in.

If this claim did not contain a germ of truth, it would not make so strong an appeal to human hopes. We all realize that by exercising self-control, fortitude, patience, self-restraint, and by cultivating faith, courage, and cheerfulness, we can discount our discomforts and nullify to some extent their effects upon our health. The fallacy of the idea is that they claim too much for it, refusing to recognize its limitations. For if we consider the matter dispassionately, we must admit that on the other hand our physical organs are able to make their wants so insistent that it is even death to ignore them. But the devotee of mind culture is obtuse to reason. He says that the mind is supreme, and that the body is its servant, and so that by exercising mental concentration, "right thinking," and will-development the mind is capable of such absolute control over the body as to allow the individual a superhuman power of shaping his own destiny.

Having convinced himself of this the Christian Scientist enthusiast unwittingly has committed himself to the ancient science of "magic". By degrees he may persuade himself that self-control is a preparatory step toward the control of others. This leads to a belief in "kinetic force", or the control of inanimate matter by sheer thought or will power. The culmination is the *yogis'* claimed ability to regulate the forces of nature and to direct the course of history. It is obvious where this leads: Humanity is presumptuously arrogating to itself forbidden powers, and aspiring to equality with Deity, as though all human beings were gods in latent, though undeveloped powers.

In fact Christian Science insidiously suggests this aspiration, calling it "oneness with the God Mind", which is sheer Hinduism. Man, becoming conscious of extraordinary powers of mind, believes them infinite, and argues therefrom that he is a spark of the divine consciousness, which is the "god within him", a fragment

of the universal "God Mind" which pervades all existence. Hence his personal consciousness must be capable of indefinite expansion. Thinking this, his soul expands; the universe becomes the playground of his fancy; his spirit soars to unimagined heights of sublimity; a super-egotism possesses him. He claims fellowship with the abyss of space and unending time. He exults: "I am an atom of the deathless principle; not even God has power to make me nothing!"

This is his crowning folly; for very swiftly may follow a reminder of man's real impotence in the grasp of laws of the universe of which he has no comprehension, much less control over. His overweening presumption is confronted with a series of unexpected and unforeseen contingencies that teach him that no power of brain or will can guard against the law of *accident*, which strikes where and when it pleases, as far as human destiny is concerned. For over the future man has no control. The Almighty has kept that in His own power.

Mrs. Eddy makes no provision for the law of accident. Accidents are material phenomena, and all matter is illusion. Spirit is the only reality. Matter, like sin, is the consequence of "wrong thinking"; and the escape is through resolutely concentrating the will to believe in the sole reality of spirit, whereby corporeal existence becomes the shadow of the spiritual universe, and sin may be dismissed as an obsession. To attain "spiritual understanding" you must inflexibly ignore that "false testimony" of the senses, and withdraw your consciousness from contact with the material world into a kind of ecstasy of spiritual contemplation, common to Hindu fakir, Buddhist hermit, and Taoist magician.

It is undeniable that this can be done; but the rewards are of questionable value, and there is a well-defined limit; for, short of death, what mind is able to disregard entirely the body's imperious demands for food, drink, shelter, warmth, sleep, etc.? What will, howsoever powerful, can ignore the material arguments of fire, flood, famine, drought, poison, rabid beast, pestilence, tetanus, shrapnel, or chlorine gas? So far from the mind being able to emancipate itself from the body, how frequently in history some brilliant monster whose erratic mind reflects a diseased body, has foisted a fantastic though plausible system of error upon the world! Christian Scientists forget that our very ability to think depends upon the possession of physical organs, and that every thought is colored by the texture of our brains. On every side we observe people who are hampered by inherited or acquired physical defects from thinking wisely, justly, and rationally.

An eminent surgeon declares that the whole human race, or at least the civilized part of it, is today the victim of Endocrinopathy, or disease of the ductless glands, an insidious malady, the result of the speeding-up and artificial character of our age, which is producing nervous breakdown and universal paranoia. The victims are subject to waves of uncontrollable emotion; and each generation becomes more predisposed to the disease, owing to the participation of women in active life, whereby they exhaust instead of storing up reserves of energy needed by their offspring during the period of gestation.

How can we deny the influence of body on mind, when the whole character of our thinking is more or less moulded by racial traits? It matters little whether we were born with certain cellular arrangements that predisposed us to particular preferences and prejudices, whether these were inculcated as prenatal suggestions or were insensibly imbibed from our environment.

The study of character teaches us that a convex profile denotes aggressiveness, and a square head prudence. Children inherit the character of their parents; and whatever factors moulded it must have been material ones dependent on the physical senses of sight, hearing, smell, taste, touch, and the effect of alimentation, blood circulation, and nerve force. Everyone must observe that there is no uniformity of brain capacity, and that no one can think beyond the limitations of his mind. Every idiot is an argument against Mrs. Eddy's contention that matter is only a reflection of mind.

Our whole life-history is a record of physical impressions, the sum of which constitutes our consciousness. Without this record our judgment would be less than that of animals. From earliest infancy we are busily storing up these impressions. Guided by the physical senses we learn the lesson of life, which is experience; we learn what is safe and what unsafe, what to seek and what to shun. Many an intellectual prodigy's career was inaugurated through the medium of corporal chastisement. What would be the need and purpose of the marvelous, intricate mechan-

ism of our bodies if these were merely shadows; and how comes it that millions of people, wholly ignorant of their own physiological structure, nevertheless derived the full benefit therefrom? Of whose thoughts, then, were these organs the reflection, since the possessors were unaware of their possession? From earliest childhood our physical experiences have trained our minds and and so have developed them to maturity. Can a prattling infant understand the reasoning of Mrs. Eddy? But it could, if its cerebral development had progressed far enough.

The fact is that mind is dependent on body, and in turn reacts upon it. The two are interdependent. This is in accord with Bible teaching. It is not from the Bible that "Christian" Scientists draw their inspiration, but from the original lie of Satan in respect to the immortality of the soul, which is the basis for every heathen creed. It is easy to discern the inspiration of Christian Science. It *cannot* be the Bible, which emphatically distinguishes between good and evil and proclaims their reality; whereas Mrs. Eddy assures us that evil is non-existent, in fact could not exist, she says, because it is not of God. He did not sanction it, nor is it self-created. What, then, created it? we inquire. Why, nothing created it; it never was created; it is illusion, the figment of a diseased imagination. But what diseased the imagination? Wrong thinking. But what directed the mind into these channels? The mind was imperfect, not spiritually enlightened. What made it imperfect? Nothing made it so; it was originally imperfect. Then original imperfection existed? Oh, undoubtedly! Is not an imperfect mind evil? Of course, it is evil to the extent of its imperfection. Then evil does exist? But this they refuse to admit.

The great point which Christian Scientists wish to emphasize is that there is *no such thing as evil.* Once the proselyte accepts this premise, he can lull his conscience to rest and find justification for all his selfish and "suppressed instincts". What does it matter what the flesh does, anyhow, since it is only a shadow? The spirit, detached from gross mundane affairs, can exist in contemplation of ineffable sublimity, overlooking the carnal irregularities of its shadow, the body. Your conduct is properly to be judged only by your spiritual relations. It is hoped that your "corporeal" relations will be guided by a healthy prudence, but there is no moral obligation involved. Conscience gives way to "growth in spiritual understanding". Why should you waste compassion on the misfortunes of others, or subordinate your welfare to theirs, when you are so sensible that they are themselves to blame for their own wretchedness, which is mere self-delusion anyhow, seeing that they have the same chance you have for spiritual growth? If they persist in saturating their consciousness with false imaginings of fear, sin, and disease, what fault have you? Sympathy with their woe is equivalent to sympathy with the terror of a child whose bugbear is a harmless "daddy-long-legs". Given the correct viewpoint their miseries are ludicrous, because unnecessary. Because your rational habit of life incommodes their irrational one, should you stultify your spiritual growth by commiserating theirs? If your mental superiority gives you an advantage, should you not profit by the same? Or should you allow their weakness and stupidity to slow up your progress? Of course this train of reasoning is not so openly advocated. Christian Scientists commend all the staple moralities and are profuse in their expression of unctuous platitudes; but the spirit of their teaching is selfishness to the nth degree.

Christian Science is a subtle system of error, skilfully devised to bewilder the understanding, confuse the sense of right and wrong, exalt the self-esteem, and entangle the judgment. Its chief votaries are women, to whom it seems to make a peculiar appeal, as esoteric cults have appealed to them in all ages, since they enriched the shrine of Beltis and the many-breasted Cybele. Probably a majority of women in Christian lands are at least secret followers of Mrs. Eddy. One reason for this may be that Mrs. Eddy lays equal stress on the "Fatherhood" and "Motherhood" of God. Nay, she appears to give "Motherhood" the preëminence. Here is disclosed the subtle cunning of the Snake. It is a feature of our times that women are striving for perfect equality with men in all respects. If the laws of Nature hamper their aspirations they will ostracize the laws of Nature. But public sentiment, through a mistaken sense of "chivalry", endorses feminism by fatuous flattery, deluding women into a secret conviction of their own innate superiority. The result is a contributing factor, and not an unimportant one, in the confusion of the Last Days. The fact that Scriptural teaching refutes this fallacy of

feminism merely tends to make "emancipated" womanhood impatient with the Word of God. The Bible does not flatter; it tells the truth. Christian Science flatters, comforts, and consoles, by reassuring them that what they *want* to believe is *so*.

Christian Science in reality denies the gospel message. By alleging that our Master was merely a man, the son of human parents, it disputes His fitness to be an atonement for Adam's sin. His title, Son of God, is explained away as meaning the spiritual idea of God. The Christ, they say, is simply the attitude of God toward humanity, and the "Christ Mind" may be possessed by all, it being perfect spiritual understanding of the laws of the universe. So the ransom is unnecessary, from their standpoint; and so also are redemption and resurrection from the dead. The root-thought is the same old doctrine of the immortal soul, found in every heathen religion or system of philosophy. The lure is self-salvation through the medium of faith-healing, self-development, mental culture, the power of the human will. In fact Christian Scientists suppose that Jesus was Himself a psychic healer possessed of extraordinary gifts; and the saying, "Himself took on our infirmities," is meaningless from this viewpoint.

So Satan masquerades as a physician. Mrs. Eddy originated nothing essentially different from other New Thought cults, but plagiarized freely from Hinduism, the fount of "mental culture", being herself a shallow imitator merely, reciting by rote, but—womanlike—deceiving herself into the belief that she was profoundly wise. Likewise, her popular system of error makes its appeal chiefly to those of shallow mentality; to the obstinate egotist, the possessor of naturally mediocre talents who longs for superhuman powers; to those who lack the faculty of reason, and to the selfish and unscrupulous. Any who love to manage, dominate and control others may be attracted by New Thought, or who delight in mischievous meddling with their fellow creatures. Even those originally well-disposed toward their fellows may be beguiled into using New Thought for the intended improvement of others, with a resultant disturbance of the harmony of natural human relations and poisoning of natural human affections. In this way the spirits of devils sow seeds of discord between human beings—against the anarchy in which our world is to terminate.

Mrs. Eddy was a loyal servant of that being whom she openly defended as the much maligned and misunderstood prince of evil, Satan.

Taking the Temperature

By Harriet J. Hanson

PERHAPS most of the readers of THE GOLDEN AGE remember the interesting articles in Numbers 37 and 38 about Japan. There was one little item that, even though it filled me with pity for the poor heathen, amused me. It was the paragraph telling how the Japanese devote one day each year to the devil, feasting and celebrating in order to keep his temper sweet for all comers as well as for those already in his domain. As I read it, I thought that surely the Japanese priests must take the first prize in the committee of deception, wild fancies and flights of imagination.

Imagine my surprise, when only the other day in my own state, I heard a remark that rivaled the Japanese concoction. It made me realize that the clergy of the civilized countries are not one iota behind the heathen clergy, when it comes to imagination and teaching the people vain things. In talking to creedal folk, I have surely stumbled up against some very unreasonable, strange and very amusing propositions; but this jolt that I received the other day was so different from anything that I have ever heard before, that I felt that I must send it in to THE GOLDEN AGE as a small testimony against the scribes and pharisees, who have caused so much misery in this world.

My husband and I were invited to dinner one Sunday at the home of some friends who live in the country. Among the guests were two elderly women, well schooled in the creeds and catechisms. The conversation drifted from the general hard times to the prophecies, thence to the trinity, to the soul, and finally struck hell. They became so upset over it all that I really expected them to strike me; for they kept moving their chairs closer and closer to me, and fairly shook their fingers in my face to drive their arguments home. There was nothing for me to do of course but listen to them.

When they had finished their discourse I said: "Well, surely if you want to condemn all the poor sinners to the hell you speak of, where I

understand they boil, fry or stew according to fancy, how was it that Jesus, who was perfect and never sinned, went there for three days?" Can you imagine what one of the poor women answered me? "He went there to investigate conditions in the hot realm, so that He could return and tell the people on the earth how very terrible it was there." By the time I had gained my equilibrium, I told her very mildly that I had never seen that statement in the Bible, that it was an entirely new one on me; and it surely was.

After the conversation the poor woman was all shaken up, and said that she did not feel well. I took her temperature and found that she was very feverish. My heart ached for her and I silently prayed, "Thy kingdom come," so that the cruel deceptions that have made people mentally and physically ill, will be swept away; for the truth will make them all strong, well and sane. I have seen many physical and mental wrecks from "preacher dope". It works like deadly poison.

Smoky-Brained Theologians

By a Subscriber

IF AN endless hell of torment for the wicked is a necessary part of God's plan, and if God has to have a devil employed to run the place and keep the fire going, then there is simply no getting around the fact that God and the devil are business associates and good friends. If there is an endless hell of torment in God's scheme at all, it is a very important part of the scheme; and surely God would not appoint His very worst enemy to such an important position as general superintendent of hell.

Suppose, for the sake of argument, that God needs an endless hell in His business, and suppose that God had employed His enemy to run the place, do you not see that the enemy could take advantage of God and let the fire go smack out, or that he might go to the other extreme and waste the brimstone or burn out the flues and do much damage that way? Where there was so much fire there would be constant danger of having the whole place burned up; so you see God would need a man on the job that He could trust, one who could be depended upon to run hell in a perfectly honest and Christianlike manner.

Now, Brother, I put it up to you plainly and honestly: If the devil is as mean and low-down and tricky as people say he is, do you honestly believe God would keep such a character on His pay-roll throughout eternity and trust him with the all important business affairs of the everlasting fireworks? What do you think about it? It looks to me that the theologians have gotten their hind-legs so badly crossed and tangled in their foresight that they can't tell blue smoke from the breath of a Democratic candidate.

Fourteen Pages of Blessings

By Eleanor Y. Beck

HOW wonderfully beautiful and interesting is the study of the prophecies of the twenty-four prophets, found on pages 82-95, inclusive, of "The Finished Mystery"! Beginning with Enoch, who according to the apostle Jude prophesied of the coming reign of Christ and His bride to judge the world, we find that each pictured restitution and that each pictured some special feature of restitution.

Solomon tells us that "the earth abideth forever". Moses declares that Abraham's inheritance will be earthly and that through his seed all the families of the earth shall be blessed. Amos foretells that the residue of men will seek the Lord. Ezekiel says that men, if obedient to the laws of the kingdom, will never die, but will build houses and inhabit them. David states that God will make the ancient worthies "princes in all the earth". Then the law will go forth from Jerusalem.

Daniel tells us that we are to have a time of trouble preparatory to the establishment of God's kingdom on earth. Micah informs us that this kingdom will be restored to Christ, the Tower of the Flock, the flock being the bride, the faithful overcomers who with Christ are the saviors pictured by Obadiah.

One and all of these prophets tell of peace, plenty, health, and happiness, during the reign of Christ. And lastly, how beautiful is the declaration of John the Baptist: "Behold the Lamb of God". Lo, there is the Lamb of God; there He stands, He who is the Savior of mankind. All the holy prophets had prophesied of Him, but John saw Him and declared Him.

Before His ascension Jesus said: "I go to prepare a place for you"—His church; and He promised to come again. Lo, now His feet-members (Isaiah 52:7) stand and proclaim as did John, Lo, He is here. They are preaching

and spreading the glad news, Lo, our King is here, and the year 1925 marks the date when all shall see His mighty power demonstrated in the resurrection of the ancient worthies, and the time when "millions now living will never die".

An Incomplete Picture

H. J. Grover

YOUR issue number 48 draws some parallels between the history of Herod's time and that of recent years. After reading that article I thought it would be quite possible to continue the picture further, if one wished to do so. For instance: Salome and her mother Herodias succeeded in beheading John. So also a certain organization was beheaded, its officials being removed to prison and its influence killed, at least to a large extent. John's followers took away his body and buried it, returned it to the earth whence it came. The organization referred to removed to Pittsburgh, where it originated, and was looked upon as dead; and the members of that body were esteemed as also fit for that condition.

John's teachings and influence were brought to life again and wonderful works were done, so that Herod thought John had arisen from the dead. (Matthew 14:2) But it was actually Jesus Christ that was doing those wonderful works.

We have now seen the organization resurrected, and returned from Pittsburgh—out of the pit, if you please—and if the picture is a true one, the next thing in order is a parallel to the wonderful works, viz:—feeding of the multitudes of the (spiritually) hungry.

I thought it was rather discouraging to end the picture with beheading. If there is a brighter side why not have it?

Fulfillment of Prophecies

Dr. H. C. Temple

MAXIM GORKY estimates the total deaths from famine in Russia will amount to not less than 35,000,000 persons.

If Gorky's estimate is correct, and I have no reason to doubt it, it strikes me as being a very vivid fulfillment of the prophetic statement of our Lord Jesus, and is evidence conclusive that we are now at the end of the world, or age, and in the time of the Lord's second presence.

His disciples asked Him for a "sign" of His return and of the "end of the world", or age. (Matthew 24:3) In His reply to their inquiry, He said: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places".—Verse 7.

We observe that nation has risen against nation, and kingdom against kingdom, in the great World War that began in 1914, in which about 9,000,000 of the best flesh of earth were slain, and 15,000,000 more maimed for life.

Also a pestilence in the form of epidemic influenza swept over the world, beginning in the autumn of 1918 and continuing until the summer of 1919, which took a toll by death of about 12,000,000. Like the war, it selected for its victims, not the weak and sickly, but the very best and most healthy of the human race.

And now comes the report that the "famine" is effectually doing its part; and 35,000,000 victims in Russia alone, not to mention other countries in which "famine" is sore in the land, have been reported. Also the rumblings of symbolic "earthquakes" (revolution) are heard all about us. Who could doubt the fulfillment of this prophecy, or fail to recognize these "signs"? Blind indeed must be the "scoffers" who are continually saying, "Where is the promise of his coming [presence]?" (2 Peter 3:4) None are so blind as those who refuse to see. "For this they willingly are ignorant of" also. (Verse 5) But "blessed are the eyes that see and the ears that hear".—Matthew 13:16.

Price Reduction Appreciated

By Dr. H. E. Bedley

YOUR December 21 issue was one of the best. It summarizes the condition of our civilization as perfectly as it is possible in a brief magazine article. The same thing may have been said time and again before by prophets; but it needs reiteration over and over again so that some who are susceptible to reason may take notice, at least. The reduction in the price of the paper was rather unexpected, but is in keeping with the principle of righteousness where maintenance is not jeopardized.

Our Vanity Box

By Adolph S. Johnson

I NOTICE you have cut the subscription of THE GOLDEN AGE in half. I have often wondered how you are able to get all the information on so many different subjects you are treating in THE GOLDEN AGE. I would not swap that magazine for all the rest of them printed in the United States. In the newspapers nowadays one gets everything but the truth.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



[50]We therefore might with propriety speak of the manifestation of justice as the minor chord in the music of the harp of God. The minor chord seems necessary in music to produce exact harmony.

[51]Job in his suffering seems to picture the world of mankind under condemnation; and when suffering he said: "My harp also is turned to mourning".(Job 30:31) The perfect man and his helpmate, deprived now of their perfect home, toiling as they sought to gather their food from the unfinished earth, suffering in body and in mind because of their separation from God, truly would have said, and doubtless did say: 'Our harp is turned into mourning'. Since that time the whole world has been in a state of mourning; and mankind still suffers and groans in pain. The world of mankind in general has not appreciated the manifestation of the justice of Jehovah. The Christian, however, who has come to a knowledge of Jehovah's plan, and sees and appreciates His purposes for the blessing of mankind, can rejoice and does rejoice at the manifestation of divine justice.

[52]During the gospel age God has been developing a church, the members of which are designated as the body of Christ. (Philippians 1:29; Colossians 1:18) These are also designated members of the royal priesthood. (1 Peter 2:9, 10) During their earthly career they are counted as members of the sacrificing priesthood, of which Aaron was a type. Aaron and his sons were required to serve before the Lord in the ceremonies in connection with the tabernacle in the wilderness. Two of Aaron's sons were stricken dead because they offered strange fire before the Lord. Aaron and his two remaining sons were forbidden by the Lord to mourn the death of their kinsmen. Evidently this is a picture which shows that those who have come to a knowledge of the divine plan do not mourn because God sentenced our first parents to death, but rather that they will rejoice at this manifestation of justice when they understand that it was necessary in order that the great plan of redemption should be carried out as outlined by Jehovah from the beginning. And when we see and appreciate this divine plan we can truly exclaim: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints".—Rev. 15:3.

MEN'S SOULS

[53]Against what did God manifest His justice? Did He sentence the body or the soul of man to death? Is it true that the soul of man is immortal; and if so, how could God put it to death?

[54]It is profitable to define terms before attempting to discuss them. The definition given should be supported by proof from the Bible. This we will attempt to do before answering the question here asked.

QUESTIONS ON "THE HARP OF GOD"

The manifestation of divine justice may be likened to what chord in music? and why? ¶ 50.

What did the suffering of Job picture relative to the harp? ¶ 51.

How could Adam and Eve apply the sayings of Job to themselves? ¶ 51.

Has the world of mankind ever appreciated the manifestation of divine justice? and why not? ¶ 51.

Why can a Christian appreciate the manifestation of divine justice as one of the strings of God's harp? ¶ 51.

As a sacrificing priest, what did Aaron typify? ¶ 52.

How did the experiences of Aaron and his sons teach Christians not to mourn because of the exercise of divine justice? ¶ 52.

When a Christian appreciates the divine plan, what does he say? ¶ 52.

What did God sentence to death, the soul or the body? ¶ 53.

If the soul of man were immortal, how could it be put to death? ¶ 53.

Is it important for us to define terms before freely using them in the study of the Bible? ¶ 54.

ERRATA

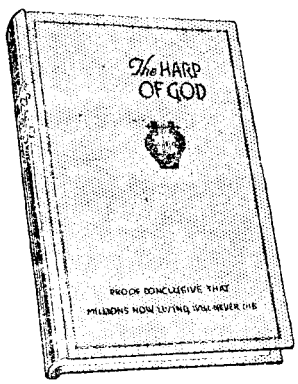
GOLDEN AGE, No. 60, page 201, "Columbus, Ohio, Ledger" should read "Columbus, Georgia, Ledger."

GOLDEN AGE, Nos. 60, 61, 62 and 63; pages 195, 227, 259 and 291, advertisement in The Banner-Herald, "September 21, 1921" should read "September 25, 1921."

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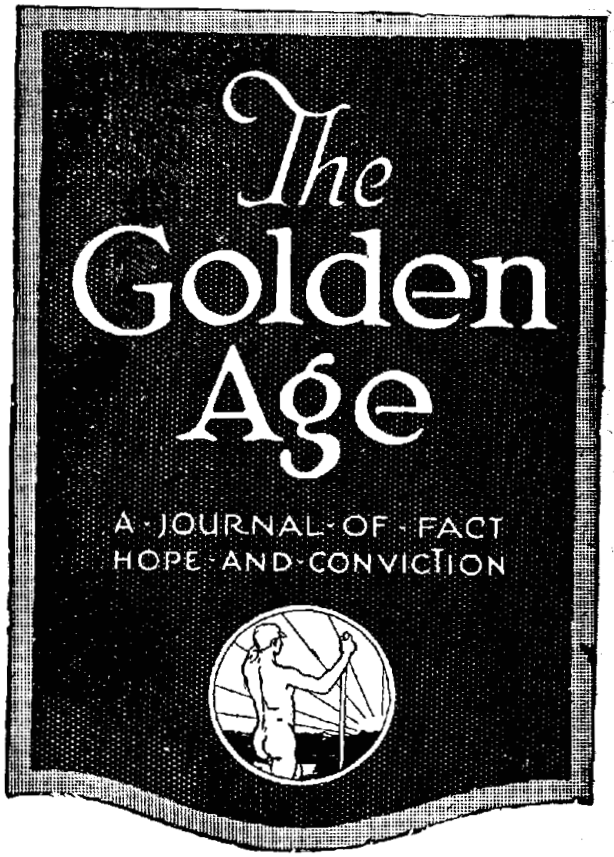
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(It is understood that there are no further charges or payments.)

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A Study in Boys

THESE animals are to be found everywhere. They are closely related to the human family. and are accustomed to live in houses, the same as human beings. A man in Chicago has announced that it costs $5,500 to rear a boy to the age of twelve years, so that a boy is a considerable investment. And, bless his heart, the boy is worth it! Who would not pay $5,500 for a perfectly good boy of twelve years of age? And who would not pay $5,499.98 for one that is not perfectly good, but is pretty nearly perfectly good! And most boys are that. James Whitcomb Riley has said that "there is no such thing as a bad boy, but some of them are better than others"; and this expresses our sentiments exactly.

Boys and Climbing

A HUMAN being looking at a boy cannot tell exactly what the boy will do next; but it is pretty safe to assert that if there is anything around that he can climb, it will not be long before he makes the attempt. The boy finds himself in a world that has all sorts of strange sights and experiences for the venturesome, and he cannot tell what possibilities await him unless he climbs and takes a look.

Max Rochester, a Brooklyn lad, was coming in from a swim and thought that he ought to poke his head in between two timbers, so that he could see what was back of them. After some effort he got his head through between the timbers, but his ears made his head like an umbrella, intended by nature to go much more easily in one direction than the other. He could see all the sand and water that was behind the timbers; there was *nothing* else to see; but he could not get his head out. Policemen were summoned and greased his head and neck, and then tried to pull him out by the legs. The ears still stuck out, and Max did not wish to have them scraped off. Finally the firemen had to come with axes and chop him out. They got him out just as the tide was rising to a place where it would soon have drowned Max, ears and all. Max was inquisitive. There was nothing wrong in what he did. He merely wanted to know; and, poor kid, he found out.

Many a boy has lost his life climbing. A boy of nine, while playing "follow your master" narrowly escaped death, when he fell from the top of the retaining wall surrounding the excavation where the West Farms, New York, subway leaves the underground for the overhead structure, in the Bronx district. As it was, the lad's skull was fractured. At the point where the boy fell there is but a short interval between trains, and had he fallen immediately in front of a train death would have been certain. A train was bearing down upon him at the time he fell, but the motorman saw the boy fall, and stopped the train in time to pick him up, and have taken him to a hospital.

John Martin, a schoolboy of thirteen, was less fortunate, and had a very sad death. In a playful struggle with some schoolmates a nickel was knocked out of his hands and fell through a subway grating to the shelf below. John's companions helped him to pry up the grating. He jumped down and began to feel around for his nickle. In the darkness he plunged headlong from the shelf and his cries were drowned by the roar of the express train below, which in a moment mangled his body almost beyond recognition.

The courts have taken official notice of the fact that boys have a tendency to climb, and that railway and other structures should be so designed as to make climbing unattractive if not impossible. Little David Fruchter climbed to the top girder of a bridge which crosses the New Haven railroad tracks at 149th street, in the Bronx, to

reach a pigeon which he saw there. He did not reach the pigeon, but he did reach the high voltage wire which furnishes the driving power for the trains; and when his hand touched the wire he was hurled to the floor of the bridge and his hand was so badly burned that it had to be amputated. The United States Circuit Court of Appeals has confirmed the decision of the lower court that the New Haven railroad must pay the boy $10,000 damages and his father $1,000 damages because it designed the structure in such a way as to lure boys to climb upon it. Corporations must take notice of the fact that there are such things as boys.

Boys and Wanderlust

IT IS hard for a boy to be put into one place and to stay put. He is not sure but that there are advantages in some other location. He would like to see; he wishes to know; and his curiosity makes him an explorer. However attractive it may be, the place where he is or where he has once been is never so interesting to him as the place where he has not been.

A six-year-old boy of Brooklyn takes the medal in this respect. In three years he has been "lost" forty-three times. His father is so accustomed to receiving notifications from the police of Philadelphia, Bridgeport, Plainfield, and other points up to a hundred miles from New York, that whenever the boy gets "lost" he just waits for the usual notice. His father understands exactly how the boy comes by his wanderlust, but he is still puzzled to know how the youngster gets the money to make the trips. Probably the youngster is too small to ride the brake beams, or the roof, or even the platform of a blind baggage; but a youngster of six can squeeze between the backs of two seats, turned back to back, or into a closet which has inadvertently been left unlocked.

The editor of THE GOLDEN AGE once knew a boy, Frank McNair, of Nunda, N. Y., who visited every state in the union and all the important cities, without paying a cent of railroad fare. On one of his trips, in which he went to California and return, he rode from Albuquerque to Gallup, New Mexico, in the boiler of a stationary engine that was on a flat car. On the return trip he rode from Pasco Junction, Washington, to Minneapolis, locked up in a tourist sleeper upper berth during the day, and riding the roof at night. Discovered by the train crew when about two hundred miles out of Minneapolis, the passengers aboard, many of whom were highly enjoying his trip of three nights and two days in their company, and who had been feeding him out of their lunch baskets, raised a purse and paid his fare into Minneapolis. The passengers were as bad as Frank, and he was not a half-bad boy. The only trouble with him was that he was killed in a train wreck before he was old enough to have any sense. He rode the blind baggage once too often.

Sometimes the girls have wanderlust, too, and occasionally they have it with the boys. A girl in Asbury Park borrowed her father's automobile and two boys of the neighborhood, and started out to see the world. They had no money with them, but they had a large box of candy. They got about a hundred miles away from home when the candy and gasoline gave out at the same time. They stepped into a garage to see what was wrong with their car; and the garage owner telephoned to the girl's father, who came and got them. Fathers are a very necessary nuisance in this world.

Two girls of Bath Beach, Brooklyn, concluded to leave home because one of them had played "hookey" away from school the day before and was afraid that she would be detected and punished; and the other was afraid she would find the examinations too hard to pass.

Two boy chums came to their rescue and gallantly offered to show them the world; at least, they would pilot them through the wilds of Manhattan and over to Jersey. This would be undertaking great risks; for the popular idea with myriads of New Yorkers is that but a little way beyond the Jersey ferries the natives are dressed in breechcloths and spend most of their time fighting with Indians and running away from wolves.

When they got to the Jersey ferries, the girls decided that there would be no fun in encountering the Indians and wolves and white savages unless the boys went along to protect them; and so, Eve-like, they tempted the boys to accompany them. The boys yielded, but only after the good old-fashioned test of flipping a coin.

Only one of the party had any money; this was Frances, and Frances manifested an insatiable desire to spend the little all ($5.10) of the party's means, upon eating as much as possible as soon as possible. Throughout a long day and night the little party trudged the roads of New

Jersey, winding up the second morning at New Brunswick, 33 miles from New York. At this point Hungry Fanny, as she was now called, betrayed the party once more by eating up the last of her $5.10, and they left her to her fate. When she got hungry again, she went to the police station and told it all; and in a little while the boys and girls were all safely back home.

Boys and Ingenuity

BOYS are not always doing foolish things. Once in awhile one of them gets an idea that shames his elders. Such a boy was Russell V. Harkema of Seattle. Russell could not swim; and accordingly was at once placed in a most difficult position when, as he sat quietly fishing, he was startled by the screams of a woman and a girl floundering in deep water thirty feet off shore, and saw a man plunging in after them.

Russell grabbed a piece of log, bestrode it, kicked his way out to the woman and the girl, and accomplished their rescue. A little girl helped him to return to shore with his burden by shoving out another piece of log to him. By the time he had the women ashore the man who had tried to rescue them had drowned. Russell did not seem to think that he had done anything out of the ordinary. He said, when inquired of as to how he came to do the thing which he did, that "it came natural". The man who could swim was drowned; the boy who could not swim saved two others besides himself.

Boys and Gangs

BOYS are like dogs; they travel in packs. Bad dogs lead good dogs into mischief, sometimes; but the good dog cannot help it that he likes to travel with the gang. New York used to have what was called the Gas House Gang, which at one time made as much trouble for the police of New York as any one factor in the city. Lively, mischievous boys made lively, mischievous young men; but what was funny in the boy ceased to be funny in the young man. A pup is in a hard way when he gets his growth. While he is a little shaver everything he does is cute, but when he gets big everybody expects him to act like an old dog ten times his age. It is the same way with a boy.

Finally the brilliant mind of E. H. Harriman found a way of breaking up the Gas House Gang. He organized the Boys' Club of New York; the Gas House Gang were taken in as charter members; suitable quarters were provided; and straightway the boys have become the best behaved boys in the city. It is reported that the percentage of juvenile delinquency among these boys is now the least in the city and that seventy-seven percent of them attend either day or night high school. The boys now have their own commodious building at Tenth Street and Avenue A, and the annual membership, originally 300, is now 7,000. It is calculated that 250,000 boys have passed through this club since it was started. Why does not the Association-of-Nations "statesmen" build boys' buildings instead of battleships?

The basic idea of the club is that if a boy is given healthful recreation he will not become dissipated. Hence the club is fitted with several complete gymnasiums, a dozen basket-ball courts, a fine swimming-pool, a wrestling and boxing room, and many other facilities for promoting athletics and education in all its branches. The club uses about three tons of soap in a year, a fact which speaks for itself. The club is designed to foster truthfulness and healthy ambition, as well as physical cleanliness.

The same club maintains at Jamesport, Long Island, the William Carey Camp, containing fifty acres, with twenty-eight buildings. This camp takes care of 2,500 boys each summer, five regiments of five hundred each at two-week intervals.

Boys and Crime

WE DO not like to write on the topic "Boys and Crime". There are boys who do things they ought not to do; and for the safety of the community as a whole it is necessary that measures should be taken to restrain them until they learn to have a proper respect for the rights of others. But there is a vast amount of misinformation and hypocrisy as to what constitutes a criminal.

A man kills a fellow man; he is a murderer. A thousand men go out and kill a thousand of their fellow men; they are heroes. A man takes something that belongs to another; he is a thief. A nation takes the coal mines or other natural resources from another nation; it is patriotic. A man who lies about his fellow man is guilty of slander. All the press of a country may engage in a shameless campaign of falsehood about an entire people; and who is there who dares say or intimate that their course is not

perfectly right? Let him say it in war-time and he goes to jail for his hardihood and presumption for telling the truth at an inopportune time.

The so-called criminal records reveal the fact that the high peak of crime is at the age of seventeen years. In Kings County, New York, in 1919, sixty percent of the cases before the courts were of boys below 21 years of age; and in 1920, in the same district, the percentage was seventy-five. This merely means that in most instances crime is a natural result of immaturity of mind. These boys have done wrong not so much through malice as through mischief, inability to distinguish properly between liberty and license.

It is most unfortunate to have to send boys like that away to a professional school for criminal-making; for that is all that any prison is or can be. Among the Israelites there were no prisons; but there were cities to which a criminal might flee for safety, to shield him from death or attack at the hands of the friends of the one he had wronged.

John S. Kennedy, President of the New York State Commission of Prisons, says that seventy percent of the juvenile delinquents, male and female, between the ages of 16 and 30, placed under probation, and having served out a term of surveillance, are never heard of again. And many of those that are heard of would never be heard of were it not for the fact that some police officer, knowing of the one mistake, and eager to make a record for himself, made too strenuous an effort to fasten upon the unfortunate some new crime for which he was in no way responsible. This percentage proves that most bad boys are not bad boys and most bad girls are not bad girls. They are merely undeveloped men and women.

Mr. Kennedy in commenting on this subject says, in substance:

"Every student of criminology has learned almost at the outset of his studies that the most important single factor found associated with chronic criminalism is the abnormal [undeveloped — Ed.] mental condition of the criminal himself. Well-authenticated facts are at hand to indicate that at least fifty percent of the inmates of prisons and reformatories exhibit mental abnormalties and are in need of much more specialized treatment than is afforded by the ordinary routine methods employed in the average penal institutions; that from twenty-seven to thirty percent of such inmates are feeble-minded and possess only the intelligence of the average American child of twelve years or under. But the number of bad boys is steadily decreasing, and the records of all institutions in which our commission is interested already show that the crop of 1921-1922 will be agreeably less. The chief reason for this is because an effort along intelligent lines is now being made to discover what may be the mental disease, deterioration, or feeble-mindedness before they are sent to prison."

In similar vein, Willis Steele, writing in the New York *Herald,* declares that there are fewer bad boys now growing up in the country than has been the case at any time within twenty years past. This is largely attributable to the official classing of alcohol with other narcotic drugs, and its prohibition by law.

It must not be thought that because a boy has been noisy or boisterous, or has done something out of the ordinary, or has even been locked up, he is therefore a bad boy. Two boys in Brooklyn were locked up on the charge of disorderly conduct because they had made some hand-grenades, each containing several ounces of powder, and had had a lot of fun hurling these against ash-cans in a vacant lot. Probably it was all very wrong to batter up some old discarded ash-cans and scare all the people in the neighborhood by making a lot of noise; but we cannot see it.

New York State has a law forbidding boys to be on the street after nine o'clock at night unless accompanied by adults. It is a good law and should be enforced. If boys get into mischief it is generally after that hour, when some crook or schemer may want them to hold the bag or in some way act as accomplice. Prisons and late hours on the street at night lead a boy into bad company. At night the boy's place is by his own fireside, and it should be made so attractive to him that he will have more desire to be there than anywhere else in the world.

A Boy Judge

FRANK LAINO, a level-headed lad of twelve years of age, has been appointed a judge over the boys in eight schools in one of the wildest districts of Chicago. He is the truant officer for the district, and besides upholding the majesty of the law will try to use his position to assist the boys and girls of the district to respect the ordinances of the city. This plan was devised by a teacher in one of the schools. Judge Laino will be assisted in his work by police of the same age, connected with the different schools.

The Big Brother Movement

THE Big Brother Movement is almost wholly a personal one. Being a Big Brother merely consists in being an adult who makes a friend of some youngster needing advice and encouragement. Twice a week the Big Brother and his pal see each other, in their several homes. Often the boy whose parents are worse than none at all finds in the Big Brother the counsellor he needs.

The Big Brothers have a camp near Tuxedo, called Camp Nehahe. Among the boys there was one lad who had been caught breaking into a candy store, another who had stolen some pigeons, and another who had been a pickpocket. The ex-pickpocket is now carrying a bank-roll of several thousand dollars weekly, and no question arises in the minds of his employers about trusting him implicitly. The boy merely needed guidance and advice.

In connection with the Big Brother Movement, take the life history of James Terry White, a cripple of sixteen with an ambition. Although in most ways helpless he always thought he could organize a mail-order business; some one put him in touch with the Big Brother Movement. A busy man in New York had written to Rowland Sheldon, Gen. Sec'y to the Big Brothers, and said that he would like very much to help, but that he had only a limited amount of time. A large part of the organization is in fitting the right man to the right boy. Here was what seemed like an ideal combination. James White lived out of town. The busy man could at least find time to write him occasionally and this he did. He encouraged the lad to undertake his mail-order business, loaned him money, bought him printing presses and gave him advice. The first year the little magazine order-house made only a scant profit. Today, at twenty-one, White has one of the largest businesses of its kind in the country, making a profit of something like $2,000 a week.

Cruelties to Boys

WHY anybody should want to abuse a boy is hard to understand, but many of the little fellows have some very hard experiences. In London a tradesman, for some unknown reason, put a split pea into the ear of a boy, necessitating a painful operation for its removal. The court allowed the boy £150 and his father £15 damages.

A case was brought to the attention of the Children's Society where a ten-year-old lad was disrobed by his father and his stepmother and tied with ropes to the kitchen wall four days and three nights, meantime being fed on bread and water. While both fiends were out the boy cried for help, and a little girl came and fed him bread and milk; but the boy did not dare ask to be untied because of the worse fate that would befall him when the devils returned that had him in charge. Twelve hours later the parents quarreled, and the father freed the boy.

On the outskirts of Detroit little Max Ernest was found whipped, beaten, and strangled to death by a woman whose furniture had been mortgaged to Max's papa, and who wanted revenge and took it out on a helpless baby boy.

Friends of the Boys

IF BOYS have their enemies they have their friends, too. Almost any man can remember when he was a boy; and if he is half a man he will make use of his knowledge when a boy's interests are at stake. Occasionally some of our magistrates do some very fine things for the boys.

In New York a newsboy, Irving Sloan, was arrested charged with "making an unusual and improper noise to the inconvenience of pedestrians at Broadway and Thirty-fourth Street", his offense being that he cried his wares. The magistrate, Judge McQuade, dismissed the case, declaring that newsboys are a public benefit instead of a nuisance, that the case was ridiculous, and that he did not wish any further cases of the kind brought before him.

Two boys, four and six years old, at Buffalo, New York, were recently awarded $28,000 damages for the death of their mother, and $95,000 damages for the death of their father in a railroad wreck on the New York Central. At the time of his death the father was earning $30,000 per year.

Henry Yoost, Jr., three years old, was awarded $20,000 against the Third Avenue Railway Company, for the loss of his left eye, sustained by hot steel being thrown into his face by a rail-boring machine.

Boys and Business

THE newsboy of today is the salesman of tomorrow; the office boy of today is the business manager of tomorrow. A newsboy is en-

titled to all the respect due to any man in business for himself. He makes his own living, charges only a fair price for his wares, and asks no favors. He is one of the most picturesque features of city life. It is greatly to be deplored that his social environment is so wretched. Statistics show that more boys in this business have venereal diseases than in any other.

The newsboy who keeps clean and honest is in a business which brings him in touch with the public and makes him a good judge of human nature. In a sense the newsboy of today fulfills the functions of the town crier of old, who went around ringing a bell and announcing the news of the day. Selling newspapers requires deft fingers and a nimble mind in calculating change and serving a half-dozen customers at once. Some of America's greatest business men have been newsboys in their youth.

It is characteristically American to have growing boys greet business callers and treat them with the indifferent civilities of youth, whereas in Europe men of settled habits and discretion are always chosen for that duty. Complaint has been made about the American office boy that he views all visitors with suspicion and subjects those who are strangers to him to a treatment calculated to wound their sensibilities and to make them have an unfavorable impression of the man within. Girls have more tact than boys, and are coming into more general use in these positions.

Placing homeless boys in the navy and army has been one of the conspicuous activities of the Children's Aid Society, according to their annual report. In 1920 Superintendent Butcher arranged for the enlistment of 2,221 boys. For most of these he became legal guardian in the Surrogate's Court until they should become of age.

A Boy Prodigy

EDWARD ROCHIE HARDY, Jr., of Columbia University, is twelve years of age and speaks twelve languages. He reads Babylonian tablets, and plans shortly to take up Chinese, expecting some day to be a missionary to China. He is an expert swimmer, keeps a keen eye on batting averages, and knows something about boxing. He began school life at three and graduated from high school at eleven. His father and his mother are both college graduates, and his father is a college professor.

A few years ago a boy prodigy much in the public eye was William Boris Sidis, first at Tufts College and then at Harvard University, who at the same age as young Hardy was also proficient in several languages and a very accomplished mathematician and logician.

As to Being Promoted

WHEN a man has proven to his boss that he has an understudy that can take his place, the honest and efficient employer knows that here is a man whom he can promote without injury to the business, a man who is alive to the interests of the business, and who expects promotion. Everything argues in his behalf.

When a man has proven to his boss that the boss cannot get along without him in the particular position which he then occupies, and that nobody else could possibly occupy that position as well as himself, at that moment that employé's chances of promotion are forever gone. Everything argues against disturbing the business by promoting him.

Every department head who is of any real benefit to the business has his work so organized that in case of an emergency every person in it could be moved a step forward. Every department head who is of any benefit to a business makes it his concern to aid any person in his department who expresses a wish to learn some branch of the business. It is his way up, and it is their way up. It is the legitimate concern of the head of every department to become acquainted with the ability, industry, adaptability, attendance, and accident records of every man under him.

Some concerns use the three-position system. Each man must know his own duties, and those of the two positions above him. But if he does not desire promotion this is not required, but his subordinates will be promoted past him.

It is the concern of every executive of a large business to see that the department heads of the business are trained to take up other duties if an emergency arises calling for their use. An executive who tries to keep all the details of

his business in his own mind, and to trust no one, has a peanut mind and will always have a peanut business. A subordinate who strives to keep his job safe for himself by keeping the details of his work secret should never be promoted; and if already in an important position he should be changed to a place where he can be of less harm to the business.

A department head's value to a business can be well determined by the smoothness with which his department runs when he is sick. If it runs well he is probably a capable man. If nobody knows how to do anything in his absence, and if his desk is jammed with unfinished work, the status of which no one but himself knows, he is a liability to his employers, not an asset.

One of the best times to find out what is in subordinates is to give them a temporary promotion when the man above is sick or is absent for some other reason. It is a great encouragement to the man thus honored and is much better for the business. It is very discouraging for a department head, who already has much to do, to have to take up the work of some other department head who is ill or absent.

How to Get Promoted

THE man who aspires to promotion because of his desire to rule over his fellow men is a detriment to society and one of the greatest drawbacks to the brotherly interest of man in his fellow man. The men whose memories are most loved are those men who have tried to serve others rather than to rule them. "The Son of man came not to be ministered unto [to be served], but to minister [serve]." Yet it is quite proper for a man to have a healthy ambition to make the most of his opportunities.

Many officials hold their positions in the world entirely by bluff. Not infrequently they do not understand well the duties of the work assigned to them, but are able to maintain a hold upon superior men and constantly rise above them, and by *their* efforts, because they happen to be ready of speech and pleasant of manner in the place where it counts.

How is a subordinate working under such a man to get promoted? How is he to depend on promotion, when, as is estimated, not fifty per-cent of the officials in the country can be trusted to deal fairly in the promotion of the men below them?

The answer is difficult, but there is a way. The employé should always set before his mind the fact that the business is his business and its interests his interests; he should know that improvement is the order of the day, and he should use his brains to see how the work in his department could be improved. And when he has a suggestion that he thinks is worthy of adoption he should contrive to get that suggestion directly into the hands of his employer and to let is be known from whom it comes. This is liable to make trouble with his immediate superior; but it is not so liable to do so after the second, or third, or fourth suggestion has been made, because his value is appreciated higher up and the subordinate official does not dare discharge him.

The reason why the suggestions should at first be confined to the things in one's own department is so that the employer will not get the idea that 'here is somebody who thinks that he knows more about how to run my business than I do myself'.

There are always plenty of improvements to be made. The way to do is to question everything that is done, at least to one's self. Is this form or process necessary? Am I sure that it is necessary? What use is made of it? Am I sure that use is of sufficient importance to justify its continuance? Can it be made simpler? Can it be combined with something else? Can it be done quicker? Can anything be omitted from it? Should there be additions made to it? Is the order of work here the right order? Could the routine be changed to advantage? The questions one may ask himself are endless.

One who is aspiring for promotion should realize that no promotion can come without the assumption of added responsibility, and he should be willing to assume such responsibilities when they come his way.

In choosing a department in which to work, if choice is possible, or in choosing a business, it should be remembered that changes in personnel are bound to come sooner or later and that the larger the business the more likely the change is to come soon.

Obligations of Employers

NOTHING is more sure in the business world to wreck the usefulness of an ambitious man than to prove to him that there is no opportunity for promotion in the position to which

he has been assigned. If such an employé strives for years for promotion, and his efforts are unrecognized, he is liable to become bitter and a disorganizer among the men, and a candidate for early unemployment.

Not every faithful employé has the gift of leadership, and some of them will not have promotion when it is offered to them; but it is generally true that an increase of wages without a posssibility of some other kind of advancement acts only as a temporary palliative, and that when the employé finds he can get no farther he becomes lazy and refuses to use his powers of imagination and administration for the welfare of the business.

The policy should be followed of promoting men from within the force. Going outside for men destroys the confidence of the men in the sincerity of their employers, and a shakeup frequently follows which changes and disorganizes the business from top to bottom, not always to its benefit.

While a man must have a good measure of self-esteem in order to make a good executive, yet too much is worse than too little. It makes an executive proud, and supercilious, a domineering aristocrat and braggart; and no subordinate can have any respect or love for such a man but will almost unconsciously yield only such half-hearted service as is inspired by fear.

Trustworthiness should be an employer's first consideration in the promotion of a man; and it not infrequently happens that the employer is less trustworthy than many of the men under him, because it often happens that his promotions rest not upon the things upon which they should rest but upon family ties, sect, denomination, membership in some secret order, politics, or pressure from outside source.

Promotions which have as their only basis the fact that a man has been with a company a given number of years are unsatisfactory to employer and employé alike. It is conceivable that a man might be with a company for a lifetime and know little and care less about its general interests.

Care and thought must be given to the effect upon the workers beneath in case one of their fellow employés is promoted over them. This not infrequently leads to jealousies and dissensions; but if the man promoted is the right sort of man, the trouble is much less likely to happen.

It is not wise to let any man know in advance that he is to be promoted. It takes the edge off his ambition and tends to make him less alert to watch in every direction for ways in which he can benefit the business.

Good Men Cannot Be Kept Down

A COLLEGE graduate in Boston was unable to secure employment in the usual way, so he put on his college cap and gown and started selling papers on the street. This effective method of advertising attracted the attention of business men, and in a short time he had his choice of several good positions.

Another college graduate desired to secure a place with a certain chemical company, but could find no opening. After much persuasion he finally obtained permission of the superintendent to work as an office boy without wages. After a few weeks he attracted the attention of one of the firm, who wondered why a six-foot man was doing the work of a small boy. He was very soon in a well-paid position with the company and at last reports was in charge of their Paris office, the general manager of their foreign-sales force.

Another young man, unable to secure employment of any kind, started down an avenue calling at each home and offering to scrub the family dog at 50 cents per scrub. He has built up a permanent business and is said to be enjoying his work immensely.

Labor Unit Defined *By H. N. Branch, Strafford, Mo.*

FOR half a century I have been an ardent student of social economy and have investigated the most eminent authorities, ancient and modern. Early in my investigations I discovered the fact that our social perplexities are all due to a vicious fiscal system that robs the many for the benefit of the few.

Like Colwell, Jevons, Allison, Del Mar, and many others, I fully realized the crying necessity for a standard or dictionary that would correctly define each and every commercial factor or unit and thus eliminate all confusion and controversy from the world's marts. Established facts are not subject to controversy.

I failed to realize that nature had instituted an immutable law of standards and a specific standard for each and every class of social units or factors known to man. I started from a false premise and failed to recognize nature's only standard for correctly defining any and all commercial units. If we don't know our destination and the proper way thereto, we are not likely to arrive.

Twenty--five years ago I quit the political arena because I refused longer to discuss publicly a subject of whose character and parts I was sublimely ignorant. I arrived in February, 1916.

I have been charged with boasting and peddling Karl Marx's ideas under my own mental trade-mark. I plead, "Not guilty".

When Westinghouse informed Vanderbilt and other rail-magnates that air-brakes would prove a great boon to transportation and to humanity in life-saving, he was not boasting in stating a demonstrated fact; but he was turned down good and hard. When McCormick asserted that the binder would revolutionize small grain husbandry, he was not boasting; but he was turned down, and for years the public refused to acknowledge his great service. When that great boon to surgery, the formula for nitrous oxide gas, was made public it was refused and its author died, and even his name was forgotten before his great service was recognized. When I assert that the discovery of the standard of social values is the EXACT EQUIVALENT of all other discoveries, past, present, and future, I am not theorizing nor boasting. I state a great and dominant truth fully demonstrated and verified to my intelligence. I know exactly what I'm talking about.

Marx and Engels issued the great postulate that the worker is entitled to "production cost", his entire product or its equivalent in other products in exchange, but the failure to demonstrate to the worker a method or rule by which he could correctly define and verify "production cost" left him stranded.

Farm organizations demand of Congress a tariff on foreign products that will equalize "production cost" here. For farm organizations and Congress to discuss units of "production cost" or units of labor value when they cannot correctly define the character and nature of those units, do not know what they are talking about, is the climax of asinine stupidity.

The fact is the "production cost" or labor value of a given product is EXACTLY the same the world over, and the currency that does not recognize that plain fact is the child either of ignorance or of knavery. After materials are assembled the "production cost" or labor value of the Brooklyn Bridge will be exactly the same if erected in Australia, Egypt, or India as it is here. Units of labor energy are absolutely stable in character and never vary in service or value or use.

A labor unit is any part of labor energy and may be correctly defined by its results, units, or products, just as we correctly define units of steam, heat, light, electricity, blood, and other energies by their visible and tangible units or products. The product or value is the exact equivalent of the energy employed in its production.

Duration is the only standard that recognizes time units as its factors. The human mind can entertain but one subject at a time. In all past æons people have paid for time with little regard to the volume of service rendered.

If I buy a cord of wood the personality of the chopper and time employed in chopping do not concern me in the least. I am buying fuel, and not investing in time and personal equations. They are incorporated in products and there are no indices for defining them. If Miss Robinson will demonstrate to me a method that will correctly define time and personal equations of products, I will take off my hat to her and remain "unkivered" till she gets by. I am hungering for correct information on the question raised. When Miss Robinson buys a pair of shoes she examines material and mechanism in detail, has no other index; and time and the personal equation are not even thought of.

If one man cuts two cords of wood while another cuts but one, the men should be paid for actual service rendered by each without regard to time.

Labor energies of brain and brawn are always compounded in products. The simplest as well as the most complex labors of men and animals are always directed by brain neurons. A crazy dog would be no good in a field trial.

Standards are natural agents over which men and nations have no jurisdiction. Man may discover and employ a standard, but he cannot create one. Space, gravity, duration, altitude, land, steam, electricity, nutrition, etc. etc., are

natural agents and standards, each correctly defining any and all units of its own kind or class. Space or capacity defines all capacity or space units from cubic inches to the universe. An army standard defines and includes all army units from the private to the commander-in-chief.

The products of labor energies of brain and brawn include and define all commercial units from toothpicks to the sum total of all social enterprises. Labor energy is the world's only actual or real capital, the modern Atlas that carries the world of commerce on his back. A standard is the sum total of all units of its kind or class, the culminating or greatest unit of its kind or class. That is THE LAW OF STANDARDS. The sum total of labor energies is equal to and includes "production cost" of all social factors and is the only possible standard for defining "production cost" or social values.

A surveyor or bridge contractor can take a blue-print of details and determine the exact "production cost" or labor value of a bridge of defined character; but when he tries to define that cost with terms (currency) that have no stable meaning he is up against it, and his bid is a gamble.

We learn by comparison. We test and verify the unknown by comparison to the known of like character. With a defined unit of any kind to serve as a standard for comparison we can exactly determine its relative status to any other unit of the same character. With a three-inch longimetry unit for comparison we can determine the exact length value of any other longimetry unit. We define space, steam, gravity, labor, and other values in like manner.

Strictly speaking, there is no such thing as raw material. Organized matter is the product of natural energies. A mature tree is a finished product.

Governments issue certificates of credit in different denominations to gold diggers for labor performed, and these certificates are good at face demands for other products. Why not give certificates good at face value in other products to potato diggers, coal diggers, and all other workers, denominating the volume of service rendered and demanded in exchange as defined by the labor units denominated by the certificates? Such a currency will require no "Legal Tender Act", will stabilize exchanges by correctly defining "production cost" or labor cost or value, eliminate bond issues and interest, do away with social unrest, and restore natural resources to the unrestricted service of humanity.

Anarchy Deliberately Planned

By L. D. Barnes

IN NO. 52, page 747, of THE GOLDEN AGE, reference is made to a certain resolution offerred to the New York County Committee of the American Legion, in support of law and order, which was rejected by that body.

When the origin of the American Legion is considered, no surprise need be felt at any such attitude in respect to lawlessness on the part of these men. Apparently they were organized by the Invisible Government and chartered by the Federal Government. According to the petition of the Private Soldiers and Sailors Legion of America, the American Legion was organized by Big Business for the very purpose of opposing certain phases of Constitutional law and order. The petition speaks for itself, and speaks loudly. The attitude of the American Legion towards freedom of speech and organized labor, and its insolent opposition to the release of Mr. Debs, tend to show that the Money Power fathered the organization. Through its officers the rank and file of these boys have been organized to abridge the Constitutional rights of the masses. If necessary to the plans of greed these boys may be used to shoot down their daddies, their brothers, and their cousins in the time of trouble that the money sharks are forcing on the people; that is, if their plans carry. The belief is gaining ground that the American Legion is measurably under papal-empire control, with whatever that implies.

The petition referred to is attached; and doubtless, as the only truthteller extant, THE GOLDEN AGE will wish to pass it on to its large family of intelligent readers and to as many of the boys as possible.

Mr. Michaelson, of Illinois, has offered a resolution in Congress for the investigation of these charges.

[The petition of the Private Soldiers and Sailors Legion, Marvin Gates Sperry, National Chairman, asking for the revocation of the

charter of the American Legion on the ground that it is an anarchistic organization, is published in the Congressional Record of August 15, 1921, and reads as follows:

On September 16, 1919, the Congress, by special enactment, granted a charter to a group of men and their successors empowering them to organize an association of veterans of the World War under the name of the American Legion.

By reason of the possession of this special charter, and because the organizers had been furnished by interests which have never been revealed with practically unlimited funds, the American Legion has come to be considered by the general public as an organization voicing the spirit and aspiration of all former service men. Ever since its organization the men in control of the American Legion have wrongfully assumed to represent the great body of veterans of the World War in matters of legislation, of public policy, and in many questions in which those leaders are personally interested, but about which the body of veterans as a whole care nothing. These leaders have become so overbearing and insolent in their assumptions that they are now, and for some time have been, presuming to give voice to the opinions of all former service men—those who do not belong to the American Legion as well as those who do. Their conduct in this regard has gone to such lengths that we feel that it has become incumbent on us to acquaint you, as the chartering power, with the actual facts.

The real situation is this: A group of silk-stockinged officers met in France and determined on the formation of an association of veterans. Shortly thereafter, at a time when the Army was rapidly returning to the United States, a committee of hand-picked, self-constituted former officers, carrying out the line of action which had been determined on at the preliminary meeting in France, opened offices in New York and procured from unknown sources some hundreds of thousands of dollars, to be used in futherance of their ends. This committee prepared the constitution and by-laws for the proposed organization, which was to be known as the American Legion, and arranged for a meeting in St. Louis, at which the constitution and by-laws were to be adopted and the American Legion launched. The same New York committee supervised the selection of delegates to the St. Louis meeting by calling on the draft boards throughout the United States to hold meetings of former service men at which the delegates were to be selected. In each instance these meetings were restricted in their choice of delegates to officers of the rank specified by the New York committee.

By the terms of the charter of the American Legion and its constitution and by-laws its officers were selected by the organizers, and the successors of these officers are still chosen by the same self-constituted interests on a self-perpetuating basis.

We charge:

1. That the organizers and present officers of the American Legion organized it with tainted money, for the purpose of giving the men who placed themselves in its control an opportunity of misrepresenting the wishes and desires of former service men wherever such wishes and desires clashed with those of the unknown men who had furnished the money, and who are the real power behind the Legion.

2. That the present officers of the American Legion have no authority to speak for the rank and file of veterans, either within or without the Legion.

3. That the present officers of the Legion are receiving and paying out to themselves vast sums of money in salaries and expenses, ostensibly because of the services they are rendering to former service men, when, in truth, their services and activities are not in the interest of the veterans but of the hidden group of men who furnished the secret funds for its organization.

4. That notwithstanding a clear and unequivocal provision in the law granting the American Legion its charter to the effect that a financial statement must be annually filed with Congress, no such statement has ever yet been filed.

5. That in carrying out the orders of the unknown interests who furnished the funds for its organization the present officers of the American Legion have instigated and incited lawlessness in numerous instances. An examination of the facts in the cases of Arthur Clark, Carpenteria, Calif.; Frederick Reis, Jr., Cincinnati; Kate O'Hara, Minot, N. Dak.; former Senator J. Ralph Burton and Prof. Wilson, at Ellinwood Kans.—to mention only a few of these instances—will convince all fair-minded men that the perpetrators of these outrages should not be permitted to hide their offenses behind a Federal charter.

6. That the leaders of the American Legion have pursued the settled, uniform policy of interfering with and dictating to public schools and colleges, churches, newspapers, public meetings, political assemblies, officers charged with the preservation of the public peace and all persons and all activities which in any way threatened to endanger the interests of the secret financial backers of the Legion, and they still pursue this policy under the cloak of the Federal charter and without any authorization from the body of their members.

7. That from the day of its organization the attitude of the officers of the American Legion toward labor, and especially toward organized labor, has been so virulent and hostile as to justify the inference that the secret funds secretly furnished for its organization were contributed for the express purpose of opposing the welfare of all men who work for wages, under the specious guise of patriotism.

We have no quarrel with our buddies who were induced by false pretenses to join the Legion. Our criticism is directed solely against the men who have mis-

represented and exploited not only the rank and file of the American Legion, but ourselves and all other veterans as well; and we respectfully petition the Congress, in the interest of all former service men, to appoint a committee to examine into this matter, with the view of repealing the charter of the American Legion, so that it may cease to cloak the scandalous and disgraceful conduct of a small coterie of self-constituted, self-perpetuating officials.—Ed.]

At the Kansas City Convention of the American Legion, held in November, it was demonstrated that these fellows have no regard for established law but are a law unto themselves. That assembly was reported to have been a drunken carousal, all respect for law and order being trampled upon. It is stated that they took their jugs and bottles to the chief of police, and asked that official to keep them in custody until called for. This he did!

Thus is demonstrated the weakness of the public protectors in the face of a scourge. Thus is demonstrated the anarchous tendency of the times and we may easily surmise what will be the nature of the occurrences when the "four winds" are loosed and the resulting whirlwind of anarchy begins to increase in strength and rapidity.

Of the disregard of the Kansas City Convention of the Legion for the prohibition amendment to the Constitution— the highest law of the land—the Joplin *Tribune* said:

"Of the distinguished visitors who attended the American Legion convention, none was received with more royal acclamations than John Barleycorn.

"With bonded labels like chevrons on his glassy shoulders, neck erect and his cock hat tipped jauntily for immediately removal, Gen. John stalked through the downtown streets amid the cheers of hundreds of legionaires."

Conditions in England

By T. A. H. Clark

THE condition which impressed me most forcibly during my recent visit to England was that of unemployment, a condition which is of colossal importance and one which, unless prompt measures are taken for its alleviation, appears to be pregnant with possibilities of trouble in the perhaps not very distant future. It is apparent to a visitor that England is comparable with a much over-cultivated garden, which unless foreign fertilizer, in the form of commerce, is abundantly supplied, becomes at last incapable of nurturing its dense population. A thinning-out process and the cultivation of other fields through a scheme of emigration seem absolutely necessary. Unemployed are in evidence almost everywhere, in some districts more than in others. They can be seen with dejected mien, "hanging around" the labor exchanges and street corners. Varied are the efforts put forth to extract from the social soil sufficient nourishment to attend to daily needs. Some hawk small articles from door to door; others "sing" in the streets, casting wistful glances at the windows; others form into bands of musicians, forcing upon a bored public every variety of melody at unseasonable hours; while still others engage in the nocturnal profession of burglary. "Unemployables" are not wanting —those who prefer to drag along on the "dole" and to prop up the counters of "public houses", falling further and further into the abyss of dejection and hopelessness.

The housing problem still remains critical. At the same time that many families find themselves obliged to drag out an unsatisfactory existence in one or two rooms, a large number of houses stand empty—"For Sale" but not "For Rent", their owners hoping to realize on them at a handsome profit. The building of new dwelling houses is negligible; and, although the building-material "ring" has allowed prices to drop slightly, it is unlikely that any marked activity will be noted until further progress is made in that direction. In the meantime, through the selfish greed of the "ring" private building operations are suspended and the crying need of the people for increased housing accommodations remains disregarded. Most of the building of dwelling houses in the recent years has been carried out by the minicipal governments; and, although these constructions have been mostly designed as dwellings for the workers, their excessive cost places their rentals beyond the reach of that class.

In the best residential districts of the West End of London there are large numbers of houses for sale. The owners, formerly belonging to the wealthy classes, but whose incomes have been depleted on account of Income Tax demands, find themselves obliged to reduce ex-

penses and move into smaller and less expensive abodes, or into hotels. Household staffs are being reduced, and butlers and other not absolutely essential servants dispensed with.

Land is rapidly changing hands in England, and a new class of landowner is coming into evidence. "Small holders" are increasing. Many of the great estates are being divided up and portions disposed of; and ancestral halls are passing into the hands of war millionaires. Occasionally a duke or an earl announces that he is in financial straits and that he will be forced to dispose of a portion of his estates.

Hospitals are finding it difficult to make ends meet. Many of their former patrons have been obliged to cut down charity expenditure, and it is said that many of the newly rich do not fully appreciate their responsibilities in this regard.

The recent prolonged drought in many districts has wrought considerable havoc. It has been necessary, in some counties, to carry water long distances in order to supply the needs of cattle. Wells have gone dry, and rivers have decreased in content. It has even been said that, unless conditions show an early improvement, certain localities may become uninhabitable. It is estimated that for the past year there has been a shortage in rainfall of about 12 inches. In some parts the lack of moisture has brought about the contraction of the soil to such an extent that the foundations of buildings have had to be reinforced or rebuilt. Prospects for agriculturists and cattle raisers for the coming season are unpromising.

England is beginning to share the fate of America in the form of domination by "combines". Milk is 8d per quart, as compared with pre-war price of 4d; while as regards its quality and the methods of distribution employed, these, compared with conditions of the industry in New York, are nothing short of a disgrace. One of the most enterprising London dailies, *The Daily Express,* has been making a campaign for some time, to bring about better conditions in the milk supply business.

Prices of necessities, with the exception of house rent, traveling, and coal, have fallen very considerably, and are in many cases back to pre-war rates. A medium quality suit of men's clothes can be bought for $20.00, while a good pair of shoes cost $4.00. Christmas fare—with the exception of turkeys, the price of which was "boosted" by heartless speculators from 28c. to $1.00 per pound—was reasonable, which enabled the average family to provide a more liberal table at the festive season than in the preceding post-war years. Internal trade, especially at the great sales of women's goods, is brisk, in view of the prevailing low prices.

General (export) trade returns show a gradual improvement. It seems doubtful, however, if the government will be able to balance the forthcoming budget, unless stringent economies are promptly affected. The nine months of the current financial year shows a deficit of some £60,000,000, due very largely to the falling-off of income under the Excess Profits duty. The report and recommendations of Sir Eric Geddes on governmental expenditures appears to have been side-tracked.

The rapidly lessening faith of the people in the clergy is becoming increasingly apparent as skepticism and indifference increase. The church authorities recently refused the offer of a large sum of money for several of the church edifices and ground in the city of London, the suggestion being that the money might be profitably employed in augmenting the stipends of necessitous clergy. Many of these city churches are of ancient origin, situated in the central business section of the city, whose number of inhabitants on other than working days is infinitesimal. Church attendance on Sundays is said often not to exceed a dozen persons; and aside from the fact that attaching to these churches there is usually a valuable "living", it is difficult to find an adequate reason apart, possibly, from historical associations, that would warrant their perpetuation. The English church appears to be collapsing in more senses than one, as announcement was recently made that owing to subsidences a portion of Lincoln cathedral needed substantial repairs, which it was estimated would cost $1,000,000.

The British coal industry has recently secured some substantial orders, and in some fields the pits are working at full speed.

Discontent with, and criticism of, the government are very apparent. It is felt that the powers that be are working more for their own particular interests than for the general interests of the masses.

Transportation in England is almost invariably on a highly efficient basis, while the system existing in London is probably the best in the

world. Surface transit is mainly carried on by means of well-designed and efficient motor omnibuses, of which there are hundreds of different routes in operation, and which are rapidly replacing street-car lines. These services operate not only in London itself but also to points at considerable distance outside. The subways are rapid and comfortable, and noise of operation has been to a very large extent eliminated. There is a general working agreement between the subways and motor bus lines, all of which come under the inclusive term of "underground". Each station is clearly marked; and self-explanatory maps showing the whole transportation system of London are freely displayed, which helps tend to reduce travel to an almost exact science. Apart from a general re-planning of the entire system, it is hard to see how the facilities at present afforded could be improved upon.

The leaders of England, like those of many countries, would like to get back to *in statu quo ante bellum* [in the same state as before the war—Ed.], not perceiving that such a thing, like the putting together of "Humpty Dumpty's egg", is neither possible nor desirable. They fail to observe the signs of the times and while they believe that the old order is passing to a large extent, they do not perceive the invisible presence of Him who has the right to the dominion of earth, or His unseen influence in national affairs.

England, in the "times of restitution" that are coming (Acts 3:21), will truly merit the title "Merrie England". The "tight little island" will form part of a still greater empire that shall embrace the whole earth, the Head of which will be that great King, "the Prince of Peace". "The government shall be upon his shoulder."

BREVITIES

Radium Eye-Glasses

By George R. C. Hill
847 Addison St., Chicago, Ill.

AT THE age of two years I had a fever which affected my eyes. Between the ages of six and ten I lost many weeks of schooling on account of this. At one time I never saw light for over six weeks, having my eyes bandaged continually except during treatments. At that time the specialist saved my sight; but as I grew older there was little improvement, though nearly all "salves", "drops," "washes," were used. Spectacles were fitted, and worn with no relief in particular.

At the age of fifteen I was compelled to leave the high school in the middle of my second year because my eyes were failing again. Specialists who carefully examined them claimed that the trouble was not granulated lids. No help was found in overcoming the weakness, the burning, and the itching of lids upon which scales formed continually and had to be removed daily until 1920, when I was thirty-five years of age. Then I learned of radium glasses. The result of their use was immediate. After using them for two weeks I have had no more itching or burning or scale formation. To me it is a miracle. My sight has also improved.

[The glasses above mentioned are to be obtained from the Radium Appliance Sales Company, 518 Lincoln Inn Court, Cincinnati, Ohio]

Some Thoughts on Money

By John Buckley

WHAT is money, and what is it doing for the race? Years ago it was called the root of all evil; today it rules the world, and is a god. It perverts justice, and corrupts officials. Be as democratic and liberal as you may, you must in a measure be influenced by the prevailing idea.

Meeting people, we form a judgment of them by the clothes that they wear, and the style in which they live. We apply literally the saying, "To them that have". If they have nothing, they are beneath us, and not in our class. The man or woman who is ill-clothed gets scant attention and little courtesy in our stores, and many there are who make their prices by a customer's apparent ability to pay.

One of the leading physicians of the state of Massachusetts recently said that there were many doctors who kept patients ill or failed to cure them, because of the continued profit.

Since Moses threw down the tablets, the fol-

lowers of the golden calf have been sufficiently numerous to lead the throng.

Even the minister of the gospel must recognize the power of money and bow to it. His utterances must not, by any degree of a proper radicalism, offend the wealthier members of his congregation, lest he be asked to resign, and find himself without a job.

Even among the well-informed, there is a difference of opinion as regards money. One will tell you that there is a lack of circulating medium; and another, that too much gold is the cause of business depression; that fiat money would mean a lesser purchasing power, and that a gold standard is the only thing.

We find that Government bonds are a good investment. Backed by the integrity and wealth of the country, they represent only a promise to pay, while the paper money of the country, with the same guaranty back of it, must be secured by a gold collateral. The bondholder is willing to trust the Government, while the common people, who handle only money, are not allowed to show their patriotism and must be protected.

Another peculiar feature brought out by the war is the unemployment in the different countries. The United States, the richest country in the world, has the greatest number of unemployed. England, with a depreciated currency and a vast debt, has a less proportion; while Germany, with her debts, indemnities, and an almost worthless currency has the fewest unemployed.

Will it not be possible to learn something from these facts, if we put our minds to work?

Our wars are commercial wars; and it is possible for man or men, in their scramble for money, to embarrass a government and force a war, with its horrible sacrifices and misery.

It has been claimed that there is a money trust, and facts seem to bear out the claim. Supply and demand are supposed to govern the price of all things, yet at present they seem to have little to do with money.

The country never has been so rich, yet the legal rates of interest are higher than they once were and money cannot be obtained unless one pays the rate demanded.

The common people are living on the savings of wartime; withdrawals from the Postal Savings Bank, amounted to $1,750,000 or more, for the month ending November 1, 1921.

Many people who bought Liberty Bonds during the war, have since been forced to discount them to money-lenders in order to pay living expenses.

Forty-Five Years of Disgrace

WHAT would you think of a man that would borrow $2,290.49 from another man, and give him a check in payment of the account, and then, for political reasons, would hem and haw forty-five years about making the check good? That is what Albert H. Raynolds, 4331 Oxford St., El Paso, Texas, claims Uncle Sam has done to him.

In the spring of 1877, during the Custer campaign in the Black Hills, Mr. Raynolds, now old and poor, furnished the United States troops under Lieutenant Johnson with cash to the amount of $2,290.49 (virtually all the money he had in the world—his patrimony in fact), and received a United States voucher in return. The voucher should have been redeemed; i. e., paid some time during that calendar year, but the Black Hills were then far from any bank and the voucher was not presented until early in the next calendar year. As a result payment on it was refused.

The outcome is that for forty-five years Mr. Raynolds has been beseeching presidents, senators, congressmen, everybody, to see that he gets his money. Presidents write back and say that they can do nothing; that there must be an act of congress. Senators write back and beguile him with tales that after just a little bit his bill will be passed.

The years have stretched into decades and decades are hastening Mr. Raynolds, once a patriot of the patriots, and a believer in this government, down to a place where, shortly, unless he is one of the Millions Now Living that Will Never Die, he will have no use for his $2,290.49 when he gets it.

How is it possible that such a shameless robbery could be perpetrated by the greatest and richest country in the world? Mr. Raynolds tells us that the answer is in one word, Politics. When the Democrats would pass the measure some Republican objects; when the Republicans would pass the measure some Democrat objects. The days stretch into months, the months into years, the years into decades, the decades lead to the tomb. Mr. Raynolds has been robbed and the unintentional but none the less efficient thief

that stands before the world in this instance is the same great corporation, the United States Government, that has sent many a hapless bank clerk to Atlanta Penitentiary for five years for irregularities that in amount and in meanness of spirit in no way compare with the robbery to which Mr. Raynolds so justly objects.

How can the United States Government consistently send anybody to Atlanta Prison as a thief when it is itself in this instance, a thief of the meanest, lowest order, a thief that borrows money which it is well able to repay but which it refuses by neglect to repay to a poor man? But perhaps it is enough for the common people to reflect that not much can be expected from a body that would seat Truman H. Newberry in the highest legislative seat in the gift, or in this instance, we might say, the purchase, of the people. If this country does not need Christ's kingdom, none ever will.

Paying the Fiddler

By Benjamin Innis

I SEE "by the papers", that the "disarmament convention is a success of the first magnitude". If we believe all we read in the papers we must have a leather judgment, an elastic conscience, a dark brown imagination, and a pair of opaque eye-glasses, and then we shall be qualified to enjoy "oursel's as ithers".

A few years ago the papers arose to remark that Germany was hell and the inhabitants were all he-devils and she-devils and imps; and that this nation was divinely appointed to execute judgment on Germany. The pulpit and press started a war-dance and invited all the inhabitants to join in the mirth-provoking exercises; and this they did with a keen relish. The nations round about were invited to "join with us" and all unite in a supreme effort to make the festivities the most successful that our oldest inhabitant ever "hearn tell on".

Those who did not dance were invited to contribute toward the fiddler's fund, the refreshment fund, the manager's fund, the castor-oil fund, the sugar fund, the Hog Island fund. There were more holes to fill with funds than there are rooms in a yellow-jacket's castle. Preachers pounded pulpits for funds to make "the world safe for democracy". Editors beat their tomtoms loud, long and furiously, calling attention to the fact that "if we do not destroy the devil and his imps they will invade the U. S. A. and create a hell that will supersede all our own efforts as yet!"

Suddenly there was a panic; a day was appointed for "prayers for peace". Then the editors addressed the inhabitants, saying, "Much good will come from your prayers, because you prayed with one hand and made shrapnel with the other, and no time was lost".

Next the preachers had their inning. They addressed the congregation thusly: "If Christ were on earth [get that!] he would shoulder a high-power rifle, join our ranks and fight Germany"; yet, knowing God's will in the matter, they "prayed for peace".

I honestly believe that the tadpole from which they claim to be evolved was not properly nourished in his youth; and that his offspring inherited his mental weakness; and that weakness has been manifested in the "disarmament powwow".

I also firmly believe that the "men of Nineveh" are well qualified to judge and condemn this age. Something is wrong with our Christian (?) civilization. "Why stand ye idle?" No work. Why so? Overproduction; warehouses are full of shoes; we are barefoot; wool is being used to improve highways, while we wear patched cotton overalls; millions of treasure are spent on monuments in honor of the dead, while the boys who were sent "overseas" who hobble around on crutches are looked upon by the priest and levite who pass by, saying, "Too bad!"

Mr. Griffith ought to film a few chapters of our Christian (?) civilization; it would make "Intolerance" look righteous, compared to modern facts and acts committed by professors of Christianity. Mr. Griffith can obtain full information from the latest discovered manuscript, namely, "The Acts of the Twentieth-Century Christians". This, however, is not considered much of an improvement on the Acts of the Apostles.

Mexican Lands

By Ira E. Johnson,
Torreon, Coahuila, Mexico

I HAVE been a reader of your valuable magazine, and am always entertained and instructed by its contents. No. 58 is the latest to hand; and I wish to add a thought to the first article, by Robert Lawson. We must remember that God changeth not, and that every command He

ever gave will be carried out some time and by some one.

For some time the first command given to father Adam in his beautiful garden home has been dinning in my ears, day and night. "Subdue the earth" is part of it; and now as there is so much agitation about the coming restitution I am very much impressed with the fact that man still has this work to do. And the sooner men awake to their responsibility and opportunity, I believe, so much sooner we shall see the curse begin to be removed. Every reasonable thinking person admits that the soil is the foundation and source of all wealth, and that without access to free land people are at the mercy of the money kings who at present control almost everything.

I am here in a country (Mexico) that by most Americans is regarded as very unsafe to life and property. But from what I have seen and heard, I believe that I am much safer here than in any city in the United States. I have seen men go into the banks, and come out with sacks of gold and silver on their shoulders, and walk the streets in safety. This could not be done in any other country that I know of.

Moreover, I do not know any place on this continent where the government is offering such favorable opportunities for real, earnest men and women who would like to secure homes in a climate and on a soil that produce abundantly for a small outlay of labor. I also see the opportunity for families with small means to secure homes, where they soon can have a miniature Edenic garden.

So I am agitating for the work of restitution to be begun here, by men and women coming and grasping the opportunity for practically free land with every condition very favorable; and if we are really living in the time when millions now living shall never die, is it not about time that those who believe in the literal restoration spoken of by the mouth of all the holy prophets since the world began, should show their faith by their works, and begin by getting out of the cities (which in the near future shall be overthrown), where every crime thrives and increases? I believe it will not be long after we really go to work in faith to do God's will that we shall see the curse gradually remove.

The Mexican people are quiet and peaceable, and much in need of leaders and instructors. They have been under the oppressor's heel for so many years that it is only natural that they are suspicious. So if you think that God meant man to subdue the earth, remember that in Mexico there are millions of acres available at almost any terms.

The government is organizing a colony six miles from this city, with good soil, water, and climate much like that of Los Angeles, without fog. As much land as a family is capable of using can be leased for a term of from twenty-five to fifty years; and I believe the great reason why this government is not recognized by the United States is simply the fact that bankers and real-estate sharks see plainly their doom written. If this government can put the people on the land and let them make for themselves happy homes, this nation will be an object lesson for the whole earth.

God's will shall be done on earth as it is in heaven. I am 68 years old, and expect to live forever. Glory to God! I do not know how long I shall be here, as I expect some friends who wish to locate in Durango, and I will go with them. But any information which I can give I will gladly do so.

Wasteful America

By John Buckley

TO THE poor and unemployed of our great cities, the burning of corn for fuel by Western farmers and by light and power companies, seems a frightful thing. What it means to the farmers is not so easily apparent.

From the Department of Agriculture we learn that a ton of corn is equal to coal at $10 per ton. We are also informed that a ton of hay extracts $7 worth of value from the soil. Corn will probably take an equal toll; and an equal value in fertilizer must be used to replace it, if the soil is to continue to be productive.

If the corn was fed to stock of any kind, a large part of it would be returned to the soil as fertilizer. When it is burned, the value disappears.

Thousands of acres in our Eastern states have been worn out to a point where they will produce nothing but sheep sorrel.

Our timber, like our soil, is being ruthlessly wasted and destroyed; and in the more thickly settled parts of the country there is no timber.

The Canadian Government gets a revenue and conserves its forests through a stumpage tax.

In the United States, most of our timber lands have gone to the individual, for exploitation.

Some years ago, vast stretches of timber, coal, and mineral lands in West Virginia were advertised and sold for 1¼ cents an acre; and for the exploiting of these resources, the American public is now suffering.

Our methods of the past have been chaotic and harmful. It is universally admitted that we are the most wasteful people in the world. In every walk of life we are improvident and wasteful. When you receive your mail today please note that for one letter of importance, there will be several that advertise goods that you do not want, appeals for support from candidates for office, and a multitude of other things that do not interest you. In an election in this city recently, the postal employés were forced to work three additional hours to deliver campaign literature alone.

You may ask: What has this to do with me? The reply is: It is waste, and every one has to stand a part of it; and whether you know it or not, you must stand your share.

Take the daily paper: The greater part of it is devoted to advertisements that busy and useful people seldom have time to read. Three-fourths of the printing, and three-fourths of the material on which the printing is done, are wasted through lack of a proper system of manufacture and distribution. The labor of thousands of men and the forests from thousands of acres are wasted to market shoddy goods, that it would be better never to have made.

Good hides are destroyed to make cheap leather to supply the poor with shoes, half of which are paper. Burlap overcoats are made for those who can pay for no better; poorly built houses waste our fuel; we live at long distances from our work, and in labor and car-fares waste a vast amount annually. To go to and from work, the ordinary city worker spends the interest on $1,500 annually.

We have in our present system built a wonderfully ingenious machine, that is so complicated that it will not pay to use it much longer. When a ship costs too much to repair, or becomes obsolete, the Government scraps it. When a manufacturer finds that he cannot afford to use antiquated methods, he adopts new ones. A nation cannot do this with an economic system such as we live under. There are too many to profit by the old order.

Were we able to put into operation a system that would save one-fourth of the waste of today, there would be a vast amount of unemployment.

Should we turn the labor of these idlers into useful channels, we could make a wonderful world, in which it would be a pleasure to live.

At present we are like a horde of locusts: we consume the material resources in coal, oil, timber, and minerals. There is nothing that our well-being requires, that we do not destroy.

Chemistry of Iron

By E. H. Comstock

THE mixing of iron by chemical analysis is one of the many presages, or signs, of the Golden Age.

Many of the foundrymen today can remember the time when iron was mixed by fracture with uncertain results. Now there are few if any who do this.

To understand the mixing of iron by chemical analysis it is necessary to be acquainted with the fact that iron has mixed with it certain chemical elements. These have a very marked effect on the strength of the iron. One hundred pounds is the basis upon which the mixture is figured. For example, suppose we have an analysis made; we find it as follows:

Manganese	.55 %
Graphitic Carbon	2.75 %
Silicon	2.13 %
Combined Carbon	.45 %
Phosphorus	.45 %
Sulphur	.019%
The balance is metallic iron	93.651%

It has been discovered in the last few decades that these elements can be regulated when casting, and better results obtained. Castings can be made so that they may be machined easily, and yet they will be strong; or they may be hard, weak, and brittle. Because of this, up-to-date manufacturers, when having castings made, demand that they stand a certain test, and require test-bars from every heat. The results are better and uniform castings.

Four elements are taken into consideration in most cases, when casting ordinary gray iron: namely, silicon, manganese, phosphorus, and sulphur. Let us consider them in the order named.

SILICON

This element is a softener up to a certain point, after which it has a hardening effect.

It is not advisable to permit it to go above 3.50 percent. It is not necessary that it go any higher for any class of work, although chemists generally agree that it does not reach the hardening point until the 3.50 percent is reached. For farm and other light machinery from 2.00 to 2.25 percent is sufficient; but for gas-engine cylinders better results will be obtained by keeping this element at 1.75 percent or as low as 1.25 percent, depending upon the required size. Other elements being normal, the higher the silicon, even reaching as high as 3.50 percent, the softer and weaker the castings will be. With low silicon, hard and strong castings will be obtained.

MANGANESE

This element is a very important one; and it has been the experience of the writer that defective castings could be remedied by the proper use of it. Manganese from .45 to .60 percent in machine castings gives good results. When it runs higher the effect is to soften, unless it runs as high as the silicon; for then it hardens. With from .60 to.90 percent in cylinders there is a close grain which tends to keep them from leaking. When casting white iron for feed-grinder burrs the teeth failed to run out sharp. On making an analysis it was found that manganese was only .21 percent. The next heat it was raised to .40 percent with the other elements about the same. The result was good sharp teeth which were not too brittle.

PHOSPHORUS

This element is very desirable in light castings; for it adds to the fluidity of the iron. To illustrate: the iron may flow from the cupola with every indication of being very hot, but does not run light pieces. Usually, upon investigation, the phosphorus is found to be low. In light castings this element may run from .80 to 1.00 percent. This results in brittle castings. One factory was losing a large percent of work by breakage in their tumblers. By lowering the phosphorus the loss was overcome.

SULPHUR

Sulphur is very detrimental to iron if it is found in an excessive degree. It is preferable below .10 percent in machinery castings and as much lower as possible in cylinders. To add to the foundryman's troubles it is absorbed from the coke by the iron during the melting process. This is overcome to some extent by the use of manganese, which carries off some of the excess sulphur. When this element is found in too large a percent it has the following effects: The castings will be strong but very hard, causing considerable difficulty in machining. Also in process of pouring, the iron will be very sluggish and sharp corners are not inclined to fill out. In cylinders there will be leaky places, called by foundrymen sulphur holes.

As we stand at the dawn of the Golden Age the possibilities in the perfection of mixing and melting irons are still before us. The accomplishment, in Solomon's day, of brass moulding refutes the evolution theory. In 1 Kings 7:15, 16 and 46, the casting of two large pillars, each 27 feet long, is recorded. This feat would tax the ingenuity of brass foundrymen of today. The account is very simple: "In the plains of Jordan did the king cast them, in the clay ground between Succoth and Zarthan". If some one would step into the office of a brass foundryman in our day and offer him such a task, it is doubtful if it could be accomplished as easily as the writer has stated it.

Modern Miracles

By W. L. Leffler

IN 1844 Samuel F. B. Morse invented the magnetic telegraph. People ridiculed the idea of getting messages over wires and looked upon Morse as being a harmless creature, though a little weak mentally. The line between Baltimore and Washington was duly completed; and the first message transmitted was, "What hath God wrought!" During the past seventy-eight years, hundreds of thousands of miles of telegraph lines have been constructed and the oceans crossed and recrossed with cables.

But telegraphy after a time, seemed too slow; messages had to be sent by dots and dashes. Could not something be invented to make it possible to talk over the wires? Men began to think and to work along this line; and in the early 70's Alexander Graham Bell successfully carried on a conversation over wires. The voice was transmitted, and from that time we have had the telephone. During the past fifty years, millions of telephones have been installed in the homes of the people in this land and other countries. The telegraph and the telephone are

considered indispensable, not only for business but also for pleasure.

Still more thinking was done. Would it not be possible to transmit messages without wires? The cost of hundreds of thousands of miles of poles and wires, to say nothing of erecting them and keeping them in place in spite of storms, fires, etc. was thought of. After much experimenting on both sides of the Atlantic the wireless telegraph was invented in 1900; and when people heard of the invention they thought it a false report and an impossibility. But again the supposedly impossible was accomplished, and today, only twenty-two years later, we have thousands of land stations and every ship required by law to keep and maintain a station and the necessary operators. Now, ships in distress may signal for relief; and thus thousands of people have been saved that otherwise would have perished at sea.

While the wonders of radio were being discussed, and while station after station was being erected, men were experimenting with means of conveying the voice through space without wires, and in this too they have been highly successful. This has been accomplished within the present decade. The radiophone has followed the radiograph, just as the telephone followed the telegraph in even a shorter interval of time.

Now with a radiophone set in the home, one is able to hear and enjoy musical concerts, press dispatches, weather and crop reports and time signals. The writer has a set in the home, and nightly is able to hear stations in New York and New Jersey, six hundred miles away, Pittsburgh, Chicago and other large cities. Any electrical supply house, in any city, can furnish a good receiving outfit of twenty-five-mile radius for $25.

Recently, Mr. Maxim, the inventor, was heard delivering a lecture in New Jersey in which he said that 20,000 people were listening to him by radiophone, and that he expects it to be possible to thus speak to one million people within three years. What would George Washington think if he were to return today and witness the means of communication and transportation that we daily use? Would he not say in the words of that first telegraph message, "What hath God wrought"?

Not only are messages being transmitted through space without wires; but in a similar way photographs are now being sent, one such having been thus successfully sent in July, 1921, from New York to Paris.

Another prospect: Every Sunday evening church services are being transmitted from Pittsburgh; and recently a lady from Maine sent word to the Pittsburgh preacher that she was enjoying his sermons. There may be at least two advantages to such a system of attending church services: (a) In case the sermon becomes too long or uninteresting, it may be tuned out without disturbing others by your leaving the audience; (b) it will make possible the discontinuance of the collection-plate nuisance.

Have you ever thought of the marvelous changes that have taken place since 1870, a date within the memory of millions of people? Since that date railroad and electric lines have been built in such large numbers that almost every city, town and hamlet is located on one or more of these lines. And now it is possible for a person to travel as far in a day as our grandparents could in a week—and we can do it in comfort, too (if we have the price)—not only over the surface of the earth but above and below it.

Why has so much progress been made in the development and invention of labor-saving machinery since 1900? Is it because the human race is wiser, has greater brain capacity? It is in harmony with prophetic statements by Daniel, Nahum, Zephaniah, etc. See Nahum 2:3, 4; Daniel 12; Zephaniah 3:8, 9. These clearly teach that the Golden Age would be introduced by wonderful inventions and, as a result of a selfish monopoly of these by selfish men, by a great time of trouble. The inventions we have, and the monopoly of these the whole world recognizes as factors in the coming trouble. Readers of this magazine are familiar with the fact that the railroads, the telegraph and telephone sytem, the steel industry, the oil industry, etc. are all controlled by a comparatively few men, in most cases for their financial enrichment first, the "dear people" second. But when the Golden Age is fully inaugurated, the inventions and modern conveniences will be for all the people and then "every man will sit under his own vine and fig tree with none to molest him or make him afraid". "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree [shall be] the days of my people."—Isaiah 65:22.

Care of Children *By Mrs. Andrew J. Holmes*

OLIVER WENDELL HOLMES says that it is necessary to begin at least two hundred years before birth if a child is to have the inheritance that it has a right to demand. But Bible Students know that to go back six thousand years we could not get what our father Adam lost when he brought the penalty of dying and death upon himself, and by the law of heredity upon all of his posterity. And it is to restore to Adam and his posterity what Adam forfeited when he disobeyed God that our Redeemer laid down His perfect human life a ransom-price to be given to the poor suffering children of Adam, when the times of restitution of all that was lost to the human race shall come.—Acts 3:21.

So then, the wisest course to take is to make the most of what we received as a birthday present, and to do the best we can under present conditions. And to do that, we can begin with the prospective mother. The first essential is to put her into as good physical condition as possible; for she who carries one must nourish two. If there is a time in a woman's life when foods are more important than at any other time, that time is the period of expectant motherhood.

If the mother's diet before birth of the child, and during the nursing period, is deficient in tissue-sweetening mineral salts and so-called vitamines required by the developing embryo, the deficiency is made up at the expense of the mother's own tissues, with a corresponding loss of health and vitality, affecting not only the mother but also her child. How can vitamines or mineral salts that have been taken out of the mother's food find their way into the tissues of her unborn child, or into the maternal milk on which her child is nourished after birth? It requires no highly endowed intellect to come to the conclusion that it simply cannot be done.

There is no greater tragedy than the result of ignorance of food and nutrition, which affect both mother and child. Without the proper supply of those food elements during gestation, the lactation period is followed by depressing consequences. During those two periods the mother who does not have those elements in her food is asked to operate without the materials essential to the accomplishment of the heaviest burdens of life. But she pays the penalty in extreme suffering, and many times with her life. There are many other factors which contribute to her distress and suffering, but no single one is as far-reaching as the lack of natural nourishing foods—foods which contain all the elements essential to nourish the body in all its requirements.

Prospective mothers should know, or should get this knowledge and act upon it, that there are certain minute quantities of certain substances found in natural foods, the lack of which entails serious disturbances of nutrition with corresponding loss of health, and this lack prevents her from returning to a normal condition of health after the two periods—gestation and lactation. The absence of these substances is always followed by serious consequences. The demand of lactation during the nursing period consumes the tissues in milk production until a condition of emaciation, anemia, impaired vitality results, favorable to the development of certain diseases, if the mineral salts have been refined out of the mother's diet.

It is well known that mineral starvation is usually the primary cause of disease, and that the absence of these salts not only impairs all food values but actually tends to make them poisonous. Mineral starvation is followed by disturbances in the vital process, a reduction of the blood, a reduction of the internal secretions, leaving the system in a condition favorable for the development of that dread disease, consumption.

Mineral salts are absolutely indispensable to the life of the tissues of the human body, and properly nourished tissues are indispensable to normal motherhood. The body is constantly excreting them; and where a new supply is not immediately available the blood and tissues are constantly impoverished by this process. It is therefore imperative that the prospective mother should know and use this knowledge in providing those substances in all the food she consumes.

This subject of mineral-starvation is no new thing. Everybody should know that from milk—natural—whole grains, vegetables when properly prepared, and fruits, we obtain substances that are not found in white bread or white-flour products, nor in meat, nor refined cereals. Yet as a rule they entirely ignore this important fact. Day after day they sit down to a table abundantly supplied with white bread and white-flour products, refined cereals, meat and condiments. Yet none of those foods contains the substances needed by the human body. Meat

is wholly deficient in the mineral-salts of iron, calcium, potassium and magnesium.

Next in importance to milk and whole wheat come the vegetables — baked potatoes, string-beans, peas, tomatoes, cauliflower, cabbage, beets, celery, lettuce, radishes, fruits—oranges, apples, peaches, berries, melons, etc. When any of the above mentioned can be eaten in their raw state so much the better.

A poached egg on whole wheat toast, with some fruit and unskimmed natural milk—not pasteurized—makes a good meal. Then a glass of milk when retiring is splendid. Fried foods, pickles, spices, pastry and starchy sweets should be avoided, and replaced by sweet fruits such as figs, dates, raisins, prunes, etc., which are much more wholesome.

PURE AIR

It is estimated that to take a room 12 x 12 ft., flood it with fresh air, then put one adult into it and close the doors and windows—in two hours he has breathed all the air over once; in four hours, twice; and so on. Pure, fresh air is essential to life, health, and happiness. Air is a marvelous invigorator to both mind and body. Nothing is more depressing and unwholesome than the breathing of impure air. And when we fully realize the renewing force, the life-giving power, of fresh air and sunshine, we will admit them freely to our homes and by thus doing exclude much sickness and suffering. When we live in close, ill-ventilated houses, we are courting danger by breathing and rebreathing the exhalations from our own and others' lungs.

One of the principal factors in causing sickness in the average home is that of air breathed over and over. If oxygen is the basis of life—and it is—and if carbon dioxide is the great enemy of life, then it does not require a great amount of reasoning to see that when we rebreathe carbon dioxide that has been thrown off in the process of breathing we are taking an enemy into our system to steal away our health and life. For how can the lungs supply oxygen to the blood if there is no oxygen in the air which the lungs breathe? How very simple the question is when one stops to think!

Each one of us, and especially prospective mothers, should give this all-important subject her most earnest consideration. You would not knowingly starve yourself or your child. Therefore why shut off the supply of the life-giving oxygen? If all people could be made to understand the importance of fresh air, what a great reduction in the number of sick people it might make, if the knowledge were acted upon.

How hard it is to impress people with this fact: that air was made to breathe, and that it was made about as it should be used. Some seem to think that they can improve it by filtering it through several layers of lath and plaster, shutting it away from the sunshine, contaminating it with the emanations of bodies of old and young, cats and dogs, etc., before it is properly prepared for themselves and their children to breathe. How frequently one hears mothers say if the door is left open, "Close that door, quick! Can't you see that baby is in a draft?" How unreasonable to be afraid of air in motion! It is about as harmless as any thing can be. If you love your child give it fresh air day and night. If you must sleep indoors in summer, at least throw every window and door wide open.

To keep children healthy and sweet-tempered, they must get plenty of fresh air. They cannot get too much. In cold, stormy weather when you do not wish to venture out, put the children's wraps on them and throw the windows wide open. Do this just before their afternoon nap and you will see the beneficial results.

FEEDING THE BABY

Mother's milk is the perfect food for the human infant intended by nature for its sustenance during the first year or longer. Failing in the supply of mother's milk, substitutes may be used. The stomach of the new born infant is small. It has a capacity of only about two or three tablespoonfuls at first, so that during the first week it is best to give the feedings at intervals of two hours, and give nine or ten feedings per day. With the second week the intervals should be two and a half hours, with seven or eight feedings per day; and after three months, intervals of three hours should be observed with not more than six feedings per day. At seven or eight months, intervals of three and a half hours should be allowed, with five feedings daily.

The best substitute for mother's milk is goat's or cow's milk. If either goat's or cow's milk is used it should be modified. Goat's milk and cow's milk have nearly the same composition,

though perhaps the amount of fat in the goat's milk is slightly less. A quart of either goat's or cow's milk should be set aside in a cool place for eight hours. Then the upper half, containing most of the cream, is poured off and diluted with an equal amount of pure water. To this mixture an ounce of milk sugar is added. The quantity for a feeding is to be determined by the age of the child. [Authorities on vitamines disagree with this paragraph.—Ed.]

A breast-fed baby is seldom troubled with indigestion, unless fed too much or too often. Bottle-fed babies are not always so fortunate in this respect. Sometimes the stream of milk coming from the bottle is too large, and thus not mixed with the saliva. This is easily remedied by procuring a new nipple and making smaller holes in it. Sometimes modified milk should be given as though for a younger child, the quality being rather rich for the little stomach. When the child is well over one year or eighteen months it may be given small quantities of more solid food. But go slowly.

Babies as a rule are not given enough water to drink. In the morning instead of the usual bottle of milk, substitute for it a bottle of warm water with a little sugar in it, to make it more palatable for baby. This will flush out the alimentary tract and prevent constipation. Never resort to the pernicious practice of giving soothing syrups, or any other drug. When its bowels need attention give it an enema. Then there will be no danger of after-effects that prove harmful.

Never encourage a child to eat, a very common practice among parents but a very harmful one. It does not matter if two or three meals are missed. When the appetite returns, the food eaten then will more than make up for what was lost by better digestion and assimilation. A warm bath and a long nap will set the child right again.

Piecing between meals for older children is a bad practice. It causes indigestion and destroys appetite, which is the most important factor in digestion. The skin becomes sallow or very flushed, while the tissues become soft and the teeth decay, the bowels are not normal, and the child becomes fretful. Many cases of summer complaint attributed to the heat or to fruit are the direct result of irregular or over-feeding. Observe regularity in feeding, sleep, bathing and the other requirements.

There is nothing so good to give a child for a bilious attack or cold as all the orange juice it wants. This applies also to very young infants. Do not feed your child with white bread, or white-flour products, such as cookies, doughnuts, pies, or cakes. The elements for making bone and teeth have been pilfered out of this food. A child should never be given meat to eat till after the age of five years at least; and tea and coffee are not fit for any one, let alone a child. But see that the child has all the milk it can drink. The more milk children drink the less other food they will eat, and milk is a perfect food for any one. See that between meals they drink plenty of water.

CHILDREN'S DISEASES

It is the prevailing superstition that one cannot escape the contagious childhood diseases, such as mumps, whooping cough, measles, scarlet fever, diphtheria, and the like. Some are so stupid in this belief that they tell us that we should try to have them while young, "get them and have them over with," assuming that every one is bound to contract them some time, and that they are less dangerous in childhood. Such people look upon sickness as a natural instead of an abnormal condition.

Any trifling indisposition on the part of the child is often regarded as the forerunner of a contagious disease. "He is coming down with something," the mother fears; and forthwith the child is coddled, drugged, bundled up, kept in the house for fear he will get some fresh air, etc., until the wonder is that he does not justify her fears. There is really no reason why a child should be sick at all. Children reared under proper conditions of life would not "catch" those diseases, even if exposed to them. It is the child with the lowered vitality that is subject to them. If good health is maintained, a power of resistance is established that effectually baffles disease.

Many times when a child is in seeming good health it consumes unwholesome food, or water, unnoticed by the mother, perhaps; and it is only when the child becomes ill as a result that any attention is paid to it. However, if it had only received the proper attention then, it undoubtedly would have escaped a serious sickness. But with the usual ignorance among parents in regard to the laws of health and the nature of the trouble, the child is almost certain to receive

the wrong treatment, and is almost sure to have "something". Windows are kept closed, extra clothing is put upon the child, and it is given every thing to eat it wants, because it is sick.

Of course the child grows worse. Then the doctor is called, who also proceeds to make matters worse with the usual drugs or "antitoxins". If the child manages to live through this foolish treatment, the doctor is given the credit, and if it dies, well, "He did the best he could!" But he did not do the best he could. He should have removed the poisons from the child's system, instead of putting more into it.

According to the mortality record of this country there are twenty-five thousand deaths a year from vaccination for smallpox, although death-rate from smallpox is lower than that of any other disease. Little victims who survive this vaccination fetish are many times made weaklings, are invalids, and at last they fill an early grave. And all for what? Because of ignorance in respect to these vital questions.

For sore throat apply alternately hot and cold applications over the affected parts. When the appetite returns, if the babe is young it may be fed less often and given a bottle of water instead of the usual meals until it recovers its normal condition. If it is an older child give it at first all the fruit juices, of which orange is best; then milk and some of the sweet fruits—dates, raisins, figs, prunes, etc.; observe a low proteid diet for some time after recovery.

If children are fed regularly, the food well-balanced with plenty of fruit, if the bowels are kept normal, if they are bathed aften, and burdened with as little clothing as possible in order to be comfortable, with fresh air to breathe all the time night and day, and if allowed to play and exercise in the sun, the mother may consider her little ones quite immune to disease.

A Valuable Home Recipe *By W. Canary*

I KNOW of an instance where a capable physician who had tried the following recipe, and had found it valuable, sold the preparation for $5 per liquid ounce. It is specially valuable for mothers who have much trouble in trying to quiet their little ones. It is very good for indigestion and for correcting the children's bowels that they may sleep and rest. It is very simple and is worth any one's while trying.

Take a few nice ripe tomatoes (not canned tomatoes) squeeze them into a pulp; squeeze in a rag all the juice from the pulp and strain the juice through another fine cloth. Then for every tablespoonful of the juice add one teaspoonful of granulated sugar and boil until about as thick as molasses.

For a small child 3 to 6 months old give ¼ of teaspoonful one hour and the milk the next hour. In a few days one can increase the tomato juice to ½ teaspoonful, and in a month to a teaspoonful. This will correct the bowel trouble and cure indigestion. Moreover, your doctor's bill will be nothing.

I have informed many mothers of this, and their report was that they had never found anything as good. A doctor tried it on his child, after he had consulted many specialists, but all in vain. The result is that now his little one is well and hearty, whereas the father had thought that it would die. I hope all mothers will give this recipe a trial for the sake of their dear little lambs, that they may become strong for the Millennial Age.

Brown Slavery in India

A SUBSCRIBER in India sends us the following, requesting its publication in THE GOLDEN AGE:

"A letter headed 'Licensing of Prostitutes' by Mr. A. Micklethwaite, of the Bombay Salvation Army, appeared in the *Times of India,* February 17, 1920, from which I quote the following words:

" 'What do the Members of the Corporation think of the 500 mere girls who are kept to be slaves in the hands of lustful men, and earn money for brothel people?

" 'Do the Hindus of Bombay know that more than half the number quoted above are Hindu girls?

" 'Is there no one who cares enough to inquire whose children they are, and how they came to be there?'

"In 1917 a man was tried in the Bombay High Court for very brutally murdering a luckless prostitute, his most miserable slave. Most horrible details about the piteous condition of poor women suffering enforced prostitution were brought to light during that sensational trial of a human fiend sentenced to death for his crime."

Sweet Spices of the Bible *By Dr. H. C. Temple*

THIS subject may sound spicy, but it is not our thought to treat it as such. Yet when we consider the spices mentioned in the Bible and their significance, we believe it to be a subject worthy of careful study.

The Bible is the most wonderful book in the world; it contains no idle words, unless an occasional interpolation, and such must not be considered a part of the Bible. But many of its richest treasures are concealed in parables, dark sayings, and symbolic language; and he who would get its most precious truths must dig deep to unearth these treasure-mines, searching diligently God's wonderful storehouse of knowledge.

The "sweet spices" of the Bible are not mentioned as flavoring extracts, but because of the sweet scent, or perfume, which they possess: and these perfumes each have an appropriate significance, symbolizing friendship, appreciation, wisdom, understanding, knowledge, ability, consecration, sanctification, gratitude, praise, prayer, patience, etc.

As an example of friendship, see Proverbs 27:9; "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel". The word "ointment", here, we believe refers to the oily liquid in which the sweet scent, or perfume, is contained, representing the spirit of friendship, oil being used in the Bible as a symbol of spirit. But the sweet scent itself emanating from the ointment, represents the hearty appreciation of the friend's counsel.

The apostle Paul, we believe, gives us a similar thought in his letter to the Philippian church: "But I have all and abound: I am full, having received from Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God".—Philippians 4:18.

What had the church at Philippi sent by Epaphroditus to the apostle Paul that he here calls "an odor of a sweet smell"? Surely it was not a bouquet of roses, sweet peas or apple blossoms! Whatever it was, it required a sacrifice on the part of the givers which was well-pleasing to God: and the gift was very acceptable to the Apostle. We believe that the Apostle was at this time a prisoner at Rome, and no doubt he was deprived of many of the comforts that others enjoyed; and to show their love and friendly feeling toward him, the church at Philippi sent to him a substantial present; and the Apostle is here expressing his appreciation of this gift, and commending the spirit that prompted it. Apparently it provided for all his wants, so that he could say, "I am full", I have abundance. It is this spirit of self-sacrifice for the good of others, the spirit of loving friendship prompting sacrifice, and his appreciation of this, that he calls "an odor of a sweet smell".

HOLY PERFUMED OIL

The holy oil with which the kings and priests of Israel were anointed, or set apart to their sacred office, was perfumed or scented with sweet spices. This holy anointing oil represented God's holy spirit; and their anointing with it represented the anointing, or setting apart by God's holy spirit, of Christ and the church for a sacred purpose. These sweet spices with which the holy anointing oil was perfumed, we believe, represent certain endowments bestowed upon the anointed ones by God's holy spirit.

The Lord gave Moses particular instruction in regard to making this holy anointing oil, found in Exodus 30:23, 24: "Take thou also unto thee principal spices of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin".

To understand the significance of these principal (sweet) spices, take for example Bezaleel, who was especially endowed by the spirit of the Lord for the work of building the tabernacle (Exodus 31:3), and who was a type of Jesus Christ, whom God anointed for the work of building the antitypical tabernacle, or house, "not made with hands, eternal in the heavens". (2 Corinthians 5:1) "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning work, to work in gold and in silver and in copper" (mistranslated brass).

We note that Bezaleel was filled with the spirit of God; that the holy anointing oil is a symbol of the spirit; and that this holy anointing oil was scented with myrrh, sweet cinna-

mon, sweet calamus and cassia: also that wisdom, understanding, knowledge, and all manner of workmanship were the endowments of the spirit of God upon Bezaleel. We conclude, therefore, that the myrrh represents wisdom, sweet cinnamon understanding, sweet calamus knowledge and cassia all manner of workmanship. But Bezaleel was the type. Christ, the antitypical Bezaleel, received the real anointing of the spirit of God in wisdom (myrrh), understanding (sweet cinnamon), knowledge (sweet calamus), and in all manner of workmanship (cassia).

This harmonizes also with the statement of the prophet Isaiah in his account of the anointing of our Lord with the holy spirit. "The Spirit of the Lord shall rest upon him [oil], and the spirit of wisdom [myrrh], and understanding [sweet cinnamon], and the spirit of counsel and might [cassia], and the spirit of knowledge and the fear of the Lord [sweet calamus]." (Isaiah 11:2) It will be noticed that the statement "counsel and might" used here and symbolized by cassia, is equivalent to the statement "workmanship" as used in the case of Bezaleel.

KNOWLEDGE AND UNDERSTANDING EQUIVALENT TO WISDOM

We note that in the holy anointing oil there were five hundred shekels of myrrh, and five hundred shekels of cassia, and only two hundred and fifty shekels each of sweet cinnamon and sweet calamus. Why not five hundred shekels of cinnamon and calamus also? We answer: Wisdom (myrrh) is the proper application of knowledge (sweet calamus); a man may have knowledge and yet be a fool if he improperly applies that knowledge; hence understanding (sweet cinnamon) is necessary to the proper application of knowledge; or a proper balance of knowledge and understanding is equivalent to wisdom. Thus five hundred shekels of myrrh (wisdom), five hundred shekels of sweet calamus and sweet cinnamon combined, (knowledge and understanding), and five hundred shekels of cassia (workmanship), to a hin of oil is equivalent to the full measure of the holy spirit with which our Lord was anointed.

The following from *The Watch Tower* of 1917, page 349, confirms our belief that Bezaleel was a type of Jesus Christ:

"The ancestry of Bezaleel, as mentioned here, is typical of the existence of Christ on the various planes He lived. Bezaleel was son of Uri, he in turn a son of Hur, and he in turn a son of Judah. Now Judah means praised; so was Christ praised in his prehuman existence, referring to the glory He had with the Father before the world was. Hur, the next offspring, represents Christ's humiliation, as the word Hur means grave, so Christ humbled himself even unto death, yea, to the ignominious death of the cross, down into the grave. From there He came forth with the right to life for every human being, and is the "Light of the world" John 1:4), as Uri signifies light. And now He is the shadow of the Almighty, the robe of righteousness provided by God for us, as signified in the word Bezaleel, "Shadow of the Almighty". Verse four says that this Bezaleel could devise cunning work to work in gold (the divine nature) and in silver (the spirit nature) and in copper (brass, the perfect human nature) showing Christ can complete work on all these planes of existence."

Thus we see that when the antitypical Bezaleel has completed his "cunning work" on the antitypical tabernacle, He will have worked out jewels of gold (144,000 — Revelation 14:1) in the divine nature (2 Peter 1:4); and a great multitude of ornaments of silver, in the spirit nature (Revelation 7:9, 14); and a world of copper, in the perfect human nature, the restored human race, in the divine image, as copper resembles gold; and all perfumed with the "principal spices" in wisdom, in understanding, in knowledge and in all manner of workmanship; each perfected and scented in his own nature. "I will pour out my spirit upon all flesh." (Joel 22:28) So even the fleshly will be perfumed with spices.

WISDOM AND FOOLISHNESS

Myrrh does not represent the "wisdom of this world" which the Apostle says "is foolishness with God" (1 Corinthians 3:19); but it does represent the wisdom "that is from above". It "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without wrangling, and without hypocrisy". (James 3:17) This is not a description of worldly wisdom.

MIXED SPICES

We note also the incense offered upon the golden altar in the holy (Exodus 30:34): "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum, these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make

it a perfume, a confection after the art of the apothecary, tempered together, pure and holy". These "sweet spices" we learn from "Tabernacle Shadows of the Better Sacrifices", page 120, represent by the perfume of burning, willing service, praise, willing obedience, appreciation, thanksgiving—all things done to the glory of God. These spices of equal weight ground together were sprinkled by the high priest upon the hot coals in the censer upon the golden altar. The smoke ascending therefrom implied God's remembrance of this willing, obedient service to His glory.

Revelation 5:8: "Four living creatures and four and twenty elders fell down [reverently] before the Lamb, having every one of them harps, and golden vials [divine vessels] full of odors, which are the prayers of the saints." The odors which filled these "golden vials" had probably been gathered from the antitypical burning of these antitypical (mixed) sweet spices.

Psalm 45:7: "Thou lovest righteousness and hatest wickedness: therefore God, thy God, hast anointed thee with the oil of gladness above thy fellows." The anointing of the holy spirit, "the oil of gladness," perfumes with gladness the heart of the anointed one.

PERFUMED GARMENTS

In Psalm 45:8 we read: "All thy garments smell of myrrh, and aloes, and cassia". From the "Finished Mystery" we learn that aloes represent patience. In this text "garments" may refer to the robe of Christ's righteousness, scented by divine wisdom (myrrh), and the patient endurance of our Lord (aloes and cassia), in the carrying out of God's purpose in providing such a garment: with which every child of God must be clothed.

Again we read (John 19:39): "There came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight". About a hundred pound weight would be all a man could carry; so Nicodemus was loaded down with "wisdom" and "patience" (myrrh and aloes) as he took the body of Jesus from the cross and embalmed it.

PERFUMED BEDS

In Proverbs 7:17 we read: "I have perfumed my bed with myrrh, aloes and cinnamon". My bed would be that upon which I rest, referring, we believe, to Bible doctrines upon which we rest in faith. The Christian should rest in faith upon doctrines perfumed with wisdom (myrrh), patience (aloes), and understanding (cinnamon). But the prophet Isaiah tells of other beds that are not thus perfumed. "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." (Isaiah 28:20) Pastor Russell says, "Studies in the Scriptures", Volume IV, page 608: "This may be interpreted to symbolize human creeds which are long enough for babes in Christ, but too short for a developed man, substituted for but very different from the doctrines of God's Word whose length and breadth surpass human knowledge".

The sweetly perfumed doctrine of God's great love (John 3:16) pulls all the cover off and exposes the fallacy of the unperfumed and unholy doctrine of eternal torture, taught by the traditions of men. Yet these two doctrines lay side by side in all the unperfumed creed-beds of Christendom.

Then if we would rest in perfect peace beneath a covering of sufficient length and breadth, let us rest our faith upon doctrines, as a sure foundation, a bed perfumed with wisdom, patience and understanding.

Package "Religion" Overboard!

BEFORE the war even the Romanist women and children were boasting around the United States that after the conflict there was going to be only one religion, and that would be Rome.

But the war ended in half the time that was expected and upset many an applecart of intrigue.

Now it is not a boom in "religion"—which means one in papal-empire interests—but a sad slump that is expected.

So says the Roman Catholic Bishop of Clifton, England. He preaches: "There will be much less religion in the world in twenty years time".

Undoubtedly the Bishop has clearer vision of the drift of the tide than his brother of the cloth, the Reverend J. E. Rattenbury, of the West London Mission. At the Mission optimism

reigns supreme, unclouded by the least perception of facts as visible as thunder heads:

"It was a very silly remark for the Bishop to have made," says the Reverend.

"No one can tell what the world will think of religion in twenty years time. Such prophecies cannot do any good, and they may do harm. A hundred years ago it was the generally expressed view of leaders of the Church that religion in England was dying out, and there followed the Evangelical revival. If I were going to add my prophecy, which I am not, I should be inclined to think that the probabilities are that there would be more and not less religion in England in the future. There is just now, in fact, a distinct revival of interest in this country in spiritual matters, and present-day tendencies certainly do not bear out the expression of opinion uttered by the Bishop of Clifton."

When the preachers disagree, the man on the street must form his own opinion.

The Bishop is right. There will be much less Roman Catholic religion in twenty years.

The Reverend is right. There will be a mighty revival of religion within twenty, nay, within five or ten years; but it will not be by or through men of the cloth.

The day of the clerical garb is over. The lay Christian is coming into his own. Ecclesiasticism, its politics, its hypocrisies, its cant, its denials of Christ and of God's Word, and its outright apostasy from true religion are about to disappear forever. With them will go both the Bishop and the Reverend, as ecclesiastical junk, but to take their place, it is to be hoped, is the world-wide host upon host of the Christian laity, who are already teaching and preaching true religion to every corner of the earth.

To the bats and to the owls with a worn-out effete religious system! is the hearty hope of every well-wisher of mankind. To the fore with God's laymen! is the shout from millions of people who already strain eager ears for the message of hope for humanity. The clerics have discarded the banner of the truth, but it has never touched the ground. Thousands and thousands of laymen with apostolic zeal have raised up the banner of the cross of Christ. By this sign the old must vanish and the new come into its own.

Science Undermining Skepticism *By O. L. Rosenkrans, Jr.*

IN THE *Literary Digest* for December 3, 1921, is an article, "Casting Out Devils," telling how Doctor Montagne Lomax, an alienist of repute, told a London conference of churchmen, called to discuss spiritual healing, that in spite of the popular skepticism of men of science and psychologists concerning demon possessions, he himself firmly believes that many cases of insanity are demoniacal possession.

The article goes on to explain how the advances in psychological knowledge are undermining the skepticism of nineteenth century materialism. Quoting the London *Church Times* it says: "We can believe, for example, in the existence of evil and malignant spirits, and be at the same time intelligent and up-to-date scholars".

However, this intellectual change of front has not filtered down to the general public, whose prevailing attitude toward the unknown, is one of skepticism. Probably scientific men soon will soberly accept the view of demoniacal possession, and thus pave the way for a popular belief in Spiritism.

The public would be taught, not that the malignant influences are the fallen angels, but that they are the disembodied spirits of wicked human beings. This would, however, conflict with the Purgatory teaching of the Roman Catholic church. Perhaps the failure of Spiritism to become popular with the masses has something to do with the attitude of the Papal church concerning it. If Spiritism is to become ascendant, it would seem that the Roman Church must somehow reconcile its doctrine to admit it.

Big Religion in Australia

A VISITOR in an Australian home inquired of his host's little son, "Do you go to school now?"

"Yes, sir."

"And what do you learn—reading, writing, sums?"

"Oh, yes, and I learn religion, too."

"Religion?"

"Yes, I learn the little religion which teaches that we all come from Adam. But my older brother is in a higher class; he learns the big religion and that teaches that we all come from monkeys."

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



[55]Immortal means that which cannot die; something that cannot be destroyed in death. Soul means a moving, breathing, sentient creature, or being; a creature or being that possesses faculties and uses them. To understand whether or not a soul is immortal it is first essential that we determine from the Bible what constitutes a soul. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul." (Genesis 2:7) The word soul is synonymous with the words being, creature, and man. The dust out of which Jehovah formed the body was not conscious. It had no life in it. After God had used these elements to form the man, He breathed into his nostrils the breath of lives, which animated the body, caused the lungs to begin to work, sent the blood tingling through the arteries and returning through the veins; therefore there resulted a moving, breathing, sentient being, a man, which is a soul. The body aside from the breath does not constitute the soul; but it requires the uniting of the breath with the body to constitute the soul. And when we separate the breath from the body the soul no longer exists. The Scriptures do not say that God breathed into this body immortality, but merely that the soul resulted by animating the body after it had been created; and this resulted from the breath which He breathed into the nostrils.

[56]A locomotive may be used as an illustration. It stands upon the track with no fire in the box, no water in the boiler, hence no steam. We speak of it as a dead engine. Then the steam is produced by heating the water; it is forced into the cylinders, the throttle is opened, and the machine moves. Withdraw the steam and it stops.

[57]Just so with man. When the body is formed it would be inanimate and inactive without breath. When the breath of life is breathed into the nostrils and his organs begin to functionate, it is said that man then is a breathing creature; hence a soul. When he ceases to breathe he is dead.

[58]Man is a soul. He does not possess a soul. Every creature that breathes is a soul. God applied the words living soul to the lower order of animals long before man's creation. (Genesis 1:20, *margin*) That all breathing creatures are designated as souls by Jehovah is proven by these words: "Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep". (Numbers 31:28) All souls die alike. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." —Ecclesiastes 3:19, 20.

[59]In the manifestation of divine justice God said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat; . . . for in the day that thou eatest thereof, dying thou shalt die". (Genesis 2:17, *margin*) This sentence was pronounced against man, the being, the soul. If there could be any doubt about this, it is definitely settled by another statement in the Bible which reads: "The soul that sinneth it shall die". (Ezekiel 18:4) "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"—Psalm 89:48.

QUESTIONS ON "THE HARP OF GOD"

Define immortality. ¶ 55.

Define the soul. ¶ 55.

State fully the Scriptural account of how the soul was created. ¶ 55.

Give some illustration of the soul. ¶ 56.

Does man possess a soul? ¶ 58.

What creatures beside man are souls? ¶ 58.

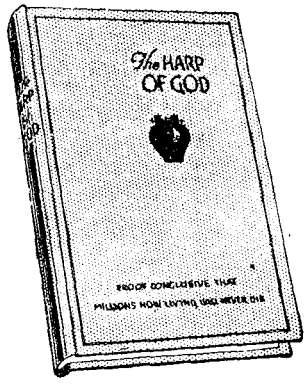
Is there a difference in the manner of the death of souls? ¶ 58.

Give some Scriptures to show that the soul is not immortal. ¶ 59.

You Have Heard —

"millions now living will never die"

prove it to your own satisfaction



YOU may live forever on earth, but not by taking a spoonful of some new-found "elixir of life";

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Obstacles in the Path of Labor

AT NEW CASTLE, Pennsylvania, fifty miles north of the city of Pittsburgh, in the fall of 1919, when the steel strike was on, the workers in the steel industry in New Castle found that all the lawyers in the city of New Castle had been engaged as deputies and thus there was no possible opportunity for the workers in New Castle to have the benefit of legal assistance in respect to the outrages that were being perpetrated in that city at that time. Men and women in the city of New Castle were picked up on the streets, they were taken from their homes, they were beaten and jailed by the hundreds. Homes were broken into, property was damaged and men were robbed and terrorized, but they were promised immediate freedom if they would return to their work. Now who are the anarchists under conditions like that in this land of America?

EDITORIAL NOTE

STENOGRAPHIC report of a lecture by the editor delivered in Carnegie Music Hall, Pittsburgh, Pa., to the labor unions of the city at the request of the National Association of Pattern-makers.

At Monessen at the same time (Monessen is a city about forty miles south of Pittsburgh) old men and women were beaten with clubs and ridden down by horses, women and children were jailed without food, men were locked up in cellars, homes were searched and the entire city was terrorized; in the same city of Monessen, at the same time, the wife of a railway worker was arrested by a constable and released on $50 bail, with instructions to report in Court the following morning between 8:30 and 9:30. When she appeared the next morning she was notified that the case against her had been disposed of and the fifty dollars had been forfeited. This woman weighed one hundred and eighteen pounds and was charged with having defied the police of Monessen with a club.

At Donora, thirty-five miles south of Pittsburgh, negro strike-breakers shot white strikers without provocation.

At Clairton, twenty miles south of Pittsburgh, after permission had been given to hold a union labor meeting, state troopers rode down the assembly; men and women were arrested, beaten up and jailed, and some were beaten while in jail; friends who came to provide bail were also arrested; workers who stopped to read a notice on a bulletin board were attacked by state troopers, who used their clubs, breaking the scalp of one of the workers.

At Woodlawn, nineteen miles west of Pittsburgh, private detectives of the steel company arrested newcomers, beat, kicked, and fined them, and sent them back on the next train. It happened that the sufferers in this case were two boys who had gone there to visit a cousin. The kicking, punching, and beating was done in the home of the village burgess, answering to the office of mayor.

At McKeesport, fifteen miles east of Pittsburgh, attorneys and stenographers were forbidden to secure affidavits and were ordered from town.

At Duquesne, twelve miles southeast of Pittsburgh, on a Sunday, in the following spring, May 9th, 1920, an attempt was made to test out the Constitution of the United States and the Constitution of the State of Pennsylvania, both of which provide that the citizens have a right in peaceable manner to assemble for their common good. This attempt was made because the Mayor of Duquesne, who was the chief magis-

trate of the city and the president of its national bank, had made the boast that "Jesus Christ could not speak in Duquesne under the auspices of the American Federation of Labor". After four successive notices had been served on the Mayor a week apart by registered mail telling him of the time and place where the test would be made, the six speakers who gathered for the purpose were arrested and jailed before they could finish a sentence apiece. Seven spectators were arrested for disturbing traffic, and a newspaper man was compelled to give up his camera and plates. Another man was arrested for taking a snap shot and one man was ridden down by the state troopers who had been brought to the scene. The magistrate who passed upon the case, Judge Kennedy, imposed a fine of $25 upon each of the speakers, stating in his opinion, "It is not the cause of organized labor to which the mayor objects; it is the *discussion* of such a subject".

At Braddock, ten miles southeast of Pittsburgh, while the strike was on, men and women were attacked in church, and school children were ridden down in the school-yard, and a man chopping wood was dragged out of his cellar and arrested without cause, while another man was clubbed for walking slowly while counting the money he had just received from a pay window.

At Homestead, seven miles east of Pittsburgh, homes were invaded, property was destroyed, men and women were dragged out of bed and jailed undressed, and medical aid was refused, because some of the workers in that town were not sufficiently grateful for the twelve-hour day, and other like blessings which Mr. Gary, head of the steel trust, and his friends were anxious to have them retain.

In Pittsburgh itself the Young Women's Christian Association was throttled by the big financial interests of the city because it dared to teach some economic truths.

Under the circumstances, in this city of Pittsburgh, which is the center of anarchy in the United States, at the hands of those whose duty it is to uphold the laws and protect the workers in their rights, it gives me great pleasure to accept the kind invitation of the Pattern-makers Association to speak for a little time to this intelligent audience of law-abiding but liberty-loving men on the subject of Union Labor.

Pittsburgh Papers Approve Anarchy

IT IS a matter of history that the Interchurch World Movement was ruined because it had a committee which dared to tell the truth on the steel question. That committee furnished the proof that the steel trust maintains the twelve-hour day, and wages below the comfort level, refuses collective bargaining and administration, and employs detectives, spies and thugs. Moreover, after the "Movement's" financial ruin for telling these truths the men who wrote the report bravely maintain that they had told the truth—and they did.

The report tells some things which make an American hang his head in shame that we live in a land where such things could be possible. Among other interesting things the report records the simple fact that the newspapers of Pittsburgh during the steel strike made no effort to tell the truth. Without exception they refused to discuss the causes of the strike or to tell the truth about the number of men on strike.

The newspapers falsely stated that the mills were running full time six weeks before they actually were. When there were six hundred men at work in the Cambria mills the headlines of the Pittsburgh *Post, Chronicle-Telegraph, Sun* and *Press* reported that between seven and eight thousand men had returned to work. The *Chronicle-Telegraph* and the *Gazette-Times* contained stories that the strike was pro-German in its origin, which was untrue.

Whenever the state constabulary clubbed, shot, or murdered strikers the Pittsburgh newspapers referred to these outrages unfailingly as being riots for which the victims were to be blamed. Thus when Nick Gratichini was murdered by state cossacks, while sitting in his own dooryard with his baby on his knee, the Pittsburgh *Chronicle-Telegraph* reported that he was skillfully picked off by troopers while sniping. No doubt the public believed it all.

In another instance in which a woman was hit by a bullet while standing on a street corner, and a male companion standing by her was killed, the Pittsburgh *Press* printed a story of how a brave state trooper had killed a striker by firing at the flame of the hidden sniper's revolver. The man killed was not a sniper, was not hidden, did not shoot and had no revolver from which a flame could come.

The report shows that the steel-workers were living in congested and intolerable surroundings, most of them working ten to fourteen hours daily, many with a twenty-four-hour shift every two weeks and large numbers working every day in the week. Always, in every instance, the grievances, statements, and testimony of the strikers were presented in the newspapers under such headlines or in such context as to convey the impression that what the workers desired was unreasonable and that their grievances were imaginary. Every one of the Pittsburgh papers during the strike used its influence in the support of policies which were against the general public interest.

Clergy Also Approve Anarchy

THE report proceeds further to show that the attitude of the clergy of Pittsburgh was exactly the same as that of the press; that it did not examine or discuss the causes of the strike, nor seek to exert a wholesome restraining influence on public officials who were overriding the provisions of the United States Constitution regarding the right of free speech and public assemblage. It did not even attempt to create a public opinion that would demand a discussion of the circumstances under which the Constitution was violated.

These conditions which we have seen cluster about Pittsburgh have their counterpart to some extent in every section of the United States.

World War Gave Them Their Chance

BORN in the throes of revolution, the government of the United States rests not upon bayonets, the divine right of politicians, profiteers, or preachers, but upon the will of the American people, a will which functions at the ballot box in obedience to public opinion. When the time comes in America that the right of free and public discussion of all questions is forbidden, and the politicians, profiteers and preachers get full control, then the American republic as a democracy ceases to exist. Yet the United States is hastening in this direction, and within the past few years has lost more of liberty than it gained in the previous one hundred.

The World War really gave the politicians, profiteers, and preachers, the opportunity of centuries, and they used it to the last limit. When America entered the war she had almost as much reason to go to war with England as with Germany. Ostensibly neutral, ostensibly protected by treaties which guaranteed equal treatment to b o t h belligerents, the United States supplied unlimited money and munitions to Great Britain, but was forbidden to communicate with Germany, much less to trade with her.

France was ready to quit long before the United States entered the war and would have made peace with Germany. M. Gabriel Hanoteaux, formerly Minister of Foreign Affairs of the Republic of France, in his history of the late war states in effect that France was ready to make peace in the latter part of the year 1914, but was dissuaded from doing so by three Americans, namely, Robert Bacon, of the financial house of J. P. Morgan & Company, fiscal agents for the British government, Myron T. Herrick, and William G. Sharp, and that these men represented to French officials that if France would continue the war these three men would organize a propaganda that would put the United States into the war on the side of the Allies. M. Hanoteaux further stated that the sum of money which was provided to goad the United States into the war was too large even for American comprehension.

Profiteers Purchased the Press

CONGRESSMAN CALLOWAY, on the floor of Congress, has made the charge that in March, 1915, the J. P. Morgan interests, the Steel, Shipbuilding and Powder interests, got together twelve men high up in the newspaper world and employed them to see that the newspapers of the United States should get the country into the war. These twelve men selected one hundred seventy-nine newspapers and by a process of elimination gradually reduced them to a point where they found it was necessary to purchase only twenty-five of the greatest papers to control the news policies of the nation. Emissaries were sent to purchase the policy of these papers. An agreement was reached; the policy of the papers was bought, to be paid for by the month. An editor was furnished for each paper. It was the business of these editors to see that the United States should enter the war at the proper time. Even eighteen months later the American people were so hostile to the idea of entering the war that they reëlected Presi-

dent Wilson because he kept them out of it, although at the very time they reëlected him seven Wall street men were working early and late, perfecting the war legislation which was subsequently forced upon the country and which caused a hundred thousand of America's finest boys to be slaughtered and which created thirty thousand new American millionaires, and placed this country more directly in the control of the Morgan interests than it had ever before been.

How Profiteering Was Screened

AS SOON as the war was finished, the first consideration of those who had become millionaires through the harvest of blood and tears was to devise methods (1) to keep their own ill-gotten gains, and (2) to take away from Union Labor and from all labor the gains which it had made during the war period.

Having learned the great lesson of how to sway the people by debauching the press, nothing was easier than to continue the debauchment after the war, so that the people might not give any thought to the colossal robberies which had been and still were being perpetrated upon them. Accordingly, the so-called "Red" menace was gotten up; and practically every newspaper in America was filled with scare headlines calculated to terrorize the American people into thinking that in some strange way a handful of individuals whom they did not know and could not find and never heard of personally were in some way going to enslave them overnight. Judge G. W. Anderson, in an address before Harvard Liberal Club in Boston, January, 1920, discussed this subject somewhat at length. Judge Anderson was district attorney in Boston while the scare over German spies was at its height, and therefore had the best of opportunities to know the facts. He said:

"I assert as my best judgment, grounded on the information that I can get, that more than ninety-nine percent of the advertised and reported pro-German plots never existed. I think it is time that publicity be given to this view. I doubt the Red menace having more basis in fact than the pro-German peril. I assert the significant fact that many of the same persons and newspapers that were faking pro-German plots are now promoting the Red Terror. There are Reds: probably there are dangerous Reds. But they are not half as dangerous as the prating pseudo-patriots who under the guise of Americanism are preaching murder, and shooting at sunrise, and to whom our church parlors and other public forums have hitherto been open."

Plans for Enslaving Labor

THE second step after covering up their own profiteering by the Red scare was to undertake the destruction of Union Labor, and that work is considered by the representatives of the profiteers to be now practically an accomplished fact, the profiteers looking forward to the happy day when they will be able to maintain the twelve-hour day everywhere as it is so well maintained in Pittsburgh and vicinity, and when they can pay the workers the minimum required to keep them alive and able to work at all. In this work of destroying Union Labor the newspapers of the country which have been under the control of the profiteers have done just as faithful work as they did in getting the American people into the war and in masquerading or building the "Red" smoke screen in front of the profiteers immediately afterward.

And the work which was so ably done by the press in getting the country into the war, in hiding the profiteers from view under the camouflage of the "Red" menace and "Bolshevism" outcries, and which has now succeeded in practically destroying Union Labor, has been ably backed up by the clergy, Catholic and Protestant. I give you the evidence:

Clergy Guilt for the War

LET the clergy themselves say what responsibility they had for getting the United States into the war; we will give a number of citations, so that all may be convinced. First comes Rabbi Wise. Addressing recently the Free Synagogue congregation in Carnegie Hall, New York city, he said:

"Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war. They have enthroned a war devil in the place of God. The church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite. Many of us looked to the Socialists to avert such a war as this; but we never looked to the churches, mosques, and synagogues to prevent war. None of us expected such a thing from them, and we knew what would happen to any leader in the Church of England who would dare raise his voice against his country's part in the present strife. And when the nations were preparing for this war they never consulted the churches because they knew that, just as they relied upon their ambulance corps and their commissaries, they could rely upon the churches to uphold them."

The next witness does not give his name, but

states that he is a clergyman. He writes in *The Nation*, March 6, 1920:

"The record of the war activities of the churches, while very ample, is simple. Practically every pulpit in the land was a source of patriotic inspiration. Every clergyman labored day and night fostering the morale of the army and the people. At home the clergy preached atrocities, and in the camps they fired the soldiers with a holy zeal to attack and kill the enemy. Briefly, the record shows that both here and abroad each of the ordained spokesmen of Christianity justified and consecrated the action of his own people in resorting to arms. His nation was fighting God's battle, and all who wished to be friends of God must help to the fullest extent of their powers. Thus a composite photograph, as it were, of all the Christian preachments reveals to us the doctrine of the man in the street, the doctrine of those who believe it to be their highest duty to be ready to die for their country whether right or wrong."

But how about dying for Robert Bacon, Myron T. Herrick and William G. Sharp?

Another witness is Doctor Edward A. Steiner, a converted Jew, a Congregational minister, occupant of the chair of Applied Christianity in Grinnell College, Iowa. He writes in *The Independent* of his impressions of Europe, obtained after several months recently spent there:

"All through Europe I found a feeling, freely expressed, that at a critical moment in the world's history, organized religion failed to fulfill its claims as a bringer of peace. The hopes of mankind placed in it were not realized; for the churches failed to function except as an amen to the reactionary Pagan state. The church gave its all to Cæsar; even that which was God's; the folds of the flag obscured the cross, and the great sacrifice of Calvary seemed in vain. Sermons now are full of assertion that militaristic force is futile in settling quarrels between nations, that besides being un-Christian it is impractical; and not only ministers say it, but also professors, essayists, political economists, sociologists. However, they are saying it between wars, when it is safe to say it. If the church or its ministry were faithful to the spirit and teachings of Jesus during one war; if the state knew that it could not use the church as a recruiting station, and as a laboratory for the culture of fighting morale, it might be less willing to rush into war. Of course the church would suffer martyrdom; but there is an outspoken demand that Christianity manifest itself in its full power, by accepting the consequences of its teachings, or cease its pretense of being the bride of Christ when it is only the concubine of Cæsar."

Still another witness is Reverend William Austen Smith, editor of the *The* (Episcopal) *Churchman*:

"The churches among all the warring nations shared the sins of their governments during the war. We hated as our governments bade us hate. We spread lies about our enemies as those lies were meted out to us in official propaganda. We taught unforgiveness even as our rulers and diplomats inspired us to do."

The final witness is Reverend John Alfred Faulkner, who gives expression to the following sentiments in *The Epworth Herald*:

"The church is partly responsible for the great war. She has taught an exaggerated and false patriotism. No war was ever waged but that the clergy have either incited it or praised it when once started. What if between 1871 and 1914 every synod, conference and clergyman in Germany had spoken out against that militarist regime and those militaristic ideals of which the Great War was the logical consequence; what would have been the result? I think the only man who did thus speak out was Liebknecht, the Socialist, and he was in prison for two years. Men who sinned in a similar way in America were sentenced to twenty years, more or less; and what Church has asked for their release?"

Clergy Fight Against Labor

AS THE preachers of the country acted as recruiting agents in the late war, and as they have always done in previous wars, and as they could be depended upon to do in any future wars, so they coöperated with the profiteers and politicians in holding up before the American people the Red menace so as to hide the profiteers from view, and they are entitled to full credit also for the attack which has since been made upon American Labor.

Abraham Lincoln once said:

"Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the highest consideration."

The normal position of the clergy toward labor was illustrated in Pittsburgh and Buffalo in the fall of 1919, when labor made its bootless effort to gain the eight-hour day and other decent concessions from the billionaire steel trust. At that time the newspapers of these two steel manufacturing centers contained full-page advertisements given over to advice of clergymen, Roman Catholic and Protestant, urging the workers to forget their grievances and return to work. In one of these announcements, a Roman Catholic dignitary declared that if any Catholics failed to heed its warning, "I should regard them as apostates from the Catholic faith, traitors to their country, and enemies to authority".

Working an Age-Long Horrible Hoax

FREE building sites for churches and parsonages, and many other favors, have been profitable investments for many of America's great corporations. At the town of Steelton, Pennsylvania, the site of the great Pennsylvania Steel Company's plant, it was a standing joke for many years among the clerks in the offices that a strike was an impossibility, because the moment one was brewing, or in fact the moment attempts were made to form a labor union, the local Roman Catholic priest would call all his congregation together and threaten to send them to hell unless they abandoned the attempt. It can be readily understood how such assistance would be appreciated.

It is quite to the point that we should stop a moment to discuss this "hell" question and I am going to tell you something now that lets the cat out of the bag and is generally not told to common people. And why?—Because there are tricks in all trades, and the greatest trick of all is the trick which is played upon the common people by the clergy. There is only one word in the Old Testament which is translated by the word "hell". The Old Testament was written in Hebrew, and the word of which we speak is sheol. It occurs sixty-five times in the Old Testament and in our common version it is translated thirty-one times by the word "hell", thirty-one times by the word "grave", and three times by the word "pit". But the word simply means the "grave", the state or condition of death into which all go, good and bad alike, at the time of death.

Let us take the story in the Bible where this word first occurs. You have all read the story of Joseph, who was sold by his brothers to be a slave, and how the boys took his coat and dipped it in blood and carried it to their father and showed it to him and said: "Look and see, is this the coat of your son Joseph?" and Jacob said: 'My son has been slain by a wild beast and I shall go down into sheol unto my son mourning'. What did he mean? I ask you the question. I urge you to use your senses. Where did Jacob expect to go and where did he expect to meet Joseph? Joseph was his favorite son and he believed that what had happened to Joseph would happen to himself. Where did he think Joseph had gone and where did he himself expect to go?

Again in the book of Ecclesiastes, fifth chapter, ninth and tenth verses, the statement is made: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor knowledge, nor wisdom, nor device, in sheol whither thou goest". Do you get it? Everybody goes there; everybody goes to sheol; they do not go to any other place or condition between death and the resurrection. And if so why urge people to avoid going to sheol when everybody automatically goes there? And when you have disposed of that question you have disposed of the whole clergy scheme. The entire clergy business is a fraud from beginning to end.

Clergy Are Their Own Judges

LET the clergy themselves say what has been the real attitude of the church, whether Protestant or Catholic, toward labor. From the pen of a clergyman in a magazine, entitled "The Social Preparation", we quote:

"It is incontestable that the ruling classes have always looked to the church to bolster up the existing régime, however infamous and oppressive. Gibbons affirms that to a statesman all religions are equally useful. It would certainly look so when in the late war our pastors were asked to sell bonds, and specially prepared sermons were sent out by the Government for use in the churches of the land. The rulers of this world know full well that religion is the prime motive in men's lives; and so when they wish to further certain measures, they go to the rulers of the church and say: 'Now we want the people to do thus and thus, and we are sure we can count on your influence'. So, now frankly and grossly, now subtly, the church is enlisted to fight the battles of the state. Balak wants Balaam to curse his enemies; and what is of pathetic moment, Balaam generally does the job. The clergy of Philadelphia were asked to participate in a Liberty Loan parade, and the Church paper stated that the request came with somewhat the weight of a military command."

Reverend Robert Whitaker of Los Gatos, California, in an address quoted by the Boston *Globe* recently said:

"As crises grow tense ministers grow nervous about 'queering' themselves with the controlling powers of our American industries. Their business is to say nothing and to say it pleasantly. I say with the greatest kindliness that the largest part of preaching the gospel is none other than a conscious evasion, through platitudes and generalities, of questions that vitally interest and concern the working people—there is a sort of holy soothing-syrup offered to keep people quiet, and the preacher who tries to wake the people up to the side of righteousness and justice for the commonplace man is in danger

of losing his support. The public never bothers itself about the wrongs of the working man till he steps on its corns, and the church is the same. The history of the steel troubles is the blackest chapter in the history of any civilized country; yet the church said nothing until it was forced to speak, and then it said mighty little."

Roger W. Babson, statistician and general adviser for Big Business, while not a clergyman, nevertheless understands very well what the churches, Catholic and Protestant, have been used for in the past and what they are used for now. In one of his letters of advice to capitalists he says:

"The value of our investments depends not on the strength of our banks, but rather upon the strength of our churches. The underpaid preachers of the nation are the men upon whom we are really depending rather than the well-paid lawyers, bankers and brokers. The religion of the community is really the bulwark of our investments. And when we consider that only fifteen percent of the people hold securities of any kind, and that less than three percent hold enough to pay an income tax, the importance of the churches becomes even more evident. For our own sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this day give more time, money, and thought to the churches of our city, for upon these the value of all we own ultimately depends."

The same gentleman on another occasion unburdened himself as follows:

"Take the labor situation. I beg the pardon of clients for talking so much about labor conditions. I would not do so except that I am convinced it will be the labor situation which will ultimately bring to an end our present period of prosperity, and throw the nation ultimately into chaos. The solving of the labor situation is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house."

Bishop Gore, at the Anglo-Catholic Congress in London, also said:

"The whole economic and industrial system of the eighteenth and nineteenth centuries was allowed to grow up as part of our national institutions, as if religion and the church had got no words to say to it; yet from end to end it trampled on the root of principles of brotherhood; it was associated with a legal system which set an infinitely higher store on property than on person, and it quite forgot the root meaning of justice."

Politicians Always Obey Mammon

WE DO not need to call attention to the fact that the politician is forever and always "double-crossing" the worker. The politicians persuaded the American people to vote for Mr. Wilson because he kept us out of war, and at that very time the plans were being perfected to get us into the war. Likewise the people were persuaded to vote for Mr. Harding because he would keep us out of the League of Nations, and all thoughtful men knew that Mr. Harding would not be in power a year before the United States would be in the League, and the Conference at Washington was nothing more than the League of Nations under a new name. Indeed, Lloyd George himself has cynically referred to it as the same old gang that was at Paris. As the politicians helped to get America into the war, so they helped to cover the tracks of the profiteers after the war was over. It was the politicians who were responsible for such injustices as happened to laboring men in western Pennsylvania in the fall of 1919, and it was the politicians who covered up the stealings of the thousands of millions of dollars engulfed in the airoplane, shipbuilding, cantonment construction, and other war expeditures.

My hearers will remember that very same Lever Act which, it was agreed on the floor of Congress, should never be invoked against the workers, *was* invoked against them at Indianapolis, and it looked for a time as though a hundred or more labor leaders in the coal industry would have to go to prison on account of that Act. The Act was ostensibly to catch the profiteers. A hundred or so profiteers were caught under the Act, but at the critical moment the Supreme Court handed down a decision that the Act was unconstitutional, which meant that all the loot recovered from the profiteers was returned to them; and recently the three-year limit under which prosecutions could be made expired, with the net result that the greatest stealings of history are now absolutely safe and cannot be touched.

Hoodwinking the Canadians

A SIMILAR situation prevails in Canada, where the Canadian government authorized the establishment of a Board of Commerce which was to look into the fabulous profits made by the profiteers of Canada during the war, and

It was quietly understood at the time the board was formed that the board would never do one single thing. It was merely gotten up in the first place as a blind to deceive the people and prevent them from doing anything, for much the same reason that the Bolshevist and Red menaces were gotten up in the United States.

James Murdock, Secretary of Labor of Canada, speaking on the subject of the Board of Commerce and his connection with it, said:

"After we had discovered that members of the textile industry made from 300 to 510 percent profit, we asked that the whole industry present statements of profits to the Board. A deputation of the industry was at once on its way to Ottawa to demand that an Order in Council be signed, relieving them of the necessity of giving us the information we asked. We tried to investigate the cement trust and the canneries trust, but it was useless. We were blocked at every turn."

The Coal Squeeze

AS A sample of how completely the American people are at the mercy of the profiteer crowd through the latter's control of the press, take the coal squeeze which was pulled off in the latter part of 1920. In the summer of that year the bottom fell out of the coal market for lack of demand, and straightway through the Cleveland office of the Associated Press and other avenues of propaganda there was widely spread the information that a great coal shortage was facing the American people. All the newspapers of the country took up the hue and cry, and in six months the great financiers back of this movement put five hundred million dollars excess profits into their pockets, which, had it not been for this progaganda, would have been more widely distributed and would have been greatly to the advantage of the American people as a whole.

Hard Times Deliberately Planned

THE hard times of the latter part of 1920 and the whole of 1921, and to date in 1922, were deliberately brought upon the country by the seven men who control the Federal Reserve Bank. John Skelton Williams, ex-Comptroller of the Currency and at one time a director in the Federal Reserve System, has exposed the whole scheme by which the Federal Reserve System, despising the banks of the rest of the country, threw the bulk of its resources toward New York, Chicago, and St. Louis.

He showed how, while the banks outside of the reserve and central reserve cities received accommodations in the shape of rediscounts and bills payable for only 10 percent of their total loans and rediscounts, the banks of three big cities, New York, Chicago and St. Louis, received accommodations to the extent of 24 percent of their total loans and rediscounts.

In September and October, 1920, when great pressure was brought to bear by the suffering businesses of the country to induce the Federal Reserve Board to change its policy of attempting to ruin Union Labor and the smaller business men of the country, Mr. Williams made an earnest effort to get the Board to change its policy. Yet between then and April 29, 1921, at which time the Board reported the complete success of its policy of deflation and contraction, it was brought to light that the actual contraction since October 15, 1920, was $925,000,000. What was the reason the Federal Reserve Bank was so anxious to carry through this policy of deflation? It was to carry out the prearranged plan of crushing Union Labor. It is to the Federal Reserve Bank that the country is indebted for the policy which made the Liberty Bonds of the United States government worth less than their face value. From the great profits which have been wrenched from the people by the Federal Reserve Bank, arrangements have been made for the construction of a new bank building in New York that will cost more than the total cost of the White House, the Treasury Building, and a half dozen of our state capitols, while salaries of the officers alone have been increased from $93,000 in 1916 to $400,000 in 1920. The salaries paid by the New York Reserve Bank to two dozen of its officers aggregate more than the aggregate salaries paid by the government of the United States to all the senators (fifty-two in number) from all the states east of the Mississippi river. Most of these officers never got over $1,500 to $2,000 until they got in touch with the public moneys, and now their salaries are two to ten times what they ever before earned.

The men back of the great financial interests that control the Federal Reserve Bank openly boasted early in the year 1921 that they were going to put five million men out of work because a hungry man is an obedient man, and that if this did not succeed, by the first of January, 1922, they would have twenty million

men out of work. These men believe that Union Labor is whipped and do not hesitate to say so in their publications. They recently have been favored with a ruling of the Supreme Court that no picketing hereafter may be accompanied by importuning, or following of men.

One of Our Sample Patriots

AS AN illustration of how profiteers and politicians contrive to play horse with the American public, take the case of Mr. Newberry, now representing the great state of Michigan in the American Senate. The Newberry gang paid $5,700 for a film showing him as standing on the bridge of a battleship receiving the honors of a procession of American battleships. This film was shown during the 1918 campaign in Michigan at about two hundred theaters, and of course was a fake from beginning to end. The posing was all done on an imitation wooden battleship, and it required two weeks of a highly paid publicity agent to splice and fit it into a regular film showing a review of the navy. One cannot but wonder what would happen to any Labor Union that would resort to such a contemptible piece of knavery. Would its members be favored with seats in the United States Senate? — or seats in a prison cell?

Labor's Overwhelming Handicap

WE NOW have the question fairly before us: What are the obstacles in the path of Union Labor? We find the great financial interests of the country definitely leagued against Labor—which they regard as their greatest foe. We see that they have the ability to win public opinion upon their side by subverting the Press, and that they have done so. We see that they have the power to restrict employment, and right while the employment is being restricted, to raise the price of the necessities of life, such as coal, by artificial means. We see that the politician stands ready to use all the instruments of government which lie within his grasp to throttle with iron hand any attempt on the part of labor to share in those gains or even to retain the advantages already secured. And third we see the clergy class, Catholic and Protestant, the ready and willing tools of the profiteers and politicians, ostensibly preaching the gospel, but really continuing their part of the conspiracy which was entered into between the Emperor Constantine and the Christian bishops in the year A. D. 325, when the early Christian church, which was the laboring man's church and in which no acceptable member could be either a soldier or a magistrate, passed out of existence, having been swallowed up by the Roman system. It is an interesting fact that this same Constantine who pulled off this clever stunt called this council of bishops in the same year in which he murdered his own son, and at this council he, Constantine, an unbaptized, pagan emperor, invented and forced upon the unfaithful Christian church the doctrine of the trinity, which is not a Bible doctrine, but which has been held by the unfaithful church from that time to this, especially by the clergy.

Dr. T. Morey Hodgman, former President of Macalaster College, has said on this subject:

"Since the fatal bargain was made by Constantine in the fourth century between the leaders of the church and his own political ambitions, the Christian church has been a coward and a traitor to the crucified Christ. Since that unholy bargain, when the church leaders surrendered their convictions as to war and the internationality of Christianity and surrendered their sons to the bloody unnecessary wars of the succeeding centuries in return for power and riches and authority, the Christian church has ceased to capture the minds and hearts of intelligent men, has concerned itself with sectarian bickerings and servility to political parties and has become a coward and a hypocrite."

The Remedies Available

IT IS to this group of imperial and ecclesiastical politicians that we owe the present conspiracy against Union Labor, which is the representative of all labor. The Scriptures designate this association of profiteers, politicians and preachers by the word Babylon. What are those to do who have been despoiled by this system? Such remedies as lie at their hands are the study of coöperation in all its forms — coöperation political, as illustrated by the Nonpartisan movement, which has accomplished so much for the farmers of the northwest; coöperation financial, as in the organization of the peoples' banks established by the thousand in Europe and to a very limited extent in this country; the establishment and support of their own press and the support of the press which is openly and pronouncedly in sympathy with the workers' cause; and coöperation in the reëstablishment in the earth of the early church, which had no popes, no cardinals, no archbishops, no bishops,

no priests, and no clergy of any kind, but in which every believer was a member of the royal priesthood, glad to do what he could to lighten the burden of his fellow man and to proclaim the coming kingdom of our Lord and Savior Jesus Christ, which will fully solve in the Golden Age the problems of Union Labor, and, indeed, of all the families of the earth.

About this matter of bishops so that when you read the Bible you can understand it, the bishop in the New Testament is simply the man selected by the vote of the congregation to lead the meeting. For example, if we were gathered here as a band of Christian men and women and and you wanted a chairman you would elect some person by the raising of the right hand to serve either for one meeting or for a dozen meetings or for a year, the person thus elected would be your bishop; and that is all a bishop is. That method of electing bishops is all right; any other method is all wrong, unreasonable and false and is used to obtain money from the people under false pretense.

God himself is the outspoken Friend of the worker. He has declared, "If a man will not work, neither shall he eat". The Lord Jesus says of Him, "My Father worketh hitherto, and I work". Jesus said of Himself, "I must work the works of him that sent me". The Apostle said, "We are co-workers together with God". The Bible from first to last holds out the dignity of work. The very first chapter of the book contains a call to Union Labor. It reads: "Let them [all mankind] have dominion". They were to have this dominion over the earth and earthly things by subduing the earth, but they could not do this without labor; nor without labor in unison. The foe of the workers is not our Heavenly Father nor our Lord Jesus nor their blessed Word; but the real foe is Satan, the great being that has organized the politicians, the profiteers, and the preachers of the world into the great system, Babylon, he uses for keeping the workers under control. The workers of America owe it to themselves to have nothing to do with any religious system which has associated with it either a pope, cardinal, archbishop, bishop, priest or clergyman. Every one of these systems is of the devil and tends to the enslavement and impoverishment of those who are carrying the burdens of civilization upon their shoulders.

After all, my dear friends, the real solution of the problem is a little beyond our ability. There is but the one remedy. Something can be done by coöperative means to alleviate the present situation of the laboring man, but his real remedy is the long-promised kingdom of the Lord, even now at the door. Earth's new ruler is promised as one who shall "deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."

In the days of this new and perfect sovereign we are told that *man,* not *money,* will be the most admired, most loved, most sought after. "I will make a *man* more precious than the golden wedge of Ophir." From the men of that happy era not only will poverty be removed, but sickness also. "The inhabitant shall not say, I am sick." And best of all, death shall be no more; for in the happy days of Christ's kingdom, for which we all have prayed so long, we are told that "there shall be no more death, neither sorrow nor crying, neither shall there be any more tears, for the former things are passed away".

These happy days are at the door. Not only is death to cease for millions of the living generations, but all the dead shall return to their former estate here on earth. Can we doubt that the Lord knows where they are? He said, 'All that are in their graves shall hear the voice of the Son of man and shall come forth'. The angel that spoke to Daniel knew also. He said to Daniel, "Many that sleep in the dust of the earth shall awake". The angel did not think heaven was such a disorderly place that people went there to go to sleep and in the dust at that; he did not think they were in purgatory, for he did not know anything about such a place; Pope Gregory had not yet invented it; and he did not think they were in eternal torment. And if they had been, and if it were possible to get to sleep in such a place, why would the angel or anybody else who had a heart take any satisfaction in wanting to wake them up? We have all been fooled. The clergy business is all a great swindle from beginning to end, but God's Word is true and His coming kingdom is certain. And it is the desire of every labor union man, and of every man; it is the desire of all nations, living and dead, and the desire will be fulfilled.

America's Political Prisoners *By John M. Foss*

CHRISTMAS greetings—from a prison cell. My friend who has subscribed for me requested that I write you a few lines and at the same time advise you that THE GOLDEN AGE has arrived. You couldn't imagine a person having a golden age in a prison cell. Well, we are not. I want you to know I like some of the material and I am sure it is reaching the right sources.

I came here in September, 1918, the first time along with one hundred more. I was released on bond after one year; but I had to return after a short rest of eighteen months outside. We lost our appeal.

To begin with, we were on trial five long months in the Landis Court at Chicago. Our jury listened to our case all that time. They convicted one hundred of us in forty-five minutes; that is, they found two men guilty in each minute. War scare and hysteria and lack of all moral courage on the part of our jury gave us from five to twenty years in the Leavenworth Federal Prison. We were charged in five counts of an indictment with ten thousand crimes committed all over the country. They said we tried to steal the country like Morgan and Rockefeller. We were suddenly undesirable when war was declared, although we were legal twelve years previously. We were confined in the Chicago Cook County Jail six months or more, awaiting trial. We were gathered from all four corners of the country—after they raided all our union halls, homes, offices, etc. They stole all our private property, such as any labor organization needs to do business with, and what they didn't burn and smash they hauled to Chicago and used as evidence in trying to prove a conspiracy, in which they failed. But we didn't believe in war; so that was enough.

The jury which we secured to begin with was discharged and another secured that suited the prosecution better. You see, one must have a good jury to prove ten thousand crimes. The real charge was that we only wanted more of the wealth that we, the workers, create, for social use. So they said: No; you go to prison for five years. This was my lot for believing in Karl Marx instead of John D. Rockefeller. When the case was given to the jury one count of the indictment was ordered stricken from the case, which left four counts to decide. We appealed to the higher court, and they threw out two more counts — against the jury's verdict. We are now held on the two remaining counts of the Espionage Law, making us only political prisoners the same as Debs and others.

You know the Espionage Law was made to catch foreign spies against the Government, but it was used against American citizens — Union men, I. W. W.'s, of which organization we here are all members. What spies they did get have been released long ago, but we still remain away from our homes and loved ones.

For your information will state that I have lived in this country all my life. I served six years in the United States Army. I fought for this country from 1898 to 1905 in two enlistments. I served in the Philippines four years, and took part in many engagements, coming out of that service with good discharges. So you see I am not a foreigner who is all the time stirring up strife, as the war profiteers do. I also fought for my class—the workers—so I get five years. This is all supposed to be very lawful; that is, they make it lawful anyway. I was tried by a jury of my peers, and I've been peering through the bars ever since. The above has all been done in the name of Humanity and Democracy — as all things in the past four years have.

Many soldiers who served in France are here with lifetime sentences, through the over zealousness of officers very suddenly given power in a new army. Their cases are just as bad as ours, or worse. Hundreds of soldiers are victims of the same policy that war produces. Today ten year men and one four-year man (members of my organization) were released on the Christmas Order of the President, to appease the growing demand for the release of all. Today there are still ninety-eight of us left in prison, three years after the war has terminated. All foreign countries have released their war-time offenders long ago. The freest country in the world still holds hers behind the bars, while peace on earth and good will to men are thrown to the winds.

Liberty-loving people do not believe in holding workers in prisons because they have honest opinions. The Washington Conference was supposed to be at work to prevent any more wars. That's just what we were charged with. The papers at the time of our trial (and at the time of similar trials all over the country) stated we were any thing except what we were in truth and in fact. Juries in war times are afraid to free defendants charged with war-time offenses.

That's the real reason for my present situation.

I have been a Union man all my life, and will always be. I know the kind of organization that is needed and much respected by workers. That also is one of the real reasons for my position. Debs didn't get ten years so much for what he said as for what he did for Labor in the past—and reflects now. The point is, Why wait twelve years to give me five years now for ten thousand crimes? and, according to the charges, I would have committed very nearly a thousand crimes each year since twelve years ago. O Liberty, what things are done in thy name!

What are the chances of all of us getting out again, dear folks? You, the people, must *say so.* The release of all is only justice—not only to citizens—workers—but to the soldiers also. I ask, as a former soldier who knows a soldier and as a political prisoner also, for justice and freedom.

The Drunken Earth *By L. D. Barnes*

THE earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it: and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."—Isaiah 24:19-21.

No one believes that the globe, composed of land and water, will thus reel and fall down into the lap of space and rise no more. The physical earth, made not in vain, abides as man's home and as God's footstool will be made glorious. The drunken, reeling experiences of the earth are matters of daily record. The earth reels to and fro in vain endeavors to right itself. Like a drunken man crazed with strong drink, dazed and blear-eyed society reels, vainly clutching at its hair and at straws—leagues and combines—for support. Thus the Scriptures liken the earth to a drunken man.

In Jeremiah 51:7 mention is made of a cup that made all the earth drunken. In Revelation 17:2 it is spoken of as the cup that made all nations drunk. The decoction is called the wine of wrath, and the wine of fornication. The intoxicating ingredient is false doctrine. The drunken condition gives a feeling of self-sufficiency, a sense of fullness, satisfaction. The drunken subject is satiated or glutted with a robust opinion of himself. He says: I am rich and have need of nothing. My wines and my fine linen, my finances and my real estate, my abundance of delicacies, my pew rents and my patrimonies are all-sufficient. My armies and my navies make these secure.

The "woman" in the case representing the church element is spoken of as being drunken with the blood of saints and of martyrs. The woman mixed the stuff, and being herself intoxicated she lost her reason; and together church and world became maudlin, and together they have staggered in their vomit of war and affiliation, and together shall fall and not rise.

This drunken debauch is a frightful picture. The poison brew has caused even the priest and the prophet—the clergymen—to err in vision. They are all out of the way through strong drink, so that filthiness and vomit — rejected doctrine — is everywhere seen. They are drunk but not with wine — not with alcohol but with false teachings. The contending doctrines of over one hundred and fifty creeds—false standards of religion of both church and state — blending with false patriotism, divine right of kings and clergy, heathen and Christian, has produced a decoction so deadly in its effects that the earth can never right itself, but is destined to fall and not rise again.

The reeling to and fro of earth is pitiful. From one extreme to another, bedraggled in the froth and foam of falsehood, and cowering in the mire of politics, the earth—church and world, mistress and paramour—has become a joke and scorn. In 1914 the earth reeled to the war limit. Every member nation of any consequence was carried bodily by the war mania. Wild-eyed and gesticulating, the extreme of the war delirium was reached. In 1921 reaction set in. The extreme of peace became the goal. The same drunken nations, excited and bloody-handed, assembled in a peace confab vainly endeavoring to emit the war decoction and get a breathing spell. But they shall fall and not rise. The de-

bauched war-mind is not capable of grasping the principles of sober peace.

This reeling to and fro is seen variously. In 1920 the American earth reeled to the support of Mr. Harding. Mr. Wilson had been elected on a peace platform. He proved untrue to the highest standards, and was about to entangle the country in a League of Nations, when the drunken man reeled backward and elected Mr. Harding almost unanimously on a no-league ticket. But poor inebriate! The disappointment is as great as ever. Now only revenge is thought of and there are signs of reeling back to the democratic extreme. And so the poor earth rocks to and fro, extremes of sympathy first for labor and then for capital. And so the reeler reels as the pendulum of favor or disfavor swings. Today it is one extreme in dress, tomorrow it is the opposite—from hoop-skirts to hobbles and from furs in winter to furs in summer.

Evidently the earth has "snakes in its boots". It is poisoned to death on mixed drinks. The clergy have forced this stuff down the necks of the people. "Open your mouth and shut your eyes," ask no questions. They themselves have drunk and have served the kings of the earth the divine-right cup which inflames the mind, deadens the conscience and rouses an uncontrollable thirst for human blood. The eternal torment draft for disobedience, and the heavenly rewards for murder, are some of the deadly poisons forced into the minds of men. As a result of these poisonous decoctions it is recorded that seventy million people were slain in the religious wars of the darker ages. The toll in the late war reached far toward this number. Compare Jeremiah 25:15-26.

Truly, the "Reverends" are in a pickle. They are responsible for the distressing condition of earth today. Acting as host in the high places, the churches—the high ones—have a fearful accounting. With their allies in crime, the money kings and the politicians, they shall fall and not rise again to power.

But as pointed out in THE GOLDEN AGE there is yet help for this drunken condition. There is an antidote, a sure remedy. "Earth hath no sorsorrows that heaven cannot heal." Let these treacherous dealers understand and confess the error of their way. A good emetic this! Let them preach Christ's kingdom as the only restoring power, and as one man let them urge a Golden Rule settlement of the difficulties between rich and poor. Let them plead for the oppressed and warn the oppressor. Thus they can make the earth a softer place to light upon and avoid to some extent the crash referred to in our text and throughout the Scriptures and coming down the road.

Parental Discipline *By Roy (Himself)*

KINDNESS is to supply what is needful."—*The Watch Tower*. From this same authority we learn that "kind and indulgent parents" are in fact and in truth often the reverse of this, namely, "weak and incompetent parents". With this terse definition in mind, and with a special love for the little folks, and big ones too, in the heart, my pen is moved.

Roy was a baby. His papa was a Methodist; so was his mama. Papa's pa and ma, and mama's pa and ma were all Methodists, too. When Roy was four weeks old he went to church and Sunday school — in his mama's arms. Papa went, too. On hearing for the first time this ecclesiastical jargon, Roy offered in protest the choicest of babyhood's jabber. But mama's shake and frown and gesture and smile, and papa's watch or knife soon told Roy of the sacredness of God's house, and of the advantages to be derived from quietness therein.

Reverend Moulton was a kindly man. He loved papa and mama and Roy, and was glad for their regular presence at Sunday school and church. Had not Jesus said, "Suffer the little children to come unto me, and forbid them not"? Let public ministers of the truth hang their heads in shame, who have less of the Master's spirit than had Reverend Moulton toward the little ones! Let Christian parents whose children are coming up in ignorance and irreverence, while they go off and attend some "Berean Bible Study" hang their heads likewise, and make some good resolves; and imploring divine wisdom and grace, let them resolve to faithfully discharge their divinely ordained parental obligations!

Five months and a week passed. Roy was a fat and famous youngster—so said papa and mama. "April 15th! Roy is *six months* old today," said mama. Papa worked hard that day in those dusty Nebraska fields. And when the cows were milked, and the chores done, the dishes washed and Roy cuddled and cooed with, mama was to read the "news" or the "continued yarn" aloud to papa, from the Chicago *Inter-Ocean,* as was the custom; for papa's eyes were tired and full of dust, and he could not see to read, even by the light of the clean little coal-oil lamp. But on this fateful occasion Roy had decided that "yarns" and "news" were not nearly so agreeable to his soul as would be a continuation of the cuddling and cooing until bedtime. Rudely taking up the reins of government, he would teach papa and mama this desirable lesson. Had not his parents already taught him the power of persistence, the adequacy of firmness? The reading began: Roy's eloquence prevailed!

Fortunately for him, Roy's parents were not of the weak and incompetent sort. They were exceeding *kind,* as well as wise and resourceful. As the reading stopped, Roy was left in mama's arms to coo, while papa left the room. A moment later he returned with what Solomon calls a "rod of correction"—in this case an exceeding small tough switch. Leaving the example of weak incompetence set by the self-styled "kind and indulgent" parents to be followed by others, papa preferred humbly and lovingly to follow the divine advice and example: "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him". —Proverbs 22:15.

Mama was directed to continue the reading against all odds, let come what may. Forthwith Roy's eloquence pleaded: "Dear parents: it is no use to try *that!* I must and will be cuddled! There shall be no more reading here tonight!" But whee—rrr—???!!! ooo-ooo-ooo!

The divinely ordained "rod of correction" had spoken; the wisdom and love which come from above had conquered! The "foolishness" foretold had been "driven far" from Roy in this particular matter, never again to return. Sweet smiles replaced the vanquished cries; a few paragraphs of the "news" or "yarn" were lost, and Roy had learned the greatest lesson he ever learned during the first two decades of his life! Yes, one of the greatest which he will ever learn in all the ages of eternity — respect for, and obedience to righteously constituted authority!

When Roy was four, Reverend Barker was the preacher, and Mrs. Barker taught the little "Buds of Promise" class in the Sunday school. Mama taught the young ladies' "Willing Workers" class. It was now time for Bud Roy to go with his buddies and learn the hard accents of the Babylonian speech about the God of Love who was going to roast bad little boys and poor little heathen boys who did not hear about and love Jesus; about Christ who came down from heaven, and was born in a manger; and about Santa Claus who would come with reindeers and a sled from the north pole to fill good little boys' stockings with candy and toys! Poor papa and mama! They too had learned this absurd confusion and conscientiously knew no better. But thank God, they were consistent!

Although Roy much preferred the presence of mama, and the fond caresses of the Willing Workers, perhaps more accurately the willing fondlers, yet the ever present rod of correction, this time in the form of smiles and gestures and confident assurances of the wonderful things which Mrs. Barker would tell, and in the light of three years and six months of agreeable experience with it, caused Roy, with some misgivings and slightly protruding lips, to silently consent to join the "Buds".

Having been conscientious in her assurances, mama asked Roy on their arrival home the question: "Well, Roy, what did you learn at Sunday school today; what did Mrs. Barker tell you about?" Now painstaking care had taught Roy to use the king's English correctly if at all. It was therefore with deliberation and soberness that he straightened up, and squarely planting himself before his mother, slowly and emphatically replied: "Mama, I didn't learn a single,dingle,fingle thing!!" (Two decades passed; Roy had graduated from Wesleyan University, and from the Sunday school. After twenty conscientious years of pursuing the curriculum of the latter, his opinion uttered at the age of four was *precisely the same.*)

By daily precept, however, and by correction's daily rod, Roy learned well the principles of right and wrong. Daily were these principles of righteousness and their importance impressed upon his mind by papa's and mama's consistent daily application of them both toward

himself and toward others. Had the precept, the rod, or the example been left out, Roy, like the millions of haphazard characters which threaten the very existence of civilization today, would not have known; and like those who crucified the Prince of Life, would not have been fully responsible.—Acts 3:15, 17; 1 Corinthians 2:8.

Had his childish imaginings been met with laughter and laudation in place of sober explanation and reproof, Roy could not have known the depths of hatred of falsehood — even the "white" and the fun-kissed kinds—which now is his. Had his first innocent carrying home of a toy flat-iron which he coveted, not been severely rebuked as theft, and immediate, unceremonious return of the ill-gotten toy instanter required, he could never have had the depths of theft-hatred in his heart which he now has. When papa or mama promised a penny or a switching, it was as sure as the rising of the sun; but never in haste or anger but in love, in reason, and in full explanation as to why the switching was administered. Roy's promises, no matter how trivial to the adult, were treated as sacred, and were as sure to be required as was the sun to set. Had this been otherwise Roy could not have had the infinite respect for his own word in his own heart which he now has.

Roy respected, honored and *loved* his papa and mama; for from earliest recollection he recognized the reason, justice and love so manifest in their golden rod of correction. Papa now is dead; but the reverent memory of his hallowed rod will live in the heart of his son through the countless ages of eternity, by the grace of God. Declining age brings the hand to mama's failing ear, that she may hear the voice whose faintest whisper used to wake her in the night; the rosy cheeks once fondled by a baby's hand, are wilting—smitten by the Destroyer. Papa's strong arm and willing heart are gone, alas, when most her failing strength feels their need. Yet though the Destroyer dim her eye, and foil her strength, for all eternity shall it be said, She did her bit! She loved righteousness, and lived consistently; and above all she helped papa wield his divinely commissioned rod of correction, ministering the truest "milk of human kindness" to their son and gaining his everlasting gratitude.

If parents, who have such light and responsibility today as we have, are careless in their ministrations of it through the divinely ordained rod of correction to their own children will they be counted worthy to help their present Bridegroom wield the same Rod in power and great glory over His children, in the kingdom?

O Lord, may thy kingdom (rod of correction) come quickly, for the salvation of the rising generation of uncorrected, disobedient, characterless, and otherwise hopeless children.

Oh, that we might now understand, and emulate the loving *kindness* of our God!

Democracy and the Bonus *By Lela F. Woodward*

DECEPTION is as old as the human race. Satan was the instigator; Eve was the first dupe; and ever since her children have been easy marks for the arch-deceiver. The yeast of deception, working in the human heart and mind since the beginning of history, has leavened the whole world, civilized and uncivilized; for education has only added to its efficacy, like putting spice into a bottle of wine. And like the wine, deception grows stronger with age, and more palatable to those who concoct or drink it, so that now, as the very pinnacle of civilization is reached, its ferment has intoxicated the world.

What a tribute to education! What an encomium to higher "kultur"!

No wonder the poor heathen, seeing at a distance its horrible effects, thanks his God that he is ignorant, and pleads to be freed from taking any steps toward the white civilization.

How thankful the natives of Africa and of Asia must have been when they saw the awful implements of destruction employed by the twentieth century civilization, whose fermentation of greed and hate inaugurated a spirit of deception under the guise of preparedness! How they must have rejoiced in their safety — even if built on ignorance — as they saw ten million men fall like wheat before the sharpened blade!

And while civilization was staggering like a drunkard the world drew its breath in gasps. The world was placed upon the operating table. The surgeons (war lords) tried to compound an anesthetic powerful enough to insure a successful operation.

Then, from the child in swaddling clothes, whom the Europeans elected as their spokesman, came the prescription "Democracy". Yes, that would do the work. We all remember how our great country, that never does things by halves (as the war profiteers can verify), developed an unparalleled hysteria of preparedness. Night was no more when it came to manufacturing implements of destruction. The whole world looked on in amazement, and even surly uncle John Bull patted his rich nephew on the back as he saw his amazing progress in preparing to come to his relief. And how quickly our brave boys—the very flower of American manhood — became imbued with the idea of speedy preparedness. How could they resist an infection that inoculated the very air they breathed? So they left their native shores with the sole idea of applying President Wilson's only world's palliative.

The English and the French applied the remedy and oh! what a relief. How soothing a sedative their American friends had brought; and now these wonderful pharmacists could bear the brunt of the burden. For were not the people of the United States depriving themselves of food (and sending the prices "sky-high") that this wonderful remedy might keep working and that they might manufacture more Democracy? What if it did cost millions daily, the Americans were the only nation rich enough to supply Democracy. And Democracy—especially in American dollars and lives—was what Europe needed just then.

The strange part is that the remedy, once so sweet and fragrant, became as bitter as wormwood, when brought back to the United States. The world's operation had been successfully performed in the Armistice, but the ex-service men suddenly discovered the formula must have been changed. For Democracy in Europe and Democracy at home appeared so different. Before, they had supposed the principal ingredients were sacrificed and brotherly love; and when they rubbed their dazed eyes, and found they had gotten no recognition of their services in the shape of a bonus from the country most able to pay it—and the only one who hasn't—their eyes begin to see the dissolution of a deception, fermenting for centuries.

The sun has no rays so penetrating as those of experience; and there is a heavenly light that penetrates into the very hearts and souls of men with which no human power can cope. No object is too dense for it to penetrate. It is a divine X-Ray that is dissolving deception itself. There is no human marsh that can escape it; and every sin will soon be made manifest.

Truly the Sun of Righteousness is arising in the east, and will soon disclose every form of deception. The new age is dawning, and a glorious tomorrow awaits the groaning race.

Use for Dismantled Ships *By John Buckley*

FROM the daily papers we learn that, in a new coat of paint, with flying colors, and impressive ceremonies, the obsolete U. S. S. Kentucky, will be sunk, if the plans of the Navy Department are adopted.

A mass of valuable junk in steel, iron and brass, with a value to feed many of our needy, will be destroyed, to pander to a silly effort at display, and without a single point of merit.

If you have an old iron bedstead, or other junk that you cannot use, the Salvation Army will take it and will find people to whom the discarded article will bring an increase of comfort, and who will be grateful.

In this time of housing shortage, the vast hull of the Kentucky, with its heating and lighting system, would warm and shelter many of our needy. To destroy such a fabric would be not only idiotic, but it should be regarded as a crime. Government officials have amused themselves with the destruction of many vessels since the war. I would suggest that public-spirited people interest themselves in a matter that is serious, and needs correction.

There are many places near our large seaboard cities, where the vessels could be grounded, and with proper superintendence, and at little expense, they would furnish comfortable housing for many that are out of employment, and who are not at present in a position to pay rent. Later, when the need passes, they could be converted into casting to serve our many needs. Why foster a criminal waste, for which we all shall have to pay, in the end?

BREVITIES

Sanctified Live Stock

By B. Kent

REVEREND ———, of this place, recently preached on "A Dog Versus a Chicken", and to cap the climax had both in the pulpit. Not long ago he had birds flying loose in the church and an abundance of flowers to illustrate his lecture. One of his flock told a friend of mine that she was so sick of him she did not know what to do, and added, "I hear they are planning to run him out of town, and I hope they carry it out".

[We do not wish to seem forward with our suggestions, but think possibly that some of the modern clergy might get a few ideas from the following, which we submit gratis:

Build cute little building on top of pulpit with child's building blocks.

Shake child's rattle vigorously and smile aloud between shakes.

Smear face with molasses and say "Goo" earnestly, several times.

Get large bottle, with extra large nipple on it, and pose before congregation, in action. This will be more interesting to many Reverends if bottle is filled with hootch instead of milk.

Sit in pulpit chair and let the chickens—any kind, just so they are young enough—amuse themselves playing around chair.

Blow soap bubbles in pulpit, taking pains to fill same with much hot air.

Make dandelion chain to hang around neck, but do not try to do a good job.

Remove long-tailed coat and shoes, first washing feet carefully, and spend the sermon hour excavating tunnels in pile of sand which takes place of pulpit.

Put flowers in hair while preaching. If hair is missing, borrow wife's switch and put in flowers anyway. If no wife, borrow wife for occasion and proceed as before.

Further suggestions on application.—Ed.]

Bald Heads

By a Featherless Man

A BALD head is a convenient thing. One does not have to bother which way he must rub the hair-brush in order to look nice. Bald-headed men are objects of love. Even the flies and mosquitoes love them. Bald heads are a positive convenience for mosquitoes; they do not have to travel about through the brush looking for a bare spot, but can confidently bore anywhere for a drink. Bald heads respond to hair-restorer in the same way as a door-knob. I know; for I have tried. I grew a few isolated cornstalks, but they died of loneliness. Bald-headed men can console themselves by the thought that nobody can grow hair and brains in the same place. [Who ever heard of a man growing hair on the inside of his scalp? Ed.] Bald heads remind one of heaven; because there is no parting there.

A Little Brazilian Friend (Lottie Ferguson)

DEAR MR. EDITOR: You may be surprised to hear from a little girl so far away, but my mother is a subscriber to THE GOLDEN AGE and WATCH TOWER, whose arrival she appreciates as good friends and helps.

I appreciated very much the article "Hartsdale's Canine Cemetery," by Sophia Christian in THE GOLDEN AGE for July 20, page 633.

I am an Anglo-Brazilian, but my parents were born in the United States of North America, and I am thankful that I came from a nation that knows how to appreciate dumb pets. My mother has taught us that it is right to practise the Golden Rule toward the dumb brutes just as much as toward humans, for God has given us control over the animals. I have no sisters, and have three brothers older than myself, all farmers, so I have never had a real companion, only my mother and my pets, which are too many to mention all, but we love each other and I hope the Golden Age will soon be established when abuse will forever end. I sympathize with those who have lost their pets and understand why they are carefully laid to rest. Many thanks to Dr. Johnson for establishing Hartsdale's Canine Cemetery. My deceased pets rest under a daisy tree in our yard. Two are dogs. Clinch, a pretty Newfoundland, was my schoolmate and friend always while living; I rode my horse to school and he followed and nothing could touch me, my horse or my saddle. He sickened and died December 16, 1920, 5 years old. This was one of my greatest griefs. Then in a few weeks my little Gyp went the same way, January 6, 1921. I give you now:

THE LORD'S PRAYER IN PORTUGUESE

Pae nosso que estás nos Céus: santificado seja a teu nome.

Venha a nós o teu Reino. Seja feita a tua vontade, assim na terra, como no Céu.

O pao nosso, que é sobre toda a substancía, nos dá hoje.

Eperdoa-nos as nossas dividas, assim como nós tambem perdoâmos aos nossos devedores:

E nao nos deixes cair em tentacao.

Mas livra-nos do mal. Amen.

With all good wishes and thanks for THE GOLDEN AGE, I am most truly its little friend.

Poison in Text-Books

By B. F. Mason

WHILE the Bible tells us that man was created only a little more than six thousand years ago and that he was created perfect in the image of his Maker, our schools and colleges are teaching that man has existed on earth several hundred thousand years at least, and that instead of being perfect, primitive man was much more imperfect, more savage and brutal than are the most benighted peoples of which we moderns have any knowledge.

This teaching on the part of our schools certainly is subversive of a belief in the divine inspiration of the Bible and it antagonizes faith in the divinity of Jesus Christ. This being true, I believe it would not be putting it too strongly to say that our schools of today, even those under the supervision of the nominal church, are inoculating our youth with the virus of infidelity. If there are any who have not yet realized that our schools are making infidels of our children, I would suggest that if they will read Robinson and Breasted's "Outlines of European History," which has been a text-book in our high schools for quite a number of years, they will admit that students who accept as truth the statements of the authors in regard to primitive man are prepared to accept as true the statements that the Bible is a collection of fables, the God of the Bible a myth, and revealed religion a hoax; for these historians not only antagonize Bible chronology in the manner just mentioned, but among other infidel teachings, they class the God of Israel with heathen divinities, and they class Jesus with Zoroaster and Mohammed. This history is hardly more objectionable than are some other school books put out by the publishers, who are, perhaps, the most extensive purveyors of school books to the English-speaking world. They have distributing agencies in New York, Boston, Chicago, Atlanta, Dallas, Columbus, San Francisco, and in London, England.

State and county officials endorse these books, and teachers accept them, apparently without protest, and millions of our youth are being crammed with this poisonous mental pabulum. Those responsible for this slaughtering of the innocents are classed as Christians, and many of them really claim to be followers of Him who said, "He that soweth the good seed is the Son of man: the field is the world: the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil".

Profiteering (?) on the Farm

By Anne M. Hogsett

THE GOLDEN AGE correspondent in Number 59 seems not to have as clear a view of the farmer and his work as he might. It is true that they are no better than others when it comes to profiteering, if they have the chance. Human nature is much the same everywhere unless it is influenced by the love of Christ.

The farmers in my section of the country prior to 1914 had just been able to exist for several years by milking cows and raising poultry. Wheat, the main crop grown, failed year after year and one year not even feed was raised. If the war had not come, the good crop of that year would have barely paid up the debts and started our farmers off exactly where they were when they began the business, excepting that they were older and less able to live over the same routine again. Their machinery was worn out, they were sadly in need of new buildings, while those that they had were badly in need of paint. Is it any wonder that they felt they deserved and should get the benefit of the increase in prices under war conditions? Of course, they could not know that it was time for the desert to 'blossom as the rose', and that we would have a succession of good crops such as were never known before in this country.

The farmer and his wife, both having to work from fourteen to sixteen hours to get this scant living, would tend to be made unsympathetic with an eight-hour labor law. Every farmer knows you simply cannot apply the eight-hour

law on the farm unless it be eight hours in the forenoon and eight in the afternoon. The floating laborers saw only the golden grain rolling from the machine and thought the farmer exceedingly rich. They did not know debts incurred in less productive years and for the new equipment purchased would eat up by far the major portion of the gain. Again since 1914 the farmers have been woefully in need of help both male and female. The harvest hands seemed to want to make enough in a few short weeks to support them the remainder of the year. Very many of them could have gotten good board and jobs for a much longer period if they had been willing to work for what the farmer felt he could afford to pay. I doubt not many of them could have found farm homes and board until the field work season began again if they had really wanted this and had been willing to do chores in return for the same. We had to have more hands sent in than needed in order to get enough who could stand up under the work or who would make good. The farmer will not sympathize with millions out of work so long as he cannot get dependable help for either himself or his wife.

In his intoxication over succeeding good crops and high prices the farmer has been induced to adopt many extravagances in the name of progress. Not least among them are expensive public benefits laying upon himself a weight of taxes which a return to pre-war crops and prices would make it impossible for him to bear.

Taking into account that because he is the only person who cannot set the price on what he has to sell, he must pay not only his own taxes, but those of the men from whom he must buy, you can readily see that the farmer is little better off than other laborers—except that perhaps he may be able to obtain a few more vitamines in his food.

A Word of Protest

By Sylvester Hone, M. D.

I BEG to call your attention to an article under Brevities in the last issue of your paper, and ask if Charles Senior is on the paid staff of THE GOLDEN AGE? [No!—Ed.] As I, and I am sure many other M. D.'s, cannot but feel hurt and insulted by such sweeping assertions as his when they are becoming interested in the work of promoting peace and good-will, which would seem to be one of your objects in this new age we are now entering, or of spoiling the good impression your paper is making.

I do not wish to rush into print in this matter, but I would like to point out that I and scores of other M. D.'s in these cold provinces of Canada have travelled many weary cold miles to visit and relieve some sick family or woman in childbirth, not once, but many times, and also supplied them with the necessary medicines from our own dispensaries, and then through the poverty of these people have had to forego any payment for these. I know scores of conscientious M. D.'s elsewhere, who have performed difficult operations for the poor and needy entirely without prospect of payment, when their Latin, which Mr. Senior seems to think is their only stock in trade, would have been of very little use to them. I may add, too, without their having first been paid $50 before their treatments as is the custom with some drugless healers, whom I have seen very highly extolled in your paper.

We have self-seeking men in our profession. In what other professions are they not to be found also, may I ask? But that is no reason why the great majority of a kind-hearted and self-sacrificing body of men are all to be painted black in this manner. As I have sent contributions to THE GOLDEN AGE for the useful work it may be engaged in I and other M. D.'s would, I am sure, feel sorry if Mr. Senior constituted one of those who judged what that should be.

I sincerely hope Mr. Senior is only an outsider, and not intimately connected with THE GOLDEN AGE editorial staff.

Too Severe on the M. D.'s

By Mrs. F. G. Harrison

IT SEEMS to me that the medical profession has been subjected to some very unjust criticism, especially in the article appearing in GOLDEN AGE Number 60, under the heading, "Why Men Go to College". I am not a student of either profession but a witness of much good accomplished by both. I see no reason why the M. D.'s as a whole should be placed on a level with the clergy. There are many good, honest men among them, and theirs is a life of sacrifice in many respects. I know a number of good, honest M. D.'s that are just as faithful in serving their patients who they know can never pay as they are where the cash is always

ready. Of course there are many crooks among them. Where is there a class of people among whom there are no crooks? Grievous wolves even slip in among the Lord's flock sometimes. Is the anti-medical profession an exception?

I heartily agree that when the Lord's kingdom is established on the earth, we will have no need of M. D.'s or any other imperfect profession. I am confident that manifold more good could be accomplished by working together than by picking each other to pieces. Each should be entitled to his rights. One should not be restrained more than the other. But if they will continue to pick, could not the valuable pages of the GOLDEN AGE be used used to better advantage with more edifying articles?

It is not our object to uphold one of these professions more than the other. Both accomplish much good, but the very most that the practitioners of either can do for the human race, is to relieve suffering and to prolong life. Neither can give everlasting life. Looking at this matter with an unbiased mind, I believe both these professions can be placed on the long list of now necessary evils which will pass out of existence with the ushering in of the Golden Age.

[We have found it very difficult to present in THE GOLDEN AGE any articles whatever on the subject of the care of the human body without bringing down wrath upon our heads. When we published the first osteopathic article several doctors wrote in and objected, but did not offer us anything that we could publish instead; and when we published the first chiropractic article, not only were the medical doctors offended, but the osteopaths themselves were even more offended; and yet neither the medical doctors nor the osteopaths showed a disposition to furnish anything for our columns that would be instructive and beneficial to our readers.

We believe that there is real merit, real virture in many of the drugless systems of caring for the human body, and we think that the medical doctors should give much time and attention to dietary and other methods of preserving the body in health, and should be the first to present their discoveries to the public. As matters now stand, the doctors as a whole are placed in the unenviable position of being pecuniarily benefited when the public through lack of education become ill, and incapacitated to care for themselves.

We look forward to a time when, with the Lord's kingdom established, the 'inhabitant shall not say, I am sick'; and if we can do anything now to prevent the inhabitant from getting sick we believe it will be well-pleasing to the Lord, even though it may cause some doctor to lose a fee. This does not mean that we have anything against doctors. We think they must and will participate in the readjustments under way, with the accompanying disappointments to those affected.—Ed.]

Fox-Hunting

By T. A. H. Clark

FOX-HUNTING is a "sport" to the abolition of which the British Society for the Prevention of Cruelty to Animals might well devote a portion of its activities. If, however, as seems likely, the Society depends to any extent for its financial support upon contributions made to it by the "better classes" in England, then it is hardly to be expected that it will see its way to achieve additional laurels by stepping directly on the corns of its influential patrons.

According to the law of England it is an offense to ill-treat animals, to overload a horse, or to work it in an unfit condition. The fox, however, seems to be an exception to the rule; for although humanely-minded persons may consider it cruel to chase a small animal over miles of country and finally deliver it, exhausted, to the merciless teeth and claws of savage dogs, "sportsmen" evidently think otherwise, or possibly do not think about it at all.

To be a member of a "hunt" is supposed to give one a certain "social standing", the highest pinnacle attainable being that of "M. F. H.", of "Master of the Fox Hounds". It is costly, and consequently a very exclusive "sport", as only the wealthy have money enough to stand the racket, in the shape of hunters, grooms, kennels, and other necessary paraphernalia.

The meeting of the hunt is an imposing spectacle. The huntsmen are arrayed in scarlet jackets and the ladies in neat black riding costumes, all being mounted on superb horses and accompanied by grooms and a pack of hounds. Expert horsemanship is of course an absolute essential; but nevertheless serious accidents sometimes occur. Then the fox is not the only sufferer.

To be "in at the death" (barbaric phrase!) is evidence of being an expert horseman; while to get the "brush" (the fox's tail) is to be like a small boy with a sugar plum.

Fox-hunting, far from being properly a "sport", is really a relic of barbarism, and ought to be consigned, along with its cohorts, bull-fighting, cock-fighting, pig-sticking, etc., to where it belongs—oblivion. Man should be kind to the lower creation, and not occasion them avoidable suffering, remembering that they, too, because of their contact with man are associated with him in the Adamic fall, and consequently sufferers thereunder.

Doubtless fox-hunting will not survive much longer: there will be other and more serious things to think about. If it should survive, it is certain that it will be promptly taken care of in the Millennial reign—that blessed time when "nothing shall hurt nor offend", the coming of which is at the door.

Uncle Sam Looks Healthy, But—

By M. Thomas (A Broker)

AMONG the lame, the halt, and the blind, the United States is a sick toad with a broken leg and a weak heart. It is only 6 percent of the world's population. And even the world isn't so much, being only a spark of the sun, and having one single star competitor, "Betelgeuse," which alone is 360,000 times as large as mother earth. Poor old United States covers only 7 percent of the world's area. It produces only 25 percent of the world's wheat. It has but 30 percent of the world's manufactures. It must be content with a measly 35 percent of the world's wealth, and 50 percent of the world's gold. It contains in natural resources the following scanty stores: 40 percent of the world's coal; 40 percent of the world's iron; 50 percent of the world's copper; 66 percent of the world's petroleum; 66 percent of the world's cotton; 75 percent of the world's corn.

Among the miserable one hundred and seven million people the average wealth is a meagre $4,675 for every man, woman and child. And the terrific, unbearable, burdensome public debt is all of $224.50 per capita. The seriousness of business failures, which seemed to multiply themselves in 1920, is indicated by the fact that the total liabilities amounted to one-fifth of 1 percent of the total wealth of the United States.

There are twenty-two million families; and there are eight million wage-earners among manufacturing and mercantile enterprises, etc. Only five odd million individuals have had to report for income tax in addition to a million businesses reporting. There are only nine million passenger automobiles and one million commercial trucks. The number of farms is about seven million, or an average of one farm to feed three families. It takes three hundred and seventy-five million dollars worth of soap alone to keep the people in this country clean. Last year their bill for sweets, such as candy and ice cream, was one billion dollars, or ten dollars per capita. They smoked (we used to say "he", but now it's "they") seven hundred million dollars worth of tobacco. Their perfume and toilet-article bills were seven hundred and fifty millions—and here again we must say "they" and not merely "she". The drug bill was three hundred and fifty million. The electric appliance bill was one billion two hundred and fifty million. The bread and fancy pastry bill was one billion. And it costs seven hundred and seventy-five million to pass the movie ticket window. It certainly is a tough world. The improvidence of our people is appalling.

There are only 18,250,000 depositors in national banks; and only 11,500,000 depositors in savings banks. In other words, only one person out of every two families has a savings account.

Maybe everybody will stop eating. Maybe they will stop wearing things (sometimes it looks like it). Maybe they will stop coming and going; planning and building; or thinking and going. Maybe they will stop breathing all of a sudden.

But a look around must convince the ultra-pessimist that we are, on an average, disgustingly healthy, vivaciously ambitious and content with only better things, not worse. Come out of it, old scout. Three punctures in succession make the whole trip sour. But look back fifty miles, not five miles—and see if it hasn't been a pretty nice ride after all. We can't coast down hill forever, without landing in oblivion. Business never yet has died. It is now running 82 percent of its peak volume. Ideal business conditions would be somewhere around 90 percent of that peak volume. But even during the worst panic we ever had, in 1872, that volume

of business only dropped to 73 percent of par.

Don't let that drowning swimmer get the deadlock on you. Crack him on the bean, if necessary, and help pull him to shore. Sink or swim, live or die, go ahead or bust, as Patrick Henry used to say.

Foolish Freight Rates

By J. F. Ammon

I HAVE before me a recent copy of the Benton *Standard,* which is being published at Benton, Illinois. This publication particularly interests me because I knew the editor when he was a boy and I was station agent for the Illinois Central Railway twelve years at Benton.

In a recent issue is an article headed "Hart-Williams Mine will suspend today". The reason assigned is that "the cost of mining is higher than in competitive fields and that it is working a hardship on Franklin County coal operators with the result that one or more suspensions are seen each week".

In the same issue is another article, "Hamilton County Coal Land Sold". This article sets forth that "The American Coke and Chemical Company" of Chicago has purchased 5,600 acres of coal land and that it may only be the opening wedge in the development of the coal resources of that county. Hamilton County lies just north of Franklin County, the mines of which are suspending as above. Why such difference in actions — one beginning, the other suspending?

In the same issue is an article by C. H. Markham, President of the Illinois Central Railway System, the gist of which is that by the most rigid economy the company was able in 1921 to make approximately 2.9 percent on the valuation of the property but they were willing if their patrons would shed a few tears of sympathy with them and consent to lovingly cooperate and if the employés would renew their energy and with hard toil and stinting, would continue to labor with them, they were willing to try it during the year 1922 and strive to make it a greater success.

On the last page of the same issue is another article of about the same dimensions entitled, "Coal Company Advises Its Employés to Save". The import of this is that the employés must expect wages to be reduced in line with other fields of production, and that even then they should not expect normal employment and should not venture to buy homes or incur any obligations in any way.

I was railroad station agent for twelve years at Benton, Illinois, for the Illinois Central Railway Company. In the last of these years the coal business was beginning to develop and the coal under the land was bought so cheap that the coal cost from about one to two cents per ton. After moving here I bought coal by the car-load for $4.95 per ton, f. o. b. Today the same coal retails here for $10.50 per ton and farmers are burning corn for fuel in preference to buying coal. We all know that there is more labor required to husk and crib a ton of corn than to mine two or three tons of coal, even after the corn is ready to husk, to say nothing of breaking the soil—preparing to plant and cultivate it and grow it on $200-an-acre land. We cannot help asking why.

We remember also that the rate on coal from Galatia, Illinois, twenty-one miles farther from Chicago than the above coal mines, was $1.00 per ton, that the rate on wheat from Benton, Illinois, to East St. Louis, about 90 miles, was 8 cents per 100 pounds, and the rate from Benton, Illinois, to Chicago was 10 cents per 100 pounds, and Illinois Central Railway stock was then worth $148 per share. Yesterday we saw a freight bill on corn from David City to Omaha, Nebraska, figured at 13 cents per hundredweight, having been reduced from the former price of 17 cents; yet the poor railway companies are bemoaning their poverty — and we cannot help wondering why. The rate on wheat is always more than on coarse grains! Why this discrimination?

It would seem to one that is not versed on the fine points of our modern economics, that developing the resources of a country is a curse. It is not much wonder that the common people who cannot comprehend the intricate workings of these things are beginning to feel that the whole slate should be wiped clean and a new start taken. It is to be wondered if Paul really understood what he said when he expressed it in this phrase: "The whole creation groaneth and travaileth in pain together . . .waiting for the manifestation of the sons of God". For ourselves we are amazed that, notwithstanding all this, people are mourning the passing away of the present order which is giving place to the kingdom of God—The Golden Age.

Henry Ford and the Prophets

NO, GENTLE READER, we did not mean to say "Henry Ford and the Profits". We do not cast envious eyes at the pile that Henry and "Elizabeth" have made in the last few years. We realize that Henry has done a great work in the world. And now he is being worked himself. Not by his profits but by his prophets, for Henry is a purchaser of prophecy; not Bible prophecy, but the holier strain that the avaricious imperialists of Great Britain constitute the lords of the Ten Lost Tribes.

We do not know how much Henry is paying for his Anglo-Israelite prophets. If he is paying them a dollar a year he is paying too much, but Henry has the money and he can well afford to pay several dollars, even for this long-exploded line of prophetic junk.

Not long ago Henry's chief prophet, the Lost Tribe editor of *The Dearborn Independent*, promised that shortly he would supplement his attacks upon the Jews by a series of attacks upon those whom he is pleased to term Russellites, meaning thereby THE GOLDEN AGE and other publications which faithfully accepted and do accept Pastor Russell as the greatest Bible expositor since the days of the apostles.

And now the long expected bolt of lightning has fallen, in *The Dearborn Independent* of January 14, 1922, but turns out to be nothing more serious than the crossing of a set of wires in the Lost Tribe Editor's brain, due to the fact that he tries hard to establish the difference bebetween the words Jew and Israel, where the Scriptures recognize no difference as existing.

The word Jew applies to all Israel for the reason that the tribe of Judah, from which our Lord sprang, is now and has always been identified with their religious and national hopes, so that the term Judean (which is the same as the word Jew) stands for any representative of any of the twelve original tribes who holds to the Word of God and to the hopes set before the Hebrew people.

Mr. Ford's prophet says glibly: "Abraham was not a Jew: Isaac was not a Jew; Jacob was not a Jew; Moses was not a Jew; Joshua was not a Jew; Gideon was not a Jew; Samuel was not a Jew; even Esther and Mordecai were not Jews but Benjaminites; the majority of the prophets were not Jews, but Israelites. Upon the coming of Judah into power, in the persons of David and Solomon, the misrule was so great that Israel seceded, and the secession was sanctioned by the prophets. In the New Testament, Jesus Christ found His disciples in Galilee, far out of Judea, and of them there was but one, Judas, whose name indicates that he was a Jew. St. Paul was one of the tribe of Benjamin, 'the light tribe' which was left with Judah 'for a light'. But there is a constant patter of preaching (the Russellites make it the great theme) that 'the Jews are to rule the world because it is so prophesied'."

The foregoing essays to establish certain propositions:

(1) That the reputable characters of the Bible narrative were not of the tribe of Judah, and that the term Jew (Judean) is one of reproach.

(2)) That the blessing of God was upon the Ten Tribe nation that revolted in the days of Jeroboam.

(3) That the title Israel applies only to the tribes that revolted and were subsequently "lost".

(4) That the tribe of Judah would have been hopelessly benighted but for the tribe of Benjamin left with them to be their light.

(5) That in the organization of spiritual Israel the Lord made special effort to secure as His followers those that did not belong to the tribe of Judah but did belong to the Ten Lost tribes.

It is a very simple matter for even an amateur Bible student to prove that every one of these five propositions implied by Mr. Ford's prophet, and ardently championed throughout the whole series of articles written by him, is without foundation in the Scriptures. We will examine briefly each of these items, in the order above given.

(1) As to the contention of Mr. Ford's hired prophet that the term Jew is one of reproach, and does not properly apply to any of the great and good men of the Bible, among whom he names Mordecai, we will quote from an ancient writing with which many of our readers are familiar:

"Now in Shushan the palace there was a certain Jew, whose name was Mordecai" (Esther 2:5); "They told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew" (Esther 3:4); "All this availeth me nothing, so long as I see Mor-

decai the Jew sitting at the king's gate" (Esther 5:13); "Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew that sitteth at the king's gate"(Esther 6:10). Thus we see that the writer of the book of Esther, and the friends of Haman, and Haman himself, and King Ahasuerus, all applied the term Jew to Mordecai long before the Tin Lizzie was invented and before the profits therefrom had made possible the hire of these modern prophets who know so much more than the writers of Holy Writ. Shadrach, Meshach and Abednego never rode in a Ford, but they were in a place that was as warm as the driver's seat in one of those vehicles, and they were Jews. (Daniel 3:12) Jesus Himself acknowledged that he was a Jew (Luke 23:3) and so was Joseph of Arimathea. (Luke 23:51) Paul and Silas were called Jews by the residents of Philippi, and not without good cause. (Acts 16:20) Aquila was a Jew and no doubt Priscilla was also. (Acts 18:2) Apollos "an eloquent man and mighty in the Scriptures" was a Jew.(Acts 18:24) St. Paul in his defense twice declared "I am a Jew". (Acts 21:49; 22:3) Whether one would be in better company to be with Mordecai, the three Hebrews that were cast into the fiery furnace, Jesus of Nazareth, Joseph of Arimathea, St. Paul, Silas, Aquila, Priscilla, and Apollos, or with Henry the father of Liz and his imported prophet let all the people decide, each for himself.

2. The Scriptures do not justify the thought that God's blessing was specially with the Ten Tribes that followed Jeroboam, the man who instituted idol worship in Bethel. (1 Kings 12:29, 30) See the notice God took of the sins of Jeroboam, the first of the Ten Tribe kings, and the oft-repeated declarations against his house. —1 Kings 13:33,34; 14:5-16; 15:26,30,34; 16:2, 7, 19, 26, 31; 21:22; 22:52; 2 Kings 3:3, 9; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:22; 23:15.

Specially noteworthy among the foregoing is the significant statement of the prophet Ahijah, "And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin".—1 Kings 4:14-16.

The reigns of the kings of Judah, 23 in number, extending over a period of 513 years, averaged more than 22 years each, while the reigns of the kings of the Ten-Tribe kingdom, 19 in number, extending over a period of 258 years, averaged only 13 and a fraction years each. The reigns of the kings of Judah were of a single dynasty, with no periods of anarchy intervening. Of the kings of the Ten-Tribe nation the history of Nadab, Elah, Zimri, Ahab, Ahaziah, Zechariah, Shallum, Pekahiah, Pekah, nine in all, out of a total of 19 kings, shows that they died with their boots on, if they wore boots in those days. This is a bad average, and does not indicate the degree of blessing which Mr. Ford's prophet leads us to expect.

3. It is not at all true that the title Israel applies only to the tribes that revolted and were subsequently "lost". Indeed, after the return of the typical people of God from the captivities in Babylon, there is no distinction made between Jews and Israelites. The terms are used interchangeably. We wonder how any prophet, even one of your Uncle Henry's latest models, could overlook passages like the following:

"When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." (Matthew 8:10) "Into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matthew 10:5, 6) "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (John 4:22) "Glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Romans 2:10, 11) "The multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel." (Matthew 15:31) Ah, Mr. Ford, of what virtue is your prophet? What profit is there in such a prophet? We could give pages and pages of similar testimony from the Scriptures, but we cannot weary our readers thus. Let them take a concordance and see for themselves the 77 instances of the use of the words Israel and Israelite in the New Testament, and let them consider with these the 198 usages of the word Jew and its compounds in the same portion of Holy Writ, that there can be no mistake except on the part of the Dearborn Prophet.

4. As to the tribe of Judah being cut off from the light except such as they received from the tribe of Benjamin, we wonder if even the Dear-

born Prophet can be ignorant of the fact that it is the Lion of the Tribe of Judah, our Lord Jesus, that is the Light of the World, the true light that eventually will lighten every man that ever came into the world. (John 1:9) We will not bother to give any more proof on this point. A man who does not know this elementary truth is no Christian at all and has no hope at all and no light at all. We hoped for better things from your high-priced prophet, Mr. Ford!

5. And as to the organization of spiritual Israel, it is enough for THE GOLDEN AGE to know that the one highest in honor in all that company of earth's future kings and priests is that same Lion of the tribe of Judah. "The sceptre [right to rule] shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [Christ] come; and unto him shall the gathering of the people be." (Genesis 49:10) Thank God, Shiloh has come. Thank God, "the Lion of the tribe of Judah, the Root of David, hath prevailed" and the kingdom that earth needs so much is on the way. (Revelation 5:5) Mr. Ford, we see no profit in your prophet. We refuse to take him seriously. It is his great misfortune, and yours, that he takes himself seriously. If this helps to puncture his balloon we are glad; if not we give you both up to Abraham. Henry, we grant you high honors as an architect of rolling tin cans and scrap iron, but the prophecy business is not in your line. We would save you money, Henry. Good bye!

A Study in Evolution *By Benjamin Innis*

THE simple who love simplicity and the scorners who delight in their scorning and fools who hate knowledge (Proverbs 1:22) avail themselves of every opportunity to blaspheme the all-wise Creator and, like Lucifer, attempt to 'exalt themselves above the Most High'. The vanity of such is the foundation of erroneous philosophy. Here is their philosophy condensed into a few words:

A few detached atoms were acted upon by gravitation. Some moisture was mixed with these atoms and a swamp was formed. From this swamp-muck a protoplasm was evolved. By thought, with nothing to think with, the protoplasm "thought" it ought to be a tadpole. So, by a thought, with nothing to think with, the protoplasm evolved into a tadpole. Sometime later the tadpole thought, with nothing to think with, it ought to quit the swamp, climb trees and eat cocoanuts; so the tadpole by a "thought" of its own, with nothing to think with, became a monkey. After being a monkey awhile the monkey "thought", with nothing to think with, he ought to be a clergyman; so by a "thought", with nothing to think with, he discarded his prehensile caudal appendage in favor of a long coat-tail, became, by a "thought", bald-headed all over, and was licensed to preach to pocketbooks—he became a philosopher.

The foregoing is an itemized account of the process and progress of evolution.

In reply to the argument I wish to remark that, if our pulpit pounders and philosophers had half the sense the Creator gave gophers, "evolution" would not have been evolved from a Satan-obsessed brain. Look at the philosophy; look at the logic; look at the ridiculous proposition from start to finish. Why, by a thought, a canary could bellow like a bull and, by a thought, a wren could croak like a frog and, by a thought, a jackass could doll up in peacock feathers, and, by a thought, an elephant could lay ostrich eggs. This is the philosophy of the simple, the scorner — the folly of the foolish. What gets wrong with evolution, that *all* monkeys did not evolve into financiers, preachers, and politicians? Why, those that did disgusted the rest of the monkeys so they thought they would rather remain monkeys than be swindlers, robbers, and hypocrites. If our wise philosophers had the same quality of think stuff they claim their ancestors had, they could "think the tails on which their ancestors thought off". How entertaining it would be to meander down the tree-fringed avenues and see our philosophers hanging by the tails their ancestors wore and "tearing large slits in the atmosphere with all fours"!

The evolutionist is a creature who is wise in his own conceit and must be answered according to his understanding. The creature hasn't the backbone to call himself an atheist, agnostic, or infidel; he is a creature that evolution has left stranded half way between proto-

plasm and a pole-cat. He has a desire to deny God, and adopts a polite way to do it. I know. I was once in the same boat, and I would no doubt have been there now had it not been for Pastor Russell and his co-workers. Today I recognize the Bible as verily the Word of God. The "man . . . with the writer's inkhorn by his side" makes it plain, and his successors are keeping their lamps filled, trimmed, and burning; and when I can contribute to that light I will do so.

I have read a record of Sir John Franklin's expedition to the polar region. On leaving England it was understood that he would release a carrier dove when the ice stopped his progress. The time came; he liberated the little bird; it circled around the ship a few times to test its powers; then, straight as an arrow, it sped for its home three thousand miles away. It had no chart or compass to guide it across the briny waste; no place to rest its weary wings till it reached its home in Ayrshire, where it arrived three days after. Philosophers tells us it was "instinct" that guided the bird to its home. From whence came that instinct? Was it evolved from swamp muck? No. It retained the wisdom God gave it.

Look at the celestial vault ablaze with stars — vast constellations sweeping through space with the speed of a bullet from a high-powered rifle. Each completes its circuit with only a few seconds variation in centuries. We are lost in wonder and admiration. It is the wisdom of the Creator that holds one constellation back a few seconds to avert collision with other constellations.

Man was created in the image and likeness of God, who guides Arcturus with his sons and binds the sweet influence of Pleiades. (Job 38: 31, 32) Yet man, the self-created man, does not realize the sublime plan of the Creator. How long, ye simple ones, will ye love simplicity, and ye scorners delight in scorning, and ye fools hate knowledge?—Proverbs 1: 22.

The Giant Error of the Passing Age *By Scott Anderson*

ALEXANDER POPE said, "The proper study of mankind is man". For six thousand years man has been in the limelight on this planet, seen from every viewpoint, discussed from every angle, and still remains an enigma. He entertains many erroneous views concerning his own origin, character and destiny.

The most popular and hurtful delusion is that man possesses inherent immortality. This widespread belief is not the result of scientific investigation or of Bible study. It originated, with other superstitions, among pagan peoples. This generation was taught it in childhood before they were old enough to question or doubt. Persons of mature minds and pure hearts, who seek truth as a merchantman seeks goodly pearls, will find that this fancy fades away before honest research as mist before the morning sun.

Scientists have striven in vain to establish certain evolutionary theories concerning the origin of man, but they have never been so presumptuous as to seriously attempt to project him into realms beyond the skies. The Bible is the great text-book of the Christian religion. Christians are supposed to believe, in matters of religion, what it teaches, and to reject the opposing theories of heathen philosophers and the worldly-wise. Yet this prevailing belief throughout what is termed Christendom, that man possesses an immortal soul — a spark of divinity—is absolutely without Scriptural warrant.

The Bible represents man not as having, but as being a soul—a conscious, sentient being; that he was created perfect, was given the earth for an everlasting kingdom in case of obedience, but was forewarned that sin would be followed by death. And there was not the slightest intimation that the death imposed would be some off-brand variety, or other than the usual kind —extinction of being.

Neither was there the remotest suggestion that man is a dual being and that one part will die, but the other live on forever. On the contrary, the Christian's guide-book teaches that "the dead know not anything", that they are incapable of thinking and of praising God, that the death of a human being is in no way unlike the death of the lower animals, the difference being that, on account of Christ's sacrificial death on his behalf, man is to be awakened to fullness of life, or to a favorable trial for life under Messiah's kingdom. (Ecclesiastes 9: 5;

Psalm 146:4; Ecclesiastes 3:19) The Old Testament covers a period of almost four thousand years, then the curtain drops without one word having been written to support the pagan theory of the natural immortality of man.

Then Christ came and gave His life a ransom for the world, and said that all the dead would hear His voice and live again. The apostles based their hope of a future life on the promise that He would come again and receive them unto Himself. Paul declared that at His second coming the Lord will raise the saint, and will give him a crown of righteousness at that day, and likewise to all who love His appearing.

The words immortal and immortality occur only six times in the Bible, twice applying to Christ and God, and four times to Christians, who by faithfulness to the Lord are represented as seeking for immortality.—Romans 2:7.

The central thought of the Bible is that man, an earthly being, having fallen from his original perfection, forfeited the right to live, and was told by his Creator that, on account of his deflection, he should provide for his needs in the sweat of his face until he returned unto the dust; that Christ, the Redeemer, "gave his flesh for the life of the world"; and that the true church will be awakened in the first resurrection as the first-fruits unto God, and the rest of mankind by a process of judgment, or trial, for life under favorable conditions under Messiah's reign will be restored to perfect manhood and will be given the perfected earth as an everlasting kingdom, and that the incorrigible ones will go into the second death—will perish.

The doctrine of inherent immortality is foreign to the Scriptures. It is no part of the Christian religion. It was first taught by the adversary in the Garden of Eden, when he said to mother Eve, "Ye shall not surely die". And it is still his chief weapon against Christ and God in his unholy warfare. History shows it was the warp and woof of the religions of ancient heathen nations — Babylonian, Egyptian, Greek. Several centuries after Christ, when Christianity had spread over the Roman Empire and been contaminated with the pagan philosophies of Greece and Rome, Plato's theory of the immortality of the soul, borrowed from Egypt, found its way into the creeds of the rising Roman Catholic church, and was later passed on to her daughters of the Protestant world.

This transcendent error is the mother of a large family of theological errors. Chief among them is the heart-rending, hope-destroying, God-dishonoring doctrine of "eternal torment" of all the human race except a handful of Christians of the gospel age. O tempores! O mores! How can any human being with a spark of love or justice in his own heart believe that the Creator of the flowers, of baby's smiles, of mother's love; the heavenly Father of whom the Scriptures declare, "Justice is the foundation of his throne", and of whom we sing, "There's a wideness in God's mercy like the wideness of the sea", who gives us all the good things of life, and who gave His Son that we might live forever—how can he believe that such a God would torture His creatures forevermore! That teaching is a misrepresentation of the divine character and hence a blasphemy against the Most High. The Scriptures, when read in the original and given a reasonable interpretation, nowhere even insinuate such a destiny for man. The Bible hell is the grave whither all have gone as the result of father Adam's sin, or the second death — the destiny of those who will not submit to the righteous rule of Messiah's kingdom.

When the theologians of the dark ages accepted the "immortal soul" theory from the pagan philosophers, then they had to invent suitable abodes for these "never-dying souls" when the earthly tabernacle broke down. So they decided to send all the good souls to heaven, notwithstanding the fact that the great Master said while on earth that 'no man had ascended into the heavens', and notwithstanding the additional fact that the Bible teaches that no one from earth would ever enter heaven excepting those of the glorified church at the end of the gospel age.

Then the theologians, who had imprisoned and put to death many Christians of their day and 'wore out the saints of the Most High God', decided to put the bad immortal souls into a place of endless torture, and then proceeded to give certain Hebrew and Greek words (sheol, hades, gehenna) a new meaning that would satisfy the simple in regard to this hell-fire theory.

This is a short biography of the eldest and most vicious daughter of the old pagan mother —Natural Immortality. The people of the Golden Age will know the truth about man's creation, fall, and restoration to human perfection.

On the Toboggan

(From a pastoral letter by *Charles B. McDuffee*, Pastor of the First Congregational Church of Cliftondale, Massachusetts)

THE world is in a far worse condition than we have thought. Every cable dispatch, every thoughtful traveler returned from Europe tells us so. One such, Mr. Fred B. Smith, returned from three months in England, France and Switzerland at the League of Nations Conference said that the labor delegate from Australia remarked: "There is no hope for the world unless the Christian church can save it"; that the leader of the British House of Commons said: "Unless a League of Nations can be founded on the Bible it cannot possibly be kept"; that Sir Douglas Haig, England's great field marshal in the World War, said: "The Christian church is the only force that can now cope with the world crisis" In addition to the opinions of these men is that of Roger W. Babson, one of our own men whose expert knowledge of the business situation is country-wide. He said: "If one thing is becoming more and more evident to the business men of America, it is that religion holds the only solution to our political, commercial, and industrial problems".

These opinions have been confirmed over and over again in the last year by men of comprehensive knowledge and deep experience in the affairs of the world. They all point to the church as the one institution that can save the situation. If it fails, all is lost. God spare us from ever knowing the horror of going down with a lost world.

How is the church preparing to meet and grapple with this world-wide chaos that governments, armies, business corporations, labor organizations and social movements cannot cure?

Our Home Missionary Society was obliged to drop over four hundred workers last year because the churches did not furnish funds to keep them, with a consequent loss of over ten thousand members that would have normally come from that field. The largest denomination in the United States today has one-fourth of its pulpits manned by "supplies", men who are not regular ministers. Another denomination reports that two thousand of its pulpits are vacant. Another reports that last year over thirty-three hundred of its churches were without pastoral care. Another reports one thousand fewer ministers than in 1914. One denomination reports that it needs more than one thousand new ministers each year to fill the gaps. In another denomination over one-half of the ministers are forced to spend part of their time in other work to support their families.

The Return to Barbarism *By John H. G. Snow*

FOR a review of the period leading up to the end of gentile times and the happenings connected with their eviction from power as the fit and able ministers of the god of this evil world, Satan, we have to give the palm to your leader in GOLDEN AGE No. 59, "The Counterfeit New Era" by O. L. Rosenkrans, Jr.

The method used to depict these events brings the terrible fact of their reality home to the thinking mind with remarkable force. There is no waiving of the issue; it makes one "see things", as was said by a millionaire departmental store owner here recently. One of his managers remarked on his lack of optimism. "I cannot be optimistic when I see things," he said. Nor can I.

The "return to barbarism", as this eviction has been called, is at hand. "The time has come when God's law is to be enforced by economic law," said N. T. Hartshorn. "This dominion Jehovah will wrest by force from the prince of the world," said Pastor Russell. And we can indeed see the law of economy and natural resources all in the hand of God and used as the instruments of divine justice bringing about these changes.

A few flashes of knowledge from the throne have sufficed to show how the "scientific" preparation of foods has in reality been increasing the power of death. The medicos may squirm and twist, or sneer, but the facts remain; fed on polished rice, rats weaken and die, but fed on that which was unpolished they thrive. The return to barbarism will be a boon from this viewpoint, whether we like the prospect or not. The people need better food.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



[60]The thought of immortal souls originated with Satan the devil. He approached mother Eve and said: 'If you eat of this tree, you shall not surely die'. Jesus denounced this statement as the first lie ever told, and Satan as the father of lies. (John 8:44) Satan has been trying to blind the people to the truth concerning God's great plan in order to keep them away from God and from the blessings they would receive by obeying Him. The Apostle says of him that he is "the god [mighty one] of this world", meaning the present evil social order; and that he has blinded the minds of men to the truth, lest the glorious gospel of the Lord Jesus Christ should shine into their hearts. (2 Corinthians 4:4) From the day of Eden until now Satan has been blinding the minds of men to the truth by getting into their minds a false conception of Jehovah's arrangement; and the basis for this blindness is chiefly the lie first told: "Ye shall not surely die". All false doctrines are based upon this first lie.

[61]If man possessed an immortal soul it could not be put to death. Hence we see that God would be unable to enforce His judgment against a sinner, and justice would fail. The Scriptures, however, plainly tell us that the quality of immortality belongs originally only to Jehovah, "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see". (1 Timothy 6:16) Immortality will be given as a great reward to faithful Christians and to none other of the human race. Such Christians who live and continue faithful until death are promised the divine nature, immortality, the crown of life. (2 Peter 1:4; 1 Peter 1:3, 4; Romans 2:7; Revelation 2:10) We may be sure that a man does not seek that which he already possesses; and the apostle Paul plainly says: "Seek for . . . immortality". And again he says to those who will be faithful Christians: "This mortal must put on immortality".(1 Corinthians 15:53) If a soul, a man, were already immortal, he could not subsequently *put on* immortality. No one of the human race will ever be made immortal except the faithful Christians. God has a different reward for others who will be obedient to Him and do His commandments in the Golden Age.

[62]Another of Satan's deceptions by which he has blinded the people is the teaching that the dead are still conscious after death. This is not supported by the Bible, however. Those who die are never again conscious unless they are resurrected by the Lord. The resurrection of the dead will be discussed later on. If the soul were immortal it would be conscious somewhere. Let us observe the Scriptures which show that the dead are not conscious.

[63]"In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5) Thus is shown that they have no memory while dead. "The dead praise not the Lord, neither any that go down into silence." (Psalm 115:17) Hence they could not speak while dead.

QUESTIONS ON "THE HARP OF GOD"

With whom did the term "immortal soul" originate? ¶ 60.

When and by whom was the first lie told? ¶ 60.

How has Satan blinded the people? and what has been his purpose in so doing? ¶ 60.

What is the basis for all false doctrines? ¶ 60.

If all souls were immortal, could God destroy a willful sinner? ¶ 61.

Who possesses the quality of immortality? ¶ 61.

To whom has immortality been promised as a reward? ¶ 61.

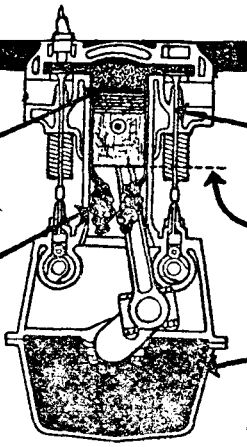
Give some Scriptural reason why men are not inherently immortal. ¶ 61.

What other false doctrine has Satan employed in deceiving mankind? ¶ 63.

Are the dead conscious at any time after death? ¶ 62.

Do the dead remember anything? Do they praise the Lord? ¶ 63.

The Lubricating Principle of Miracle Oil



This carbon condition exists in all cars after a short time if upper lubrication is not used.

Gases escaping past Piston Rings due to excessive wear from lack of upper lubrication.

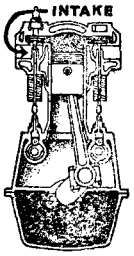
Valves and valve stems are left entirely without lubrication.

Lower lubrication cannot pass this point.

Oil in crank case is destroyed by gasses escaping from upper cylinders.

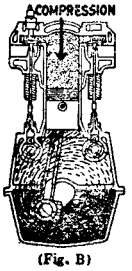
Upper Lubrication Plus Splash System

UPPER motor lubrication has been sought ever since the automobile has been invented and the solution has been found in MIRACLE OIL. MIRACLE OIL is especially compounded for upper motor lubrication only. It lubricates the upper cylinder walls, piston rings, valve and valve stems. These are the parts of your car that have always functioned dry. The drawings below illustrate how MIRACLE OIL lubricates the upper cylinders.



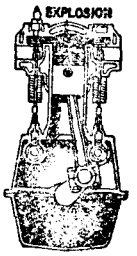
(Fig. A)

With the first cycle or suction stroke (Figure A) MIRACLE OIL is fed with the gasoline through the intake valve, lubricating the valves and valve stems, which parts have never been reached by the present lubricating system There is no expensive mechanical device required for MIRACLE OIL, as it is poured into the fuel tank, two ounces to each five gallons of gasoline. It at once mixes thoroughly with the gasoline and does not settle or separate.



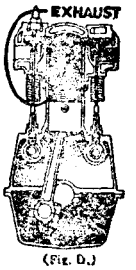
(Fig. B)

With the second cycle or compression stroke (Figure B) MIRACLE OIL is compressed with the gases. These gases press a certain amount of oil against the upper cylinder walls, giving perfect upper lubrication The lower cylinder is lubricated by the splash system which throws oil only on the lower end of the piston, the piston being at the lowest point when splash takes place. If piston rings fit closely, as they should, they will prevent any of the oil working its way to upper cylinder chambers.



(Fig. C

At the time of the third cycle or explosion (Figure C) the balance of the oil which was conveyed in by the gasoline is released and sprayed over the upper cylinder walls and piston rings. MIRACLE OIL having a higher fire test than the gases, lives through the heat of the explosion leaving an oily surface for the piston rings to travel on their upward stroke.



(Fig. D.)

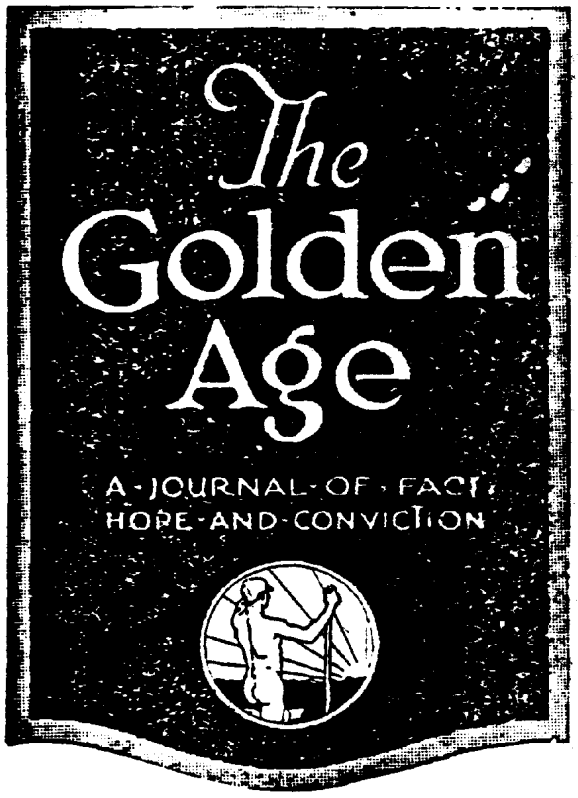
With the fourth cycle or exhaust (Figure D) the lubricating gases are carried out through the exhaust valve, lubricating the valves and valve stems which were heretofore without lubrication By lubricating these parts where friction is greatest, we find a saving of from fifteen to twenty-five per cent in gasoline, which saving is three to five times the cost of MIRACLE OIL. Through keeping these parts constantly lubricated, the carbon is kept in a semi-liquid state and carried out with the exhaust through the exhaust pipe.

After taking these facts into consideration, can you continue to contentedly operate your car when you know that every stroke of the piston operating against dry upper cylinder walls is grinding away the most vital parts of your motor? Think this over now even if your car is in good condition.

A sample quart will be sent to any prospective distributor or agent for $2.00, this to be deducted from first case order. Also one quart will be sent to any auto owner on ten days trial for $2.00, to be refunded if he is not satisfied with its merits.

MIRACLE OIL SALES COMPANY

346 ATLANTIC AVENUE **BROOKLYN, N. Y.**



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The Golden Age

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Threescore Years and Ten

CHARLES J. BONAPARTE, ex-Secretary of the Navy, is seventy years of age; and so are Thomas F. Ryan and Perry Belmont, the multi-millionaires, and David Starr Jordan, President of Leland Stanford University, Palo Alto, California.

Senator Lodge of the Foreign Relations Committee, is seventy-one years of age; and so is Sir Thomas Lipton, yachtsman, and purveyor of most excellent teas. Sir Thomas' favorite hours for office work are between 9:00 P. M. and 2:00 A. M. Pity his luckless stenographer!

Luther Burbank, the plant wizard, is seventy-two.

The Right-Honorable Arthur J. Balfour, British statesman, and Leslie M. Shaw, ex-Secretary of the Treasury, are seventy-three.

Thomas A. Edison and Alexander Graham Bell, the great inventors of the phonograph and the telephone, are each seventy-five years of age. Mr. Edison's birthday occurred on February 11th. He went to work as usual on his birthday anniversary, punching the time-clock at 9:19 A. M.

Judge Elbert H. Gary and Field Marshal Von Hindenburg, are each seventy-five years of age. The one is the head of the steel trust, the other was the Kaiser's right-hand man during the years 1914-1918.

A man may still have considerable life at seventy-five. A. A. Warford, of Brooklyn, rode his bicycle to Coney Island one day in June last, as was his usual custom. He struck a trolley car and was hurled ten feet, suffering a lacerated scalp and contusions of the back. However, when the ambulance arrived, he was laughing over his mishap, waved the ambulance corps a blithe adieu, and pedaled home.

Theodore N. Vail, head of the Bell Telephone Company, is seventy-six; and the Dowager Queen Alexandra, of England, is seventy-seven.

Robert T. Lincoln, son of Abraham Lincoln, and executive head of the Pullman Company, is seventy-eight; as are also Justice McKenna of the United States Supreme Court and T. J. Foster, founder of The International Correspondence Schools of Scranton, Pa.

Camille Flammarion, the astronomer, is seventy-nine, and Justice Holmes of the United States Supreme Court is eighty.

Fourscore Years

AT EIGHTY some men are still hard at work. A London news item records the fact that Charlie Dennis, an eighty-year-old carpenter, while working on the roof of a house fell thirty feet, sustaining three broken ribs. This was his first accident in sixty continuous years of carpenter work.

Auguste Rodin, the sculptor, is eighty-one.

Edward Payson Weston, one of the professional pedestrians of the six-day walking contests of fifty years ago, is still alive and walking twelve miles daily at his home in the Catskills. This is the same man that at seventy-five years of age astonished the world by trying to walk from New York to San Francisco in one hundred days. He failed on the first attempt, but shortly afterward, by selecting a more direct route, made it on schedule. He is now eighty-two years of age.

John D. Rockefeller is the same age as Mr. Weston; and although he long since lost all his cranial moss, and has to wear a toupee, he says that he feels well, has no aches nor pains, enjoys his food and has at last learned how and what to eat.

General Nelson A. Miles, in charge of the United States Army during the last of the Indian uprisings, back in the eighties, and more recently prominent leader of militant Protestantism, is the same age as Mr. Weston and Mr. Rockefeller.

John Wanamaker is eighty-three, and began the eighty-fourth year of his life by getting to his desk at 8:15 in the morning. Charles Erickson, of Southeast Brainerd, Minnesota, is the same age as Mr. Wanamaker, and has the added distinction and satisfaction of having recently sprouted a new set of teeth, his third outfit.

Colonel Washington A. Roebling is eighty-four — former vice-president of the John A. Roebling Sons Company, builders of the Brooklyn Bridge. In June last Mr. Roebling's nephew, who was then President of the company, fell dead while playing golf; and Colonel Roebling succeeded him. He had to wait same time for a promotion, but at once showed that he was made of the right stuff by announcing a vigorous business policy which included enlargement of the mills.

Ex-Speaker Joseph G. Cannon and ex-Secretary of the Treasury Lyman J. Gage are each eighty-five.

Ex-Secretary of Agriculture James Wilson and ex-Secretary of the Navy William E. Chandler, are each eighty-six. At the same age Albert Stone is still in the employ of the New York Central Railroad Company, having been in their continuous employ for seventy-one years.

Chauncey M. Depew, ex-president of the New York Central Company, and ex-senator for New York, is eighty-seven, as is also ex-President Eliot of Harvard University. At the age of ninety Colonel James R. Silliman is an usher in the Cathedral of St. John the Divine, New York city.

John A. Stewart, chairman of the board of trustees of the United States Trust Company celebrated his ninety-ninth birthday by getting into his automobile at Morristown, N.J., thirty-one miles away, and getting out at his office at Wall Street at 11 A. M. to perform the duties of his position.

Over the Hundred Mark

A FEW months ago the editor met in a railway train a gentleman travelling all alone, who remarked that he was one hundred years old that day. New York city has a marine-corps sergeant, Matthew M. Bradley, of the same age. The records show his enlistment date as January 3, 1855.

When they get to be one hundred the boys have to be watched. Not all are as trustworthy, or at least as safe in these days of flying automobiles, as was the centenarian on the train. The New York *World* reports as missing Abraham Brown, one hundred years old, who went out in the morning from his daughter's home in the Bronx, as was his usual custom, to buy tobacco. Abraham may be a bit reckless with the weed; but if he wants to live to a good old age, he should know enough to let tobacco alone.

A somewhat similar instance occurred where Anthony Lettle (but he was only ninety-seven and perhaps did not know better), who was living with his daughter near Elizabeth, N. J., went walking with his poodle dog and failed to return. Neither did the dog show up, and the whole countryside had to be scoured to locate them.

Life seems to be pretty uncertain after boys get past the hundred mark. Recently the papers reported the death of two of them at the age of 103, although at the same age Uncle Jack Higgins, of Wabash, Indiana, celebrated his birthday by dancing a sailor's jig to talking-machine music. Once a week, regularly, Uncle Jack walks to town from his home a mile away.

The papers report the death of Edward Bubrey, at his home near Utica, at the age of 105. It is believed that his death was hastened by the fact that he smoked incessantly. Two other persons each 105 years old, one 114 years old, and one 115 years old, are also reported in the papers as having died recently.

In the days of the Civil War, shortly after slavery was abolished, his former master, Joseph Everhart, gave to one of his faithful Negro servants, John Johnson, a 160-acre farm near Williamsburg, Missouri. Johnson, who is now blind and who claims to be 121 years old, is still living on the farm.

"Cherokee Bill," an Indian-Negro, who has twice been listed in the census report as the oldest man in America, and who is reputed to be worth $80,000, lives on a farm near Grand Junction, Colorado. He was born August 13, 1797, and is therefore almost 125 years of age. He has walked with the aid of one cane which he has had for over fifty years. The Government is fully satisfied respecting his age.

Tom Morris, of Westerville, Nebraska, also lays claim to the age of 125 years. He bases his claim upon the old family Bible and other records which show that he was born in Berrew, Montgomeryshire, North Wales, and was twen-

ty-one years old when the Duke of Wellington won the battle of Waterloo from Napoleon. He is blind and almost deaf, smokes constantly and eats heartily. He has the unhealthy habit of eating between meals; and if he wants to live to grow up he should stop it, as it is considered very bad for the health. Tom has missed a lot; for he never learned how to read or write.

William Peyton, a Negro ex-slave, recently died at Little Hocking, Ohio, at the age of 128. He was in full possession of his faculties until within a few weeks of his death.

Uncle John Shell, of Greasy Creek, Kentucky, was recently reported in the papers as having laid claim to an age of 132 years, but an investigation of his claims has led to the conclusion that he is only about 100. He is a mountaineer and not very certain respecting his age. Many reports of longevity have no other basis than family tradition or local belief. The practice of keeping church registers did not come into vogue until the sixteenth century and did not come into general use until a century later. Many of these records are undecipherable or otherwise unreliable, and they are very incomplete.

On the basis of tradition, but without other support for the belief, Domingo Jacinto, chief of a tribe of Digger Indians in California, is said to be 144 years old, having been born the year the Declaration of Independence was signed. Although feeble he can still walk and see and hear without difficulty.

Old Age in Turkey

OLD age in Turkey makes itself respected by a capacity and willingness to work. A certain Murad, employed as a messenger by the Turkish telegraph office, was offered a pension when he reached his 120th year. He did not wish to lose his job, but the officials insisted that he make room for some younger man who otherwise would have no place. He finally agreed to quit, on condition that his son be given the job. This was agreed to; and he brought around a white-haired patriarch who looked as old as himself, and whom he introduced as his son.

The oldest man in Turkey, Zorro, mentioned in GOLDEN AGE Number 3, is now 146, and has recently been married for the fourth time to a beautiful Turkish girl of twenty-five. He started in life at the age of twenty as a street porter; and after working at it for ninety years he tired of it and quit for another job, at 110. He then became porter in a munitions factory, which job he still holds. He lost all of his teeth and hair at 109, and then grew an entirely new crop of both. He is also alleged to have developed a third kidney.

Zorro is said to be angry with his ninety-six-year-old son because the latter will not work but sticks around the house. Zorro takes a cold bath every morning, eats no meat, partakes of neither alcohol nor tobacco, but eats plenty of milk curdled with yeast, bread, cheese, sweets, and weak tea without milk. He works every day along with his grandson and his grandson's grandson. He was taken to Paris for exhibition; but his eyes were so bright and his step so firm that few would credit his real age, and the exhibition was not a success.

The Oldest of All

IN THE census taken by Vespasian in the year 74 A.D., thirty men were found in the alpine sections of Italy who were over 140 years of age; and there is a record of a man in Switzerland who lived to the age of 335. The oldest man in the United States of whom we have any record was a man in Massachusetts who died at the age of 165.

It is now claimed that the oldest human being on earth is a man by the name of Sadhu Swami, better known in the Himalayas as Kalambi Baba, who makes his home in the town of Karimganj, India. He is reputed to be over 330 years old and is treated by the natives with the greatest respect. He says that he remembers vividly the first battle of Paripat, which occurred more than 300 years ago, and recalls readily the principal historical events which occurred within his observation during the past three centuries. If his story is true he was born about 1592, before the Pilgrim fathers landed at Plymouth, and even before the Jamestown expedition left the shores of Great Britain.

The average ages of eight of the ten patriarchs from Adam to Noah was 929 years (Genesis 5:5-31; 9:29); and despite the flood, and the consequent unfavorable effect upon human longevity, the average ages of the sixteen patriarchs from Shem to Moses was 251 years.—Genesis 11:10-32; 25:8; 47:28; Exodus 6:16-20; Deuteronomy 34:7.

Recipes for Longevity

BERNARD SHAW is only sixty-five, so we should not take too seriously his book "Back to Methuselah", in which he sets forth his belief that mankind could live 300 years or more if they set their minds to it. Mr. Shaw is pained at the thought that we are so short-lived that by the time we are old enough to live sensibly we are ready for the undertaker.

Metchnikoff also wrote a book on how to live to be 100 years of age; but as he died before reaching the age of seventy, his work is not now in great demand. It was his thought that man should live to be at least 120.

Dr. A. H. Warner of New York says there is no reason why a man or a woman should not reach 150 years. He is now seventy-two, and says he intends to live to 100, and if life then looks good to him he will go on living another half century. He thinks long life is merely a matter of psychology and good living.

Carl H. Bjerregaard, aged seventy-five, librarian of the New York City Public Library, says that the way to remain young is to keep the mind continually refreshed with new ideas, new interests, new activities; and this is one of the most valuable of the many suggestions that are offered on the subject.

Chauncey M. Depew, eighty-eight years of age in April, 1922, says the secret of long life is, "Don't change your habits".

Colonel A. J. Nutting, eighty-eight years of age in May, 1922, one of Brooklyn's foremost merchants, says the secret of longevity is to *forget all about one's self* and to think only of family and business.

John R. Voorhis, ninety-two years of age, chairman of the Board of Election Commissioners of New York city advises the seeker for long life to smoke good cigars, drink good whiskey (!!), eat plenty of food (such as roast pork in the winter and apple pie in the fall, and other delicacies in season), to sleep seven or eight hours every night in a comfortable bed in a well-ventilated room, to work eight hours a day at some congenial occupation, and to walk two or three miles a day if one feels like it.

Dr. Stephen Smith, ninety-nine years of age, founder of the American Public Health Association, advises avoiding the easy chair, keeping at work, drinking quantities of milk, getting plenty of sleep, and avoiding too much meat. He has never smoked or drunk stimulants of any kind—even tea or coffee—and also places a ban on candy and other sweets.

Captain John Black, of Eastport, Maine, is 100 years of age and followed fishing in Passamaquoddy Bay and the Bay of Fundy for three ordinary generations. Subsequently he opened a fish-market. He has never tasted liquor, and has not touched tobacco since he was a boy of seventy-five. He never hurries, never worries, eats plenty of plain food, drinks quantities of water, enjoys companionship, sleeps eight hours a day, takes a walk whenever he can get out, is a Bible Student, and does not feel old.

Eighteen residents out of a total population of 120 in a little village in the Caucasus Mountains are each more than 100 years of age. Their diet consists exclusively of bread, cheese and sour milk, confirming the scientific theory that sour milk prolongs life by destroying the harmful bacteria in the lower intestines.

Washington Bissell, of Great Barrington, Massachusetts, a retired New York lawyer, was 101 recently. He says that smoking has helped to prolong his life. He is the oldest college alumnus, the oldest Mason, and the oldest retired lawyer in the United States.

Uncle John Dabney, the Minnesota centenarian and pioneer, who is the same age as Mr. Bissell, says that the secret of a long life is to "keep movin"; and Uncle John has hit it about right. It is as true in the physical world as it is in the spiritual world that the only way to keep alive is to keep on keeping on.

Louis Horowitz, who celebrated his 104th birthday recently in the Harlem Home of the Daughters of Israel in New York, prescribes: "Work and exercise, kind thoughts about one's fellows, and a conscience that lets you sleep—that is the way to live, and that way lets you live the longest".

Chester R. Woodford, of Avon, Connecticut, age 107 years, the oldest living ex-member of the Connecticut House of Representatives, says that refusal to worry is the secret of a long and happy life. It has a lot to do with it. Death would normally be a long time reaching anybody that refused to worry and that kept his intestinal tract in good order by proper food.

Cardinal de Salis of Venice wrote at the age of 110: "By being old when I was young I find myself very young when I am old". He meant that by taking great care in his youth he was spared that necessity in his old age.

Age is no Reason for Ceasing Work

JOHN W. BARTH, of Omaha, speaking at the ninth annual convention of the National Association of Mutual Life Underwriters in Chicago, made the statement that during the past fifty years ten years has been added to the length of life of the average man and that every indication points to the fact that an equal amount will be added in the next fifty. Mr. Barth is right, and more than right.

Meantime, what is to be done with these men whose natural course has been lengthened by ten years? Are they fit only to be discarded? Such was the famous Osler theory. Indeed, that theory suggested that all men should be chloroformed at or before sixty, as they were thenceforth of no benefit to their fellows.

If that plan were put into practice now, it would take way some of the most important and supposedly valuable men in American business life. Not long ago a list was made of the fifty men rated as the foremost leaders in American business and finance; and their average age was sixty-one. Not a railroad in the United States has a president as young as forty, and hardly any as young as fifty.

The president of one of the most powerful banks in America, the First National, of New York city, George F. Baker, is in his eighty-second year. The average age of the twenty-eight men who have been presidents of the United States was between fifty-four and fifty-five when they took office, and their average at death has been a few months under seventy.

We sometimes hear it said that the United States is a young man's country, which is another way of saying that it does not value either faithfulness or experience. There is much truth in the statement; but the age limit of activity is rising rapidly, and many of the conspicuously important positions are now filled by men of sixty, sixty-five, seventy, and upwards.

Occasionally something transpires that suggests to an elderly man that he is as good as ever. During the war an old man in an Ohio poorhouse happened to remember that he was a good shoemaker. He went out and got a job at $36 a week, and has been busy ever since. The editorial writer Arthur Brisbane is of the opinion that the normal working period of a man's life should be 144 years, twelve times as long as the number of years preceding the reproductive age.

Are there any Old Women?

YES, reader, there really are some sensible women that are willing to admit that they are over thirty. Harriet Beecher Stowe lived to be eighty-five, Florence Nightingale was ninety, and Julia Ward Howe ninety-one. A report comes from Texas that Mrs. M. M. McKinley, a pioneer of Grayson County in that state, is cutting a new set of teeth at the latter age.

Grandma Bryan of Alameda, California, owns to ninety-eight winters and summers, and believes anybody may live long if they will be clean and wholesome, all of which makes us believe that Grandma herself is one of that kind. May her shadow never grow less!

Mrs. Frances M. Wright of Patchogue, Long Island, has just celebrated her 100th birthday. Mrs. Irene Cockfair, Bloomfield, New Jersey, died February 10, 1922, aged 104. Mrs. Ann Sissons of Mansfield, Ohio, is energetic at the age of 102.

Eliza Anderson, aged 103, one of the inmates of the Catholic Home for the Aged, of the Little Sisters of the Poor, New York city, recently attended an all-day party given to celebrate the fiftieth anniversary of the opening of the home. At five o'clock in the afternoon Eliza complained of being tired and wanting to take a nap. She said it had been a hard day. One of the features of the program on this occasion was an Irish breakdown danced by Catherine McGinty, seventy-eight years of age, and blind.

Serena Bracey, Camden, South Carolina, a colored woman 104 years of age, thinks that she is the oldest woman in the United States; but Serena is mistaken, as she will see if she is a subscriber to THE GOLDEN AGE. And she ought to be a subscriber, even if she isn't. Anybody that has reached 104 years of age, and is not a subscriber to THE GOLDEN AGE, has missed something.

Mrs. Delia Bouton Sanford, Norwalk, Connecticut, has just celebrated her 105th birthday. She has the reputation of manifesting a remarkably cheery disposition, and is never so happy as when doing something to make others happy. She deserves to be among the Millions Now Living Who Will Never Die. Indeed, she has one of the prime characteristics of the bride of Christ, who will have a still better inheritance.

If this article had been written prior to the

first of last November it would have been able to mention Mrs. Eliza Ann Barron, who was then living with her daughter at Woodbridge, New Jersey, at the age of 105. Mrs. Barron voted at the presidential election in 1920.

Henrietta Jones, Orange, Texas, a Negress 106 years of age, is still actively engaged in cooking, washing, ironing, and sewing. She can thread a small-sized needle with No. 80 thread with greater ease than most of us, not even excepting the button-hole makers in our midst.

Mrs. Rosella Cohen, Trenton, New Jersey, has reached the age of 107, and attributes her long life to the fact that she never worries. Mrs. Antoinette Smith, a Portuguese woman 108 years of age, is Illinois' third oldest woman. She has found no joy in life since the prohibition amendment was enacted and took away the daily portion of wine in which she had always indulged.

Mrs. Mary Vermett is Illinois' second oldest woman, and celebrated her 110th birthday last Christmas. The very oldest woman in Illinois, and the oldest woman of whom we have any record at the THE GOLDEN AGE office, is Mrs. Sarah Quinn, of Chicago. Sarah was recently overcome with gas in her home. She was rushed to a hospital and revived. Upon waking she said that she was feeling as well as usual and desired to return home at once, so that she could do the dishes. Sarah is 115 years old; and she showed much more enthusiasm in doing the dishes than some girls 100 years younger show with respect to the same job; and this is no joke, even if it does sound like one.

The Sorrows of Old Age

OLD age ought not to have any sorrows. It ought to be a time of placid contentment at having done in life all that one was able to do to make the world a better place; and many grow old in just that way. But there is a considerable disposition on the part of young men who have the power to try to get rid of old men on the false theory that every old man who works keeps some young man from working, and that young men would do more and better work than an old man can do.

Winston Churchill, British Minister of War —and Mr. Churchill is no longer a young man himself—has altered the retiring age from the British arsenals from sixty-five to sixty, probably with a view of making room for more young men. This affected about 1,000 workers; and retiring them ten years ahead of the pension (seventy) left them to face ten years of doubt and distress at the time in life when they could least afford it. Many of these men have spent the best part of their lives in the country's service. There are 96,924 old age pensioners in Australia, each receiving about $200 per year.

Ernest L. Smith, fifty years of age, of North Scituate, Massachusetts, used to work in the Providence, Rhode Island, mills. He was laid off several months ago and was unable to find anything to do. Wherever he applied for employment he was told that he was too old. Becoming discouraged because he had a family that he was unable to supply with food, he barricaded himself in the house, set fire to it, and shot himself through the head, dying en route to the hospital.

In its issue of August 5, 1921, The New York *Times* contained the following beautiful poem by F. L. Montgomery on "The Loneliness of Age":

Time once was when the day lacked hours
Enough to finish the tasks begun,
When morning scattered the scent of flowers,
And evening's curtain was finely spun
Of moonlight's web and starry showers
In unison.

The lyre was touched and a song went winging
Its joyous way as befits in youth;
Easily laughter and hail came ringing
And eye met eye with the glance of truth;
For song was sweet and the heart was singing
Of love, forsooth!

One by one as the leaves are shaken
From old trees' branches by Autumn's blast,
So were the old companions taken,
Leaving him lonely, left to the last,
Left to himself and his thoughts, forsaken—
Living the past.

Old age makes no plan for the morrows—
Whom shall it work with, with whom play?
Burdened with debt of the days it borrows,
Age expectantly waits to pay—
Waits and dreams of the past, and sorrows
Only to stay.

Science and Longevity

STATISTICS show that of the people who live to be over eighty years of age 56 percent lived in comfortable circumstances, 10 percent were rich, and 34 percent were poor; 90 percent had always enjoyed good health; 92 percent had had good digestion; 88 percent had had good appetites; 94 percent had led an active life, while only 6 percent had led a sedentary life. Only 7 percent had lived much out of doors; and as they grew older they gradually lowered their activities. Nearly all were good sleepers, not necessarily long sleepers, but sound ones.

Medical men have noted that many men of activity pass away a short time after retiring from business at the age of sixty; and in a discussion of the subject in the *Medical Review of Reviews* not one of the profession advocated retirement, but a large group advocated hard work, merely stipulating that after sixty years of age one must pay closer attention to the laws of personal hygiene. Play was stressed by several, systematic exercise by others, vacations by two, and care in eating by six.

It has been noted that people who have reached eighty or more years of age die as a rule suddenly. Often they fall asleep without any pain. The machine stops; it has run down.

Dr. Jacques Loeb, of the Rockefeller Institute, in *The Science Monthly* for December, 1919, tells the real reason why people die. We have read it twice without understanding it, except that it seems to us to teach that people die because they stop breathing. In the hope that some of our readers may have better success in seeing what Dr. Loeb is trying to get at we reproduce the paragraph which bears most directly on the subject:

"Recent progress in physical chemistry permits us to state that the spontaneous disintegration of the body which sets in at death (at the proper temperature and proper degree of moisture) is a process of digestion, comparable to that which the meat we eat undergoes in our stomach and intestines. The essential feature of digestion is in this case the transformation of the solid meat into soluble products by two ferments—pepsin, which exists in the stomach; and trypsin, which exists in the intestines. The successive treatment of meat by the two ferments results in the breaking up of the large insoluble molecules into the small soluble molecules of amino acids which are absorbed by the blood and carried to the cells of the body, where they are utilized to build up new solid cell matter. These two ferments, pepsin and trypsin, exist not only in the digestive organs, but in many and possibly in all living cells; and the question arises, Why do they not constantly digest and thus destroy our body while life lasts? A tentative answer to this question has been given by Dernby, who has been able to show that the coöperation of both ferments is required in the same cell for the work of destruction, and that this coöperation of both ferments becomes possible only at a certain degree of acidity, which cannot be reached in the living body on account of the constant removal of acid through respiration and oxidation. When respiration ceases the degree of acidity necessary for the digestive action of both ferments in the same cell is reached, leading to gradual digestion and liquefaction of the tissues which characterizes the disintegration of the dead body. Death, then, in a human being means the permanent cessation of respiration."

Prenatal Influence and Longevity

DR. A. I. LOGAN, in an address before the Allied Medical Association of America, in New York, is of the opinion that there is no reason why man should not live to be a thousand years old, with proper care and dieting, provided the parents have, by prenatal influence, equipped the child favorably as respects constitution and disposition.

Dr. Nascher also indicates his belief in the same principle. He calls attention to the fact that out of every 100,000 persons who reach the age of ten years, nearly 36,000 reach the age of seventy, about 13,300 reach the age of eighty, and 1,330 reach the age of ninety. He thinks that longevity does not depend upon the mode of life, environment, health, or any other outside factor, but upon the constitution one has inherited. As the body between infancy and old age passes through several stages he is hopeful of determining what the proper length of each stage should be, with a view of ascertaining what really should be the length of life.

Dr. William S. Welch, of Johns Hopkins University, Baltimore, Md., argues along somewhat similar lines, stating that the constitution seems to determine the arrival of the dreaded hour when the powers begin to fail, and that constitution is a legacy, not an achievement.

Dr. Welch says that our greater knowledge of life and its preservation has added twelve and a half years to the span of life in the last century, most of it in early life, infant mortality having been greatly reduced; that not much has been done for those who have reached fifty years, for after a person has reached that age

death is generally caused by some organic trouble.

Fred B. Pitney, writing in The New York *Tribune,* and noting that the length of human life is increasing, suggests that what was meant by the Psalmist's familiar declaration was really this that "[under the present limitations of our knowledge] the days of our years are threescore years and ten". The same writer looks forward to the possibility of human beings living to reach 2,000 years of age, due to the discovery (!) "that life is a chemical reaction now requiring seventy years to complete".

Buffon found that several animals lived seven times as long as it took them to gain their complete growth, and on this basis thought the normal duration of the life of man should be 210 years.

Harriett Luella McCollum, reasoning from the fact that in the most advanced specimens of the human family not ten percent of the brain cells are developed, argues that in two more generations the normal span of life will be 150 years and in a century or so it will be 600. It will be even better than that, we can assure her.

Longevity by the Gland Route

WHEN a frog is hatched from an egg, it has a long tail but no legs. It takes three or four months normally for the legs to develop. If the thyroid gland of the tadpole is removed, it will never grow any legs at all. If it is fed on the thyroid glands of other frogs or other animals it will grow the legs at once. The thyroid gland contains traces of iodine; and it is interesting to know that tadpoles have been changed into frogs by feeding them minute quantities of inorganic iodine. Iodine has something to do with development and therefore with longevity.

Science is now at the stage where the importance of the various glands of the body is dimly comprehended and is being closely studied. It has been discovered that the thymus gland, a gland behind the thorax, is old when we come into the world, and at the age of fourteen disappears; it has played its part in the development of life and is no longer needed.

Recent studies have brought to light the fact that the ductless glands of the body supply an organism (which, like vitamines, has not been isolated) to which has been given the name of hormone. It has been learned that with the disappearance of the hormones come old age and death. Would you live? Keep a full supply of hormones on hand. How to do it is the question that is bothering everybody, however.

Reports continue to come of the good results obtained from the transplantation of energy glands. Dr. L. L. Stanley, surgeon at San Quentin Prison, California, speaking before the California Medical Society, cites forty cases where these glands were transplanted upon prisoners. All of the operations were successful, and the patients immediately gained physically and mentally. General debility gave way to robust vitality, wrinkles were automatically removed, sight and hearing and appetite all improved, as a general result of the strengthening of the body by the transplantation of the glands. Eleven of these transplantations were from humans and twenty-nine from goats, and there was no difference to be noted in the after effects. The operation is simple, and the recovery rapid. The glands intended for transplanting may be preserved for a week by being immersed in vaseline and frozen to a temperature of 12 degrees Fahrenheit.

In the experiments which are being made to preserve or restore vitality one of the oddest is that undertaken by Dr. J. H. Parsegan, of New York. The Doctor has invented a machine for stitching human hair into a bald scalp by means of a fast-working needle which thrusts the hairs into the epidermis. The Doctor has sewed fifty snips of feminine hair into his scalp and claims that some of them have grown since the good work began of transforming his doorknob pate into a mossy bank of verdure.

Longevity by the Temperature Route

DR. LOEB has been experimenting with the fruit-fly, and has discovered that the duration of the life of the fly may be multiplied almost nine times by keeping it in a cold temperature. Ordinarily the fly lives twenty-one days at a temperature of 86 degrees Fahrenheit, while if the temperature is reduced to 50 degrees it lives 177½ days. It is from this experiment that Doctor Loeb formed the opinion that life is a chemical reaction, for the reason that the influence of temperature on the life of the fly is the same as on the velocity of a chemical reaction. He argues from these premises that if the human blood could be kept at a per-

manent temperature of 45.5 Fahrenheit the average life now reaching to threescore years and ten would stretch out to twenty-seven times that length. But who would wish to slowly linger in a state of semi-freezing for nineteen hundred years, experiencing little, if any, of the joys or sadness, the pains or pleasures that would be one's inheritance in a more comfortable temperature?

Much interest has been aroused by the Loeb experiments. It seemed demonstrated in the case of the housefly that the period of its youth was increased in the exact ratio that the whole life-span was increased, but longevity by means of lowered temperature does not seem possible with human beings.

Dr. Eugene L. Fisk, medical director of the Life Extension Institute, commenting on the Loeb experiments, hopes for the addition of thirty or forty years to the span of human life, but expects it to be accomplished only by hygienic living, hygienic eating, with instant attention to any defects that may be found. He suggests close attention to the category of conditions antagonistic to human life, including heredity, infection, poison, food deficiency, food excess, fear, grief, emotional excess, and psychic apathy due to lack of life interest. He draws comfort from the fact that the turtle lives to be 200 years old, while the California redwoods are virtually everlasting.

Dr. Alex Carrel, of the Rockefeller Institute, in his efforts to find some of the secrets of life, has taken the heart of an unhatched chicken and kept it alive for seven years. It is still growing. What is to be learned from this experiment we do not yet know.

Development, Maturity, and Decline

DR. NASCHER, previously referred to in this article, has pointed out that a careful study of those who have led quiet, regular lives shows that the period of development is thirty years, of maturity the same and of decline the same; that each of these periods is broken in the middle, at fifteen by puberty, at forty-five by change of life, at seventy-five by senile decline.

Dr. Nascher points out that although there is no increase in height after twenty-one the body continues to grow in every other direction. At thirty the man needs a larger hat, a wider suit, larger shoes and larger gloves than he did at twenty-one; and his heart and lungs are at maturity, which was not the case nine years earlier. The Bible shows that thirty is the age of maturity.

Investigations show that the point of lowest mortality is twelve years. At twenty the risk of death is twice as great. The years to thirty are the ones in which the least proportionate increase in mortality is noted. At forty the risk is five times as great as at twelve; at fifty it is eight times as great, and at sixty it is sixteen times as great.

The Central National Bank has published data showing that twenty is the age when the son thinks he knows more than his father; at thirty he concludes that he does not know as much as he imagined, and that his father is a man of fair intelligence; at thirty-five the son realizes that life is a reality, and that he is not as smart as he once thought, and that his father was a man of excellent judgment. At forty-five 16 percent are dead, 65 percent are self-supporting, 15 percent are dependent wholly or in part, and only 4 percent have accumulated something and kept it. After fifty not one in fifty can recover his financial footing in case of failure.

The number of persons in every thousand attaining to the age of sixty-five or more is shown in the following table:

United States	43
Germany	50
England and Wales	52
France and Sweden	84
Ireland	100

The population of Pennsylvania is distributed in ages as follows:

15 years or under	32.1%
15 to 19	8.5%
20 to 44	38.5%
45 or over	20.9%

Sundry Antiquities

THE skeletons of a boy and a girl declared by investigators to have been overwhelmed in a volcanic eruption, have recently been on exhibition in Santa Fe, New Mexico, preparatory to shipment to Washington. The skeletons were found in a stone house which was partially submerged by the hardened lava, and which was reached with difficulty by a native sheep-owner. The hair of the girl was of a reddish brown, and beside her head were two large turquoise ear-rings. The clothing of the bodies had been of some kind of fur.

On or about October, B. C. 1962, the year in which King Rim-Sin occupied the town of Dur-Damigilisha, a man named Bur-Mama gave a note to Il Sinnutum for four shekels in silver (equal to about $100 in present currency) which was to bear 40 percent interest until paid. The note is on a clay tablet at the University of Pennsylvania and has four witnesses, who placed upon it their seals instead of their signatures. Bur-Mama is supposed at this writing to be about 3884 years overdue in the payment of his note.

It is well known that grains of wheat which have lain beside mummies in the tombs of Egypt for two thousand years can be made to sprout, and now it appears that microbes which are found in the papyri in the same tombs retain their vitality after all the centuries in which they have lain hidden.

The oldest church in Christendom is at Echmiadzin, Armenia, built in the year 301 A. D.

Dr. Rendel Harris, Chairman of the English-speaking Union, claims to have discovered the hull of the Mayflower and part of the deck in a barn adjoining an inn at Chalfont Street, Giles, Buckinghamshire, England.

The skeleton of a huge reptile has been placed on exhibition at the American museum of natural history. It was a toothless animal with a wing spread of sixteen feet from tip to tip, a pteranodon. It is believed that a study of the mechanics of the creature's flight, which is planned by scientists, may throw light on practical problems in aeronautics.

The Amherst College geographical expedition has found in the Colorado plains to the north of the South Platte River in Colorado parts of the skeleton of a creature that was substantially a camel with the neck and legs of a giraffe. It also unearthed the skeleton of a tiny camel no larger than a half-grown sheep.

During the days of the Lord's coming kingdom on earth all the mysterious treasures of antiquity will be located, every human being whose remains now lie mouldering in the tomb will be brought back to life, and the era of everlasting human life as a gift from God Almighty at the hands of the Lord Jesus Christ will have dawned upon a poor world that longs for this great gift, but knows not how to obtain it. It will come in but one way. Science will never bring it. God alone knows the secret of life; and as far as humanity is concerned, this secret is all in the keeping of the One that bought us with His own blood. "In him was life and the life was the light of men."

BREVITIES

Apple Trees and Hens

By G. W. Thomson

REVEREND Dr. White of this city preached here last night on "Apple Trees and Hens", revealing his trend of mind. Doubtless the Reverend is studying up the subject to be ready to move when the preacher business becomes less inviting. In his talk there was absolutely no reference to the Bible, not even a text was taken from it.

Purchasing Immunity

By a Subscriber

ANENT the article in an issue of the GOLDEN AGE opposing vaccination, the following is a truthful report of a conversation heard in a neighbor's home where there was a new baby who was about to be christened:

The mother to her husband: "Honey, were you ever baptized?"

The husband: "Sure, Honey, four times."

The mother: "Oh no, Honey! I don't mean vaccinated, I mean baptized."

Spiritual immunity—physical immunity—and both equally efficacious!!

Knowledge—Understanding—Wisdom

By W. L. Pelle

KNOWLEDGE is perception of truth.

Understanding is knowing what the knowledge you have means. It is knowledge digested. A person might eat an apple, but it would do him no good unless he digested it. The same is true in respect to knowledge. Adam ate the apple and by the time the apple was digested he understood what sin really is.

Wisdom is the proper use or application of the knowledge which one understands. It might be compared, in the above crude illustration, to the proper use of the strength derived from the

digested apple. Many persons possess great knowledge, and they have the proper understanding thereof; but the majority of them might not know how to use it. For example: You may know that the big fellow across the street is an ignoramus, and you may understand fully what that means. But if you possess wisdom, you will refrain from telling him that fact.

America's Filthy Jails

By E. A. Welch

HAVE you seen the article published in the Denver, Colorado, *Rocky Mountain News* of January 19, 1922, and entitled "Medieval Jails", by F. J. Haskins, Washington, D. C.?

Out of two hundred county jails recently visited, only ten were fit for human occupation. This is the report just sent in by Mrs. H. S. McIntire, Secretary of the Prisoners' Relief Society, after a trip from Washington, D. C. to Seattle, Washington, during which she visited some two hundred jails in order to observe conditions. Mrs. McIntire found the majority of these institutions dirty and unhealthy, with graft rampant.

The prisoner who sends out for a quart of milk is apt to have to pay twenty-five cents, and the change goes to the jailer or whoever does the errand. Vermin of all sorts are the rule rather than the exception in county jails, we are told. Disinfectants, sanitary precautions in case of illness, and clean kitchens are luxuries which seem to have no place in the average American jail.

Helen Keller and Heifetz

THE great violinist Heifetz was recently in Denver and at the Brown Hotel he played for Helen Keller, the world-famed blind and deaf woman, whose attainments, under the tutelage of Miss Sullivan, have astonished the world. The Denver *Post* narrates the story:

"For once when Heifetz was playing the audience was more interesting than the player. All eyes were on the blind woman as she placed the tips of her wondrously sensitized fingers under the belly of Heifetz's Stradivarius. The bow swept the strings, and the woman quivered as a thoroughbred race horse under the whip. The melody swept through her being. Her body responded to every note.

"She seemed to feel everything that the Cremona was trying to say to her. Heifetz was playing 'The Hymn to the Sun' from the opera 'Le Coq d'Or'. As the magic tones mounted the scales, the woman seemed to rise with it; her whole being quivered with an ecstasy that made those who looked on wonder if it was all delight.

"But it was not only the tempo to which she responded—the vibrations of the strings, fast or slow. She seemed to divine the real message of the music.

"'So tender, so tender,' she murmured once.

"Then Heifetz played 'La Chasse,' an old French hunting song—a gay, rollicking tune. The blind and deaf woman laughed with delight. There remained no doubt. She was hearing it all. It was as though her whole being vibrated with the violin itself.

"The master of the violin was playing on a greater instrument than any ever turned out from the workshop of Antonio Stradivari. He was playing on what is probably the most highly attuned organism in the world —Miss Helen Keller."

Seventy Cents for a Dollar

WHEN the farmer takes products worth a dollar to market he can get only seventy cents' worth in return. In 1910 the farmer's dollar's worth of products would buy $1.06 worth of other products.

In the big-profit year of 1918 the farmer for a brief period could get $1.04 for his dollar's worth, but he was prevented from making any great profit and becoming a profiteer by the maximum price set by the Tumulty administration and by Herbert Hoover's food administration tactics. In 1920 at the behest of the packers, it is recorded, the Department of Justice got after the farmer's products and started the deflation which resulted in the ruin of tens of thousands of able, hard-working farmers, who found it impossible to compete against such odds as big business and big politics imposed upon them.

It is fortunate for the American farmers that in 1920 they elected to Congress the men who have now coalesced into the farm block of about twenty-five Senators and a hundred-odd Congressmen. These alert and progressive legislators are showing the farmers what can be accomplished by politics in action. They are not numerous enough to control Congress, but are sufficient in number to hinder any legislation whatever if the farmers' interests are not likely to be properly taken care of. It is expected that in the fall elections of 1922 the farm block will be augmented by a sizable labor block, jointly able to make considerable headway in maintaining and advancing the rights of the common people against the now all-powerful Wall Street Block in Congress.

Praying to be Seen of Men

By Joe Saunders

GOING from the sublime to the ridiculous seems to be the evolutionary process of present-day ecclesiasticism.

From those days of simplicity and faith when Jesus taught His disciples how to pray, it has been a long stride to this marvelous brain-age. But we have evoluted wonderfully. Instead of ignorant and unlearned fishermen, we now have "best minds" and "profound thinkers". In the place of the simple prayer of faith, expressing the heart's most earnest desires, has come the high-sounding dictation, advising Jehovah how, when, and where to bestow His favors.

Any cause, project, or desire is sufficient excuse for almost any D. D. to indulge in one of those incantations, if only a crowd of some sort can be induced to listen to the performance. All sorts of drives, sawdust trails, peace conferences, and other "worthwhile" innovations have this as a permanent feature of their programs. Consistency is one jewel which the "men of the cloth" do not covet.

Recent frantic efforts on the part of the Church Federation to enlist prayers for the Washington Conference reminds one of an incident related by a lawyer in a certain Indiana college town a few years ago. That section of the state was experiencing a protracted drought, which was severely damaging the crops and menacing the health of the community. A mass meeting was held in the Methodist Church to discuss the situation and provide relief. It having been unanimously agreed that a committee be appointed to offer up prayers for rain, the moderator proceeded to name seven or eight prominent "church pillars" more favorably known for their ability to 'kick in' with the 'change' than for their piety.

Seeming to have run out of material, the moderator hesitated a short time, and then remarked that he thought they should have two or three more. At this juncture one impious brother arose and said: "I think we have enough, Mr. Moderator; we don't want a flood!"

Sunlight and Health

By Dr. S. Rosenstrauch

SUNLIGHT, it has been proved, is more helpful to vitality and health than fresh air. As a vitality builder, there is nothing much better than a thorough coat of sunburn.

As you may know, it is not the bright light, nor is it the hot ray of the noonday sun that "tans your hide". It is a radiant energy, beyond the visible red, pink, orange, yellow, green, blue, violet end of the spectrum—a species of ultra-violet ray not perceived or sensed by the human eye, which tans the skin and has been found to possess remarkable curative qualities in the treatment of many germs and glandular diseases. Whether from the sun, a candle, a lamp, a gas-jet or an arc light, whitish light is really a mixture of all the colors of the rainbow. The rainbow is called a spectrum or white light analyzed, dissected or split up into the real color visible to the eye. Raindrops act as bubbles or prisms of water and reflect back against the sky the dissolved yellowish sunlight. This returned light is split up into the natural colors, and forms the rainbow.

If crystal, a bit of quartz, or certain other transparent objects be interposed between any source of light and a smooth surface it will split the light the same as the raindrops do in producing rainbow colors. The result is called the colors of the spectrum.

By scientific methods it has been discovered that beyond the violet end of the spectrum there are thousands of other sets of radiations invisible to the human eye. These are the rays that cause the tanning and the pigmentation of the flesh.

Sickly, anemic, and tubercular people do not freckle or tan as easily as do healthier people; still these invisible chemical rays seem the most important to the sickly and anemic. By experiment in the laboratory and in actual practice it has been proved that the germs, microbes and bacteria of diseases are quickly destroyed by "sunlight", or rather by the chemical rays of light that produce freckles and tan.

Jekyll and Hyde

By T. A. H. Clark

DOUBTLESS most readers of THE GOLDEN AGE are familiar with the well-known work of fiction by A. Conan Doyle entitled "Dr. Jekyll and Mr. Hyde", in which the principal character figures as a dual personality. As a result of certain experiments he is supposed to have discovered a means by which he could accomplish the end that he desired—the separation of his two selves (which he recognized as co-existent in one organism), the elimination of

the lower self and the perpetuation of the higher.

He soon found that his success was merely a temporary one, and that he was not able to avert periodic lapses to a state in which his "evil" self was in the ascendant. As time went on the duration of these "lapses" increased, until at last the lower tendencies prevailed entirely and he found it impossible to bring about a reversion to the more desirable state, and died a painful and shocking death. As Dr. Jekyll he was a respected member of society and lived a life worthy of emulation: as Mr. Hyde he was an outcast and murderer.

The possession of the elements of a dual character is not limited to the fictitious person of "Dr. Jekyll and Mr. Hyde", but this duality is a quality possessed by all; for while in some the higher qualities prevail and in others the lower, we believe there are few who do not still possess at heart some traces of the original likeness of our common forefather, Adam, of whom we are told that he was "made in the [human and earthly] likeness of God". Which of us, begotten to a new nature, does not realize the coëxistence of the two?—for we know that "the flesh lusteth against the spirit", that we cannot do the things that we would. Certainly the apostle Paul must have had this *realization* in mind when he said: "The things that I do, those I would not, and the things that I would not do, those I do," meaning to say (as personifying the Jewish people) that in spite of his best efforts to keep the law, evil sometimes prevailed. Not even he, noble character that he was, was free from the effects of the Adamic fall; nor could he ever hope to be while he remained tabernacled in an imperfect body of flesh. And we, too, share his lot; the same struggle is ever present. But not for that need we to lose hope; for we are told that "He [Jehovah] knoweth our frame; he remembereth that we are dust". (Psalm 103:14) As long as we are actuated by a fervent *desire* to live aright in spite of our present imperfect organisms (which now render such a thing impossible) and would not willingly do otherwise were we living in perfect conditions, we are safe. In the Millennial age, the inauguration of which is but a few years distant, the human race will have perfect conditions under which to progress from height to height. With the great majority victory will follow on victory, until at last complete perfection of mind and body will be attained. Then, and only then, will man be really free—master and ruler of himself.

Let each do the best he can now, even though it may be little, keeping in mind the words of the wise man that "as a man thinketh in his heart, so is he".

International vs. National Markets By G. Mathews

MR. EDITOR: In THE GOLDEN AGE of August 31, 1921, it is stated by one of your contributors that "the only remedy for the present conditions of unemployment is the restoration of Europe to a condition similar to that which existed before the war, that we may sell our products". I wish to say that such seems to be impossible, as well as out of date.

While I realize the necessity of international commerce, yet to say that America is dependent upon Europe to remedy her present condition does not seem at all logical. Why not develop a plan that will improve our markets at home by raising the buying power of the workers so that they may become a current market for their own products? Has there yet been a time when all the people in America were oversupplied with the necessities of life?

America might have Europe for a market and overcome the unemployment problem. But the unrest and discontent of her masses will never be overcome until every worker receives enough wages to buy the things that make life comfortable.

It is agreed that with a surplus of wealth created by the toiling millions whose wages are too small to afford the necessities of life there is a need for a foreign market; and the financier will use the foreign market successfully to dispose of that surplus wealth for himself, even though it will infringe upon the rights of a foreign people. Moreover, he will do it even though it may cause international friction—war—and conscription of the toilers to cross the sea, fight, and perhaps die to protect a market for the purpose of getting rid of the products which he has helped to produce, and of which he and his family are in need.

This "foreign market" problem has been handed down to us from that far-off time when it was supposed that the greater part of the human race were in a semi-savage condition and

would make cruel weapons of warfare, such as a stone tied to a stick, in order to make war on their neighboring tribes and thus get the things they needed.

But our twentieth-century civilization, while looking back with horror at the cruel deeds of these savages, has invented dreadnaughts with a dozen or more fourteen-inch guns, submarines, zeppelins, and poison-gas, and makes war upon their brethren across the sea in order to get rid of the things which they need in their own homelands.

We may rest assured that as long as the world's commerce is owned and controlled by private exploiters, and the military forces are used by them to protect their domestic interests and their foreign markets, we shall have panics, unemployment, and wars.

Yes; the loom that weaves the present social fabric has become greatly out of order, and is giving poor satisfaction everywhere. It is to be much doubted that our money-tinkers will be able to fix the old machine; for it has been condemned by an all-powerful God who will in due time cause it to be thrown into the junk heap, never to be used again to enrich the few and to enslave and impoverish the many.

Naming the Streets

By C. C. Rolph

IN ONE section of this city the avenues run the entire length of the alphabet, only the letters being used.

Recently a proposal was made to give them alphabetical names instead, to avoid confusion. Practically all the names so far suggested through the press are of big men and big battlefields, evidently with the benevolent intention of keeping fresh in people's minds the memory of the great war which brought misery to so many homes.

A little thought along those lines produced the following, which I hope you may find worthy of space in your excellent journal, The Golden Age:

A B C of Satan's Kingdom

Ambition (for fame, power, popularity; misdirected)
Brutality (result of fallen nature)
Crime (offspring of poverty)
Deceit (fraud, graft, insincerity)
Enmity (disposition to strife)
Flattery (cause of religious apostasy)
Greed (national, individual)
Hypocrisy (civil, social, religious)
Ignorance (of God's great plan; infidelity)
Jealousy (national, individual)
Knavery (general falsity, villainy)
Lunacy (mental degeneracy, obsession)
Misery (famine, pestilence; world-wide)
Need (poverty)
Oppression (autocratic rule, depotism)
Pride (false, worldly)
Oppression (autocratic rule, despotism)
Revenge (unforgiving hatred)
Selfishness (lack of regard for others, narrow-mindedness)
Temper (lack of self-control)
Unrest (feverish discontent, desire for excitement)
Vulgarity (indecent dress, obscene language)
War (legalized murder)
Xtravagance (slavery to fashion, wastefulness)
Yearning (for better things)
Zero (40 degrees below, 90 degrees above, imperfect climatic conditions)

A B C of Christ's Kingdom

Amity (universal brotherhood, good-will)
Benevolence (natural kindness, generosity)
Christianity (will become universal)
Duty (sense of obligation to the Creator)
Equity (no more slums, no more profiteers)
Felicity (universal happiness)
Gratitude (for blessings received)
Honesty (instead of hypocrisy)
Innocence (guilelessness)
Justice (tempered with mercy)
Knowledge (truth, understanding)
Love (the greatest of all attributes)
Meekness (true humility)
Nobility (of character—true greatness)
Obedience (necessary for all)
Perfection (of earth, food, climate and mankind)
Quietude (peace, contentment)
Reason (mental perfection)
Spirituality (veneration, reverence, ideality, sublimity)
Tractability (willingness to be taught)
Unity (in respect to kingdom privileges)
Virtue (instead of vice and crime)
Worship (true worship, opposed to idolatry)
Xperience (100 years trial)
Youth (no more old age nor infirmity)
Zeal (enthusiastic coöperation)

The Caverns of Kentucky

By Bert Rockoff

DEEP down in the mightiest recesses of this earth, fastened to a heap of rock is a little sign-board whose legend is, "There is a path from the lowliest depths, that leads to the loftiest heights".

The significance of this statement is nowhere better illustrated than in the immense, wonderful, weird caverns of Kentucky. So vast and intricate are these subterranean labyrinths that some of them have never been fully explored. Not only could David and his little band have found shelter there, but whole armies could find room in the apparently numberless and endless passages.

Among the latest caves to be discovered is Great Crystal Cave, near Cave City. Its presence had long been suspected by the owners of the farm in which its entrance is located, because of the rustling of twigs and weeds in the vicinity caused by the constant air currents coming from crevices in the rocky mountain-side. These currents, which are as strong as a good breeze, are found at the entrances of the larger caves. They flow out of the cave in the summer, but into it in the winter.

The entrance to Great Crystal Cave is by a descent through rough rock, past a great inclined slab of rock into a low passage with rough sides and floor, but a ceiling so level that it seems to have been made by man. This passage becomes gradually larger, until suddenly we come to a wonderfully great and lofty passage, so high that a good thrower can barely cast a stone to hit the highest portion of it.

This is fittingly called "The Grand Canyon".

The mighty grandeur of the rough rock as revealed by the light of the guide and the lanterns of the visitors is well nigh indescribable. It is evident of course that there is no natural light in these vast depths and so intense is the darkness that it can almost be felt.

The great walls of this canyon of rock rise above us, narrowing down to form a ledge or, as it were, a balcony on either side. Then they widen and narrow again, forming another ledge and then curve together to form a beautiful arched ceiling. Before us the canyon curves away into vast darkness. Behind us is utter blackness. We are completely at the mercy of our guide.

Our lanterns cast weird, everchanging shadows as we proceed to greater depths; for the greatest wonders lie in the greatest depths. We climb over great masses of fallen rock, then tread a soft, sandy pathway turning this way and that. We pause to sip crystal clear, ice-cold water, from a spring hidden in a rocky nook; again we force ourselves through a narrow place barely large enough to permit us to pass and soon, wonder of wonders, we come to Fairies' Retreat!

Surely, had there ever been fairies, they would have dwelt here. The walls and ceiling are literally covered with crystal encrustations. Fantastic shapes and odd designs abound everywhere. One can imagine figures of lions, tigers, people, church spires. There are miniature heavens with miniature stars and clouds. Almost anything can be imagined in the fanciful designs on the walls and ceilings, none of which was made by the hand of man. The natural agencies and forces of God formed it all.

Most wonderful of all are the beautiful, pure white crystal flowers that grow on the walls. Each has four petals emanating from a common center and curving gracefully back toward the crystal encrusted wall. There are tiny ones, smaller than a mayflower; and large ones, as big as a sunflower. They are not a vegetable growth; for there is no plant life in the caves, excepting here and there a pure white mold which resembles frost.

Very little life of any kind can be found. The only animal life in these depths other than the fish found in the subterranean rivers and lakes, is the cave cricket, a sort of daddy-long-legs with two hind legs like a cricket's. It is a sluggish insect, found beneath rocks. What it lives on in such a place as this, is a mystery.

Continuing our travels we reach a great natural dirt roadway, large enough and level enough to accommodate an automobile. On and on and on we go until tired, and yet our guide says we have only begun our journey.

On the return trip our guide took us aside to a sandy ledge which forms the floor of an arched niche. Here, reclining in the sand was the skeleton of a boy, probably an Indian lad. In the frail remains of his bones we can read the tragedy. He had unlocked the hidden mystery of the cave years before the white man found it. But he had unlocked a treasure so vast that he was lost in it; and after vain wandering where day and night are alike, where he heard no sound except his own footfall, find-

ing no gleam of light, weary, footsore with climbing he flung himself down in despair and awaited death.

We go on and reach the entrance, having decided to see more of these wonders later.

MAMMOTH CAVE

Next day we visit the most famous of caverns, the great Mammoth Cave, which has 152 miles of known passages varying from small openings, mere crevices, to lofty domes. The entrance to this cave is by a great opening in the mountainside, which rapidly narrows down until it is only as large as a small door. Carefully shielding the lights which have been provided, we are led past the narrow passage into the Great Rotunda, from which most of the passages begin. The Rotunda is a great vault-like room and from it we descend into one of the passages.

We pass through the Valley of Humility, so low that we must humbly bow as we go on; we pass through Fat Man's Misery, so narrow that even the thin folks must go side-ways. The guide shows us the Bottomless Pit, and towering over it the Great Dome. We see stalactites, like great icicles, hanging from the walls and ceilings, and stalagmites built up to meet them. They represent the result of drop after drop of water falling through ages of time. We find towering above us pillars that in their rough beauty and imposing massiveness have a grandeur that no human touch could give.

And away down in the depths, with hundreds of feet of rock above, we come to Echo River. We embark on this stream, strange as the fabled Styx, peering intently into the blackness before us. We are on a voyage that comparatively few of earth's millions ever take. Our guide sings a few notes. After a brief wait they come back from the cavernous beyond, but intensified and mellowed like the tones of a great pipe organ, reverberating and resounding until lost in a last faint trail of sound.

After twenty or thirty minutes on this greatest of subterranean rivers we disembark, and by more circuitous passages start back for the entrance. But before reaching it there comes one last strenuous climb through solid rock, up and up, catching a hand-hold here and a foothold there, squirming, twisting and turning toward the top until suddenly we are back in the Great Rotunda. We pass out into the open air, but it seems hot and oppressive in comparison to the ever constant temperature of the cave, which day and night, winter and summer, is but 54° Fahrenheit.

How much like the Christian's pathway is this experience! We must follow our Guide and trust Him implicitly. We have only the light He furnishes. We are in the world, even as we are literally in the heart of the earth when in the cave, yet entirely separated from the world outside. But, oh, what gross darkness all around; and yet hidden in that darkness what beauty, what grandeur! But only those who have a light can see it, and then it is often necessary for the guide to point out the beauties to us.

At times the path seems wide and smooth. Sometimes it is rough and narrow; and careful attention to the Guide is essential or the bottomless pit of death may claim us. But we find refreshment in the cooling waters of truth at the well-springs in the rock. At the greatest depth flows the river of God's love, and the notes of God's truth reverberate until all shall hear. The atmosphere of peace never changes with our varied experiences, but like the exhilarating constant temperature of the cave is ever the same.

Doctor Black *By Rebecca Fair Doney*

ONE day, while waiting on the street, where busy cars filled up the track, above my head I saw this sign: "Free Consultation — Doctor Black". I looked again. "A Specialist" was written there in letters bold; I wondered: "Does he really wish to heal the sick or get their gold?

"What kind of patients visit him? I'll wait a little while and see." And so I let my car go by, and watched the door—603. I had not very long to wait till one by one they passed within —the rich, the poor, the young, the old, the deaf, the lame, the fat, the thin.

I said: "I must investigate; for I would really like to know what are the methods of this man; so up the steps with them I'll go". Into the spacious waiting-room where many sat, I made my way, and boldly questioned one and all, and one and all made haste to say

That they had suffered many ills, and with disease and pain been racked, till life itself a

burden seemed, before they heard of Doctor Black. "Well, is he helping you?" I asked. Each one was ready to declare what benefits he had received from all the treatments given there.

The testimonies that they gave were wonderful, if they were true. I listened till a nurse appeared and said: "The Doctor waits for you". She led me to another room; and as she bade me seated be, a man of grave and kindly face entered the room and greeted me.

"Now, Doctor Black," I said to him, "I chanced to see your sign down there, and saw so many coming up that I made bold to climb the stair to ask you what your secret is. Have you discovered something new? Have hidden springs of life, long sought but never found, been shown to you?"

The Doctor smiled and shook his head. "To such renown I lay no claim; old as creation is the force: Jehovah's lightnings is its name. This mighty power, so long unknown, of God's displeasure stood a sign; and sins of nations, or of men, brought down the fires of wrath divine.

"Down through long ages, man has feared this force: nor did he once surmise that God would give to him, some day, the power to draw it from the skies, and harness it, and master it, and let it do him good or ill: but now today man holds the reins, and bids the genie do his will.

"Man makes him drive his chariot wheels, and turn his darkness into light, and give him wings to cleave the air o'er land and sea in boundless flight. When winter winds blow loud and fast o'er drifting snow and icy ways, the genie fills his master's house with pleasant warmth of summer days.

"He bears his master's voice afar; nor time nor distance stops his pace, till those who live the poles apart hold conversation face to face. Long, weary years, man toiled and groaned 'neath burdens far too hard for him, so hard, they sapped his very life, till forms were bowed and eyes grew dim.

"But one glad day the genie came, and said: 'I've come to set you free, poor tired one; I'll be your slave. Lay all your heavy tasks on me.' And now, wherever wheels go round, and hammers drive, and shuttles hum, the genie works; while man looks on and dreams the Golden Age has come.

"But, sir, the genie I control must use his power to cure and heal; and as the first essential part he must the hidden cause reveal. This fluoroscopic instrument lays all of nature's secrets bare, and paints the lurking dread disease in all its hideous details there.

"And having thus before his eyes the ravages disease has made, the doctor with a skillful hand can call the genie to his aid, and so direct this mighty force that it shall bring relief and joy. I shall be pleased to show you, sir, some of the methods we employ.

"This is the new electric bath; from all these walls the healing rays shine on the patient resting there who sits, as in a golden haze, while light and heat both play their part with gentle, penetrating power, that cleanses, soothes, and stimulates, restoring nature's choicest dower.

"When patients come with tortured nerves or rheumatism's fiendish pain, high-frequency is here applied, and quick relief and ease they gain. This treatment stimulates the skin, and sends the blood in quicker flow till nerves and muscles feel its power and all the body is aglow.

"This ozone generator gives that vital product of the air found 'neath the fragrant pine tree's shade, or on the mountain top so fair; a pleasant medication this, a tonic, good for every one; its healing, soothing power is felt in every tube from nose to lung.

"Within the lungs it meets the blood, which creeps along, well freighted down with waste, and refuse, gathered up from every part, along its rounds. It seizes this, and burns it up, and thus relieves the blood, which flows back on its rounds with quicker pace, repairing, building, as it goes.

"Sit down a moment in this chair, hold these electrodes in your hands; and while the current through you flows, I'll try to help you understand how great a work this genie does while you are sitting here at ease. This is the greatest thing that's known to rid the body of disease.

"On every gland, both large and small, his magic power is exercised, as from the swiftly flowing blood each one secretes its own supplies. He carries oxidation on, as nerves and tissue both decay, and through the kidneys, lungs, and skin he sends the poison streams away.

"Upon the sympathetic nerves which govern stomach, lungs and heart, the genie lays a master hand, and added strength to each imparts; digestive powers are increased, new vigor to the heart is given. And from the blood — the

source of life—are poisons and bacteria driven.

"One would not think while sitting here, how high the voltage is, that goes through every part without a shock; the only way the patient knows is by the warmth in hand or wrist; or, if the doctor touches him a bluish flame or sparks leap out, where'er the fingers meet the skin.

"If we should wish to specialize on certain parts, and those alone, we use these pads, the Morton Wave, and very good results are shown. This is the radiant treatment here; this, vibratory, for the spine. And many others, I could show for each disease, the proper kind.

"The human maladies are few which we cannot alleviate, and many, very many cures, if you had time, I could relate." And so we went from place to place, I interested, he enthused and very pleased to demonstrate the merits of the treatment used.

I watched the white-robed nurses work, their whole desire to serve and please, with skillful touch and tender hand relieving pain and giving ease. From cashier's desk to treatment rooms, up stairs, or down, the slightest call brought quick response and ready aid. I fell in love with one and all.

"What you are doing here," I said, "to lessen pain and lengthen days, and give relief to suffering man, deserves the highest meed of praise." "I have the last and best," he said, "I'm sure you will agree with me, the future doctors of the earth are 'Doctors Electricity'."

"These future doctors," I replied, "how many will they heal and bless? The curse of Adam rests on all; the world is full of wretchedness. In every land 'neath every clime, disease and suffering meet the eye. To every one that you can cure a million pine away and die.

'For Death is sitting on his throne, his hands are always full of prey; he gathers here and gathers there, and none have power to say him nay.' You have a sympathetic heart; you're not indifferent, I know, to all this heritage of sin, the crime, the misery, and woe.

"The shivering, hungry, homeless ones, the broken hearts that sigh and weep; the tears of man like rivers run; the griefs of man are ocean deep. O Doctor, you, as well as I, have vainly wished we had the might to straighten up this poor old world; the power to make the wrong things right.

"I know you will be glad to learn, I'm sure you'll not offended be if I should tell of better ones than 'Doctors Electricity'. You have the latest, not the last; for after you shall those arise who, wielding powers unknown to you shall make this earth a paradise

"And banish sickness and disease. Who are those doctors, do you ask? To saints of this, the gospel age, will God entrust this mighty task. These future doctors of the earth have been in training, all unknown. The first to train and graduate was Jesus Christ, Jehovah's Son.

"Such sweet obedience He showed, such loving zeal, such faithfulness, God set Him up as pattern grand, and made Him teacher of the rest. And all along the narrow way which He had been the first to tread, with tender care He leads His own, their Teacher, Guide and Living Head.

"This is no ordinary school, and very few can pay the price; the cost is great, all they possess must be laid down a sacrifice; and they must obligate themselves to be obedient to each rule; they must subscribe to all the terms to be admitted to that school.

"Small wonder, then, there are not more who crave to share their Master's cup. The earthly treasures are so dear that few can bear to give them up. But there are those whose eye of faith sees — far beyond the present loss — the crown of immortality; and gladly they embrace the cross.

"And coming with their little all, they count it as an honor great to lay it down beside their Lord's, and share with Him in His estate of deep humiliation, first, of suffering even unto death, and then, to highest station raised as King and Lord of all the earth.

"They ask to have their names enrolled, and place themselves in His dear hands to train and tutor at His will. He knows how much each one can stand. Though long and hard the lessons are that only end when life is done, they weary not but con them o'er until they master every one.

"So jealous is He over them, He watches them both night and day; no evil powers can touch His own, no adverse winds can blow their way. They are the apple of His eye, in all the earth there's none so fair; He spares them not, but molds, and shapes, until He sees love's fruitage rare.

"He lets the fiery furnace burn. But He is with them in the heat to temper it, till in each heart He sees His image all complete, and says,

'Thine earthly course is done; Come, my beloved, come away; my Father waits to welcome you; this is your graduation day'.

"Their souls, their lives, their future hopes, they calmly yield into His hands; they close their eyes to earthly scenes, and open them on angel bands—such glorious beings, mortal eyes can never hope to gaze upon—who had been sent to welcome them and bring them to their heavenly home.

"Around Jehovah's mighty throne where rainbows flash their radiance bright, the seraphim of heaven stand in all the colors of the light. And gathered from the universe, angelic hosts with gladness come. Today, high heaven celebrates the marriage of Jehovah's Son.

"The sweetest music fills the air; the golden harps, the tuneful lyres, the chiming bells, all join their notes to heaven's grand celestial choirs. And then, a hush falls over all, the harpers cease, the bells are dumb, as through the vault of heaven runs the joyful sound, They come! They come!

"On, on they sweep, that radiant throng, till on the breezes sweet and clear, the first notes of the triumph song is borne to every listening ear. The waiting choirs take up the strain; the golden portals open wide; and there before His Father's face the Son presents His lovely bride.

"So glorious to look upon, all heaven wonders at the sight; their rich embroidered garments are of costly linen, pure and white; and over these the purple robes, of heavenly royalty a sign; their golden crowns proclaim their right to life, immortal and divine.

"He says, 'My Father, here behold the ones Thy love hath given me. Throughout the steep and rugged way, from Jordan's depths to Calvary, their love for me has been so great, they faltered not, nor turned aside; earth's highest joys were naught, compared to being chosen as my bride.

" 'Their names have been cast out with mine; they put behind them earthly fame; they were disowned by dearest friends; they suffered loss, reproach, and shame. They have been hated for my sake; they drained my cup of bitterness; they followed peace, they walked in love; and now they crave the power to bless.'

"With looks of love which thrilled their hearts, the Father said, 'O beauteous One, all heaven unites to welcome thee, and see thee take thy promised throne. Of all the jewels I possess none with thy splendor can compare. Thou art my peerless diadem, O bride of Christ, divinely fair.

" 'Since thou didst leave thy father's house, and set thine heart on heaven's estate, mine angels have received command upon thine every step to wait; thy lying down, thy rising up, have all been open to mine eyes; thy bread and water never failed, thine every need my love supplied.

" 'O royal pair, I send thee forth, the promised Seed, to rule and bless. Cause every one to know my name, make plain to all my righteousness. The power of life, the power of death, I place within thy hands today. Come, all ye shining hosts of heaven, escort them on their earthward way.'

"While glittering myriads wheeled and flashed to form that grand triumphal train, the harp's low sweet entrancing sound again takes up the bridal strain. It swells and swells, till every voice and bell and viol join the song as through the pearly gates once more the heavenly pair are borne along.

"They near the earth; and what a scene is spread before their pitying eyes—a world in chaos, steeped in blood! Is this the future paradise? Man's hand against his fellow man in dreadful carnage, peace has fled; the powers of darkness reign supreme and every human hope lies dead.

"What is the first important thing those doctors do? you may inquire. The Scriptures make it very clear. They will lay hold of that old liar, and bind him fast and banish him who held the whole world in his thrall. They'll roll the clouds of darkness back which covered mankind like a pall.

"And having locked the rascal up, they will proceed to liberate his slaves, who have in bondage been since Adam passed through Eden's gate. The deadly evils drink and vice, twins, who have traveled hand in hand and left a trail of woe and death, will be swept out of every land.

"And every other evil thing shall follow in their train, they'll flee like mists before the sun when these M. D.'s begin their reign. I love to think upon their power; they only have to speak the word, and their commands are carried out as though it were the word of God.

"To clean men's bodies up will be the first step on the upward way; in simple laws of hygiene

they'll be instructed every day. They'll learn the magic properties of water, sunlight, and pure air, and revelling in these, will grow each day, more healthful, young and fair.

"No one shall suffer from the cold, no tattered rags, no shivering back; the busy looms shall weave for all, and goodly raiment none shall lack. The clothing of each one shall be of glorious hues, of texture fine; for beauty, comfort and for health, shall every garment be designed.

"Grand homes, with every mortal thing that mind could plan, or heart could crave, will dot the earth from pole to pole, and every one his own shall have. And there the genie will be found, the motive power in every home. None need to toil; he will combine a thousand servants all in one.

"Man never more shall cry for bread, none feel the pangs of hunger sore; the years of want forgotten are, as looking from his open door he sees his fields of waving grain, and knows his harvest time will come; his vineyards, with their clusters rare, are slowly ripening in the sun.

"His orchard boughs are laden down with fruit of every taste and hue; his vines, with clusters bending low, are glistening in the morning dew. His gardens, reaching here and there, delight the eye with their array of every kind of food that grows, some new thing ripening every day.

"And flitting here, and flitting there, the birds sing in their leafy bowers, and give a concert, free to all, at morning, noon, and evening hours. So beautiful, so free from fear, of such resplendent plumage these, you'd think a rainbow had come down and lost itself among the trees.

"And over all and crowning it, the sweetest perfumes fill the air, as nature with a lavish hand strews flowers, flowers, everywhere. Their beauty captivates the heart, their glorious hues entrance the eye, till man's whole being thrills with praise and gratitude to God on high.

"Their patients' bodies and their health, are not the doctors' only care; for every one must go to school, and minds, as well as bodies, share in this uplift, this glorious climb to reach perfection's highest plane, to stand where father Adam stood, and to his perfect powers attain.

"Their minds have been so warped by sin, and so beclouded by the lie that Satan told our mother Eve when he declared, 'Thou shalt not die'. The higher faculties have been so subjugated by the fall, that proper balance has been lost and selfishness rules over all.

"That lie, with all its dreadful brood of error, superstition, fear, shall be held up to scorn of all; and great Jehovah's name be cleared. The beauties of His character shall be unfolded to their gaze, and every false, distorted view from every mind shall be erased.

"They'll see why justice has enforced His stern decree from age to age. They'll magnify the wisdom shown in His great plan at every stage. They'll stand in wonder at the love which sent His only Son to die, and let a rebel race have power to mock, and scourge, and crucify.

"And when they see His mighty power, which governs all the universe displayed in their behalf each day, in rolling back sin's dreaful curse, their hearts will open up to God, as turneth flower to the sun; and resurrection's glorious work in every one will be begun.

"O happy day for all the earth, when love the motive power shall be; heart, body, mind, will all keep pace and grow each day more fair to see! The long dark night behind their backs, their faces turned toward the new; could human heart ask more than this, will they be satisfied, think you?

"Ah, no! for every heart shall cry to have their loved ones back again, those whom they laid away with tears, through all the years of death's dark reign. And here is where the doctors show their greatest power, when they shall stand and bid the prisoners come once more, from every tomb, from sea or land.

"Can you not hear the shouts of joy as loved ones clasp their long-lost dead? When hungry empty arms are filled, when aching hearts are comforted? When friend meets friend to walk again life's path together as of yore? Oh, now their hearts are satisfied! They could not ask for any more.

"They're walking up the grand highway; the doctors' work is nearly done. When each one has perfection reached God's blessed kingdom will have come. Oh, would you not this power share? Now, Doctor, truly answer me; do not these doctors far surpass the Drs. Electricity?"

He answered, "Yes! and I would like to see the end of sin's dark reign, and to the prayer, 'Thy kingdom come,' with all my heart I say Amen. But while we wait for that blest day to shed its blessings all around, send all the suffering ones you meet to Dr. Black of Allentown."

Precession of Equinoxes and the North Star *By O. L. Rosenkrans, Jr.*

A WELL-KNOWN astronomer has described the Precession of the Equinoxes as "the gyration of the axis of the earth around a perpendicular to the plane of its orbit in a period of 25,788 years". The period has also been stated as 25,868 years; approximately, it is 25,800 years. As the earth spins around on its orbit, it wobbles, and the wobbling motion causes the Celestial Pole to move very slowly in a circle around the pole of the ecliptic. The ecliptic is the apparent path of the sun among the stars. There is also a very slight motion to the ecliptic itself and its pole; so the combined motion is somewhat complicated. The ancients, indeed, found it a very puzzling phenomenon; nor was it ever satisfactorily explained until the antiquated Ptolemaic system was superseded by that of Copernicus.

Precession is the effect of the earth's response to two contrary movements—its rotation, and the pull of the sun's and moon's attraction on the inclination of its axis. At the equator, the earth's rotation has a velocity of 1,040 and a fraction miles per hour. A sphere tends to keep in the same plane of rotation; so that the position of the earth's axis would remain constant, if the plane of its equator passed through the sun. But the axis of the earth is not perpendicular to its orbit, but inclined 23½ degrees (more exactly, 23 degrees, 27 minutes, 8.23 seconds) to that perpendicular, which accounts for the phenomenon called the "obliquity of the ecliptic" — the divergence of the Celestial Equator from the sun's path. Owing to centrifugal force, our planet is an oblate spheroid, with its greatest diameter at its equator. Likewise the gaseous envelope of our planet is thinnest at the poles and at the equator thickened into a bulge, or ring, more than thirteen miles in depth.

As the plane of the earth's orbit passes through the center of the sun, the attraction of that luminary is continually exerted to overcome the tilt of its axis, which is maintained by rotation. The attraction of the sun is more powerful on that point of the gaseous ring nearest to it than on the earth's center; hence, greater than its centrifugal force. It is least on the point farthest from the sun, so there is a surplus force to draw that side away from the sun. As the ring is placed obliquely toward the sun, the effect of these surplus forces is to pull it down until the earth's equator is in the plane of its orbit. But this is counteracted by the earth's rotation; so, instead of being pulled down toward the sun, there is produced a very slow motion at right angles to this direction—which is the motion of precession. This motion is not uniform, but greater in the months of June and December, when the sun is at its greatest declination, or distance from the equator; it is least in March and September, when the sun is on the equator. For then the plane of the ring passes through the sun, and the forces which tend to draw its opposite sides toward and from the sun are neutralized by acting directly against each other.

In consequence of precession, the Celestial Pole does not remain stationary, but gradually shifts from point to point, traversing a circle during the slow ages. Our present North Star, Polaris, was not always in the same relative position to the Celestial Pole, but has been drawing nearer to it for about 12,000 years. After two more centuries, it will be only ¼ degree from the Pole instead of 1¼ degrees, as at present. The North Star does not appear as a fixed point in the heavens, as many people suppose, but describes a small circle, 2½ degrees in diameter, or five times the apparent diameter of the moon, during 24 hours. (Or, properly, 23 hours, 56 m., 4.09 s.) Within this small circle are eighty stars visible through a telescope, and two hundred recorded on photographic plates.

Thus, the Polar Star seems to move rapidly (comparatively speaking) in a small circle of steadily diminishing circumference around a point in the heavens which itself is slowly moving in a large circle. After two hundred years, Polaris will commence to expand this circle moving farther and farther away from the Pole, until in about 12,000 years Vega in "Orpheus' Lyre" will be our North Star. Vega is a brilliant, bluish star, the fourth brightest in the whole sky, and is supposed to represent that point in space toward which our solar system is travelling at the rate of thirty-four miles per second. After another 12,000 years, Polaris will again be our North Star.

About 4.000 years ago, Thuban in the "Dragon" was the North Star. The stellar body now actually nearest to the Pole is invisible to the naked eye, being a ninth magnitude telescopic star. Polaris, called a second magnitude star,

is in reality a stellar system, consisting in the first place, of a telescopic double, whose largest component is a spectroscopic triple. So this single point of light, in fact, consists of four stars. It is so far away from the earth that it requires forty-five years for its light, travelling at the rate of 186,360 miles a second, to reach us. It has been well said that navigators might steer for half a century, unwittingly, by the light of an extinguished orb. The ancients fancied they beheld in the Little Dipper a resemblance to a dog, rather than a bear, consequently they named Polaris Cynosura, meaning "the end of the dog's tail," whence we derive our word cynosure—and few will deny that a dog's tail is frequently a "center of attraction" to the eye.

To the precession is attributable the difference between the Sidereal year of 365 days, 6 hours, 9 minutes, and 9 seconds, which represents the revolution of the sun in the heavens, and the Tropical, or Equinoctial year of 365 days, 5 hours, 48 minutes, and 48 seconds, which marks the return to the same equinox. The latter is the calendar and civil year. One revolution of the sun among the stars does not accurately correspond to the return of the same seasons; for whatever constellation the sun may be in, the seasons depend on its return to the same equinox. Since the wobbling of the earth's axis induces a corresponding movement of its equator, which must always be 90 degrees from its poles, the sun crosses the equator 20 minutes earlier each year, making a difference of 5 hours and 20 minutes to the century. The effect is that the equinoxes slide around in a direction from east to west, contrary to the movements of all the planets — unless as some astronomers inferred, Uranus, and possibly Neptune also, have a retrograde motion.

When we contemplate the illimitable abyss of space with its unplumbed depths and unfathomable mysteries, its distances and immensities beyond the grasp of human comprehension, time-values lose their customary significance. Standing awed on the brink of infinity, we gain a wholly novel perspective, a new sense of proportion, so that the usual routine of our daily lives loses its engrossing importance: its salient features become inconspicuous. Out of the billion and a half people of our world, who knows of ourself and our affairs? or even of the busy local community we honor with our presence? A recent traveller in the Andes was amazed because the natives supposed that the United States, Great Britain, Germany, and Russia were villages merely, in a neighboring country.

Even the earth is invisible outside of our solar system, whose central sun is but an insignificant speck in the cosmic scheme compared with such giant bodies as Betelgeuse with a diameter nearly equal to that of the orbit of Mars. Such reflections instill a profound realization of the vastness of the spatial universe and our horizon is immeasurably expanded. On the other hand, it remains forever limited as a field of research by our physical incapacities, so no one can prove, what some chemists have dreamed, that each tiny atom combined into the molecules which compose the cellular structure of our bodies constitutes a microscopic universe, as it were, in itself, of revolving electrons: wheels within wheels, worlds within worlds!—infinitesimal worlds, inhabitated, perhaps, thought the chemists, by sentient beings, as oblivious of our consciousness as we are of theirs. For, they argued, the indivisible unit may be such only to our gross perceptions; there are regions into which we cannot enter; if there seems to be evidence of indefinite multiplication, why not infinite subdivision? We are prone to lose our way in the intangible; hence, the Almighty has formulated rules for our guidance which are ample to insure us happiness, if we would only observe them.

Since, then, we know so very little, should not we therefore, humble ourselves in the presence of Him who knows all? who willed all this stupendous universe to come into existence? Well might we doubt—insignificant creatures that we are, precariously clinging to our dim orb in an obscure corner of space — that we enjoyed any special claim to His interest, had we not His positive words of reassurance. It is written, "The heaven is my throne, and the earth is my footstool"; and "I will make the place of my feet glorious".—Isa. 66:1; 60:13.

THE GLORY OF THE LORD

The heav'ns declare Thy glory, Lord,
Through all the realms of boundless space
The soaring mind may roam abroad,
And there Thy power and wisdom trace.

Jewish Sabbath Shadows Good Things to Come

By Benjamin H. Barton (Deceased)

(REPRINTED BY REQUEST)

GOD never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first. But we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater sabbath than had the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come". (Hebrews 10:1) The Atonement Day, the Passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? That this is the Scriptural thought hear Paul in Colossians 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of good things to come; but the body is of Christ". The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these yearly sabbaths under the words, "an holy day". In harmony with his usual systematic forms of expression Paul first spoke of the yearly holy days, then came the monthly festivals, the new moons, and next the weekly rest days. The Christian has a sabbath, too, but, as we shall see, his sabbath is as much greater than the Jewish Sabbath as the substance of a thing is greater than its shadow.

It may be asked: "Did not the Lord in Exodus 31:16 speak of the seventh day Sabbath as being given for a perpetual covenant?" In answer to this, the very identical language which the Lord used here of the Sabbath He uses elsewhere of the harvest offering (Leviticus 23:14), the Pentecostal sacrifice (Leviticus 23:21), the Day of Atonement (Leviticus 23:31, 32), and the feast of tabernacles. (Leviticus 23:41) The same Hebrew word *olam*, which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. (See Young's Analytical Concordance) So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of their own brethren have shown, when dealing with the punishment of the wicked, the word *olam*, like the Greek *aion*, really means "age-lasting", or "lasting to a consummation". It is sometimes used in the sense of eternal, but not necessarily. Thus in Exodus 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute", the same word *olam* being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Hebrews 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which He used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matthew 5:17, 18, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill; for verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled". Our Savior did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But He tells us first that He came to fulfill it, so if it was fulfilled in Him it has passed away.

There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Romans 2:28, 29) Likewise Christ did not destroy the Law, nor set it at naught, but His perfect life fulfilled its every requirement, as we imperfect creatures could not, and thus He became the great inheritor of all the promises of the Law, with the right to distribute what He inherited under the Law to all who would become His. Additionally the Law led to Christ and pointed Him out as the Holy One of whom Moses had said, "Hear ye him". (Acts 7:37; Galatians 3:24, 25) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what He came for—"to fulfill" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in

it; but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ.

Then is the follower of Christ under no law? Yes; he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, so he has a better law, and it contains a better sabbath. Isaiah 42:21 foretold that Christ was to "magnify the law and make it honorable", and we are now under this magnified law. The Law said: "Thou shalt not kill," but Christ magnified that when He taught that whosoever hateth his brother without a cause is guilty of murder. (See Matthew 5:21, 22, 27, 28) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we have, even to the extent of laying down our lives for our brethren. (John 13:33; 1 John 3:16) The Law said: "Honor thy father and thy mother"; but we are instructed to 'honor all to whom honor is due'.—Romans 13:7.

So we see that Christ magnified the first, second, third, fifth, sixth, seventh, eighth, ninth and tenth commandments, but some fail to realize that He magnified the fourth, the Sabbath commandment, too. To the contrary, they believe He made it smaller. One put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, as long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command". That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the sixth commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—'thou shalt not kill'—it will be all right if you do kill a man once in a while"?

Let me now present our understanding of how Christ magnified the Sabbath law. The Israelite was to consider one-tenth of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give Him? All that we are and have. We are to give all that we can in as direct a way as we can, and the remainder is to be given Him in a more indirect way; e. g., we give Him the money we spend for food and clothing, because our body belongs to Him and is being used to glorify and serve Him. The food gives us strength to do more for Him, therefore the money we spend for food is being spent for our Lord. (Romans 12:1; 1 Corinthians 6:20; 10:31; 2 Corinthians 5:15) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath".

The Jew sang: "Some of self and some of thee". The true Christian sings: "None of self but all of thee".

Likewise the Jew gave God one-seventh of his time, but the Christian is to give Him seven-sevenths. The Lord said in Leviticus 19:30, "Ye shall keep my sabbaths and reverence my sanctuary". The sanctuary was the holy structure through which God manifested Himself to Israel. So to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him. He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as God rested after He had completed the work of creation, as the Word expresses it: "To enter into his rest". God's rest does not mean idleness. "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did He rest? He ceased working for Himself in order to work for man through His Son. And how do we rest like Him? By ceasing to work for self—to establish our own righteousness through works—and rather to rest in our God-given justification, and this that God may work in us and we may thus work for Him through Christ. Hear Hebrews 4:10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." And then Paul continues in verse 11, "Let us labor therefore," not let us cease from labor, but labor to put down these selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest". This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest.

Let me digress here to say that God's rest day was not a period of twenty-four hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day", and it is equally frequent in Bible language. (2 Peter 3:8; Psalm 95:7-10) While the day of salvation of 2 Corinthians 6:2 is already over 1800 years long, so it was with the great days of creation. They were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isaiah 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath-keeping. We must refrain from doing our own ways, and from finding our own pleasures, and from speaking our own words. That is sabbath-keeping. But the Christian must do that every day, therefore every day must be a sabbath to him. The latter part of the verse, Revised Version, reads: "And shalt honor it, not doing thine own ways," etc. Every day we are to "speak as the oracles of God". (1 Peter 4:11) Every day God is to work in us "to do of his good pleasure". (Philippians 2:13) Every day "the steps of a good man are ordered of the Lord". (Psalm 37:23) So, every day is a sabbath to him who liveth "not unto himself". Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness [justification] to every one that believeth". (Romans 10:4) We can understand why Paul could say in Galatians 3:19, "The law was added . . . till the seed should come". Then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come we are no longer under a pedagogue". And we can comprehend why Paul mourns because "ye observe days" (Galatians 4:10, 11), and intimates that the brother is weak who "esteems one day [Saturday or Sunday] above another" (Romans 14:5—read verses 1 to 7), failing to realize that they are all to be counted as days in which His glory is to be sought.

Some good Christian people divide the Law into two parts, calling the Decalogue "the law of God", and the remainder "the law of Moses", and then claiming that Christ did away with the law of Moses, but not with the law of God. This is an awful mistake; it was all the law of God, because it came from Him, and it is all the law of Moses in that it came through him. (Leviticus 26:46; Deuteronomy 5:5) Thus our Savior, in Mark 7:10, quotes one of the ten commandments (Exodus 20:12; Deuteronomy 5:16, and then in the same verse a law which was not in the Decalogue (Exodus 21:17; Leviticus 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands.

Furthermore, the fact that the Law, which was until John (Luke 16:16; Matthew 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Romans 7:6, 7; for Paul, after saying, "We are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under the letter (it was the letter which was on the stones), but under the spirit, the antitype, that which was shadowed forth in the words on the stones, the greater law of love. (James 1:26; 2:8) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God", we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus.—Romans 8:2.

Notice another passage, viz., 2 Corinthians 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with more glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i. e., the Law written and engraven on stones—was to be "done away". (v. 11) Note the remarkable similarity between the Revised Version rendering of verse 11 and Matthew 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Corinthians 3:18.

Paul's preaching upon the seventh day, etc., is no endorsement of one day above another. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there on other days. (Acts 17:17) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation does not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all.

Anglo-Israelism *By C. V. Tenney*

ONE of the great delusions of the last days—Anglo-Israelism—is being revived and preached in our churches by certain gifted and plausible speakers, to the detriment of the cause of truth. For this reason we wish to present briefly some of their strong arguments and show how they may be refuted from the Scriptures.

This theory had a running some years ago, at which time it met its match in the persons of Couch, Pile, Hemenway, David Baron, Hon. E. B. Burpee, and others. These staunch defenders of "the faith once delivered to the saints" having passed off the stage of action, it has raised its ugly head once more to find no one to oppose it. For this reason, it is high time new defenders of the truth arose and loudly denounced this theory.

In the first place, these advocates claim that there is a distinction between the term JEW and the term ISRAELITE, referring the term Jew to the visible Hebrew of today while claiming that the term Israelite refers to the Anglo-Saxon nations, especially Great Britain and the United States of America.

This claim is easily refuted from the Scriptures. There is NO distinction whatever between JEW and ISRAELITE in the Scriptures when speaking of the Hebrew people after the Babylonian Captivity. Read carefully for proof the following passages: Acts 21:39; Romans 11:1; 2 Corinthians 11:22, 24; Acts 13:16; 28:19, 20; 2:14; 3:12; Matthew 10:5, 6. Note that the people are addressed as both Jew and Israelite, interchangeably. Ezra calls them Jews eight times and Israel twenty-four times; Nehemiah calls them Jews eleven times and Israel seventeen times; Esther calls them Jews forty-five times; the New Testament calls them Jews one hundred seventy-five times and Israelites forty-nine times.

Their second principal claim is that there was no return from Babylon of the ten tribes of Israel, either nationally, by tribes, or by remnants.

This claim also, is easily refuted from the Scriptures. Read carefully Ezra 2:2; 7:7, 13; 6:16, 17; 8:35; 1:3; Nehemiah 7:73; Acts 2:5. Also note that the term Babylon refers to the EMPIRE, which included old Assyria, as well as the city. After the captivity, Josephus said that the cities of Palestine lay very thick, and that the very least of them contained about 15,000 inhabitants. At the time of the Maccabees, it is recorded by Dr. Pusey, there were millions of Israelites in Palestine. The fact is that the captivity broke up the division among the Jews and when they returned it was by families and the remnant included SOME of every tribe.

Thirdly, they claim that there is an election of race as well as an election of free grace. The election of race, they say, included the Anglo-Saxons in the plan of redemption, regardless of character.

This claim should not appear serious to any person who fully understands the plan of salvation. The Scriptures teach the election of GRACE only. This election is for those who come

through Christ who is the ONLY door. The gospel makes no distinction whatever between Jew or Greek, male or female, bond or free. Read carefully the following passages: 2 Peter 1:10; Romans 9:6, 11; Galatians 3:16, 29.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

These theorists, in the fourth place, claim that there is no such thing as conditional prophecy, and that all unfulfilled prophecies concerning fleshly Israel are yet to be fulfilled in the future.

This claim is easily overthrown. There are many conditional prophecies in the Bible. Here are a few samples: Deuteronomy 28:1, 14-15, 68; Exodus 3:7, 8; Jeremiah 18:7, 10; Jonah 3:4; Ezekiel 38 and 39; Zechariah 6:12, 15; Matthew 23:37; Romans 11:23.

It is a fact that the prophecies regarding the restoration of the temple after the return were partially fulfilled; BECAUSE the Jews only partially met the conditions laid down in the prophecies. Read Ezra 9:5, 6; Nehemiah 1:6, 7; Malachi 1:8; Mark 12:12, to see how they continued in sin.

There are other points which might be made. We believe, however, that having knocked down several of the main props of this theory, it should easily fall to the ground. Prof. Rawlinson said of this theory, that it is not calculated to affect the opinion of those competent to form one; but for fear some one may be misled into error we are anxious to write this message.

There is no room for such a program in the teachings of the parables. See Luke 19:12, 27; Matthew 21:33, 45. There is no place for such a theory in the consecutive prophecies, as given by Daniel, Christ or John. Daniel says (chapter nine) that after A. D. 70, the Jews shall be no more God's people.

The teaching of the Two Covenants is that the first was worn out and displaced by the second. See Hebrews 8:9, 10; Galatians 4:22, 31; Jeremiah 18:10, 11.

Finally, some of their absurd applications of prophecy should turn us away from this error. For instance:

They claim that the Euphrates river was miraculously divided for the LOST TEN TRIBES on their way to Great Britain.

They claim the stone Joseph used for a pillow in the desert is now under the throne in England, having been carried by the Israelites, after Moses brought water from it.

They claim the adoption of Romans 9:4 refers to the adopting of Ephraim and Manasseh by Jacob.

They claim Great Britain to be descended from Joseph's half-breed sons, which explains the fact that their noses are straight while that of the real Hebrew of today is hooked.

They claim the references in the Bible to "Isles" mean the British Isles. They claim for themselves all the promises which we understand belong to the church through Christ.

But perhaps this is enough evidence to convince one of the falsity of the theory.

Clergy Influence at Washington *By K. P. Loop*

FOR fifteen years I was an employé of the local post-office; but as I was a Bible Student the local clergy did not like me and wanted to get me out. When the war came on, they had their chance and got busy right away, with the result that I was dismissed from the service by wire, on April 5, 1918, without even charges being preferred against me or without my having an opportunity to reply to them, as the law says that I should have.

I took the matter up with Senator Chamberlain, and with his help I finally did get from the post-office department their reasons for dismissing me. In their letter to Senator Chamberlain they gave four of them, as follows:

"Hon. Geo. E. Chamberlain, U. S. Senator.

My dear Senator:

In answer to your letter of the 29th ultimo, which the Postmaster General has referred to me, regarding Kirp P. Loop, formerly a letter carrier at McMinnville, Oregon, who was removed from the service on April 5, 1918, I beg to inform you that a number of complaints were received at the Dept. regarding the [Christian] conduct of Mr. Loop, and the matter was made the subject of a very careful investigation. The investigation disclosed that Mr. Loop had been one of the leaders of the I. B. S. A. in McMinnville. The association was denied the use of the lodge hall for meetings, and the meeting of March 20 [prayer meeting] was scheduled to be held at the residence of Mr. Loop. Mr. Loop assisted in the distribution of copies of the book called

'The Finished Mystery'. [Before it was banned by the Government]. As you are probably aware, the Dept. of Justice holds that this book violates the Espionage Act and proceedings are pending against the moving spirits of the I. B. S. A. for their action in publishing the book. The Dept. believes that Mr. Loop is not a proper person to be retained in the employ of the Government at this time. In view of your very great interest in the matter I regret that more favorable action could not have been taken.

[Signed] J. C. KOONS, First Asst. P. M. Gen."

The M. E. minister, D. L. Fields, told one of the boys in the office some time before I was dismissed that "that man Loop ought to be put out of the service, and I would like to have the job of circulating a petition to have him put out". I never saw any of the "complaints", but I have it straight that the clergy were the "moving spirits" in my case. Besides, who else would care anything about my religion and about prayer meetings being held in my home?

Hats Off, Gentlemen!

DESPITE the easily-proven fact that the whole clergy business is a self-perpetuating fraud, that there was no such class in the early church, and should be no such class in the church now, the clergy are determined at least to be respected. And if the people who know of the fraud they are trying to perpetuate dare to laugh at them, or assist others to laugh at them, woe be to those luckless individuals hereafter, because the "public morals board" (whatever that is — our idea is that private morals are the thing that should be sought after) of the Methodist Episcopal Church is going to make a bold effort, so it alleges, to "stop the contemptuous treatment of the Protestant ministry by some cartoonists, artists and authors. On the stage and in motion pictures the Protestant minister is seldom represented except as an effeminate fool. [Wonder how they ever got that idea—Ed.] The members of the Protestant churches are exhorted to be liberal, to take humor as humor and be slow to wrath. But the members of the Roman Catholic church do not tolerate such treatment of their priesthood, which is always represented on the stage and elsewhere in a most favorable way and whose religion is treated with consideration. The Catholics are to be commended. The time has come also when Protestants should not tolerate any other than courteous treatment of their religion and ministry."

The way, at present, by which the "public morals board" will punish offenders is that as soon as any violations of their ideas of propriety in respect to the clergy are brought to their notice, they will make the whole matter public. We wish them luck, and if they will really publish the facts we will furnish them with duplicate plates of the leading articles in THE GOLDEN AGE Numbers 60, 61, 62 and 63, so that they will have an abundance of material to start with. This "public morals board" has its headquarters in Washington — a place famous for the taking on of the morals of the public at the same time that the private variety is cast off.

An Old-time American *By Judge A. Neelly*

I HAVE read THE GOLDEN AGE for a year. I am what is called a Democrat. I consider myself a Southern gentleman, and was once a free American citizen. I am now eighty years old; and at my age I hate to be cursed by a lot of short-haired women and long-haired men, and pin-headed preachers who have created more hell the world over than the war of '61-'65 caused in America.

I do not think the United States should have entered the World War until we had been attacked; and then, if we were wrong, we should have retracted and not fought. I fought through one war of four years, and at that time I thought we were right; but years of experience have made me cautious—have made me appreciate what a horrible thing war really is.

You certainly speak the truth in your issue of January 18, 1922. I am glad to read the truth, no matter who is hurt. When my time is up, if I am living, send me the paper for another year.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

"The dead cannot breathe, think or feel. "Thou takest away their breath, they die, and return to their dust." (Psalm 104:29) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:4) A person when unconscious does not feel. This is illustrated by the fact that when a person is taken to a hospital for an operation the surgeon puts the patient under an anesthetic, puts him to sleep so that he cannot feel during the operation.

"Again the Scriptures read: "The living know that they shall die, but the dead know not anything. Also their love, and their hatred, and their envy, is now perished." (Ecclesiastes 9:5, 6) Being unconscious, they know not anything when dead. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecclesiastes 9:10.

"Again speaking of man, God says of him: "Nevertheless man being in honor abideth not: he is like the beasts that perish". (Psalm:49:12) Anything that perishes cannot be conscious, cannot be in existence and of course cannot be immortal.

"It was Jesus who said: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". (John 3:16) Here the proof is conclusive that death means the perishing of all unless redemption is received through Jesus Christ. This would absolutely disprove consciousness of the dead and would disprove also the immortality of the soul.

"Death is spoken of in the Bible as a sleep, for the reason that God intends in His due time to awaken all of the dead and give them an opportunity of life. The Bible abounds in the expressions referring to the dead as asleep. A few of these expressions are: "David slept with his fathers, and was buried in the city of David". (1 Kings 2:10) "The fathers fell asleep." (2 Peter 3:4) "The greater part remain until this day, but some are fallen asleep." (1 Corinthians 15:6) "I would not have you to be ignorant, brethren, concerning them which are asleep; . . . them also which sleep will God bring [forth] by Jesus [in the resurrection]."—1 Thessalonians 4:13, 14.

"We must conclude from these Scriptures that the dead are wholly unconscious from the moment of death until such future time as the Lord may be pleased to awaken them out of death and give them opportunity of life, which He purposes to do, as set forth in His great plan. (John 5:28, 29) Man was made of the dust. He was sentenced to return to the dust; that is, the condition of the dead. And the Lord said: 'They that sleep in the dust of the earth shall arise'.—Daniel 12:2.

DOES GOD TORMENT ANY ONE?

"For a long time men have been taught that the punishment for the wicked, those who disobey God, is everlasting torment or torture in a hell burning with unquenchable fire and brimstone. Many have been frightened away from the Bible because of this terrible doctrine. Many have refused to believe in God and the Lord Jesus because of it. It is another doctrine of Satan, used to blind the people. The doctrine of eternal torment cannot be true for at least four separate and distinct reasons: (1) because it is unreasonable; (2) because it is repugnant to justice; (3) because it is contrary to the principle of love; and (4) because it is entirely unscriptural.

QUESTIONS ON "THE HARP OF GOD"

Can the dead breathe, think, or feel? ¶ 64.

Give an illustration showing that the dead do not feel. ¶ 64.

Do the dead have knowledge or wisdom? Can they love or hate? ¶ 65.

Give some Scriptural proof that death means to perish, and define perish. ¶¶ 66, 67.

Why is death sometimes spoken of as sleep? Give Scriptural proof. ¶¶ 68, 69.

How has the doctrine of eternal torment affected many? ¶ 70.

Who is responsible for the doctrine of eternal torment? ¶ 70.

Give four reasons why the doctrine of eternal torment cannot be true. ¶ 70.

Do You Want

To Live Forever

On Earth?

No!

Not if my freedom, liberties or pleasures are to be curtailed by such religious fanaticism as we see about us these days!

And we agree with you.

If to 'seek meekness and to do righteousness' means to have the sanctimonious, long-faced, "better-than-thou" attitude of the pest reformer; then, truly, life would have no joy.

But it does not mean that.

Think of a life with no sickness, sorrow, pain, dying, or woe.

That is what living forever on earth is, in a negative way. And can you imagine men morose, gloomy, and grouchy, with no sorrows to make them so?

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The Golden Age

A · JOURNAL · OF · FACT
HOPE · AND · CONVICTION



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The Twentieth-Century Girl

(Alias Volat Popriis)

IT WOULD not do to treat such an important topic as will be embraced within this article under any such brief heading as the mere word "Girls", and so we choose in part a Latin title for the same loveliest and sweetest of all human themes. It is Oregon's motto. It means, "She flies by her own wings," and it well represents the story we have to tell. Oregon is not averse to being in the union. In her own sweet way she conveyed the hint to Uncle Sam that it would be quite the proper thing; but at the same time she would like to have Uncle Sam and everybody else know that she is married to him of her own volition, and that if worst comes to worst she can get along all right without him. Hurrah for Oregon, and for the girl that she so well represents!

We have no apology for discussing this subject. We could not think of a more attractive one. The man who said, "There is nothing in the world more attractive than a little girl—unless it is a big one," expressed the true sentiments of every sane man, and most of the insane ones. Men are made to like the girls, made that way by the Creator, and made that way by the girls themselves, because they are so lovable. Indeed, many a man down in his heart has really regretted that the Lord made the girls so attractive, because of the too large place they have had upon his affections and interests.

The first man came to grief because he thought more of one wisp of a girl than he did of his Creator. The angels before the flood came to grief for the same reason; and many a man who might have been a bright-shining star in the first resurrection has gone the way of the death that shall know no waking because he has committed the fatal error of letting some human being have the very first place in his heart, the place that should be reserved for the Creator alone; and that human being has usually been the girl that he loved, the one that became in deed and in truth an idol in his heart. So this subject, while it has its lighter phases, is one of mighty import to humankind; and we expect to treat it largely from that angle.

Trustworthiness and Sweetness

A YOUNG man writing in one of the New York papers a few weeks ago discoursed at length on what he considered the follies of the girls of New York city. He pictured them as freakish, alluring, improperly clothed, walking with mincing steps, overpainted and overperfumed, and went on to say that the real American girls were not to be found in New York, but in such cities as Columbus, Waco, Nashville, Spokane, Boston, and Philadelphia.

Little the young man knows about it. New York is a great city, the greatest Jewish city in the world, the greatest Negro city in the world, the greatest Irish city in the world, and one of the greatest German cities in the world. But it is also the greatest American city; and if the young man knew where they were, he would find in New York a million or so of the finest type of American girl that ever lived.

When a man has married a girl that was born and brought up and lived all her days in New York city, and found her to be the last word in honesty, modesty, steadfastness, love, sacrifice, and goodness in thought, word and deed; and then, after years of bliss, death has robbed him of her companionship and he takes another life companion from the same identical environment and finds her to be the same identical kind of character, it makes the young man's asseverations about the girls of New York look silly.

New York city, big and bad and good, is full of girls that are innocent, happy and true blue; girls that are spreading kind words and kind acts all over the stores, offices, schoolrooms, hos-

pitals, restaurants, factories, and homes of earth's greatest city and are capable of making and do make the finest wives in the world; girls that are not mere fashion plates and theatre-goers, but that can cook and mend with the best of them and, when it comes to intelligence and up-to-dateness, have no superiors anywhere. And what is true of New York is generally true, the country over and the world over.

Sometimes men appreciate the companionship of women too much. Isber Sarah, a middle-aged Syrian, a widower, attempted several times to get his daughter Marjorie, then living with her aunt at Iselin, a suburb of New York, to come back home and keep house for him, and be company for him. She laughingly put him off, and he suddenly lost his mind and tried to kill her. He is very contrite now, saying, "I don't know why I did it. Why, I wouldn't harm a hair of Marjorie's head, but I was so lonely without her." Marjorie did not realize how much her father missed her, but she knows now and has freely forgiven him. Meantime she is pretty badly chopped up with a butcher knife, which he wielded during his period of aberration.

Another case that did not terminate in the same kind of tragedy, but was a tragedy to one of the parties nevertheless, was that of a young man, Harry C. Anderson, who fell in love with a stenographer, Bessie Gitnik, and, in Bessie's own words had followed her "all over town for two years". He refused to consider himself an unwelcome suitor, so Bessie sought the aid of the courts to get rid of him. She narrated that when she got off the train to go to the office he was always in sight; when she returned at night he was always on the job; and when she went for a walk on Sunday he was always plodding faithfully along in the rear. The young man, investigated, turned out to be a proper person, really in love with the girl; and the court was puzzled to know what it could do to help Bessie. Our prophecy is that Bessie will be Bessie Anderson sometime instead of Bessie Gitnik. There is no use trying to dodge one's fate or to dodge that kind of wooing. She must be a pretty nice girl, or Anderson would not be so persistent to have her at all hazards.

Progressive and Independent

WINIFRED BLACK, writing in the *Evening Journal* of July 19, 1921, says that she has discovered that with all of the fault-finding about the present-day girl some brand-new virtues have appeared; that she doesn't faint, like the old-fashioned girl; she doesn't cry if you look at her; she doesn't lace herself nearly to death; she doesn't wear shoes two sizes too small for her; she is not afraid of mice nor snakes; she can take care of herself; she is not catty; she does not believe everything she hears about another girl and whisper it from ear to ear at the next tea-party; and she doesn't any longer take the man's side as a matter of course. Good for Winifred, and good for the modern girl, even though her remarks do hint vaguely that other girls, in the remote past, had some weaknesses to be deplored.

We would hardly need to suggest that the modern girl is independent. The criticisms of her rage largely because of this. It is contended by many that she is too independent, that human beings were not intended to be overly independent, but were rather designed to be dependent, mutually helpful to one another, and really needing one another.

Romance and Tragedy

FACING a future which is almost sure to include much of suffering and sacrifice, every girl is alive to the tragedies of life; but nature has kindly endowed her with the romance of mind which veils these tragedies and clothes the future with primroses and forget-me-nots. Such a mind, however, sometimes has marvelous faculties for seeing virtues where none exist.

There was Landru, the French Bluebeard, who was guillotined in February for the murder of ten wives and one boy. While he was in the Sante prison, Paris, he received a love-letter from a girl in which she said to this wretched man, "You are the type of man I have dreamed of as my future husband, strong, calm, brave, handsome, and relentless. When you are released I shall be waiting outside the prison to take you home."

Foolish as one may adjudge the writer of that letter to be, the effect of the letter itself was instantaneous. Landru was delighted, and said that if only he had known this woman at the beginning it would have changed the whole course of his life. The seemingly reasonless devotion of many a woman to a man has not infrequently resulted in the transformation of his character.

One cannot be too sure that the girl who seems to be light-hearted and even frivolous is as light-hearted as she seems. An instance occurred recently, showing the depth of feeling that lies beneath a happy exterior. A girl of fourteen failed to pass an examination in one of the public schools. The matter looked so serious to her that although she took the announcement of her failure calmly, and with every apparent indication of composure, she went home, found a loaded revolver, and killed herself. This is the proof of how deeply she felt what she appeared to feel hardly at all.

In another class of jolly, happy-go-lucky girls a teacher read two poems, one a gay piece and the other filled with pathos. She took a ballot to see which piece the girls liked better, and to her surprise found that without exception they had preferred the sad poem.

A feminine writer in the New York *American*, discussing the vein of romance in woman's character (designed by nature to preserve her youthfulness and make her an object of perpetual interest) gives expression to the following, which we print with some doubts as to the accuracy of the ideas expressed, but the thoughts themselves show that romance is there, in the mind of the writer, and seeking expression:

"A woman may be plain-featured and bad-tempered, even a cripple; but if she can keep a man guessing she will win out over all the baby faces and come-hither eyes. So with men. We wonder why a woman will run away from a handsome, rich, considerate husband who loves her, and take up with a romantic blackguard who abuses her. The answer is, She knows her husband; and the rascal has the lure of the Unknown. Hence—Keep 'em guessing! Preserve the mysteries! Let not the intimacies destroy the preservative reticences! We do not want to be sure. We are children, and love a game. And the essence of any game, even the two great games of Love and Life, is that we shall not know what comes next and what will be the end."

The chances are that if one knew the author of the above he would find some dainty, demure little woman who would no more think of leaving a kind husband and running off with a romantic blackguard than she would think of trying to pilot a rocket to the moon. But she likes to think—as doth the boy who, in the spring, dresses and talks like Captain Kidd or Geronimo—of the things she *might* do if—if. And when her hubby saw the article, and identified the author by some quaint expression familiar to him from long usage, he said nothing, but smiled inwardly, and wrinkles appeared at the corners of his eyes. Not for worlds would he miss that streak of romance in that one whose ways are to him so dear. That the ways are not always consistent does not bother him; it is enough that they are hers. The writer of the following little poem accredited to Shakespeare saw the point:

"Ann Hathaway, she hath a way;
But were it to my fancy given
To rate her charms, I'd call them heaven;
For though a mortal made of clay
Angels must love Ann Hathaway;
She hath a way so to control,
To rapture the imprisoned soul,
And sweetest heaven on earth display,
That to be heaven Ann hath a way;
She hath a way,
Ann Hathaway—
To be heaven's self Ann hath a way."

Educational Items

THE winner of the mentality test at Simmons College, Boston, in the spring of 1921, was a typical mountain girl from Leadville, Colorado, a Miss Constance Bouck, 19, tall and athletic.

The figures of the U. S. Bureau of Education show that more girls than boys graduate annually from high schools and that the proportion of girls in the total attendance at college is on the increase. The Bureau thinks the time is approaching when as many women as men will be enrolled in universities and other higher institutions of learning.

New Castle, Pennsylvania, has a most remarkable girl, Betty Jane Hamilton, twelve years of age, who has completed the entire four-year high school course, leading in the honor class at that. Her English is above the ordinary and she converses fluently in French and Spanish. While she has been pursuing her high-school studies she has found time to study music, and at last reports was as much interested in dolls and roller skates as she was in her other activities.

Dr. Elizabeth B. Thelberg, head resident physician at Vassar college, has an unusually high opinion of the girls now passing through Vassar. She says of them: "The girls of this generation are splendid, capable, honest people".

Mrs. Dora Thompson, Administration Assistant Principal at the Washington Irving High School (New York's principal girls' high-school)

is opposed to the plan of forcing too much school work upon girls. She says that the double sessions are an evil, as they necessitate unwholesome meal hours, are fatal to normal home life, and force the girls to travel during the rush hours when all New York's transit facilities are taxed to the utmost.

Walking and Swimming

ENGLISH girls have a world reputation as pedestrians, and their accomplishments in this direction are being imitated in America. On the first day of January, of this year, two girls, the Misses Mary Milsk and Geraldine Somers, of Los Angeles, California, started on a zig-zag journey of 10,000 miles to Washington, where Miss Milsk will make a life sketch of President Harding. The girls are to walk the entire distance, not accepting "lifts" at any point, and when the journey is completed are promised that they will be given leading roles in Al Christy's moving pictures. Miss Milsk is a professional free-hand artist and expects to make her expenses along the way by drawing pictures.

A little miss named Alma Mann, only twelve years of age, has established the women's pedestrian record in the Canal Zone. The distance is approximately fifty miles, and she covered it in 16 hours and 26 minutes actual walking time, which, in that hot climate, is remarkable time for anybody.

Another young lady that is doing some walking at the present time where not many of us would care to keep her company is Mlle. Eleonora (probably plain Jane Smith if you knew her real name), who is now giving tight-rope performances at the Crystal Palace Circus in London. She will attempt to perform Blondin's famous feat of walking across Niagara Falls on a tight rope. Probably she will not emulate Blondin's method. He carried another person on his shoulders. When he was half-way across some villain who had bet that Blondin could not perform the feat cut one of the guy ropes that held the cable in place; but Blondin accomplished the almost superhuman feat of maintaining his balance, even with the great and unusual handicap of having another man of his own weight resting upon his shoulders, and he and his living burden reached the opposite shore in safety. Blondin is dead; but the man that he carried was living at last accounts and remembers vividly the time when he swayed back and forth over the boiling cauldron, while Blondin's balancing pole went up and down, up and down, in the frantic effort to regain his equilibrium.

Girls have attracted world-wide attention by the strength and skill which they manifest as swimmers. In August of last year a young girl, Miss Winnie Appleyard, swam from Rochester to Sheerness, England, a distance of sixteen miles, in 8 hours and 32 minutes. A few weeks earlier Miss Millie Gade, a Danish swimmer, twenty-two years old, now swimming instructor at the Harlem Branch of the Y. W. C. A., swam around Manhattan Island, without making a stop, in 15 hours and 57 minutes. This is a long swim, twenty-five miles, and a dangerous one, on account of the great amount of harbor traffic encountered. Miss Gade is the second woman to accomplish this feat, Miss Ida Elionsky having done it in September, 1916, in 11 hours and 35 minutes. Miss Gade swam from Albany to New York in September last, and is planning to attempt the English channel next September. If she succeeds she will be the first woman to perform the feat, it having proven too much for even the Australian expert, Annette Kellermann.

In August, 1921, Miss Dorothea Behrman, age nineteen, who holds three medals for fancy diving and swimming, disregarding her frantic father's telegraphed instructions not to attempt it, jumped into the whirlpool rapids of Ausable Chasm in the Adirondack Mountains, one of the wildest streams in the East. She accomplished the feat, being in the water four hours and covering a distance of 1050 feet. She escaped with a few scratches from the jagged rocks, and is the first woman to perform this feat.

Sundry Athletic Items

PARIS chorus girls have taken to boxing and have found it a profitable novelty. A series of feminine boxing-bouts have been inaugurated at the Casino de Paris of Leon Volterra, and it is said that all the front seats are sold for weeks in advance to American tourists. Feminine boxing has spread to corners of the world where it would not have been looked for. The modern Chinese girl, it is said, boxes uncommonly well, and is adept at swimming, wrestling, tennis, and gymnastics in general. There are no feminine gymnasts anywhere to equal the Japanese girls. They seem to have marvelous strength and perfect equilibrium.

Since the girls have taken to boxing it is commonly reported that a type of man once common around New York is no longer safe, and indeed some men now fear to return a lady's nod or smile for fear of what may happen if she suddenly changes her mind and discovers that the one she smiled at is not the one she first supposed. Thus Benjamin G————, a tailor, was knocked out by a well-directed left hook to the jaw delivered by Miss Louise Rahner, of Richmond Hill. Benjamin said that he only asked Louise if he could help her on the street car, when she hit him. Then again, Miss Dora Greiner, age twenty, whipped Elias S——, age twenty-seven, on a subway train and dragged him to the police. The passengers were highly delighted with what she did; so it was probably all right. But if Elias was a married man it would make it hard for him to explain when he got home, with a fair chance that he got another walloping from his better half. Doesn't the Constitution say something about cruel and unusual punishments being out of place in this country, and doesn't double punishment for the same offense come into that class?

Women doctors in England have been discussing at length the question as to the effect of over-strenuous athletics upon motherhood. Dr. C. Cowdry, Principal of the Crouch End High School and College, London, writing in the *Lancet* says that she has been unwillingly convinced by the logic of experience that the differences between the sexes are profound and vital; that the children of sporting mothers are nervous and physically inferior, comparing badly with the stalwart sons produced by slight women in the Victorian days. Dr. Arabella Kenealy, a celebrated physician, agrees with Dr. Cowdry, using almost the same language. Dr. Letitia Fairfield, who during the war was medical officer to the Royal Air Force girls, has warned girls against playing football, boxing or motorcycling. She notes that the children of strenuous athletic women are usually females, rarely males, and if males are usually puny and delicate.

Other women doctors who discussed the question seem to disagree seriously with the opinions advanced by Doctors Cowdry, Fairfield and Kenealy. Dr. Mary Scharlieb, an eminent surgeon, thinks that athletics are excellent for girls, but takes pains to add, "Provided care is taken over them". Dr. Jane Walker thinks most of the criticisms about women in athletics are not sincere. She goes on to say:

"The lie about puny children was nailed to the counter years ago. Investigations were made concerning the families of athletic women who had been to Oxford or Cambridge. It was proved that they had beautiful, healthy children, and plenty of them. The trouble is that some timid mothers are beginning to be fussy about their girls, and there is danger of healthy exercise being interfered with."

While we think women, like men, may easily overdo in athletics, yet all will agree that it is far better for a woman to have reasonable physical development than to be undeveloped; and sometimes emergencies arise where a good physique is of great value to its owner and not infrequently to others. In July, in the summer of 1921, in the vicinity of New York a well-dressed woman jumped from off a dock to save a drowning boy and girl, and saved them, too. On the same day another lady jumped from a balloon three miles in the air and landed safe. Late in the fall, in the same city, three young women rescued several horses at a fire that destroyed several automobiles. Rescuing horses at a fire is dangerous work; for the horses become frightened and unmanageable.

In the fall of 1920 two young women, Miss Alice E. Wilson, of Ottawa, and Miss M. A. Fritz, of Montreal, travelled two hundred miles in a rowboat, doing all the rowing themselves, down the desolate East shore of Lake Winnipeg, in search of fossils for the Geological Survey of Canada. On the entire trip, which took them a month, the only human being they saw was a lone Indian, fishing.

The Camp Fire Girls, an athletic organization for girls started in 1912, now has 125,000 members, with a considerable membership in England as well as America. They acknowledge seven aims: beauty, service, knowledge, trustworthiness, health, work, and happiness. A lively girl, Helen Bullitt Lowry, writing of their achievements, says that they have found that they can have as good a time without any men along as the men can always have when there are no women along; that they have found that they can build their own fires, construct incinerators and barracks, and police them, do the Australian crawl (Now what do you suppose that is?) and climb mountains. She says that a generation ago "camping" to the average girl meant a canoe and a proposal, and that the

average girl was merely a pair of feet pasted to the hem of a dress, but that the twentieth century girl has rebelled—against this picture-book sort of girl.

Natural Beauty and Cosmetics

OF COURSE women are beautiful, the most beautiful things in the world. Mr. Albert D. Kossak, recently from Poland's court and the Hapsburg palaces at Vienna, says that the American girls are specially so. He says that they are all thoroughbreds, that none of them are ordinary, that they have beautiful feet and wonderful eyes, but that they paint too much. Mr. Kossak is right, right all the way down the line, and just as much right at the end of his story as at the beginnning. The clever American advertiser has lied to the American woman until he has deceived her into thinking that she looks better enameled, kalsomined, painted, varnished, puttied, striped and plastered than she does the way God made her. The advertiser knew that he was lying when he did this, but he wanted to sell his wares (at fifty times their value), and so he has filled the street cars with advertisements of lip sticks, eyebrow pencils, hair renovators, and face rectifiers until it makes a sensible human being sick to look at them.

Once we knew a young girl who had a marvelous complexion, as beautiful a combination of tints as the human eye could wish to rest upon. An older woman, who had tampered with her own complexion until her skin, unvarnished, had come to look like a rusty shoe, persuaded the girl to use paint and powder; and she ruined the gift which nature had given her and which had made her an object of more than passing interest to every one who saw her.

We know an older woman, twice her age, who has never used paint or powder of any kind; and her complexion is as fresh and beautiful today, more so probably, than that of the average girl at eighteen years of age. The women of the world are ruining their natural beauty by paying heed to the lying advertisers, and the newspapers do not dare tell them the truth for fear of the loss of advertising patronage.

Soap and water, and plenty of it, not only on the face and neck and arms, but all over the body, is better than all the cosmetics, and is not the dead give-away that cosmetics are. In New York, last summer, Magistrate Cobb sentenced several truants to a fine of $2 or a day in the Tombs. Among the number was Miss Frieda M———. When she came before the judge she was so painted and powdered that the judge's alternative sentence to her was that she should wash her face, and he added that in his judgment it would greatly improve her beauty.

But there is fun to be had even from the follies of life. Betty, the niece of a friend, has arrived at the age of three. She recently landed on the dresser and managed to collect a box of face powder and a bottle of toilet water at the same haul. Straightway she made a mortar of the two, and applied it in true Parisian fashion—face, lips, hands, neck—and besides that gummed it well into her hair and over her dress and shoes. Hurrah for Betty. When she grows up she will be an adept. Makes us think of another young lady of the same age who got hold of her mother's bottle of "New-skin" and plastered it all over her face. When her father caught her at it she smiled demurely up into his face and said, "Mama's nu-kin". It took about a week for the New-skin to wear off.

Dress and Paraphernalia

ALL the niceties of dress are in the hands of the girls, by common consent. The young man may be dressed ever so beautifully until he reaches the age of three, when he wants pants. The older he grows the more he veers away from feminine garb, and by the time he has reached manhood he dresses like every other man. None of them have any style, to speak of. To all intents and purposes they look alike. Their neckties are different; that is about all; and nobody pays any attention to as small an item as a necktie. His sweetheart may notice it once; nobody else will notice it at all. But not so with the girls.

The girls like nice clothes. Let the courageous who doubt this rise up. It is so; it always was so; and as long as there is a girl left it always will be so. And they like a lot of other things besides the clothes. Let the prophet Isaiah 3: 16-23, Revised Version, give a list of some of the things:

"In that day the Lord will take away the beauty of their anklets, and the cauls, and the crescents; the pendants, and the bracelets, and the mufflers; the headtires, and the ankle chains, and the sashes, and the perfume boxes, and the amulets; the rings and the nose jewels; the festival robes, and the mantles, and the shawls,

and the satchels; the hand-mirrors, and the fine linen, and the turbans, and the veils."

Not only does the modern girl like clothes, but she gets them and is dressed infinitely better, looks infinitely more comfortable, and youthful, than ever before in history. The custom which took ten inches off the length of women's skirts took more than ten years off their ages all around. Only a connoisseur now can tell the difference between a girl of eighteen, twenty-eight, thirty-eight and, dare we say it, forty-eight. They all dress alike and look alike.

Professor Einstein, exponent of the relativity theory, on the eve of his departure for Europe told his impressions of the dress of American girls. He said, as reported in the press:

"I think American women are lovely, of course. There is no distinct type as far as I can see. But they dress remarkably well. All classes of girls dress like European aristocrats. For instance, a girl passed me in the street who looked like a queen. She was dressed not only in the best style but in perfect taste. I thought that she was the daughter of a millionaire, but she turned out to be a typist in this hotel [Hotel Commodore]. Why, even the working girls dress like countesses. This is a wonderful thing."

Superintendent Peter A. Mortenson, of the Chicago Public Schools, says that in his own work in the effort to protect and guide the young women of Chicago he has been handicapped by lack of coöperation from the mothers of the girls, who seem to resent any efforts or any suggestions regarding dress. For several years in every high school in Chicago they have had a dean of girls, whose duty it is to observe the conduct and dress of all the girls and to warn them against extremes. This is an excellent custom and one which should be in force everywhere, and given parental support.

The Social Unfortunates

IT IS rare that a girl deliberately goes wrong. She is usually more sinned against than sinning; but as there are naughty boys so there are also naughty girls, though not nearly as many of them. There may be girls so stupid that they do not know the dangers of close dancing, night-riding in automobiles, drinking liquor, and smoking cigarettes, but very few men could be found that would believe it, and when such girls go wrong they have only themselves to blame.

Most girls are good girls, even the bad ones. John D. Rockefeller, Jr., foreman of the grand jury that investigated commercialized prostitution in New York, said that as a result of his experience at that time he was convinced that eighty percent of the girls who go wrong would do right if they could have an equal chance to do right. The age when girls go wrong is the same age as the boys, about eighteen to twenty. Accurate data on this are available, based on reports covering the cases of 2,517 unmarried mothers under the city's care in a period of four years.

As with the boys, so with the girls, most of those who go wrong are children mentally; and this aspect of the situation is now receiving close attention. The New York Probation and Protective Association now has a woman physician present in the Women's Court each morning who subjects first offenders to psychiatric tests and advises the magistrate as to their mental abilities. More than one-half of these girls are found to be mentally below par. Some are so deficient mentally as to be properly rated imbeciles. One girl of nineteen was found to have the mentality of a child of eight. As a result of these discoveries many girls formerly sent to prison are now placed in asylums.

Occasionally but rarely girls are active partners in crime. In May, a year ago, in New York, Catherine Z———, seventeen years of age, it was alleged, lured a man into a dark hallway to be robbed by her accomplice, who took Simon Darwo's watch, stickpin, two rings and $6; and then he and Catherine went to the movies. Simon waited until they came out, and then had them arrested.

Paris has customs which would seem to us here to tend the wrong way, but are probably not so considered there. On November 25th of each year, St. Catherine's day, thousands of young women who have reached the age of twenty-five without being married flock through the streets, exercising their traditional right to embrace any man in sight. They usually travel in bands, forming laughing rings around the men, from which the men can escape only by kissing each one.

Paris has the reputation of being one of the hardest cities in the world for unprotected girls and women without means. Well-dressed citizens strolling along the banks of St. Martin's canal some months ago were startled at seeing two neatly but poorly dressed girls throw themselves, hand-in-hand, into the water. Rescued,

the facts revealed that they had been two days without food and were penniless. Both were under the age of eighteen years. Real assistance came to them as a result of the publicity given the case.

Wages and Wanderlust

GIRLS are more readily contented with meager wages than are boys; but their needs are just as great, or greater, and the wages that are paid them have a direct bearing upon their safety. In New York there are great numbers of what are called hall bedrooms, little rooms only six by nine, which are not overly attractive places for a girl to live in during all her idle hours. Girls who are forced into these rooms or into sleeping six in a room in the regular ordinary-sized rooms, as is now not uncommon in New York, chafe under the conditions imposed upon them and seek a change, sometimes to their undoing.

Housework is one of the most varied, interesting occupations of humanity; and there are so many electrical and other devices nowadays to lift its burdens that it is a wonder there is such a general dislike for it. Myriads of girls who are shivering for insufficient food and clothing, and who are earning a most precarious living by working in stores and factories, and spending most of what they earn for rent, would be far better off working in some family where food and shelter would be certain and an abundance left over to provide clothes and even to allow for laying by a little for a rainy day.

Just why it should be esteemed a privilege to work for a man in an office or in a factory or store on wages barely enough to enable one to keep alive, and why it should not be esteemed an equal privilege to work for a woman in a home, for wages that are really better when the cost of food and shelter is considered, is one of those things that do not appear on the surface. But servants are hard to obtain and hard to keep, and girls are not safe in some homes.

Miss Gertrude M. McNally, third vice-president of the National Federation of Federal Employés, claims as a result of investigations of wages of women at Washington that the average salary of a women is $200 less than the average salary of men, that during the war only five percent of the women appointed to civil service positions received wages more than $1,300, while forty-six percent of the male employés received more than that, and that the salaries of women experts in the women's bureau of the Department of Labor are limited to $1,800 (with the exception of three, which are $2,000), while the same law allows $2,750 to $5,000 in the bureau of efficiency and other bureaus where comparable positions are filled by men; also that women working at technical work in navy yards, arsenals and mail equipment shops are paid less for their skilled operations than men in the same department are paid for pushing trucks.

Between 50,000 and 70,000 girls disappear annually in the United States. Many of these, of course, go to the cities and for reasons of their own do not disclose their whereabouts. In New York city 3,600 girls disappeared, in Boston 198; but many of the latter were located. Various causes are assigned as to why the girls leave home: to see the world, to secure an education, to improve the matrimonial opportunities, to secure financial gain, to secure better treatment elsewhere than is possible at home, to avoid uncongenial matrimonial matches arranged for them by their parents, to relieve the heart of sorrow, to cover up a mistake, to manage their own affairs, etc. The percentage of immorality among them is small. Sometimes they leave because of quarrels at home, and sometimes because the boys in the family receive preferential treatment. Sometimes they leave because they wish better clothes, and sometimes they desire to get away from what they consider a humdrum life to get into the movies.

Anna Paportsky, age sixteen, weight 210 pounds, caught in the toils of the law, said she stayed away from school to cook for an invalid father and mother, that she was the best cook in the neighborhood, and that she did not wish to return to school because the boys and girls made life miserable for her by calling her "Baby Hippo". Anna was sent to jail for one day to teach her to have more reverence for the law.

Two Boston girls, Marion and Mildred Winslow, set out from their home in Boston one Sunday afternoon for a ten-mile hike. They suddenly decided to go to New York, and after accepting numerous lifts from automobilists landed on Broadway the following evening. They fell into the hands of the Association for Proper Housing of Girls, and the next day were put on the train for home.

Cases of aphasia and other mental disturbance account for some disappearances. Miss Elsie

Wolke, eighteen years of age, daughter of a farmer in Lakewood, N. J., wandered for thirty-six hours in dense woods near her home. When found she was unable to tell her name, but remembered that the number of the family letter box was 87.

Miss Pamela Beckett, a wealthy and fashionable society girl of London, wandered for nearly three days, hungry and shivering, in London suburbs. Miss Helen Lyons, of New York, a week before the day set for her wedding put her wedding dress under her arm and wandered forth, nobody knows where. Miss Jeanne DeKay, daughter of a millionaire Chicago packer, disappeared, and her body was found floating in the Chicago River.

Two hundred very intelligent, and we think very wise, young women a year ago last fall sailed from England to New Zealand with the avowed intentions of trying to find good husbands in that far-off land; and without a doubt most of them have succeeded by now. The World War has left few marriageable men in England, and they are in such demand that many girls must remain unmarried or look elsewhere for life companions.

Slavery and Oppression

AS LONG as Satan continues to be the god of this world (2 Corinthians 4:4) the strong will continue to oppress the weak; and woman, being the weaker vessel, will continue to be exploited. There are plenty of girl slaves in China, where during the recent famine ten-year-old girls were sold by their parents for $10 apiece.

There are still slaves in Turkey, in the harems. A story is in hand telling of the strange experiences of Signorina Bufaletti, daughter of a Turin musician, reported drowned when the Italian steamship Ancona was torpedoed by a German submarine. Her family mourned her as dead for six years, but have now learned that she was picked up by a Turkish boat, and sold a slave to the Sultan of Turkey, where she is now a prime favorite in the harem.

The *Searchlight* and other anti-Catholic publications give numerous instances of convents and similar institutions which are alleged to be run as harems, where thousands of poor girls are enslaved for life and their children destroyed in quick-lime or buried within a few hours after birth. Many a thick-necked priest is said to have the Sultan out-sultaned. Of course the Constitution forbids slavery, but what politician in this country has the courage to face the facts and demand that the doors of these institutions be always open to investigation? And murder! Ugh!! What politician would think of trying to bring a priest to the gallows? Catholic votes would at once cease, and his political death would be certain.

Major Bascom Johnson, attorney for the American Social Hygiene Association, declares that the traffic in women and children commonly called the white slave traffic is increasing, due to the great increase in the number of girls and women who can neither marry nor find adequate means of support. The half-dead League of Nations Council has taken up this question. Many girls have been lured to Central and South American countries by white-slave agencies which signed the girls up as performers in supposed music halls. One escaped and told it.

In some homes there is a kind of informal slave, where an older sister is made cook, seamstress, laundress, and maid of all work for the entire family, without thanks and without allowance. Nellie Bly, writing in the New York *Evening Journal,* advises such girls to insist on an allowance and on some leisure time, so that they may have proper opportunities to develop, the same as the other workers of the family. She advises that the home duties after working hours be shared by all hands.

The New York *Times* reports a case of slavery in Paris extending over the winter of 1920-1921, which is heart-rending. The police searched the house of a fisherman and his second wife, and found the fifteen-year-old daughter of a former marriage imprisoned in a small garret where there was just room to turn about. The girl was a living skeleton, covered only with a few dirty rags, and bore countless bruises and scars. The only food she received was a few crusts, and her only way of getting water was by collecting raindrops from the roof in an empty sardine can. Having been kept there throughout the winter, next to the snow-covered roof, her feet had been frostbitten.

It was a custom among the Eskimos until recently to permit only the useful members of the community to live; and hence young girls, requiring more care, and being of less use than boys, have been commonly put to death. The custom has been recently abandoned, but its

practice in the not long ago past is responsible for a shortage of wives still existing in the frozen North.

The girls of Czechoslovakia, and of all Central Europe, are reported by investigators to be abnormally small. Six years of underfeeding, abnormal living, war, and desolation have left their mark. A party of travelers going through a paper-box factory in Prague noticed the diminutive bodies of the workers, and were surprised to learn that all these workers were in their teens instead of being eight to twelve years of age, as they appeared.

Friendly Hands Held Out to the Girls

THE New York Probation and Protective Association, previously mentioned in this article, touched the lives of about 2,000 girls during the past year. Their funds are too small to enable them to accomplish all they could wish.

A Woman's Police Precinct has been opened in one of New York's crowded centers. It is perhaps the first of its kind anywhere. The idea is to keep runaway girls who have committed no crime from coming in contact with hardened criminals. Part of the work of the precinct is a training school for police women.

The Girls Friendly Society of New York aims to help girls find homes, amusement, friends, and good food at reasonable prices. The Society, which has sheltered about 1,000 girls in the past ten years, maintains a vacation house at Huntington, L.I. Of course all are familiar with the good work done everywhere by the Y. W. C. A.

Inwood House, formerly known as the New York Magdalen Home, has launched out into a new plan for caring for first offenders. The new Inwood Boarding Homes are designed to give girls recreation and education, and at the same time to exercise a restraining influence upon them until they have learned the art of disciplining themselves so as to withstand temptation.

The girls of the South Philadelphia High School have agreed to obey the following ten commandments laid down by the faculty; and as these are good sensible commandments we have pleasure in presenting them to our readers and commending them to the attention of every good girl who wishes to stay good and to make the earth a better place for herself and for all:

"(1) Girls should be simply dressed at all times. (2) Avoid rouge, too much powder, and extreme decollette. (3) Avoid loud talking. (4) A girl should not take a boy's arm on the street. (5) Do not grunt 'uh-huh' when you mean yes. (6) Discourage extravagance on the part of the young man who invites you to the theater or to dinner. (7 Refrain from reading aloud explanations on screens of movies. (8) Do not speak of illness. Keep your conversation pleasant. (9) Send your young-man caller home at 10 p. m. (10) Wear simple jewelry."

BREVITIES

In Hope of a Glorious Future

By E. D. Balkam

ENCLOSED please find $1 for renewal of my subscription to THE GOLDEN AGE for the ensuing year. And here, Mr. Editor, I wish to express my approval of your publication, which is all it claims to be, "A Journal of Fact, Hope and Conviction". Formerly inclined to skepticism, since reading THE GOLDEN AGE and the writings of Judge Rutherford, I see things in a different light. Although past the allotted three-score-and-ten limit, I have taken new heart and live in hopes of a glorious future. Long life to THE GOLDEN AGE! It should be in every household. I do not want to miss a single issue. It is worth its weight in gold, and is a source of great comfort to me.

Sundry and Divers Criticisms

By Dr. Paul A. Zahlman, N. D.

IN YOUR issue of January 18, Volume 3, Number 61, page 240, under the heading of "Solving the Railroad Problem by the Golden Rule", I beg to differ from the writer. As I see it, the only just system of compensation for the employés of the railroads is that of public ownership and abolishing of wages; all to get paid by time checks, for a track walker is just as necessary as an office employé, or more so, as far as the safety of the public is concerned. I honestly believe that this is the only just method to adopt.

And again, on page 247, under "Debt-Paying that would be Ruinous", I would like to ask: If he were given a rest from work would it hurt

him? Just as if a person owed me say $10,000 I could afford to take a rest, as I would have the means to buy what I needed to keep body and soul together for myself and family. I could enjoy the beauties of nature, of art, travel, etc.

By all means let Europe pay its debts; it will give some of our hard-working American fellowmen a change, a chance to rest their weary bones and live; whereas if they rested now they would starve. No matter how badly they need rest now, they could not think of such a thing.

Again, if anyone is willing (whether he owes it or not) to give me wheat or corn or clothing or even copper (I could sell that), I would not worry; for I would be provided for. Our forefathers never worried when their cellars were well-filled. Of course, they usually filled these themselves; but surely it should not matter if someone else filled our cellar for us.

Let all the workers produce less, so as to use up that $500,000,000 or billion each year. Would it not be nice to have every man work only five or six hours a day? There would be less sickness for people could take better care of themselves then. Those that wanted to work longer (which would not be necessary) could repair our streets, beautify our cities, and fix up their own homes, a task which a good many are compelled to do on Sunday now.

Also on page 250 under "Away from the Land" the writer says: "In Russia, now Socialist, the farmers who had been expected altruistically to produce enough for themselves and plenty for the city simply lay down," etc. Now the truth of the Russian situation is that they had to feed a lot of soldiers who had to be used to keep some of the robbers and murderers such as Wrangel, Denikin, etc., (under the help of the Allies) out of their country; and besides, which has entirely escaped the attention of the writer of the article in question, Russia had one of the greatest droughts in history; everything burnt up.

"Woe to you Lawyers"

By John Buckley

TEN years ago, a retired member of the legal profession told me that if all the lawyers in the city had their deserts, more than half of them would be in the penitentiary. Coming from whence it did, this was a surprising statement.

Several years ago, a prominent judge, in an address before the Twentieth Century Club, said that "the people should send business men to represent them in governing bodies, instead of lawyers". The judge was not a practical man! Every business man knows that he cannot neglect his business to make laws for the dear people; while politics offers an ideal opportunity for a young lawyer.

That the young men realize this, is proven by the fact that sixty-five percent of our legislators are lawyers, while they represent but a quarter of one percent of the population of the country. I am not seeking to disparage any profession or any set of men. The lawyer is a necessity, and it would be just as foolish to condemn the calling as it would be to condemn ministers of the gospel because some go wrong.

During the late war, a young lawyer was called in the first draft. He secured diseased urine from a hospital, through a medical friend, and was exempt, as having Bright's disease. Later, he was appointed to the Draft Board, was able to give his girl a valuable diamond, and purchase an expensive home.

In a small city where I lived, the church held a fair, and tickets were sold for chances on an organ, which was to be raffled. At the time of the drawing, a prominent lawyer and politician found himself in possession of a ticket but one number removed from the winning one. With a pen he changed the number, claimed the organ, and took it home. When the true number was presented, and he was asked to return what he had stolen, he told the committee that they had been violating the law, and that if they made any trouble, they would be prosecuted. The church that had been robbed was forced to buy another organ for the girl who had won it. The lawyer, however, had made powerful enemies, and it was not long before he was disbarred for pension frauds.

At present, in Boston courts, one judge, three or more district attorneys, and a number of prominent lawyers, are waiting trial for blackmail and other misdemeanors; and while they may not be guilty, we may very well suppose that "where there is smoke, there must be some fire".

No man can wholly resist teaching and environment; and we are all human, and with human failings. Teach people how they may be able to evade the laws, and it is to be expected that some will avail themselves of an opportunity that offers advancement. It is deemed very proper for a lawyer to do what would send an

ordinary man to the penitentiary. Every criminal knows where he can find an attorney to defend him, and there is no organization for the commission of crime that does not have its legal adviser.

Our hard-headed legislators sometimes introduce before their representative bodies measures that only excite ridicule. It must not be supposed for an instant that they are as foolish as the bills that they sponsor. By presenting such measures, they secure support for reëlection, and possibly the bill may contain a clause that will nullify a measure to which a friend or client is opposed. Again, it may discredit an existing law that they are paid to oppose.

Our world contains three classes of people: smart, medium, and dull. If all of the intelligent were conscientious, the world would be well-governed. Such is not the case, as we know; and to put the management of our affairs into the hands of a class, as we have done, is unwise. We are trusting our affairs to a class that is so numerous that they cannot all make an honest living.

The lawyer or the judge who is conscientious, and a Christian, we can safely trust. If he is capable, honest, and a student, we can ask no better servant for the public. We face a fact. Our laws are made in a great part by criminal lawyers. By this I do not mean that the men are criminal in fact, although in some cases that may be true. The men that we know may be above criticism and of the best; but we do not know them all; and the outbreak that we find in Massachusetts will be easily found in other places, if we look for it.

The Gift of Speech

By H. E. Coffey

OF ALL the blessings which the Almighty bestowed upon man at the time of his creation one of the most essential is the human voice; for vocal sounds were the first vehicle for the communication of thought. Without oral language the happy phrase, "The fatherhood of God and the universal brotherhood of man," could hardly have been an expressed idea.

Indeed, aside from being the first and most primitive mode for thought transmission oral expression is also the most ideal method we have for expressing ourselves. Training the youth in oral English has more to commend it than has the written method; for language is the tool of everyday life, and how few can use it effectively—how few are complete masters of self-expression!

Robert Louis Stevenson has said:

"There can be no fairer ambition than to excel in talk; to have a fact, a thought, or an illustration pat to every subject; and not only to cheer the flight of time among our intimates, but bear our part in that great international congress always sitting, where public wrongs are first declared, public errors first corrected, and the course of public opinion shaped, day by day, a little nearer to the right."

Modern thought expression has resolved itself into a number of divisions. We have public speaking, which means oral English delivered by a speaker to a number of individuals called an audience; declamation, meaning the oral interpretation to an audience of another's thought from memory; oratory, meaning that branch of public speaking wherein persuasion through an appeal to the emotions is effected; and extempore speaking, argumentation, conversation, and oral reading.

In argument the speaker attempts to prove a given proposition true or false. If an opponent is present, and waiting to reply, this form of speech is called debate. In extempore speaking the speaker forms language for the expression of his thoughts at the moment of delivery. Oral reading involves clearness, intelligibility, and sympathy, as is proven in this verse from the Bible: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading".—Neh. 8:8.

Present-day inventive ingenuity has sought to abbreviate but cannot eliminate the necessity for oral expression. Learning, according as it is used, has the power to multiply either good or evil. The printing press, conveying thought to the mind through the eye, has been a powerful factor for the multiplication of ideas of individuals. The single sentence, "Thou shalt not surely die," the first lie to fall from the lips of a mortal, has been repeated until it has permeated and colored the thought of our entire social structure.

Yea, more, aside from the conveyance of human ideas by the press, we have the human voice recorded and can reproduce it at will. The question arises, When will these artificial methods reach the climax of their perfection and will the necessity for them ever continue? More marvelous changes than have been

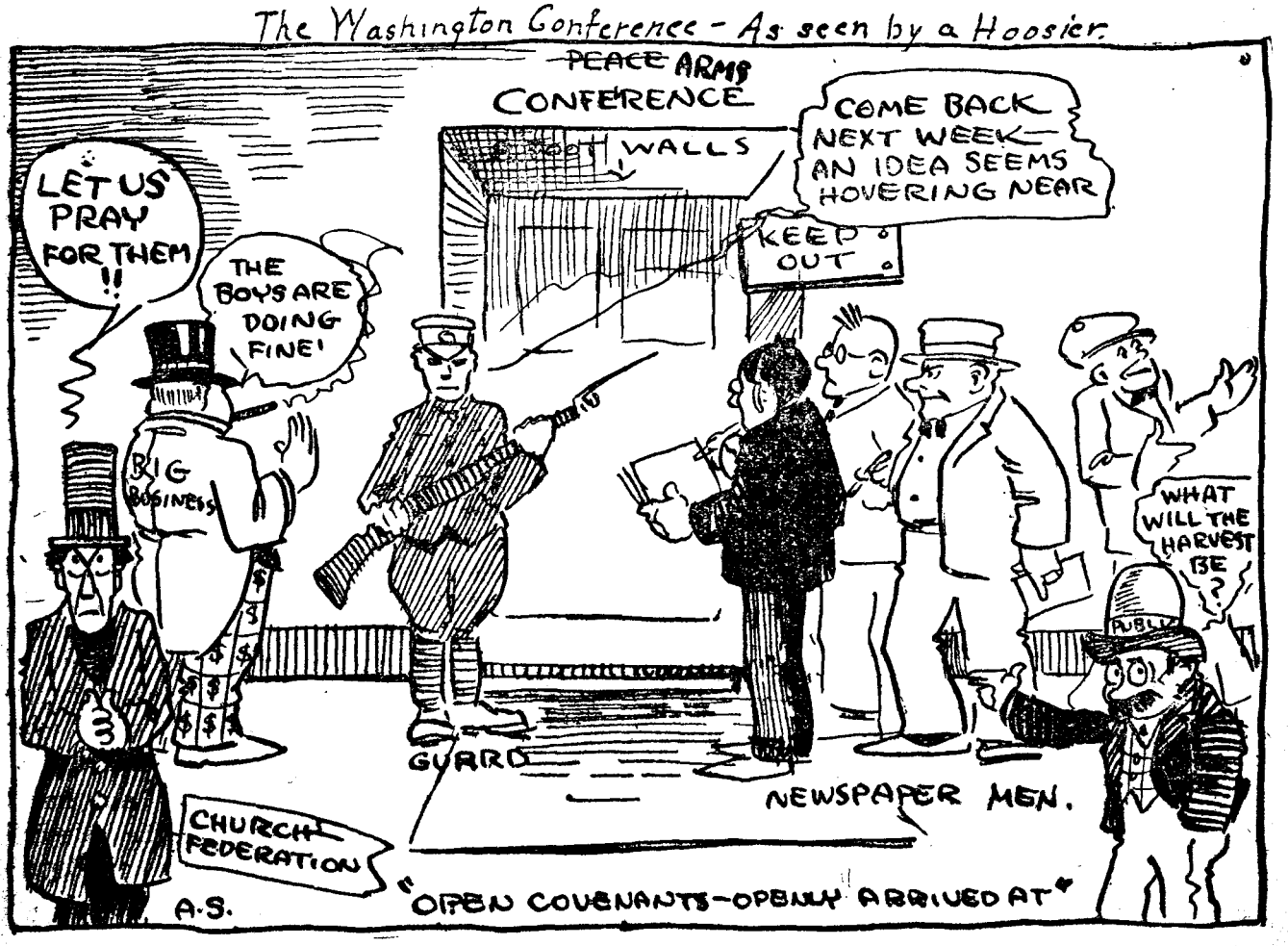
wrought in the past await us in the future. Conveying ideas by printer's ink has furnished the opportunity for much cheating and lying. Much of our news has been false propaganda, in the interest of the few, to control and keep in subjection the minds of the many. But ingenious devices are appearing on the horizon which promise to eliminate opportunity for fraud in conveying ideas.

Some day each human individual may carry in his vest pocket his own private wireless telephone, through which he can receive reliable news from various parts of the earth and communicate at will with private individuals wherever they may be. Then, too, the necessity for the phonograph will be practically eliminated when the prophetic words of Jesus have had fulfillment, as they must: 'All that are in their graves shall hear the voice of the Son of Man and come forth'.

Each individual who in the Golden Age renders himself obedient to the great Prophet and Lawgiver like unto Moses, will gradually come to possess a perfect voice, which will need no recording as a means of preservation; for men will then live forever.

The gift of speech cannot be appreciated now. Only when the curse shall have been "rolled away" can there be complete happiness and harmony. Now discord mars the beauty of human expression. Argumentation will not always be admired as an art. Some day yet future earth's millions shall see eye to eye, and this will in no wise mar or injure the individuality of anyone in the least.

Some day every vocal chord of every individual will be attuned to perfect harmony. This some day will be at the end of the thousand-year day now dawning when Christ's dominion shall be delivered to the Father. We may well expect as a fitting sequel to this momentous event to hear the swelling anthem, "Praise God, from whom all blessings flow"—the blessings of speech included.



China, the Nemesis of Christendom *By O. L. Rosenkrans, Jr.*

AT THE present moment the affairs of China, and the relations of that country with Japan loom large in the public eye. It is admitted that the prospects of a naval holiday hinge on a solution of the Chinese question. In a recent article by Herbert George Wells, the prominent English writer, he advances the opinion that unless the Powers by mutual agreement guarantee to "leave" China "alone, while she reconstructs", protecting her from agression, and conceding "her the progressive abolition of extraterritorial privileges and the same unlimited rights over her own railroads and soil and revenue that are enjoyed by the Americans and the Japanese", the Disarmament Conference will be a failure and merely a prelude to another war. But he expresses a doubt whether the assembled diplomats at Washington possess sufficient clearness of vision to forego their competitive zeal for the exploitation of Chinese resources.

Admitting that Japan is inspired by justifiable motives for national protection, Mr. Wells says that that nation is "now pursuing an entirely 'European' policy in China; intriguing to get a free hand in Manchuria and Eastern Siberia; scheming for concessions, privileges, and the creation of obedient puppet governments in a dismembered China; planning to divert the natural resources of China to her own use". Wells considers this policy a mistaken one, arguing that Japan's proximity to a rich and prosperous neighbor, allowed to rehabilitate herself without outside interferences, would insure the island a monopoly of its foreign trade.

Since the article was written, the Powers have apparently come to an agreement, but not on the lines suggested by Mr. Wells. Indeed, they conceded Japan a free hand, it is reported, in both Manchuria and Mongolia, and will allow that nation to retain joint control with China over the Shantung railway. On their part the Japanese promise to "do nothing to impair the territorial or administrative integrity of China, or the Open Door". The Chinese delegation receives this reported decision of the Powers with "disquietude"; to them it looks as if the "secret session" had arrived at an understanding whereby China was to be exploited as usual, but with the difference that no one was to take an unfair advantage of the other in grabbing more than that one's share.

The Chinese entertain strong suspicions that the British suggestion for an extension of the four-power consortium and the pooling of all railroad and other concessions, implies an understanding among the Powers to get hold of the finances and resources of China and to recognize the *status quo*. They feel that the pressure on China is tightening, instead of being relaxed; and they have resolved to "stand pat", and to concede nothing on their part, for fear that their country will become an international "mandate" or will be carved up among the Powers.

China is the enigma among nations. While all the world was progressing, China stood still. During the rapid industrial development of the nineteenth century, with its astonishing transformations, China remained sunken in lethargic contentment with the standards of a past age, contentedly oblivious of the stupendous changes going on outside; self-existent, an archaic survival. All this clangor and drone of machinery, puffing of sooty smoke, frenzied enthusiasm to seek out new inventions, hurry and scurry, anxiety to investigate everything in, over, and under the earth, only dimly affected her consciousness. She had no faith in novelties or in labor-saving devices. All the basic arts that modern civilization had builded on, she herself had discovered centuries ago, but only to discard or suppress them. The wisdom of her own experience taught her not to be anxious to adopt machinery for replacing human labor, but to foster the primitive system that provided many hands with labor, and all mouths with rice.

For China is a horrible example of the results of over-population. In our own country it is estimated that it takes twenty acres of productive land to support one person for a year; in Japan it requires only one-third of an acre; but in congested Shantung province six people derive their subsistence from each acre. In consequence the struggle for sheer existence is so intense that nearly every one passes his life with the specter of starvation constantly hovering at his elbow; and four-fifths of every thought and utterance relate to food.

Here in the United States we can hardly imagine the unspeakable squalor, the indescribable misery, the universal dread, the apathy and the hopelessness that pervade whole communi-

ties. Neither, in our day, is this appalling poverty of the Chinese masses ascribable to exploitation by the rich; for the cultivators own their diminutive farms and their own implements. Indeed, the struggle for existence is so stern that any parasite class is eliminated; for there is no surplus. Moreover, the Chinese system of agriculture is so perfectly adapted to the needs of a swarming population that no material benefit would accrue from the introduction of improved scientific Western methods. It is simply the effect of over-population—irremediable, unless there is an outlet found into more sparsely settled regions. To aggravate the evil, the race is increasing at a more rapid rate than any other, being at the ratio of 60 per 1,000; whereas Japan's increase is only 48 per 1,000, Italy's 33, and the United States and Great Britain's 29. Evidently unless some system of birth-control should be instituted, a time might come when the land could not any longer afford sustenance for its teeming multitudes, and the latter would face the alternative of either dying in their tracks or else migrating.

The Chinese are essentially home-loving and unmartial. They regard war as an illogical disturbance of sane industrial activities. Their religious ideas require them to be buried among the bones of their ancestors. However far they wander from their native village, they intend to return thither, living or dead; but they leave only from necessity, not from choice. The Chinese race constitute a reservoir of potential energy. During innumerable generations they have been trained to endure the extremity of economic pressure, until today they are patient, enduring, frugal, and industrious beyond any Western comparison. They are unmilitary, but they possess the virtues of fortitude and quickness to learn. The hardships and the precarious tenure of their lives have engendered in them a contempt for death.

Chinese soldiers have been known to commit suicide by regiments, rather than face the enemy. But latter-day military training includes psychological features; so if the astute Japanese once seriously took them in hand to make soldiers of them, there is no doubt that the Hanjin might acquire martial ardor. However, as long as our present system continues in the world, the principal danger from the Yellow Peril to the Occident exists in their capacity to under-live the white people. If American or European capital should withdraw itself to the Far East, to profit by the inexhaustible supply of cheap labor there, the results would be disastrous to the West. As long as Japan retained special privileges in China, Western capital was wary of entering the Open Door; but if the moneyed interests of Japan and the West reach an agreement, we may probably expect heavy investments in the Flowery Republic and a rapid development of her railroads, mines, factories, and other resources.

The Chinese themselves are helpless to resist foreign encroachment. At the Conference they reiterated their frequently expressed desire to be allowed to handle their own affairs. This has always been their urgent entreaty — to be let alone. When the Chino-Japanese War left China weak and disorganized, and when the Powers commenced a race to despoil her, the astute and patriotic Dowager Tsu Hsi-an in desperation declared war on the world. The feeble efforts of the decadent empire were tragic in their futility, and the Powers took advantage of the occasion to extort greater concessions.

There is not space to discuss in detail the shameless rapacity of the white race in their intercourse with the Celestials, or the smoldering resentment of the "Black-Haired Race", which sporadically broke out into impotent efforts to eject the intruders. The white people and the Japanese are the only nations which the Celestials have been unable to assimilate and peacefully absorb. Time and again other races—Jungs, Hiwngnu, Hindus, Kirghiz, Mongols, Manchus, Arabs, Turks, Jews, and Persians—have overflowed their borders, either as settlers or as conquerors, only to lose their national identity in the course of generations and to become, to all intents and purposes, Chinamen.

The Chinese themselves, in a political sense, have rarely been aggressive, although very enterprising as traders, so much so that at one time their junks traversed the Arabian Sea and the Indian Ocean, trading with Siam, Java, Ceylon, and East Africa. Generally when some Chinese dynasty started on a career of military aggression it was in retaliation for long-continued annoyance by nations beyond its borders. The series of campaigns which carried the armies of Han Wu-ti (a contemporary of Scipio Africanus and Caius Marius in Rome), perhaps to the Aral Sea and the Caspian, were

primarily undertaken to strike horror into the hearts of the Hiwngnu nomads of Mongolia, whose incursions had grown to be a national peril. Likewise the imperial expansion under the T'ang dynasty, whereby Mongolia, Eastern Turkestan, Korea, and Tonquin were incorporated during the seventh and eighth centuries, was a reaction against the encroachments of the Toukinei, or Turks, who then dominated the north.

It is difficult to realize from China's present role of decrepitude and impotence, the once splendid position she occupied among the nations of the Far East. When the white men first made their advent in the Indies, in the sixteenth century (the time when they first began to spread out all over the planet and to establish themselves as the dominant race of the world), China was the admired and respected center of a world of its own. Isolated during many centuries from all contact with the West, except the very slenderest intercourse, the Flowery Kingdom had developed an indigenous civilization, eminently suited to the requirements of its population. Theoretically this civilization was founded on benevolence and public duty. All men were mutually responsible for each other's good conduct, and not even the Emperor was exempt. He was Tien-sze, the Son of Heaven, the archetypal Chinaman, responsible to Heaven for the conduct of his subjects. If his personal character was deficient, Heaven might testify its displeasure by visiting the land with floods, drought, pestilence, or locust plagues.

The ancient policy of China was to expand its borders peacefully, by benevolent assimilation of the aborigines. Beyond their borders the Chinese communicated their type of civilization by pacific intercourse to Thibet, Tonquin, Anam, Cambodia, Siam, Burmah, the Liu Chiu Islands, Korea, and through Korea to Japan.

It is an error to suppose that Chinese civilization was completed in remote antiquity and remained unchanged down to the twentieth century. Its civilization slowly developed during many centuries, under the Sung dynasty, whose seat of government was Hangchow. This dynasty failed through the depreciation of its currency, terminating in financial and industrial collapse. Copper, which was the metallic base of its currency, nearly went out of circulation, owing to the great demand for that metal by the Buddhistic Thibetans and Mongols for ecclesiastical purposes and, finally, to the conquest of the copper-mining regions by the Mongols. The government was forced to pay its obligations in inconvertible paper, which rapidly depreciated. Ultimately it could not furnish rations to the river garrisons and the crews of its war-junks. The latter became malcontent, and the Mongols overran all China under Kublai Khan. The Middle Kingdom thereafter suffered the darkest period of eclipse in all its annals; and China stagnated from that time on, remaining practically at a dead level, with little tangible progress.

In the sixteenth century, when the Europeans began to arrive in Chinese waters, the character of Celestial civilization had become definitely fixed, whatever changes supervened being the result of an attempt to accommodate themselves to European military ideas, by adopting European military equipment, as a self-defensive measure. The Chinese of that period regarded themselves as the preëminently superior people of the universe, the teachers of the nations, the fount of culture. All other races were their servile imitators and admirers, and obsequious tribute-bearers to the exalted Son of Heaven who was emperor of the earth by divine right. It was but natural that the arrogant and contemptuous bearing of the intruding *Fan Kwai* jarred on their susceptibilities.

Moreover, the white men revealed a rapacious, unscrupulous, and aggressive disposition from the start. Almost the first Portuguese to visit China signalized their arrival by burning villages and rifling tombs. The white men violated the most sacred instincts of the Sons of Han, and were utterly ignorant of the code of elaborate politeness in which all Chinamen were carefully instructed during childhood, and of which even the rude Tartars had some knowledge. In short, the presence of the Europeans came to be regarded as a moral pestilence; and since they were not able to segregate the intruding *Fan Kwai*, the Chinese emperor isolated his subjects from all contact with them, except in a few restricted areas. His example was followed by the rulers of Korea, the Liu Chiu kingdom, and by Japan.

The immediate circumstances which led to this isolation of China and Japan may still be of interest. During the sixteenth century the Japanese were not a "hermit nation", but were

enterprising traders, their trading-junks especially frequenting the ports of Chehkiang. These traders were vassals of the powerful Ouchi family, at this time supreme in southern and western Japan, and very wealthy as a result of their commerce with Chehkiang and Korea. In course of time disputes arose between Japanese debtors and Chinese creditors, leading to a complete prohibition of the foreign trade by the governor of Chehkiang. This so grievously offended the Chinese merchants that they addressed a memorial to the throne at Peking, impeaching the governor. As the memorial was accompanied by liberal bribes to the high mandarins, the merchants were successful in having the governor removed and beheaded for malfeasance in office.

But the anticipations of a resumption of trade were dispelled by the arrival of a powerful Japanese fleet, which came as pirates to avenge the fancied insult offered to the proud Ouchi daimyo. The Japanese attacked and pillaged Ningpo and Shanghai, and sailed away. The next raid was defeated by a Chinese commander, who was recompensed by a false charge of treason and executed. Undismayed by their defeat, the Japanese continued for many years to come and harass the coasts, lurking among the coast islands and preying on commerce. Their nefarious operations were assisted by renegade Chinese who acted as spies and guides. The latter were punished by a perpetual degradation of their descendants, the Tomin outcasts, who were debarred from participation in the Competitive Examinations (Chinese Civil Service, open to every Chinaman of reputable family), restricted to certain despised occupations, such as barbers, actors, sedan-bearers, and compelled to wear a distinctive dress and their women forbidden the "Golden Lily".

Meanwhile Xavier, so-called "Apostle of the East", arrived in Kagoslima, and met with overwhelming success in converting the native princes to Roman Catholicism. The example of these princes was followed almost en masse by their clansmen, especially the men of Satsuma and Chosiu. Nagasaki became a Christian city; and the princes of Bungo, Arima, and Omura went on a pilgrimage to Rome, via Lisbon and Madrid. They were received with much honor by Philip II of Spain, and also by Pope Gregory XIII, who nourished dreams of adding far-off Zipangu to his spiritual empire. He dispatched missionaries thither, giving a monopoly of the missions to his favorites, the Jesuits, much disgruntling the Franciscans and Dominicans thereby.

But the dictator of Japan at this time was Hideyoshi, who succeeded his defunct lord Nobunaga and carried out his policy of centralizing the Shogunate by breaking the power of the daimyos. Hideyoshi was an astute and wily politician, and had sifted various rumors of European aggression and rapacity throughout the Indies. It had been reported to him how a Spanish sea-captain had boasted in his cups that his most Catholic Majesty, the puissant Philip, first sent missionaries to break down the morale of a nation, and then soldiers to formally annex it to his far-flung dominions. The upshot of it was that in 1587 Hideyoshi issued an edict against "foreign teachers" and expelled all the Roman Catholic missionaries from the archipelago.

He now regarded the numerous Christian population of the southern provinces with cold suspicion; and so when a delegation arrived from Korea, inviting him to intervene in a dynastic squabble Hideyoshi eagerly seized the occasion as a chance to decimate the Christians by sending an expedition to the peninsula, composed mainly of the Satsuma and Chosiu clans. Other motives contributed to his embarking in the Korean war; for he cherished an inordinate ambition of seating himself on the "dragon throne" and founding a new dynasty in China. His inspiration is said to have been his belief in the Japanese legend that Genghis Khan was an expatriated son of Nippon.

So Korea was invaded; and as the Chinese promptly espoused the cause of the rival Korean claimant, a bloody war ensued in the course of which the flourishing civilization of the peninsular kingdom was ruined, so that it never afterwards recovered. At one time hostilities were suspended while Hideyoshi and the Ming emperor Shen Tsung negotiated. Hideyoshi wanted to partition Korea; but the Son of Heaven, obtusely unaware of Hideyoshi's character and aspirations, thought to conciliate him by officially recognizing him as *wang*, or king, of Japan. This was equivalent to inviting Hideyoshi to commit sacrilege; for the person of the Mikado was sacred and inviolate, and only the dynastic line, that of Jimmu, de-

scendant of the goddess Amaterasu, ever reigned in Japan. But this was a spiritual dominion, and Hideyoshi already possessed the temporal power; so he was grossly offended, and in a rage vowed to the stupefied Ming envoys that he intended to become Son of Heaven. So the war was resumed, but in the end both parties were exhausted and evacuated the wrecked peninsula, Hideyoshi going home to die.

In Japan his lieutenant, Iyeyasu, then became dictator, but not without a struggle. The civil war that ensued was a struggle between the Christian South under Ishida Mitsunari and the Buddhist North under Iyeyasu. The latter was victorious in the battle of Sekikahara, where the defeated daimyos were ordered to *hara-kiri;* but being Christians they refused, preferring to submit to the ignominy of being beheaded. Iyeyasu now inaugurated a dreadful persecution of the Japanese Christians, rivalling in horror the persecutions of Nero or Diocletian, or the contemporary cruelties perpetrated by the Spanish Inquisition against "heretics". Thousands of Japanese converts were beheaded, crucified, burned alive, and buried alive. Perhaps the Japanese were already assimilating European ideas! In the end, a desperate remnant took refuge in Shimabara castle, which they defended with great tenacity until Holland Dutch galleons pounded breaches in the walls of their cannon, through which the Shogun's swordsmen swarmed in to massacre the survivors.

Being Protestants, the Dutch entertained no sympathy for Roman Catholic converts, and they deemed it sound policy to conciliate the Shogun and thereby secure a monopoly of the Japanese foreign trade. But this trade was much circumscribed; for the Shogun had determined to definitely close up Japan from foreign intercourse. A factor contributing to this determination was a malicious intention of ruining the lucrative commerce of Kyushu and the South with China, Tonquin, the Philippines and Siam. So he passed an Exclusion Act which made Japan a "hermit nation" until 1853, when the American frigates under Commodore Perry forced an entrance as the forerunners of commercial agents.

Iyeyasu devoted all his efforts to consolidating feudalism under the Tokugawa shogunate, and was so successful that the "Dragon-Fly Land" enjoyed about 250 years of tranquility; for feudal wars were discontinued, and without external interference the nation consummated its development on intrinsically national lines undisturbed. This was the true period of Japanese felicity. But Occidental commercial enterprise required constantly fresh fields for expansion, and the wealth and prosperity of Nippon tempted their avarice. The self-sufficiency of the Islanders and their indifference toward outside "progress" appeared little short of criminal to the West, which was benevolently eager to inoculate the archipelago with the alleged blessings of European civilization.

So, as elsewhere, the Europeans used their superior armament to overawe the natives, and to extort admission for their goods and their ideas. The result was that Europeanism took root in the Islands, spreading like an exotic plant in a congenial soil. The Japanese were transformed from a conservative foreigner-hating race into such ardent admirers of Occidental culture that at one time it was seriously proposed to abolish the Japanese language and to substitute in lieu of it the English. But as the Tokugawa policy was contrary to this metamorphosis of national character, the same was not accomplished without a revolution; and in place of the dual system of government, the shadowy figure-head of the Mikado was invested with actual temporal sovereignty. Thereupon the Nipponese embarked on that career of extraordinary development on Occidental lines which has been the marvel of our times.

Japan is, geographically, the Great Britain of the Far East, so situated as to be the logical dominator of the Eastern seas. Her people are notoriously aggressive and warlike. Her national prosperity is believed by her ruling class to require control of Chinese resources. China is essentially pacific, and lacks political solidarity. Without Occidental interference, Japanese ascendancy in the Middle Kingdom is inevitable. But needing an outlet for her rapidly increasing population to overflow into Manchuria and Siberia, Japan subscribes to the Open Door. The Chinese ambition remains their unchangeable one of being allowed to manage their own business without outside interference. As long as the Chinese problem is unsolved, and 400,000,000 of discontented human beings nourish a sense of injustice and imposition, there can be no permanent guarantee of the world's peace. China continues to be the

great enigma; for no one can predict what bearing the incalculable reserves of energy latent in her teeming population may have on human destinies in the near future.

For generations we have talked about the "Awakening of China", wondering what would happen when the slumbering, dreaming giant should wake up. As if in apprehension of this awakening, the Europeans introduced opium into the country to deepen the giant's somnolency; for centuries ago the divinely inspired Prophet declared: "Let the heathen be wakened and come up!" (Joel 3:12)—to the field of Armageddon. Perhaps China has been saved to become the Nemesis of the Sons of Japheth, the most cruel, rapacious, and unscrupulous among all the posterity of Adam. They may be requited according to the exact measure of their deeds. "I will judge thee according to thy ways, and will recompense thee for all thine abominations."—Ezekiel 7:8.

In the last days the blood of the colored races will cry out from the ground, and retribution be exacted by Him who saith: "Vengeance is mine: I will repay". It is written: "Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and their holy places to be defiled". (Ezekiel 7:24) So did the Christian (?) white nations to the heathen, and so will they be recompensed. When the white race has exhausted itself through fratricidal struggles; when its institutions, founded on a hypocritical profession of the Golden Rule, are shattered by a disillusioned public; when Christendom lies weak and impotent before the aggressor—as China is now—perhaps an awakened and vindictive Asia may pour out its teeming swarms to complete the havoc. It is written: 'Moreover, I will make thee waste and a reproach among the nations that are round about thee".—Ezekiel 5:14.

Nevertheless, whatever woes befall Christendom, they are not irremediable, but must be regarded with resignation as the necessary demolition of a preposterous and unjust system, under which evils and abuses multiplied and real happiness and peace for the majority were impossible. We must cultivate patience under the afflictions soon to be visited on the world, and look forward to the brighter era which will succeed, when a perfect system will be instituted during the Millennium now at hand, under the reign of the King of kings and Lord of lords, our Master Jesus Christ.

Reason for Latin Prescriptions *By C S. Nielsen, M. D.*

I HAVE just read the article on page 208 of the January issue of THE GOLDEN AGE. Being an M. D. myself, I believe your words are true in the main. If they were not, I would be quite sure to feel the results of your terrible "swat". However, being rather lively, common clay, I managed to dodge your "knock-out". If you care to, come along with more of your "swats", I personally, at least, will take a chance on further dodging. Surely I am thankful I am not a "sky pilot".

But there is one thing which your contributor neglected to mention: Latin prescriptions are not used wholly to "deceive" the laity, but had a laudible principle underlying them — viz., that all druggists and doctors, whether here or abroad, might be able to decipher them. A pardonable volapuk, if you please.

Something Interesting About Stars *By E. S. Mummert*

THE accompanying table shows the twenty first-magnitude stars. In the case of the four stars Regulus, Achernar, Spica and Rigel, the distances are a little more than guesses, but the values given are the present best consensus of astronomical opinion. There are various methods of estimating distance in addition to that of direct measurement of parallaxes. The most satisfactory of these is usually an estimate on spectroscopic grounds of the real brightness of the star, coupled with measurement of its apparent brightness. In the four cases mentioned above the several methods give ambiguous or contradictory results and we can only use our best judgment as regards the true values.

In the cases of Canopus and Deneb little more can be said than that these stars are very remote, probably 500 light years or more. No particular limit can be put upon how much more.

Sun and Planets of our Solar System.	Millions Miles distance from the Sun.	Diameters in Miles.	Time of Revolution around the Sun.	Inclinations of orbits from the plane of the Earth's Orbit.	Number of Satellites.
Sun		866,540			
Mercury	36	2,765	88 days	7°	
Venus	67	7,826	226 days	3°	
Earth	93	7,918	1 yr.	0°	1
Mars	141	4,332	1.9 yr.	2°	2
Zone of Asteroids		Over 600 of them 500 mi. dia. and less.			
Jupiter	483	87,380	11.9 yrs.	2°	7
Saturn	886	73,125	29.6 yrs.	2½°	10
Uranus	1782	34,900	84 yrs.	1°	4
Neptune	2791	32,900	164.8 yrs.	2°	1

The three stars for which diameters have been given are, so far, the only ones to which the Michelson interferometer method has been applied and consequently the only ones for which values can be given. The application of this method involves a certain amount of observational error, and an integration which in itself is only approximate calling for reduction of the results from seconds of arc to miles by reference to the distance of the star, consequently these diameters are only approximate values.

Some of the interesting data available regarding the sun and the planets of our solar system is given in the table herewith. Of the planets Jupiter is the greatest in volume and mass. It exceeds all the other planets put together. When seen through a telescope it exhibits many and various markings. In the case of the planet Saturn the shadows cast by the ring upon the planet and by the planet upon the ring which encircles it can be plainly seen.

The diameter of the Moon is 2163 miles. Distance from the Earth to the Moon is 240,000 miles. Distance from the Earth to Alpha Centauri, the nearest star, is 4¼ light years or 25 trillion miles. A "light year" is the distance light travels in one year. Light travels 186,300 miles a second. One light year equals 5,865,696,000,000 miles. It takes light 1¼ seconds to come from the Moon. It takes light 8 minutes to come from the Sun.

Stars of First Magnitude	Constellation Located in	Color	Distance	Diameter in Miles
Sirius	Canis Major	Bluish White	8½ Light Years	
Vega	Lyra	Bluish White	30 Light Years	
Arcturus	Bootes	Orange	100 Light Years	19,000,000
Capella	Auriga	Yellow	32 Light Years	
Rigel	Orion	White	450 Light Years	
Alpha Centauri	Centaurus	White*	4¼ Light Years	
Canopus	Argo	Bluish White*	500 Light Years	
Procyon	Canis Minor	White	10 Light Years	
Achernar	Eridanus	White*	150 Light Years	
Betelgeuse	Orion	Red	150 Light Years	218,000,000
Altair	Aquila	Yellow	16 Light Years	
Beta Centauri	Centaurus	White*	280 Light Years	
Aldebaran	Taurus	Red	60 Light Years	
Antares	Scorpio	Red	370 Light Years	420,000,000
Pollux	Gemini	Orange	50 Light Years	
Spica	Virgo	White	250 Light Years	
Alpha Crucis	Crux	Bluish White*	220 Light Years	
Fomalhaut	Picis Australis	Orange	24 Light Years	
Regulus	Leo	White	100 Light Years	
Deneb	Cygnus	White	500 Light Years	

*Invisible

What Say the Scriptures about Divine Healing? *By H. A. Seklemian*

THE desire for health is as natural and elemental as the desire for life and food, and no living creature can be censured for seeking physical well-being. However, when soundness of body is sought through miraculous or supernatural means, ages of human experience prove that with few exceptions the supposed benefits are decidedly questionable. For instance, even the most zealous miracle workers of Christendom will not admit that the fakirs of India, the voodoos of the colored races, the dervishes of Mohammedanism, and the medicine-men of the American Indians perform their many undoubtedly miraculous stunts and healings through divine power. On the contrary, many healers, both in Christendom and in heathendom, emphatically declare that all other healings but their own particular brand are not the works of the Lord. (As a case in point, note the recently published statements of one well-known woman evangelist regarding the healings of Christian Science.) It is not for us to say they are mistaken in this, but why make an exception in their own particular case?

Of course, no sane man doubts the power of the Almighty to bring to pass what man calls a miracle, neither does any Christian doubt that the Lord, who is the same yesterday, today, and forever, could if He so desired do the miracles today that He did during His first advent and empowered His disciples to do during the days of the early church. But before jumping at the conclusion that all miraculous cures performed in the name of the Lord are therefore done by His power and sanction, let us ask ourselves the following questions and then note their answers in the Word of God:

SOME QUESTIONS

Are present-day healings similar to those done by the Lord and the apostles? Why do so few of the many who now go to "divine healers" obtain lasting relief, when we read that our Lord "healed every sickness and every disease among the people" and empowered His followers to do likewise? (Matthew 9:35; 10:8) And among the few who are apparently miraculously healed at the present time, why is it that relapses often occur soon after the "healing" and frequently the sufferer is worse than before? Why were the Lord's miracles altogether free, without long preliminary formalities, and without relapses or evil after-effects? Why did the Lord prophesy in Matthew 7:22 and 23 that many would perform wonderful works in His name but without His power or His sanction?

THE DIVINE PLAN

God's Word informs us that man was created a perfect earthly creature in a perfect earthly paradise with the prospect of eternal earthly life in a condition of everlasting happiness, without disease, old age, pain, sorrow, or death. Death and all its concomitants of sickness, pain, or sorrow, are declared to be the results of sin. (Genesis 2:17; 3:19; Romans 6:23) All the human race share in this condemnation by natural inheritance. (Psalm 51:5; Romans 5:12) Jesus Christ was born into the world and became a perfect man in order that He could give His perfect life as an offset or ransom for the life of Adam and thus for all the race condemned in Adam. (Genesis 12:3; 22:18; Galatians 3:8, 16; Hebrews 2:9) This means that in God's due time He will give back to man what man lost, viz., perfect, unending human life in a perfect earthly Eden.—Luke 19:10; Revelation 21:1-6.

OUR LORD A SACRIFICE

But in order to become man's redeemer, purchaser, it was necessary for Christ Jesus to give up His humanity, to sacrifice it; and this He did during the three and one half years from His consecration at Jordan to His death upon Calvary. (John 6:52; 1 Timothy 2:5, 6) The process of sacrificing consisted, not in seeking to amass earthly riches of wealth or fame or honors, but in using His energies in performing a twofold work:

(1) Proclaiming the message of the kingdom; (2) illustrating it in his daily life.—Matthew 4:23.

In the case of our Lord this second feature included His work of healing and His miracles. These were for the purpose of "showing forth his glory"—giving illustrations or samples of the future glory of His kingdom upon earth, during which He will heal all the race of man and grant the willing and obedient ones eternal life. It was not the Lord's purpose to heal all the ailing ones of the world at His first advent, nor even all the sick in Palestine. (Luke 4:23-27) He did heal all that came to Him, however, and these miracles served as witnesses, as enter-

ing wedges for the proclamation of the truth concerning the kingdom.

Here let us note one very important point: In no case did our Master use His miraculous powers for His own direct benefit. On the contrary, His miracles of healing were done at the expense of His own vitality. (Luke 6:19; 8:46) The very first temptation of the adversary after the Lord's forty days' fast was: "Command that these stones be made bread"— use your supernatural ability for your own physical comfort. (Matthew 4:3, 4) This our Lord properly refused to do; for His consecration unto death at Jordan meant the placing of His humanity upon the altar of sacrifice, and it would have been a withdrawing of that sacrifice for Him to ask for miraculous aid for Himself. He did make use of this power, however, to feed thousands of people later on.

HIS MIRACLES NOT FOR HIMSELF

And during His three and one-half years of self-sacrifice, our Lord faithfully followed this principle. When weary He rested (John 4:6), while His disciples went to purchase food. He declined to ask supernatural aid for Himself, even when about to be taken and slain. (Matthew 26:53) The bloody perspiration in Gethsemane and the premature bursting of His heart upon the cross, (the latter evidenced by the blood and water that came from His pierced side) are disorders known to medical science, and were caused by His years of continual sacrifice in the interests of others. He was faithful unto death.

Having thus tasted death for every man, and having been raised the third day a life-giving spirit being(1 Corinthians 15:45; 1 Peter 3:18), during this age He has been selecting from all peoples, nations, and tongues His "little flock" of joint-heirs who with Him will constitute the "seed of Abraham" that will bless all the families of the earth. (Luke 12:32; Galatians 3:16, 29; Revelation 5:9, 10) Contrary to the commonly accepted theory, the purpose of the preaching of the gospel to all nations during this age has not been the converting of the world, but the choosing from among the nations a people for God's name; and it is only after this little flock is fully complete that the "residue of men and all the Gentiles", or nations, will be blessed—during the incoming Millennial age. —Acts 15:14-17.

"IF WE SUFFER, WE SHALL REIGN"

Psalm 50:5 and Luke 9:23 plainly describe this saintly company as a consecrated class who promise to follow the Master's footsteps of self-sacrifice; they must "follow the Lamb whithersoever he goeth" (Revelation 14:4); and just as the Lord gave up His humanity and at no time requested miraculous power on His behalf, so must His followers. Their twofold mission, as with the Lord, is to (1) proclaim the message of the coming world-wide kingdom of Christ, and (2) illustrate it in their daily lives, which should be pure, just, blameless, and marked by self-sacrificing love for others, their unwilling imperfections being daily forgiven through the merit of the Redeemer.—John 13:35; 1 John 3:16; 2:1.

It is under this second feature, again, that the promise of John 14:12 applies: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and GREATER WORKS than these shall he do, because I go unto my Father". We may ask in surprise: What works would be greater than those done by our Lord? Did He not heal all manner of diseases and even raised the dead? Surely none of His followers except the early Christians can claim to have done works equal to our Lord's, let alone exceeding them! Surely all modern miracles of healing are at the best but poor imitations of the free, instantaneous, and permanent healings of our Lord! What did He mean by GREATER WORKS?

"GREATER WORKS SHALL YE DO"

The whole matter becomes luminous when we consider that this text is, primarily, a prophetic promise applying to the Millennial age, when the glorified church, united with her Lord, will indeed do the greater works of that age of miracles, granting the whole groaning creation not only physical, but also mental and moral, governmental and social, all-embracing healing, giving all the willing and obedient everlasting life as perfect men in a world-wide paradise restored.—Revelation 21:1-6; 22:17.

The text is also a true description of the gospel age work of granting the meek and lowly ones the marvelous opportunity of attaining eternal life on the divine plane, by laying down their humanity in self-sacrifice. We may truly inquire: Is it not a much greater work to open the spiritually blind eyes, heal the spiritually

lame, and raise the morally dead, and enable them to attain life everlasting, than to perform physical healing which at the most will extend life a few months or years and then end in death?

"GREATER WORKS" BEGUN AT PENTECOST

This spiritual healing could not begin until the descent of the holy spirit on the day of Pentecost, because before this new, spiritual life could begin even in the minds of the Lord's disciples it was necessary that the Master "appear in the presence of God for us" and present the merit of His righteous sacrifice on behalf of His followers. Hence the Lord's plain stipulation in John 14:12: "Because I go unto my Father". (See also John 7:39) This spiritual healing, this development in Christlikeness of character, this growth in all the fruits and graces of the holy spirit, and not the physical healing, is the request that the Lord is pleased to grant unto His faithful disciples, as plainly expressed in Luke 11:13. The only request of an earthly nature we are authorized to make is that for our daily bread (Luke 11:3); and even that does not relieve us of the responsibility of using all proper means to provide for ourselves and our dependents.—Romans 12:17; 1 Timothy 5:8.

In the early church, therefore, we find that the gifts of speaking with tongues, miraculous healings, special knowledge and prophecies, continued for some years after Pentecost. But let us note that after Pentecost the truly consecrated and spirit-begotten Christians were in exactly the same position as our Lord as respects earthly things—they had put everything earthly upon the altar of sacrifice. (Romans 12:1) Hence in no case do we find the early church securing miraculous healings for themselves. In fact, the apostle Paul plainly informs us of the purpose of the signs of speaking with tongues, etc., that they were not for believers, but for unbelievers (1 Corinthians 14:22), as an entering wedge for the truth, after which "prophesying" or public expounding of the Word of God was the only gift that was for the special benefit of believers.

WHY MIRACLES AT ALL?

All the miracles done by the early Christians were for the purpose of establishing the church among the people, and were needed; for few possessed the Old Testament Scriptures and few could read those that were to be had, while the New Testament writings were not yet in existence. But when the church was once established and the Scriptures were complete, these miraculous gifts of special revelations, special knowledge, prophecies, speaking with tongues, etc., passed away, as the Apostle distinctly points out in 1 Corinthians 13:8,13, giving place to the much greater things of character development in the likeness of the Lord, summed up in the qualities of faith, hope and love, the greatest of which is love. The "passing away" of the "gifts of the spirit" was in a perfectly natural manner. Only the Twelve Apostles could transmit these gifts of the holy spirit (Acts 8:14-24); that is, enable others to likewise perform miracles. Hence, when the apostles died and those upon whom they had laid hands also died, the miracles naturally ceased in the church, because no longer needed.

"DIVINE HEALING" NOT FOR CHRISTIANS

We have many accounts of the apostles and disciples healing those not yet consecrated to the Lord, as a means of witnessing to the message of the kingdom; but when the disciples themselves were ill, they were counselled to use suitable natural remedies and in no case to seek supernatural cures for themselves. For instance, we read of Timothy that he was troubled with what we would call chronic dyspepsia, and had "oft infirmities". The apostle Paul advises him pointedly: "Use a little wine for thy stomach's sake and thine often infirmities". (1 Timothy 5:23) Why not ask for miraculous healing? To do so on Timothy's part would have been in derogation of his covenant of self-sacrifice, by which he had given his human nature in exchange for the privilege of running the race for the prize of spiritual life attainable only through earthly self-denial.

So with us. To ask back what we as Christians have surrendered implies a desire to give up our inheritance in the future life. This view of prayer for earthly things will be new to some; and to some it will doubtless bring a shock as they reflect that unwittingly they have done this very thing, and that God has sometimes answered their prayers. Like as a parent might sometimes grant an improper request of his little ones, so we believe the Lord has sometimes honored the faith of His people even when im-

properly exercised. But the case is different with those who realize the true conditions—for such to ask for divine healing for themselves would be wrong. We remember the apostle Paul who, during his early days of discipleship, besought the Lord three times to have his infirmity, the thorn in his flesh, removed. (2 Corinthians 12:7-9) A comparison of other Scriptures indicates that the "thorn" was weakness of eyesight, the "mark of the Lord Jesus" left from his having been struck blind on the way to Damascus. (Galatians 4:14, 15) But this request for its removal the Lord properly refused to grant, as an abiding lesson for the Apostle and for us. That the Apostle learned his lesson well is evidenced not only in his advice to Timothy, but also in the account of the case of Epaphroditus, who was "sick nigh unto death" without mention being made of prayers for a miraculous cure (Philippians 2:27) also in the account concerning Trophimus, whom Paul left at Miletus sick, without a word said as to efforts to have him healed by prayer or by miracle.—2 Timothy 4:20.

"AS HE IS, SO ARE WE IN THIS WORLD"

But why should not the followers of Christ be granted physical healings? Because it is to constitute an important part of the Christian's testing that as respects earthly things they "must walk by faith and not by sight". (2 Corinthians 5:7) Yea, more than this— they must willingly suffer persecution, must practise self-denial, and patiently endure the lessons and trials of life. So much so that the prophetic description of the Master must be in large measure applicable to all who follow closely in His steps, viz., "We did esteem him stricken, smitten of God and afflicted".—Isaiah 53:4.

True, our Lord had no inherent sickness of His own, because He was perfect; but it is written, nevertheless, that "he was touched with a feeling of our [man's] infirmities" and "himself took our infirmities"—the weaknesses going to Him as "there went virtue out of him and healed" the multitude. (Hebrews 4:15; Matthew 8:17; Luke 6:19) We, as the under-priests must also be "touched" and brought into sympathy with the world to whom we shall shortly be kings, priests and judges. (Revelation 5:10) But here, unlike our Lord, by reason of our participation in the fall, we each have weaknesses and frailties of our own. By reason of these fleshly afflictions and by "laying down our lives" in service for others, do we fill up the afflictions of Christ in our flesh. — Colossians 1:24.

It will not do to deprive these words of their true meaning and to claim that laying down our lives for others will cost us no sacrifice of physical vigor; and that the "afflictions of Christ" cost no physical pain. Our Lord's weariness and loss of "virtue" (vitality) and being "touched with a feeling of our infirmities" contradict any such thought. It should not, therefore, be our expectation to fare better than the world in our earthly interests, but to experience loss, to "suffer with him". Such losses are freely admitted as respects honor among men, etc., and that our Master was made of "no reputation" and "became poor" in His willingness to make others spiritually rich;—and that the apostles had similar experiences and set us an example. Why then cannot all see that Timothy's "often infirmities" and Paul's "thorn in the flesh" and Epaphroditus' "sickness" were physical ailments similar to those now permitted to the Lord's faithful?

TWO KINDS OF SUFFERING

However, we are to distinguish between suffering for righteousness' sake and suffering for wrong-doing. The Apostle points out that much suffering comes to people on account of busybodying in other people's affairs and other evil doings; and we might specify gluttony (Philippians 3:19) and lack of self-control as among those evils which bring sufferings which cannot be reckoned as sufferings for righteousness' sake. Let none rejoice in such sufferings; but rather mourn and pray and fast—practise self-control.

OUR MORTAL BODIES

We have the duty and privilege respecting our mortal bodies, to do what we reasonably can to keep them in order, free from the disturbances of dis-ease (lack of ease), but always as our servants to enable us to perform our covenant of sacrifice. Do our mortal bodies hunger and demand food and drink? We may gratify their demands to the proper extent. Do they feel cold and uncomfortable? It is our duty to supply warmth and raiment. Do they burn with fever, or are they racked with pain? It is our privilege and duty to reduce the fever and re-

lieve the pain by the use of any remedies we may believe beneficial, but not to submit ourselves to clairvoyants, hypnotists, or others who use enchantments or even Christ's name to charm away the trouble by the aid of our adversary the devil, who would thus ensnare our minds.

NOT DIVINE, BUT DEVILISH

It is news to many that the adversary is permitted to perform miracles; but it is nothing new to those who understand the Scriptures, for they contain many instances of this. For example, we know the account of Satan's imitations of the miracle performed by Aaron before Pharaoh (Exodus 7:8-13); likewise Satan's simulations of the plagues brought upon Egypt. (Exodus 7:22; 8:7) But there is a limit to the adversary's imitative powers, as Exodus 8:18 shows.

So at the present time. Jesus foretold that when Satan would cast out Satan, his kingdom was coming to an end. It is even so. (Luke 11:17, 18) Satan is at his last extremity; for the day of Christ is upon us, the time for which Christians have so long prayed, "Thy kingdom come, thy will be done in earth even as it is done in heaven". The lifting of the veil of ignorance—the general increase of knowledge on every subject—makes it impossible for Satan to use the old superstitions as formerly. To support his tottering structure of darkness new delusions must be introduced, and he is busy striving to imitate and counterfeit the glorious work of the incoming Millennial age. As the Apostle expresses it: "No marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—2 Corinthians 11:14, 15.

SIGNS OF THE END

Indeed, when the disciples asked the Master to give them some of the signs by which they would know the time of His second presence and the end of the present evil world (the present imperfect order of things, not the end of the planet, for "the earth abideth forever" (Ecclesiastes 1:4) the Master described present-day events with marvelous accuracy, foretelling the wars, revolutions, famines, pestilences, etc., that constitute the "time of trouble such as never was since there was a nation, no, nor ever shall be". And distinctive among these signs of the end of the age He placed the rising of "false Christs and false prophets who shall show GREAT SIGNS AND WONDERS insomuch that, if it were possible, they shall deceive the very elect". (Matthew 24:24) Again the Apostle warns that the second coming of Christ will be accompanied by "the working of Satan with all power and signs and lying wonders—strong delusions". (2 Thessalonians 2:9-11) "They are the spirits of devils, working miracles."—Revelation 16:14; 13:14.

"MANY WONDERFUL WORKS"

Some now ask us: How can you say that miracles done in Christ's name are not of the Lord? Did not the Lord Himself rebuke His opposers who contended that His healings were of the devil? Very true, but it was the same Lord who foretold concerning the end of the gospel age:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." (Matthew 7:22, 23) Why does He call them workers of iniquity—inequity or injustice? Because they have done their many wonderful works without the Lord, contrary to the plainly expressed will of God concerning the work of this gospel age—the age of sacrifice. (Matthew 7:21) When the Lord's word plainly tells us that the miraculous works of the early church would pass away and be replaced by the fruits of the spirit, those who insist upon going contrary to the Lord's will are laying themselves open to the snares of the adversary, who will use them to perform his counterfeit works.

"THE SAME YESTERDAY, TODAY AND FOREVER"

This statement concerning our Lord has been much abused by those who claim that "divine healing" is now in order. It is true that Jesus Christ is the same personality, the same loving Lord that He always was and always will be, but it is equally true that He delights to do the will of God (Psalm 40:8); and the will of God indicates a certain definite order in His plan of blessing the world of mankind.—1 Corinthians 15:23.

Jesus himself taught us to pray, "Thy will

be done". James likewise states: "Ye ask and receive not, because ye ask amiss". (James 4:3) It is poor logic indeed to say that because in the Lord's plan a certain work was done in former times, it must be done now also. Jesus once walked upon the sea, and granted His disciple the like power. Do Christians today attempt to travel in this fashion? If they did, they would not be exempt from going under, no matter how great their faith. It was Jesus who stood beside the grave of His friend Lazarus and exercised divine power to bring him forth. The same loving Jesus now lives, and is ever near those who love Him. Yet sorrowing hearts plead now in vain for their loved ones to be returned from the land of the enemy—death. Why? The Lord's miracle was an illustration of what He will accomplish for the whole world after His kingdom has been established and is in control of the earth. (Revelation 11:17, 18) Thank God, that time is near! But to ask for the resurrection of the dead world at the present time is out of order; for it is not the due time. The same holds true in regard to the healing of the world. Did Jesus feed the hungry? Yes, by the thousands. Is He not the same Jesus today? Yes. But look upon the earth—millions dying for lack of a crust of bread. Has the Lord hardened His heart? By no means; for they shall all come back to life and be blessed during that glorious resurrection-day so beautifully pictured by the Prophet.—Ezekiel 37:1-28.

HEALINGS DURING THE JEWISH AGE

The Law Covenant made with the nation of Israel at Mt. Sinai provided that conformance with the commandments of the law would bring blessings of earthly prosperity and earthly health, and that disobedience of the law would bring adversity and disease. (Deuteronomy 28; John 5:14) This arrangement was typical. Just as the sacrifices of the Jewish age were pictures or types of the sacrifices of our Lord and His church, so these promised earthly blessings were illustrations, "shadows of good things to come", when the whole world will be blessed by the antitypical High Priest, Jesus.—Hebrews 10:1.

As a matter of fact, however, no Jew except our Lord ever did or ever could keep the law in absolute perfection; hence none could gain the life it promised, although many obtained physical healing. But the law served as a pedagogue to bring them to Christ, by teaching them their need of a Redeemer; and then, its purpose being accomplished, it ceased at the cross. (Romans 3:10, 20; Galatians 3:24; Colossians 2:14) Hence the present-day appeal to the promises of the law as authority for expecting any miraculous healing now is based upon wrong premises, especially since not even the law forbade the use of natural means of healing, as in the case of Hezekiah's use of a fig plaster with beneficial results.—2 Kings 20:7.

"IF THEY DRINK ANY DEADLY THING"

Many appeal to the interpolation of Mark 16:17, 18 as their authority for expecting miracles to be performed at the present time. But these should note that the Apostle plainly says in 1 Corinthians 13:8 that these signs passed away when their purpose had been accomplished.

If any insist that these verses now apply, we shall be pleased to have them demonstrate it by drinking a bottle or two of, say, carbolic acid in harmony with the 18th verse! We fear that the most fervent "healer" will refuse to demonstrate when this point is reached.

"FORBID HIM NOT"

It is true that during the early days of His ministry our Lord permitted some who were not His personal followers to do miracles in His name (Mark 9:38-40), saying that "he that is not against us is on our part". But later He pointedly reversed His former statement, due to the approaching change in conditions, and made it clear that the sifting time, the separating time, had come, saying, "He that is not with me is against me; and he that gathereth not with me scattereth abroad". (Matthew 12:30; Luke 11:23) Some others of His commands, given during the three and one half years of His ministry upon earth, the Lord also altered as the end approached, to suit the conditions He knew would prevail after His departure. (Compare Luke 9:3 with Luke 22:35, 36)

"YOUR FAITH GAVE OUT!"

While the Lord often used certain forms as preliminaries to His healing works, the formulæ of the modern "healers" — long-drawn out prayer services and several days of "preparation" before the "miracle" is performed, are thoroughly unscriptural; and still more so is their ready answer to those unfortunates who, after being "miraculously healed", suffer a re-

lapse into as bad a condition as formerly or a worse condition. To these the "healer" says, "Your faith gave out!"

Very simple! But we observe that our Lord's miracles were based on no such slippery foundation; for although it is true that our Lord was pleased to observe faith toward Himself and specially rewarded it, it is also true that He healed many who were not even expecting to be healed, (John 5:5-9), and certainly the dead could not exercise faith in Him, yet He raised them. (John 11) And when the apostle Peter healed the man born lame, it was not because of any faith that the man possessed; for he was expecting to receive money; but it was the faith of the Apostle himself in the name of Jesus Christ that caused the miracle. (Acts 3: 2-6, 16) Why do modern "healers" harp so exclusively on the "faith" the sufferer must have and retain? Its basis is the well-known principle of hypnotism — that of the subjection of the will to the influence of another being.

"I FEEL BETTER, ANYWAY"

The influence of the mind over the body is marvelous, and is a real factor in the problems of health. Few fully realize the extent to which depressing and despondent thoughts will affect the physical and nervous system, and the extent to which cheerful and happy thoughts will improve the health of the whole bodily organism. Although this principle is often misapplied and distorted by Christian Scientists and others, it does explain the phenomenon of many who come away from the "healing" services in very much the same condition as before, but who profess to "feel better, anyway". Until the inevitable reaction sets in, the emotional excitement of the services oftentimes really influences their health for the better.

However, the true Christian, who knows the marvelous plan and purpose of the loving God to bless all in His due time, will always desire to be in the mood the Apostle describes: "Rejoice in the Lord alway; and again I say, Rejoice". This will not be a hilarious excitement, though, but a deep, earnest, heartfelt joy that will abide through all adversity, and will not be a matter of a few days or weeks. Let us not be misunderstood. We do not deny that many real miracles are performed by modern "healers", for the Lord plainly foretold that they would do "many wonderful works" and would show "great signs and wonders"; but we simply desire to point out the different phases of this entire matter.

"I SUFFER NOT A WOMAN TO TEACH"

We sometimes wonder how those professing great loyalty to the Word of God can disregard some of its plainest injunctions; and we also wonder if disrespect to God's Word in the smaller details may be an indication of disrespect for the whole — hence the misapplying of verses in an evident effort to prove that "divine healing" is now Scriptural, and at the same time ignoring the mass of testimony that proves otherwise. When the apostle Paul says, "I suffer not a woman to teach nor to usurp authority over the man," he indicates the divine order that our Lord followed; for His apostles and evangelists were all men.

Yet this does not imply superiority or inferiority of person or sex, but is instituted in the church as a picture of Christ and the church — the man representing Christ as the head and the divine teacher and the bride of the heavenly bridegroom as his pupil. (1 Corinthians 11:3; Ephesians 5:22-27) However, true Christians, both men and women, will desire to follow the precepts of God's Word, even in the smallest details. How then can we account for the fact that a woman professing Christianity daily teaches thousands? It is a plain disregard of God's expressed will.

"THE PRAYER OF FAITH SHALL SAVE"

Some cite James 5:14, 15 as an authorization for prayers for the sick, and insist that any Christian who is physically ill need but call the elders of the church and have them pray over him and anoint him with oil and he will straightway recover his health. But a moment's consideration will show that if this be true it would prove too much; for it would mean that aside from those who died from accident or violence, every Christian from the year 33 A. D. until now should be here upon the earth, in robust health and vigor of body.

What this text does say is that if any Christian is despondent, spiritually sick (note that the Greek word *kamno* here rendered "sick" is properly rendered mentally "weary" in Hebrews 12:3) he should call the elders of the church, and the prayer of faith shall save the despondent and the Lord shall raise him up from his spiritually sick condition, and "though

he have committed sins, they shall be forgiven him". This last proves that the text has no reference to bodily ailments, because it is not true that physical disease is always an evidence of personal wrong-doing on the part of the sufferer; for many of the truest saints of God have died of diseases incident to the whole race of Adam and a part of our racial inheritance. But it is true that spiritual sickness or despondency comes upon a Christian because of personal carelessness of word or thought or action, and this is the occasion for which the apostle James provides.

The "oil" here mentioned has no reference to the olive oil often used by modern "healers", nor to coal-oil or any other kind of literal oil, but is brought in as the spiritual antitype of the holy anointing oil in use during the Jewish era, which was a picture of the spiritual. The apostle James here refers to the "oil of joy"—the unctuous and comforting effect of the precious promises of love and forgiveness contained in God's Word. This is the "oil" mentioned by Isaiah in his wonderful prophecy concerning the commission given to the Christ, both Jesus the Head and the church His body: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, ... to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified". (Isaiah 61:1-3) The ashes, oil, garment, and trees are here all symbolisms of higher, antitypical things which are being fulfilled during this age.

MODERN "HEALING"

Some object to our position in regard to present-day healings, and ask: "If the miracles are beneficial, why question their backing?" Similarly, we might say of sugar-coated poison, "If the outside is sweet, why question the inside?"

Each careful, unbiased investigation of "divine healers" and their periodic visits reveals that the net results for good have been surprisingly meager, and that cases where the physical and mental condition has been changed for the worse are not few, while the "healer" usually pockets a tidy sum, if not a small fortune, for his or her "wonderful works". How unlike our Lord! The public in general, naturally, is apprised in the newspapers of the "great signs and wonders", while the physicians at the hospitals, infirmaries, and the insane asylums are often the only ones outside the immediate circle of acquaintances that learn of the other side of the story.

"THE INHABITANT SHALL NOT SAY, I AM SICK"

The true, divine healing, the true age of miracles, will begin when the Lord has bound that old serpent, the devil, that he should deceive the nations no more until the thousand-year reign of Christ is complete. (Revelation 20:1-3) During that age, indeed, the Lord as the "Sun of Righteousness" shall arise with healing in His beams. (Malachi 4:2) This "sun" includes the little flock of saints and joint-heirs chosen during the entire gospel age, as our Lord affirms in His wonderful parable of Matthew 13: "Then shall the righteous shine forth as the sun in the kingdom of their Father". (Matthew 13:43) The difficulty of present-day "healers" is that they are striving to make this healing sun shine upon the world before the sun is fully prepared!

But when the last member of the true church is gathered home to the Lord, the marvelous prophecies of Isaiah 35 and Revelation 21 and 22 will be fulfilled. Then the "eyes of the blind shall be opened [not partially or dimly, but completely and permanently], and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart and the tongue of the dumb sing".—Isaiah 35:6.

Not only will millions now living witness this true healing and share in its blessings, but as the Son of God foretold, "all that are in their graves [all the billions of the human race] shall hear his voice and shall come forth"; and the willing and obedient shall be restored to all that Adam lost — perfect, everlasting human life without disease, ache, pain or death. (Isaiah 26:19; Acts 3:19-23) Peter, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had. The wilfully incorrigible, after that fair, full opportunity for life, will, if unrepentant, be destroyed from among the people in the second death, from which there is no resurrection. "They shall be as though they had not been."—2 Thessalonians 1:9; Obadiah 16.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



[71]It seems strange that men with reasoning faculties should ever reach the conclusion that the all-wise Creator would eternally torment any of His creatures. What could be the purpose of such torment? Could it accomplish any good? Would it result to the glory of God?

[72]There could be no eternal torment of any of God's creatures except by God's will. A reasonable, loving God could not torment any of His creatures. A Creator that would put in operation a system of endless torment would be a fiend and not a reasonable God. Man is not perfect, yet he has some love. God is perfect. He is love. A man or a child would not torture his horse, his dog, or his cat.

[73]Suppose we have a dog that becomes mad and tries to bite every one in the neighborhood. It must be killed; but we would not torment the poor brute by putting it into a slow fire. We would kill it in the easiest way, so that it would not suffer much pain. Why would a person do this? Because his sense of justice and love would deter him from doing anything else. Man has not as much love as God. Everything that God does for man He does for man's good.

[74]The doctrine is unreasonable because no one could be eternally tormented unless that one were eternally conscious; and the Scriptures before cited show that the dead are not conscious. Furthermore, there could be no eternal torment of the soul unless that soul were immortal, indestructible; and the Scriptures before cited and all other Scriptures bearing upon the subject show that man is not immortal, that none are granted immortality except those who receive it as a reward for right-doing and who are made joint-heirs with Christ Jesus in His glorious kingdom. Then it is easy to be seen that this is a doctrine of Satan; and the two doctrines or teachings of inherent immortality and eternal torture must stand or fall together. And since they are both false, they must both fall.

[75]The doctrine of eternal torture is *un*just, because God is *just*. Justice is the foundation of His throne. God plainly told man if he sinned he would die. If thereafter He put man into eternal torment, then He increased the penalty after man had violated the law, and this is contrary to every principle of justice. All of Adam's children were born imperfect. "There is none that doeth good, no, not one." (Psalm 14:3) Every child is born imperfect. It would be very unjust for Jehovah to permit such a one to be born under conditions over which he had no control and then, because he could not obey perfectly, to put him into eternal torture. Man's sense of justice is shocked at the thought of torture of any creature. The justice that man possesses is a God-given quality. The more Godlike a man is the more just he is. We must know, then, that God deals justly with all of His creatures.

QUESTIONS ON "THE HARP OF GOD"

Would eternal torment accomplish any good? Would it result to the glory of God? ¶ 71.

Could any creature be eternally tormented contrary to the will of God? ¶ 72.

Could a reasonable God torture any creature? ¶ 72.

Why would not a sane person torture his child or his dog? ¶ 73.

Since the Scriptures declare that God is love, could He torment a creature? ¶ 73.

Why is the doctrine of eternal torture unreasonable? ¶ 74.

Why is the doctrine of eternal torture unjust? ¶ 75.

DISCONTENT

Why is it that some languish sadly—
Some who have not abounding wealth?
What is it that they need so badly
Besides home-comfort and good health?

They watch the millionaires go dashing
Across their window-view and sigh:
"Big checks that man is always cashing,
And he is better off than I!"

They do not know that he is only
Maneuvering in selfish pride,
And that his heart is sad and lonely
Because of happiness denied.

They do not know that he is longing
For sources of real gladness, which
He left behind to take up wronging
His neighbors, that he might be rich.

Charles Horace Meiers.

What Must You Do To Live Forever?

"I don't know, and where ignorance is bliss 'tis folly to be wise," you reply.

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That you have good prospects of being one of the "millions now living who will never die" is a fact.

Your prospects hang by a slender thread; and that thread is your being correctly informed.

Conditions of happiness, devoid of sickness, sorrow, and death, are to mark God's kingdom on earth.

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The Golden Age

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Speaking to 100,000 at a Time

THE LECTURE "MILLIONS NOW LIVING WILL NEVER DIE" BROADCASTED TO A VAST AND WIDELY SCATTERED AUDIENCE; FULFILLING THE LORD'S PROPHETIC QUESTION TO JOB, "CANST THOU LIFT UP THY VOICE TO THE CLOUDS; CANST THOU SEND LIGHTNINGS, THAT THEY MAY GO, AND SAY UNTO THEE, HEREWE ARE?"—JOB 38:34, 35.

HAD any one twenty years ago predicted that a man could talk to a hundred thousand people and be heard distinctly by all of them, no one would have believed him. Such a thing is now an accomplished fact.

Easter Sunday, April 16, Judge Rutherford, President of the International Bible Students Association, was advertised to deliver his world-famous lecture, "Millions Now Living Will Never Die," at the Metropolitan Opera House, Philadelphia, Pennsylvania. Mr. H. C. Kuser undertook to make arrangements for broadcasting this lecture from the auditorium. Arrangements were made with the Bell Telephone Company, and by the coöperation of Mr. Thomas F. J. Howlett, wireless expert operator, Mr. Kuser, who is a radio expert and electrical engineer, installed an apparatus in the Metropolitan Opera House. At three o'clock Judge Rutherford began his lecture and continued for an hour and fifty minutes. The opera house, with a seating capacity of 4,500, was packed.

The voice of the speaker was picked up by the super-sensitive microphone transmitter located on the speaker's stand on the platform and transferred over the local private wires of the Bell Telephone Company, through a system of voice amplification, to the Bell Telephone exchange and then out over three to four miles of wire to the radio broadcasting station *WGL* on North Broad Street, and there again passed through a similar system of amplification. These ultra-amplified electrical voice-waves were then conveyed to the transmitting circuit of the radio-telephone broadcasting equipment and there underwent an electrically phenomenal change in character. Having thus been changed from an electrical nature to an electro-magnetic nature of an extremely high frequency, oscillatory in action, the voice-waves were then passed on to the antenna and discharged into atmospheric space in the form of electro-magnetic waves, having a wave-length of 360 meters. This length of wave has an oscillatory frequency of approximately 875,000 oscillations per second, and travels at the rate of 186,000 miles per second, carrying with it the voice-signals, which were received by the instruments within a radius of 1,200 miles of Philadelphia, and probably much further out at sea.

In addition to the audience that packed the great auditorium, it is estimated by the radio experts that not less than 100,000 persons, and probably many more, heard the lecture.

For hours after the lecture had closed, the office of the radio transmitting station was besieged by calls from enthusiasts on the long-distance telephone from various parts, announcing that the voice came in so perfectly that they understood every word, and that the lecture was as clearly understood as if the hearers had been present at the opera house.

At Boston

ABOUT the latter part of March the American Radio and Research Corporation, which maintains a large broadcasting station at Medford Hillside, Massachusetts, extended an invitation to Judge Rutherford to deliver his lecture "Millions Now Living Will Never Die" from

their station, which has a radius of upwards of a thousand miles. The invitation was accepted; and on the evening of April 10 the lecture was delivered at the station above mentioned, with splendid results, more than a hundred thousand people hearing on this occasion.

On February 26 there was a world-wide witness of all public speakers in all languages, by the International Bible Students Association, in which thousands of lectures were delivered in various parts of the world upon the subject "Millions Now Living Will Never Die". Judge Rutherford, President of the association, delivered the lecture on that occasion at the Trinity Auditorium, Los Angeles, California, and in addition thereto lectured for broadcasting from a private station the same day to approximately 25,000 people. On the Sunday following he again used the radio-telephone and spoke to a like number of people on the resurrection.

Thus we see that in four separate lectures more than 250,000 people heard and heard distinctly. The hearers were delighted with the manner in which the voice came through, as well as being pleased and delighted with the message of glad tidings. We append hereto a few letters from those who heard the lecture in Southern California. It will be observed that in most instances there were several listeners at each receiving station.

The Sick Hear

Judge Rutherford
Kindness of Western Radio Corporation,
637 South Hope, Los Angeles.

My Dear Sir:—May I have the pleasure of expressing to you, as also the Western Radio, the entertaining and interesting value of your Sunday afternoon Radiophone lecture? With three sick ones in the house it would have been impossible for any of us to have heard you except through this means, even had you spoken in the next block. With a two-step and loud-speaker horn it was clearly audible all over the house, the modulation being very distinct.

With sincere thanks and until next Sunday for another we are,

Very sincerely, W. B. Ashford and family.
833 N. Van Ness Avenue, Santa Ana, California.

Clear as though in Room

I wanted to tell you how well I heard your lecture Sunday afternoon by Radiophone. My set is very simple, consisting only of a vario-coupler, variable condenser, fixed condenser, and crystal detector. I am located on the Palos Verdes Hills, about twenty-five miles south of Los Angeles; yet I heard you as plainly as though you were in the room. I expect to be listening for you next Sunday afternoon.—Mrs. L. A. Pangborn.
Lomita, California.

Almost Saw the Speaker

Myself and family "listened in" yesterday to your lecture, and I must say that your argument was presented in a wonderful manner, especially was your tone perfect, your enunciation clear, and while I presume there were no gestures, yet the words were so well timed and the inflections so clear, one could almost see the speaker. We enjoyed it very much.—J. E. Naregan.
200 E. 5th, Cor. Los Angeles St., Los Angeles, Calif.

Heard All Over the House

The lecture yesterday came in with perfect modulation and could be heard all over the house. The lecturer delivered his address most admirably and proved his case if we accept his interpretation of the Scriptures.
—Chas. H. Morse, Altadena, California.

Voice Distinct

Permit me to thank you for the privilege of listening to your very good lecture last Sunday afternoon by the aid of my radio receiving outfit. Your voice "came in" very distinctly, the modulation being perfect.

I shall listen with pleasure to your lecture next Sunday afternoon.—O. E. Frazier.
138 South Aurora Avenue, Watts, California.

Boy Made the Instrument

I want to thank Judge Rutherford (through you) for his talk of yesterday, over the wire. Heard every word distinctly and enjoyed hearing his theories.

My son, fifteen years of age, has made his instruments which are successful; and we have the music, keep in touch with the weather, stock reports, etc.

Again thanking the Judge and asking him to tell us, if he talks again, where his book can be found.
—Electa S. Crane,
530 Wilshire Blvd., Santa Monica, California.

Greatly Impressed

We were greatly impressed with your sermon which we heard perfectly by wireless Sunday afternoon, and wish to express our sincere appreciation.—J. G. Richel.
217 E. 27th Street, Los Angeles, California.

Had Read the "Millions" Book

Permit me to report the success with which we received your lecture over the Radiophone from the Kinema Radiophone Station.

Have read your remarkable book, "Millions Now Living Will Never Die". It was indeed a pleasure to listen

to such an interesting talk. Regret that it was not possible to hear you during your public lecture; but you may be sure, we will be a part of your congregation next Sunday, when you speak to us again.

Trusting that this may be only one of a great many reports, and that those who intercepted your message were as interested as we down here.—RALPH U. DAMON.

4775 Long Branch Ave., Ocean Beach, California.

Clearer Than if Present

Four people at my house listened to Judge Rutherford's speech Sunday afternoon through your radio station at the Kinema.

Please express our sincere appreciation to Judge Rutherford for his wonderful sermon.

Your transmitting outfit is certainly working in an excellent manner. We heard the speech clearer than we could have heard it had we been present in person to hear it.

Also we wish to express our thanks for your wireless concerts which we all enjoy very much.—WM. J. KANE.

142 E. 66th Street, Los Angeles, California.

A Gathering of Fifteen

Mr. Eckard and Mr. Stenzinyer in behalf of ourselves and fifteen others assembled at Mr. Staeyns' last Sunday afternoon wish to thank you and the Western Radio Company for the fine sermon you gave us through the wireless. We surely enjoyed every word of it, and were able to hear it very plainly, also the music.

Watts, California.

Message was Good

I received your message over the wireless fine. There was no distortion in your voice. It came in here loud and clear, as if I were listening to you in person. Your message which you gave was very good, and it dawns upon me that perhaps you are right concerning those things of which you spoke. Glad to learn you are going to speak again next Sunday. Will be alistening.

—HARRY L. WILLIAMS.

133 So. Jameson Street, Orange, California.

Recent Achievements in Radiotelephony

THE development of radiotelephony is proceeding so rapidly at this writing that it is hard to give more than an approximate idea of what is being accomplished. The Edison General Electric Company, on March 24, 1922, gave a concert at their Schenectady, New York, station that was heard perfectly at their Rock Ridge Station on the Pacific Coast.

The Westinghouse Electric and Manufacturing Company maintains broadcasting stations at Springfield, Massachusetts; Newark, New Jersey; East Pittsburgh, Pennsylvania; and Chicago, Illinois. From the station at East Pittsburgh concerts have been broadcasted which were heard perfectly at Edmonton, Alberta; Centralia, Washington; San Francisco, California; Los Angeles, California; Tucson, Arizona; Tampico, Mexico; Puerto Cortez, Honduras; The Canal Zone, Panama; Venezuela; Santo Domingo; Porto Rico; Halifax, Nova Scotia. Some of these points are over four thousand miles apart, and some of them are over three thousand miles from Pittsburgh.

From these various broadcasting stations concerts are given at the same hour nightly which are heard by vast audiences. All the instruments give their proper tones, except certain of the brasses; and subscribers or rather receivers, for many of them are amateurs and have made their own receiving instruments, tune out such broadcasting stations as they do not wish to hear, and tune in the one in whose program they are interested.

In Germany the broadcasting of stock exchange news, weather reports and other matters of general interest has so far progressed that the government is installing standard receiving instruments in all the principal banks and business houses throughout the country.

Cuba to California

AT CATALINA ISLAND, off the coast of California, there are two wireless telephone stations for public use to the mainland. These stations supply every day telephone service between Catalina Island and the mainland, so that a subscriber can call from his telephone on the island any number in Los Angeles or elsewhere. Not long ago a long-distance telephone conversation was arranged between Havana, Cuba, and Catalina, in which the submarine telephone cable was used from Cuba to Florida, the overland wire from Key West, Florida, to Los Angeles, California, and the wireless to Catalina the remainder of the distance. The connection was reported a complete success. By similar methods there has been a combination of wired and wireless telephony between Catalina and steamships in the Atlantic Ocean, off the Jersey coast.

Apparatus has been developed enabling passengers aboard moving trains to enjoy concerts enroute, so that every passenger aboard may hear the music, either from receiving sets at-

tached to their chairs, or if they prefer, through the amplifier in the buffet car.

A single land-station can maintain a different two-way conversation with each of three ships at the same time, and seven thousand words per minute can now be sent and correctly received by one set of wireless instruments; however, in the latter instance the words are sent and received by written, not spoken language. This makes an immense saving in time of transmission, as a whole series of dispatches are sent at one time.

Torpedoes, airplanes, and automobiles, without a soul aboard, can now be sent hither and thither at the will of a man far away who, by means of the radio apparatus, opens and closes the switches in the mechanism at his will. At the recent radio show in New York an automobile thus controlled was one of the wonders of the exhibition.

Radio tones are amplified indefinitely. When President Harding spoke at Arlington at the commemoration of the unknown dead soldier it is said that by radio means his voice was amplified ten million billion times; and it is confidently claimed that by 1925, from a powerful broadcasting station it will be possible to be heard at the remotest corner of the earth.

For some unknown reason the best time for the sending forth of messages and concerts is at night. Weather conditions have much to do with their successful interception, and bodies of certain kinds of ore deflect or disperse the radio waves. The Bell people are experimenting with apparatus for scrambling and unscrambling broadcast messages, in order that they can so control the broadcasting that only their own subscribers can understand the messages.

Powerful Broadcasting Stations

THERE is a powerful broadcasting station at Port Jefferson, New York, which, when completed, will have 72 towers, each 410 feet high, spread out like a wheel three miles in circumference. The operators of this plant are located 70 miles away, in the heart of New York's business district. It sends and receives messages to and from Norway, Germany, Sweden, Brazil, Argentina, Venezuela, Hawaii, Japan, and Australia, and expects to cover the entire earth from the one station. This is operated in connection with the Bell Telephone Company. The power behind the wireless messages when they are sent out is 2,000 kilowatts, or 2,700 horsepower. The General Electric Company, Western Electric Company, United Fruit Company, Westinghouse Electric and Manufacturing Company, and Radio Corporation of America all united to make the great installation at Port Jefferson a success.

The towers of the Port Jefferson installation each employ approximately 150 tons of structural steel in construction and the cross-arm at the top of the tower that supports the antenna wires is 150 feet long. Each tower is 18 x 20 feet at the base. Each pair of towers is connected with 50 miles of ⅛ inch silicon bronze cables swung aloft and with 450 miles of copper wire buried in the ground in starfish and grid-iron fashion. The station was first opened with a message by President Harding.

The German government has powerful transmitting stations at Konigswusterhausen, Germany, where it has the largest transmission tubes in the world. It is also constructing at Monte Grande, in the province of Buenos Aires, Argentine, a plant with six big towers, each 630 feet in height, from which it will be able to communicate with all parts of the earth.

The Westinghouse Station at Newark

WE VISITED the Westinghouse broadcasting station at Newark, New Jersey, in the preparation of material for this article, but we cannot undertake to give a technical description of the apparatus. The set is located upon the roof of the Westinghouse building, near the Lackawanna Station.

The antenna is swung between two 120-foot masts and consists of six wires six feet apart, extending between the two 30-foot cross-arms. From one end a downlead drops to the radio station and from the other end to the tuning coil. One hundred eight feet below the antenna is the 12-wire counterpoise. Downleads from the counterpoise also drop to the radio station. The natural wave length of the structure is 450 meters, but by means of condensers this is altered to the normal wave length of 360 meters used for broadcasting. 2,000 volts power is used to propel messages from this broadcasting station. A special filter circuit is provided to suppress the hum of the motor. The complete radio transmitter is enclosed in metal and glass, and a blower keeps the temperature uniform. A grand piano and other musical instruments con-

stitute a part of the equipment. The walls are hung with heavy curtains to deaden outside sounds. The nightly concert at this station runs from 7.00 to 9.50 P. M. The station grew out of the company's experiences on the battlefields of France in building radiophones for the airplanes. When concerts are given, there is a three-minute pause every fifteen minutes in order that the receiving instrument may be used for the detection of distress signals. The rustling of a piece of paper in the presence of the microphones of this apparatus seems to the receivers of the sounds like the roar of thunder.

Receiving Stations

THE receiving stations for wireless are of all sorts, ranging from the great Radio Central receiving station at Riverhead, Long Island, which mechanically receives and transmits by telephone to the Central Traffic Office in New York City the radio dispatches from Europe and the Orient—down to the apparatus which can be screwed into an electric-light socket and costs but a few dollars, and still farther, down to the set which Raymond M. Moore made out of his empty pocketbook, while he was sick, or the outfit which James Leo McLaughlin of New York made in thirty minutes at a cost, aside from the phones, of less than forty cents. This latter outfit was made out of an empty paper container four inches in diameter, thirteen small size paper fasteners, two large paper fasteners, three paper clips, two ounces of No. 26 enameled copper wire, one common pin and one small piece of silicon. The phones cost $8 for a good set. Sets have been made which were wound upon ordinary thread spool and did not weigh, aside from the phones, more than one and one-half ounces. *Science and Invention*, New York, gives the details of construction of these amateur sets, They can be used only in cities which have broadcasting stations.

The whole science of radiophony and radiography dates from 1887, when it was proved that electromagnetic waves were radiated into space with the speed of light. Within ten years Marconi was sending signals several miles and prophesied that in time a dispatch could be sent a limit of twenty miles; and four years later, in in 1901, Marconi himself sent the first signal across the Atlantic. Seven years later, in 1908, radio communication between Great Britain and Canada became general. In 1915 the Bell Telephone Company succeeded in telephoning 3700 miles east, from Washington to Paris, and 5,000 miles west, from Washington to Hawaii. Radiophony is merely the simple union of the telephone with the wireless telegraph system.

Difficulties and Possibilities

STATIC electricty is one of the great foes to successful wireless operation; another is the fact that radio waves radiate in every direction, and that since all the waves travel through the same medium they interfere with one another if sent on the same wave length. Accordingly the Government has been obliged to interfere in the matter, so that the necessary uses of the radio, especially in the communicating with ships at sea, should not be interfered with.

Some feel disturbed, too, because there are no radio secrets. Everybody who has a receiving set properly tuned can, at present, hear all that everybody else can hear; but, as stated elsewhere in the article, attempts are being made so to scramble the sounds that only certain auditors can receive and understand the communications.

Superheated atmosphere, dust storms, the Aurora Borealis, rain, snow, and tin roofs affect the radio.

Radio Possibilities

PROPOSITIONS are afoot to establish, by governmental decree, certain wave lengths for certain purposes, one for weather and market reports, another for local news, another for educational purposes, another for church services and theatrical productions, while the most powerful would be used as at present for naval and international purposes. Students see great possibilities in the suppression of distortions of news by the new science. Lying newspapers will find the spread of paid propaganda much more difficult than hitherto. Preachers who preach for money instead of love for the Lord and for their fellow men will find themselves displaced. Farmers and others who have been cut off from entertainments will be entertained in their own homes. Knowledge on all subjects will become more widespread. The piloting of vessels in a fog becomes easy where once it was difficult and dangerous. The breaking down of wire systems in great storms will never again cut off any part of the earth from contact with the outside world.

Political orators hereafter will have to deliver their addresses so that all can hear. They cannot tell one thing to one audience and another thing to another audience. Colleges and Universities (Tufts in Boston and Fordham in New York) are announcing the broadcasting of education. And now Marconi says that in a little while, he thinks, every person who has a telephone can communicate at will, by the medium of wireless, with any other person in the world who also has a telephone.

In view of all this it would seem that even the blindest must see that we have come to the time of the setting up of the Lord's kingdom on earth; that we have come to the time when, shortly, the Law of the Lord shall go forth from Zion, the heavenly phase of Christ's kingdom, and the Word of the Lord from Jerusalem, which is to be the city of the great King, earth's new capital, and the whole world will listen and heed literally, and be saved thereby. (Isaiah 2: 2-4) And it shall come to pass that every soul that will not hear, and obey, shall be cut off from among the people. (Acts 3: 19-23) Without a doubt the wireless system is the Lord's method of regulating and controlling earth's affairs; and whether they realize it or not, men are even now preparing the appliances which the Lord will use in bringing in the everlasting blessings of His kingdom to the needy race of humans among whom we all live and of whom we are a part.

Bellamy's Prophecy Fulfilled

THE following extract from "Looking Backward", (page 273), by Edward Bellamy, supposedly written 2000 A. D., actually written 1888 A. D., is now a prophecy fulfilled.

"Now as to hearing a sermon today, if you wish to do so, you can either go to a church to hear it or stay at home."

"How am I to hear it if I stay at home?"

"Simply by accompanying us to the music room at the proper hour and selecting an easy chair. There are some who still prefer to hear sermons in church; but most of our preaching, like our musical performances, is not in public, but delivered in acoustically prepared chambers, connected by wire with subscribers' houses. If you prefer to go to a church I shall be glad to accompany you; but I really don't believe you are likely to hear anywhere a better discourse than you will hear at home. I see by the paper that Mr. Barton is to preach this morning; and he preaches only by telephone, and to audiences often reaching 150,000."

Newton T. Hartshorn

WHEN Newton T. Hartshorn finished his course April 12th, 1922, there passed from the ken of the readers of THE GOLDEN AGE one of the shining spirits of the day. Brother Hartshorn was a lover of his fellow men. Possessed of brilliant abilities as a leader and as an artist, he laid these things aside that he might be a Christian, and as a Christian lay his life down in such service as he might find for the lowly and oppressed. Before coming to a knowledge of the truth, he was actively interested in humanitarian movements among the workers. As an artist he had painted the portraits of American presidents and of British nobility, and at any moment before his decease could have returned to the easel and a princely income, but he counted his natural advantages rather as hindrances to advancement in the favor of God. For many years this friend of millionaires, presidents, noblemen and educators devoted himself to a life of sacrifice, while he spent his time in telling people the glad tidings of the incoming Golden Age, and in writing articles which have informed and inspired many readers of this and other publications. The "Poor Men of Lyons" of the dark ages did not more truly witness for truth amid poverty than has this faithful witness, who has come with full confidence and joy to the end of his way. Mr. Hartshorn regarded as his masterpiece the article in this magazine for August 17, 1921, entitled "Everlasting Life on Earth". Readers of THE GOLDEN AGE will rejoice with us that he has been faithful unto death.

Fighting for Home and Liberty

IN THE annals of the control of governments by American big business it is written that a hundred years ago they had laws imprisoning poor men for debt. We quote from the historian John Bach McMaster's "History of the People of the United States":

"One hundred years ago the laborer who fell from a scaffold, or lay sick of a fever, was sure to be seized by the sheriff the moment he recovered, and be carried to jail for the bill of a few dollars which had been run up during his illness, at the huckster's or the tavern. . . .

"The treadmill was always going. The pillory and the stocks were never empty. The shears [cutting off workmen's ears], the branding iron, and the lash were never idle for a day. In Philadelphia the wheelbarrow men still went about the streets in gangs, or appeared with huge clogs and chains hung to their necks. . . .

"The misery of the unfortunate creatures cooped up in the cells, even in the most humanely kept prisons, surpasses in horror anything ever recorded in fiction. No attendance was provided for the sick. No clothes were distributed to the naked. Such a thing as a bed was rarely seen, and this soon became so foul with insects that the owner dispensed with it gladly. Many of the inmates of the prisons passed years without so much as washing themselves. Their hair grew long. Their bodies were covered with scabs and lice, and emitted a horrible stench. Their clothing rotted from their backs and exposed their bodies, tormented with all manner of skin diseases and a yellow flesh cracking open with filth."

Big business must have its pound of flesh, because to it money is worth infinitely more than man!

In Prison for Two Cents

THE amounts for which men and women were imprisoned ran into a variety of figures, but not into very large ones; for special arrangements for appeals were made for rich debtors. Some of the sums causing prison sentences were as follows:

$25.00 or less: 729 persons in jail in New York at one time (1816).

$23.42: Average owed by 1,085 in Philadelphia.

$3.60: Owed by a woman, who was taken from her home to prison.

72c: Owed by a man who went to prison for this sum.

54c: Owed by a Vermont debtor.

2c: Owed by another victim of big business.

The big-business men of Boston made much of their money from the slave trade, from distilling rum, and from smuggling. As they sent their liquor-laden ships off to Africa for a fresh catch of negroes, according to Weeden's "Social and Economic History of New England",

"They rolled the whites of their eyes and uttered pious ejaculations as they scanned their ledgers and wrote instructions for turning rum into 'slops' or human souls immaterially. After attending to such matters these 'respectable' men take leave of their captain, and 'conclude with committing you to the almighty Disposer of all events'. The profanity of sailors is grateful music to ears compelled to listen to the prayers of such damnable hypocrites."

Sanctimonious sea captains ordered the rum well mixed with water and to be sold short weight wherever possible. "All society," continues Weeden, "was fouled in this lust; it was influenced by the passion for wealth; it was callous to the wrongs of imported savage or displaced barbarian. . . . Cool, shrewd, sagacious merchants **v i e d** with punctilious, dogmatic priests in promoting this prostitution of industry."

Mills "Manned" by Babes

TEXTILE mills were finally established in New England by this class of business men. The new industry was modeled on the lines of the British mills, where seven- to twelve-year-old children worked fifteen hours a day or more under vicious and brutalized foremen. Women worked at the machines and fainted away under the strain. Sometimes they gave birth to children on the floors of the mills. Little children were taken from the workhouses and almshouses and put into the industrial torture chambers. Idiots were set to work in the mills.

The first American mill was started in 1789 and was "manned" exclusively by seven- to twelve-year-old children. Alexander Hamilton, the father of American financiering, in a famous "Report on Manufactures" stated that "women and children are rendered more useful by manufacturing establishments than they otherwise would be".

In the proceedings of the Constitutional Convention which formulated the Constitution of the United States the members were sworn to secrecy, but some years afterward the proceedings were published by Madison. In the convention Madison himself, as an excuse for permitting the continuance of Southern slavery, said: "In future time, a great majority of the people will not only be without landed but any other sort of property". Delegate Oliver Ellsworth of Connecticut said: "Let us not intermeddle. As population increases, poor laborers will be so plenty as to render slaves useless.

Slavery, in time will not be a speck in our country."

It was not necessary to own slaves, as the textile mills progressed and showed ever greater profits. W. H. Ghent, in an article in *The Forum* for August, 1901, says: "Women and children in the factories . . . were frequently beaten with cowhides and otherwise maltreated. An instance was shown of a deaf and dumb boy receiving a hundred lashes from his neck to his feet; and another of the breaking of the leg of an eleven-year-old girl by a club thrown at her by an employer."

Big-Business Churches

MASSACHUSETTS big business, in connection with the mills, established corporation boarding-houses and corporation churches. In the rules of the Lowell Manufacturing Company the employés must go to church. Other concerns kept churches going, kept the preacher on their payroll, and docked the girl employés for pew rents and for other necessaries for the salvation of their souls. The girls, according to Abbott's "Women in Industry", slept eight in a bed and worked twelve to fourteen hours a day. The preachers, of course, had to have a vacation on pay; and they still go to summer places, often as guests of members of the big-business fraternity.

So, in New England, in 1922 the textile workers are on strike against the oppressive and reactionary policies of the mill-owners. A headline in *Labor* runs, "Century of Feudal Reign Challenged by Textile Strike. Generation of Oppression Back of New England's Mill Workers." This can be appreciated by those only that know something about what the rich men at the heads of the mills have been doing to their workers for the last century, and of which the foregoing items afford a suggestion.

It is not surprising to see the big-business men of the mills seeking to reëstablish the 54-hour week and to force cut after cut in wages. It has been well known that a living wage in a textile town means the sum earned by all the members of a family collectively, not that obtained by the head and supposed breadwinner for the home unit.

Feudalism in New England

MR. STOUT, a special writer of the New York *Globe*, declares that "the mill-owners rule with all the rigor and arrogance of feudal overlords", a fact well known to any one who has lived in or near one of the New England textile mills. They own the villages, and dominate them and their "hands" as adjuncts of their liegeship. "Conditions in this backwash of civilization surrounded by the adjacent fields and pastures, are worse than in the congested slums of New York City," according to the *Globe*.

There is no such thing as liberty in a mill town. "A vicious system of industrial espionage has been maintained, and an employé who grumbled about conditions was not only fired from the mills, but was also exiled from the village and probably from the valley."

Here is the way the barons of the mills have their "hands" live, while they themselves make fabulous fortunes off the labor of their brethren. The picture is the same whether of a Rhode Island mill town or one elsewhere in the country, north or south.

Cotton mills were established in Rhode Island about the year 1800. There were no houses about the mills; so the employers erected shanties for the "help", and called them houses. "The 1810 version of a mill-town house was four walls and a roof, and the version of a community was a group of such 'houses'. Excepting the supervisors, the 'hands' still live under 1810 conditions," declares Mr. Stout, who continues:

"As the company houses do not appear on the books as a profitable investment, the company paints, papers, and repairs them as seldom as possible. As the companies own most of the property in each village, many of the villages have no sewage system, and only one or two a public water system.

"There is no collection of garbage and rubbish. The windows are without screens, and wells adjoin hideous outhouses and stables. Oil lamps light these houses, the only change since 1810 having been from whale oil to kerosene. In the older houses—most of those occupied by the poorer paid workers antedate the civil war, and some date back a century—the roofs often leak, the timbers are rotting, the walls ooze water, plaster is falling, and the cracks are stopped with soap or cotton waste."

"Absentee ownership is the devastating evil of the textile industry. The welfare of the workers is completely subordinated to the demand for profits and still higher profits. To the body-and-soul-destroying environment that is enforced upon the workers, the employers have sought to enforce the horrors of poverty. In December, 1920, wages which at no time approximated a decent living standard, were cut 22½ percent. There was no explanation, no showing of cause. The notice was posted, and the workers accepted it perforce. In Janu-

ary, 1922, another reduction of 20 percent was announced, and then the workers revolted."

Tide is Turning

FROM the earliest Colonial days no consideration has been shown to working people by American big business, except such as has been wrung from them by costly strikes and progressive political action by labor. The revolt in Rhode Island is hoped to mark the beginning of a new industrial era. For over a century there have been no labor unions in the valley where the great strike for home and liberty began. There was never a strike or a lockout, except a couple of highly localized affairs in recent years. It has been impossible for up-to-date organization of labor to gain a foothold, so strongly repressive has been the systematic organization of big business there. The workers could not secure their rightful representation in government. Textile big business has chosen governors, senators, congressmen and state legislators, to say nothing of local officials. Judges have been at the beck and call of the rich to place upon the working man's neck the millstones of injunctions and the other repressive legal action of which courts are capable. But the tide is turning, temporarily as least; and as Mr. Stout says, "the 'hard-boiled' Rhode-Island general assembly adopted a bill making it unlawful for women and children to be employed more than eight hours in any day". What a change from the fourteen and sixteen hours under the savagery of big business of a century ago—and back to which the attempt is being made to force children and babes again! An election is coming in November, and for the next few months politicians must coddle the votes a little.

Entirely without a union to begin with, the walkout of the workers was a spontaneous revolt of unorganized workers against intolerable conditions. The mills were unable to reopen, with all the backing of large forces of guards and state militiamen, and the cruel slaughter of working men at Pawtucket at the hands of municipal officials. The workers are now solidly organized, and say that they are out for a fight to the finish of either their own hopes for liberty and decent homes, or of the vicious system imposed on them by big business.

What These Things Mean

AS TO the significance of such events we quote from Pastor Russell in "The Time Is At Hand", a book written in 1889:

"'The Lord himself shall descend from heaven with a *shout*.' (1 Thessalonians 4:16) . . . Thus Paul . . . evidently refers to the time of our Lord's appearing and the establishment of His kingdom in the midst of a great time of trouble, and to the events preceding and introducing it. . . . Next, mark the figure used:

"'With a shout.'—The Greek word here translated 'shout' . . . signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a fixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to the circumstances and conditions.

"The aspect of affairs in the world since 1874 very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past few years, been studying political economy, civil rights and social liberties, as never before in the annals of history; and men are encouraging each other and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of brain and genius, to contend and strive for both real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. The result is graphically described by the Prophet: 'The noise of a multitude in the mountains [kingdoms] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of battle.'—Isaiah 13:4."

Even in the New England mill towns, where it has seemed as though the spirit of liberty was throttled almost beyond recovery, the response swells up to the just God of heaven in the great shout of encouragement of the dawning day of God's kingdom.

What Is the Coal Controversy About?

By Ellis Searles, Editor "United Mine Workers' Journal"

JOHN L. LEWIS, international president of the United Mine Workers of America, clearly stated the principal issue involved in the controversy between the miners and the bituminous coal operators, when he said: "We do not expect to follow the non-union worker down the ladder of wage reductions to the morass of poverty and degradation which prevails below; and we do not propose to have the non-union yardstick applied to our standard of living".

PROPOSE TO DESTROY THE UNION

Coal operators have attempted to force the bituminous miners to accept a reduction in their wages which would place them on a level with the non-union miners of West Virginia, Alabama and other fields in which the union is kept out or driven out by armed gunmen and thugs in the employ of the coal companies. Mine workers in these non-union fields are helpless. They are unable to enter any protest against wage reductions or any other whim of their employers by which their standard of living is lowered. Wages always have been lower in the non-union fields than in the organized fields, because of this fact. Non-union miners have no protection and must take what is offered if they are to work at all.

When two large and powerful groups of operators in the Pittsburgh field and in Southern Ohio served notice that they would refuse to meet with the United Mine Workers to negotiate a new wage and working agreement they served notice, in effect, that they were out to break up the miners' union. Should they succeed in this attempt it would mean that the miners of those two fields would be reduced to the level of the wretched non-union miners of West Virginia. The United Mine Workers propose not to permit this to be done.

In announcing their refusal to meet with the miners and work out a new agreement to take effect on April 1, these operators deliberately violated their written contract with the miners, which they signed in New York on March 31, 1920. In that contract was this clause:

"Resolved, that an interstate joint conference be held prior to April 1, 1922; the time and place for holding such meeting to be referred to a committee of two operators and two members from each state herein represented, together with the international officials of the United Mine Workers of America."

OPERATORS ARE CONTRACT-BREAKERS

That agreement was as binding as any agreement ever signed by business men. Refusal by the operators to live up to this agreement was a shock to the public conscience and an assault on business morality. It was so indefensible that President Harding denounced their action and directed Secretary of Labor Davis to call upon the operators to live up to their agreement and meet with the miners in an honest effort to work out a new agreement.

One of the prime objects of these operators in staging their refusal and their violation of contract was to destroy the union. It must be remembered also that there were millions of tons of soft coal on hand, and a strike scare always boosts the selling price, thus giving the operators a fine opportunity to gouge the public pocketbook and clean up enormous profits. It has been done before, and why not now?

One of the excuses the operators gave for refusing to enter a conference was that the miners would demand an increase in their wages, and that, therefore, it would be useless to hold a conference. But the miners did nothing of the kind. They do not ask for an increase, but they do ask that the present scale of wages be continued in effect for another two years. They did not earn a living under the present scale in 1921, but they were willing to take the chance with it for another two years. They pinned their faith to the hope for a revival of industry and business in the next two years that would afford them steadier employment and thus enable them to make a living.

WORKED LESS THAN HALF TIME

Bituminous mine workers in the union fields were employed only an average of about 125 days in 1921. This is about 40 percent of full time. As nearly as it can ascertained, they earned an average of $700 in 1921, or $13.50 a week. Every person who has to buy food, clothing and everything else for a family at present prices knows that it is impossible to keep a family above the poverty level on $13.50 a week.

Statistical experts say an annual wage of $1,870 is necessary to keep a family of man, wife and three children in health, decency and a minimum amount of comfort in the bituminous coal mining fields of the country. Mine

workers earned less than half that sum last year. Yet the operators proposed to reduce their wages.

In the six year period from 1913 to 1918 (and in 1918 more coal was produced than ever before and all records broken), the average annual earnings of bituminous mine workers throughout the country were $873.74. Surely, it could not be said that the miners were earning too much money.

Coal miners are not responsible for the high retail price at which coal is sold throughout the country. J. D. A. Morrow, vice-president of the National Coal Association, commonly known as the "Operators' Union", testified before the Interstate Commerce Commission that the average selling price of bituminous coal in the United States in October, 1921, was $10.41 a ton, and that the miners received $1.97 a ton for producing it. In other words, the miners got $1.97 for producing a ton of coal that was sold to the consumer for $10.41. Who got the other $8.44? There is a gouge, but the miners did not get the money. If the public is interested in bringing down the selling price of coal they must look beyond the miners for the way to do it; for the miners are not to blame for the high prices.

THE OPERATORS' PROPAGANDA

Coal companies have sought to arouse a prejudice against the United Mine Workers of America because the convention of the union declared for the six-hour day and the five-day week, and the position of the miners on that issue has been both misrepresented and misunderstood. Operators say the miners want more pay for less work. That statement is not correct. Working steadily thirty hours a week, the miners can produce more coal than the country can possibly consume. They say they prefer reasonably steady employment six hours a day rather than irregular and unsteady employment eight hours a day. If they can dig all the coal that is needed in six hours why should they be required to work eight hours, they ask. They want the assurance that they will have the opportunity to work steadily six hours a day. In that way they can make a living. But they cannot make a living under present conditions.

The "check-off" is another issue involved in the controversy between bituminous miners and operators. The check-off is not generally understood by the public. Operators have attempted to make the public believe that through the check-off they are compelled to contribute to the maintenance and upkeep of the miners' union, and that, therefore, the check-off is a practice that should be abolished. The coal operators do not contribute a single cent to the union. The check-off does not mean anything of the kind. Here is what the check-off means:

A member of the United Mine Workers of America authorizes his employer in writing to deduct from his pay envelope a small part of his wages, already earned, to pay his dues to the union. The operator makes the deduction and remits the money to the union, just as he deducts other sums and pays them to the doctor, the grocer, the landlord or any other creditor. An operator has no right to deduct any money from the miner's pay envelope without the written order of the miner. It is not the operator's money that is sent to the union. It is the union miner's money.

Judge Anderson, in the Federal Court at Indianapolis, decided that the check-off was illegal and he issued an injunction to prohibit its continuance. But the United Mine Workers appealed to the United States Circuit Court of Appeals and that court reversed Judge Anderson. The higher court held that the check-off was entirely legal and that it would not be enjoined. At that hearing Judge Baker, presiding Judge, said the check-off was nothing more or less than an assignment of wages by an employé, and that any employé had the legal right to make such assignment.

Notice to Foreign Subscribers

WE REGRET that some of our foreign subscribers have been caused much annoyance by having to pay excess postage. This was due to a misunderstanding between the United States Post Office and some foreign countries in re the interpretation of a new postage rate. Until the matter is adjusted we are paying the old rate, so not to inconvenience our subscribers.

Educational Failure at Home

THE United States boasts of being a world leader in every direction; but in education it does not take the lead, although it has the most costly educational machine in existence. The census figures for illiteracy show that the United States stands below all of the Scandinavian countries, and below Germany, and a few other nations, instead of being a world leader in enlightenment.

The percentages of the illiterate of ten years of age and over in some American cities show that as high as one in eight in some certain places are unable to read and write. Some of the worst offenders in the lack of education are as follows:

New Bedford, Mass.	12.1
Fall River, Mass.	11.9
San Antonio, Texas	11.4
Birmingham, Ala.	8.4
Nashville, Tenn.	7.2
Bridgeport, Conn.	6.9
Lowell, Mass.	6.9
Trenton, N. J.	6.9
Memphis, Tenn.	6.7
Atlanta, Ga.	6.6
Scranton, Pa.	6.5
Paterson, N. J.	6.3
Norfolk, Va.	6.3
New Haven, Conn.	6.3
New York, N. Y.	6.2
Newark, N. J.	6.0

The best—lowest—percentages of illiteracy are found in the following cities:

Spokane, Wash.	0.8
Salt Lake City, Utah	1.0
Minneapolis, Minn.	1.2
Des Moines, Iowa	1.3
Seattle, Washington	1.5
St. Paul, Minn.	1.6
Portland, Oregon	1.7
San Francisco, Calif.	1.9
Denver, Colo.	1.9
Dayton, Ohio	1.9

These figures include all classes, but the figures showing the percentages of illiteracy of the foreign-born whites and the native-born whites are illuminating as to the need of a genuine Americanization by education of the stranger within our gates. Some of the worst percentages of illiteracy among the foreign-born whites are as follows:

San Antonio, Texas	33.1
Ft. Worth, Texas	30.1
Reading, Pa.	25.6
Fall River, Mass.	25.5
Scranton, Pa.	23.4
Houston, Texas	22.6
New Bedford, Mass.	21.7
Trenton, N. J.	20.2
Wilmington, Del.	19.2
Camden, N. J.	17.6
New Haven, Conn.	17.2
Yonkers, N. Y.	16.4
Dallas, Texas	16.4
Syracuse, N. Y.	16.2
Bridgeport, Conn.	16.2
Youngstown, Ohio	16.0
Newark, N. J.	15.9
Lowell, Mass.	15.9
Birmingham, Ala.	15.6
Providence, R. I.	15.3
Rochester, N. Y.	15.0

It is ordinarily thought that there is a heavy percentage of illiteracy among the colored people, but the census shows a decidedly higher standard of education among them than the foreign-born whites. The worst offenders in Negro illiteracy are as follows:

New Bedford, Mass.	25.2
Birmingham, Ala.	18.4
Nashville, Tenn.	18.4
Atlanta, Ga.	17.8
New Orleans, La.	15.7
Wilmington, Del.	15.7
Memphis, Tenn.	15.6

The best — lowest — percentages in foreign-born white illiteracy are:

Atlanta, Ga.	4.8
San Francisco, Calif.	4.3
Salt Lake City, Utah	4.0
Minneapolis, Minn.	3.9
Seattle, Wash.	3.6
Spokane, Wash.	3.3

In Negro illiteracy the best cities are the following:

Grand Rapids, Mich.	1.9
Rochester, N. Y.	1.9
Seattle, Wash.	1.9
New York, N. Y.	2.1
Boston, Mass.	2.2
St. Paul, Minn.	2.2
Scranton, Pa.	2.3
Cambridge, Mass.	2.5
Oakland, Calif.	2.5

The American people, following the traditions of the Pilgrim founders of the country, have always had a passion for education; and naturally the best and lowest percentages of illiteracy are found among the native whites as follows:

Boston, Mass.	0.1
Cambridge, Mass.	0.1
Hartford, Conn.	0.1
Minneapolis, Minn.	0.1
Seattle, Wash.	0.1
Spokane, Wash.	0.1
Akron, Ohio	0.2
Bridgeport, Conn.	0.2
Chicago, Ill.	0.2
Cleveland, Ohio	0.2
Detroit, Mich.	0.2
Grand Rapids, Mich.	0.2
Jersey City, N. J.	0.2
Los Angeles, Calif.	0.2
Milwaukee, Wis.	0.2
New Haven, Conn.	0.2
Oakland, Calif.	0.2
Omaha, Nebr.	0.2
Portland, Ore.	0.2
Rochester, N. Y.	0.2
St. Paul, Minn.	0.2
Salt Lake City, Utah	0.2
San Francisco, Calif.	0.2
Yonkers, N. Y.	0.2
Youngstown, Ohio	0.2

The percentages of illiteracy in the various classes in the United States show that the nation takes good care of its own, but neglects the immigrant. Among the foreign-born whites, illiteracy is highest among those who come to our shores from countries where the Roman Catholic religion predominates. Much education is carried on in the United States in sectarian parochial schools; but it is reported that when students are transferred from parochial schools to good public schools they often have to be dropped one or two grades, suggesting that education under Roman Catholic auspices, as far as efficiency is concerned, is a mere camouflage, and that ecclesiasticism has no intention of giving its young people any better education than it is compelled to give.

The time is not distant when the power of ecclesiasticism to control or influence government, business, or education, will be entirely done away with. A good beginning will be made in this when the farmers and the working men jointly vote themselves into political power, and begin to inaugurate much needed reforms, including, not least of all, the absolute separation of religion, directly and indirectly, from any form of control of anything connected with government, national and local.

But church and state cannot be separated without bringing on more trouble than the separation will cure; and the great reforms that the lovers of the common people see are coming, will have to wait for the inauguration of the kingdom of God — happily to come in the very near future.

Who Gets the Money? *By John Buckley*

I DO not always agree with Samuel Gompers; but when he says that we should do something to prevent unemployment, I am most wholeheartedly with him. No one will deny that when a man from his own labor creates a thing of value, he is increasing the taxable wealth of the country. The assessor appraises it, state and county taxes are charged against it, and it helps lessen taxes on other property.

The more wealth there is in a town or a county, the less the average taxes usually are. In several towns that I know of, the taxes are particularly low. These are very wealthy and exclusive residential places.

When a man builds a house, he helps his neighbor by increasing the value of that neighbor's property and by lessening taxation. While he lives in the house, it is all right. Should he put the property upon the market, however, and try to sell it, he creates an overproduction, and reduces the value of the neighbor's holdings. Funny, is it not? Why not build to keep?

To me, unemployment is a crime against our intelligence. Every man engaged in useful production increases our national wealth. If I am a landholder and build a house from the natural resources of my property, the bank will advance money upon that house; and if I am so inclined I can sell it at more than it has cost to create.

The head of a large manufacturing plant made the statement, a few years ago, that no working man could ever earn enough to become rich, for he would not live long enough. I have known workers that became rich, but never have I heard of one who did so by the labor of his own hands. I am old enough to have a personal acquaintance with five generations of workers, from grandparents to grandchildren, of what may be called the middle class. All my life I have been of the workers and among them. I hear business connections of my own family cry down the efforts of the working man to get more out of life. We must have lower wages before there can be a resumption of business! The blame is placed upon the worker, and they fail to see the beam in their own eyes.

The workers as I have known them seldom wear high-priced or expensive articles of apparel. Sometimes the young people will; others are rarely able to pay the price. From head to foot the American workman wears goods of home production, and usually of a low price. The average worker does not use five pounds of wool a year. An overcoat or a suit of clothes is not discarded when the style changes. His underwear is of fleece-lined cotton. He is more apt to wear a cap than a hat. It costs less. He wears no imported goods; neither will high-priced imported foods be found on his table. In everything he is wholly American. Since the workers use little of our imports, who does use them? What you learn for yourself will be more convincing than my statement, and it will be useful knowledge.

We know that the government will do nothing to change conditions. To do so would shatter too many hopes and destroy many opportunities. The men who proposed to rebuild French cities, during the war, would not like it; neither would the American colonies in European cities.

If you are a working man, and are saving a dollar a day, figure up and find how old you will be before you will be a millionaire. If you are out of a job, you need not figure. How much better off you would be if the government would help you to start a home of your own, by which you could turn a loss into an investment which would increase the wealth of the nation, and which would make, instead of a lukewarm citizen, an enthusiastic supporter of the Republic!

Modern "Charity" vs. Love *By Benjamin Innis*

I DO not preach very often, but the plain truth must be told. "Out of the abundance of the heart the mouth speaketh." I have no quarrel with Rome. I have no quarrel with people who were taught religion at their mother's knee. My quarrel is with the so-called Protestant clergy. What do they protest against? They glory in floundering in the depths of the ooze of political corruption. They can hardly keep away from politics long enough to read a text from the Scripture; then for a sermon they read an essay that any eighth grade schoolboy would be ashamed of.

In all large cities there are charitable (?) organizations; and as a rule a preacher is the chief mogul, having a corps of assistants. The chief mogul as a rule robs the poor of $2,000 per year, his chief assistant $1,000, and the deputies $800. Sixty percent of the funds contributed by the charitable people for the benefit of the poor is absorbed by salaries—by professed Christians (?). Besides the salary taken from the funds to help the poor, this bird of prey draws a salary for reading essays on Sunday. Now what d'you think o'that? I think such monstrosities have Jesse James discounted—he never robbed a poor man intentionally. But the vultures at the head of many charitable organizations take great pleasure in riding in their "six-cylinder" tourist cars bought with the suffering of children. God may forgive them—all things are possible with Him; but my ways may not be God's ways—I can't, till they restore what they have taken from the unfortunate. They have fine automobiles, furs, and overshoes, while hundreds of children have no shoes or stockings or other fit clothes in which to attend school.

Can the Savior, looking down on earth, say: "Father, forgive them"? No. They are not ignorant of facts. Their vanity is monumental, and they glory in it. Think of it! Out of every dollar we contribute to these charitable organizations, only forty cents remain; and in num-

berless cases those forty cents are not put just where they belong.

What a glorious lesson is taught by the parable of the good Samaritan! He saw a fellow being who was in distress. He didn't go back to Jerusalem to "investigate"; for he saw at a glance the man needed help. What did it matter if the man's father was a prince or a peasant? The Samaritan had in his heart the love for his fellow man implanted in our first parents in Eden.

LOVE WILL ULTIMATELY REIGN

The pen of a scholar or the brush of an artist cannot describe or picture that scene as the meek and lowly Nazarene told it, and lived it. What a glorious vision! We view the heavens ablaze with stars — some constellations and comets that stretch their vast length athwart the celestial vault, each and all so accurately timed that all complete their circuits with only a few seconds variation in a century. We are lost in wonder. Yet those wonders are childhood's dreams compared to divine love. "Love thy neighbor as thyself." Oh, if love reigned instead of hate, what a glorious world this would be!

We must approach God through the channel of charity, not through politics or finance.

"In this world I've gained my knowledge,
Though for it I've had to pay;
Though I never went to college,
Yet I've heard the poet say:
Life is like a mighty river
Rolling on from day to day,
Men and vessels launched upon it,
Sometimes wrecked and cast away.
Then do your best for one another,
Making life a pleasant dream.
Help the weak and weary brother
Pulling hard against the stream."

"Whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark 3:35) And He died a death worse than butchery, loving as a brother, and sister, and mother. How can anyone with understanding reject divine love, and glory in war and politics, and rob God's worthy poor?

The Press in Chains

A SAN DIEGO (California) newspaper, *The Sun*, published an editorial which did not meet with the approval of the local chamber of commerce. In speaking about a railroad crisis in which the choice was between the railroads, representative of big business, and the common people, it gave utterance to some ideas offensive to big business, from which we quote the following:

"If the railroads, our greatest industry and necessity, broke down under private ownership and management, our government is prepared to resort to forcing the railroad workers into involuntary servitude. Involuntary servitude—*slavery*—is the name for it, just as clearly as it is the name for the labor of criminals locked up in our penitentiaries; and when such action becomes part of our government policy, we will do well to paste sheets of blank paper over the pages of history containing the glorious stories of Valley Forge and Appomattox; for *American freedom*, enshrouded in a Constitution for which millions have suffered and died, will be *dead and buried*.

"Reader, discard your sympathy for or prejudice against the railroad labor organizations. The unmistakable, unavoidable issue in this proposition is this:

"Slavery, or Government ownership and control of the railroads, robbed by and rotten through private mismanagement."

The local Merchants and Manufacturers' Association circularized the business men of the city, calling attention to the editorial, and asking:

"As we desire an expression of opinion from our business men on this editorial, will you kindly advise us whether you think it good policy to support any newspaper which would publish an editorial of this kind?"

The purpose of this question, on the face of it, was to call attention to the attitude of *The Sun*, with a view to giving the local business men an opportunity to withdraw their advertising support.

Resolutions were then adopted by the Association, which "denounced the publication of this editorial as radical propaganda; that this editorial was uncalled for and against the public policy and a menace to every community in which it was published".

The editorial was published simultaneously in twenty-five cities, as *The Sun* is one of the Scripps-McRae press system. *The Sun* is work-

ing in the interests of the common people, and is in a peculiarly strong position because its owners are dependent upon it for only four percent of their income. Any one of the Scripps-McRae newspapers can weather such a big business storm as that which was stirred up in San Diego.

This matter was an open demonstration of the fact that the press as a whole, with the exception of a few papers like *The Sun*, is lined up against the working people. Yet the working people support the newspapers by buying copies and by patronizing the advertisers. It does not seem important to the average newspaper reader whether he purchases a given paper or not, but in the aggregate the thousands of such readers are the life-blood of a press impudently hostile to the interests of its readers.

THE GOLDEN AGE anticipates that the control of politics, religion, the press, and commerce by big business will receive a shock in the fall elections of this year, and in the fall of 1924 national elections a severer jolt. In fact, with labor and the farmer coming into politics on an informal non-partisan plan all over the country, it is more than possible that political power will be voted out of the hands of big business and into the hands of legislative and executive leaders, who will fulfill the famous phrase of Lincoln, "Of the people, by the people, and for the people".

It seems difficult to conceive of any other manner in which the domination of the unholy alliance of big business, big church, and big politics, can come to its end in the United States.

The readers of THE GOLDEN AGE, having their attention directed to these matters, will during the next couple of years watch the drift of affairs with great interest.

Peace Times in Kentucky *By Herman Franz*

THE Newport Rolling-Mill and Andrews Steel Company employés' strike in Newport, Kentucky, has been raging for weeks, with militia, machine guns, tanks, cavalry, etc., patrolling all Newport, including the bridges to Cincinnati. The soldiers search all pedestrians, insisting that hands be taken out of pockets, or, as a soldier said to a friend, "You won't be able to take them out". It is reported that five innocent residents of Newport have been murdered by the soldiers since the strike began; but I have no way of confirming the report.

I am informed that one of the firm of Andrews Steel Company is a brother-in-law of the governor of Kentucky, Governor Morrow, and the newspapers report that Governor Morrow's own brother is with the militia; so it is easy to see where the government of Kentucky stands in its attitude toward the working men in these mills. The preachers are active, as usual, holding meetings with the authorities, etc. It would be a fine thing if some capable person could get all the facts.

An elderly friend of mine, a lady living in Newport, has been confined to her bed from shock due to bullets going through her windows. Newport, at present, seems to be a little Russia. The story has been circulated that the strike-breakers at the mill fired guns into the air after the soldiers left, in order to bring them back. The feeling in Newport is tense. Motion pictures have been shown in the theatres here (Cincinnati) of scenes near the mill, and one would think that it was a battle front.

With the exception of one evening it has been impossible to see anything of Newport after sundown. On that one evening I saw a hundred or more men congregated at the southern end of one of the bridges. They marched to the home of one of the officials of Newport to demand the removal of the tanks from the city. He agreed with them, went to the mill, and the soldiers forcibly ejected him from the mill. Of course the facts in the case are not obtainable from the newspapers.

ERRATA

GOLDEN AGE Number 67, pages 419 and 420: Theodore N. Vail and ex-Secretary Wm. Chandler are both deceased. Page 430: "Dr. Jekyll and Mr. Hyde" should have been accredited to Robert Louis Stevenson, instead of to A. Conan Doyle.

The Church's Stand on Interest *By R. H. Lampkin*

THE church has come to the front with a new financial program; a reversal of her program up to the 19th century. Her financing is now done in a big way and after the order of big business. The Inter-Church World Movement indicates the trend. Free-will offerings and collections are still used; but drives, and drives for millions, are the seekings now. All the denominations have gone after them and have gotten them—the millions. But these millions are not spent, mind you; they are for permanent investments. Interest is the source; obtaining a big revenue. And it is pertinent to ask whether this is in harmony with the principles of the Christian religion as preached and practised at first and for seventeen centuries; or have we come into a better knowledge and sounder economics? If we have, it is a complete reversal of the attitude and practice of the church within two centuries of our time.

EARLY CHURCH OPPOSED INTEREST

The Christian fathers were faithful to Moses' teaching and to that of the Man of Galilee. Gibbon is authority for saying, "Even the most simple interest was condemned by the clergy". Ambrose (340-397 A. D.), Augustine (354-430), Basil (329-379), Cyprian (200-258), Chrysostom (347-407), and Gregory of Nyssa (322-395) are among these. Jerome (340-420) said: "Some persons imagine usury obtains only in money; but the Scriptures, foreseeing this, have exploded every increase, so that you cannot receive more than you give". Dante (1265-1321), in his "Inferno", places usurers in the seventh circle of hell, "for the *unnatural offence* of making money produce money". Martin Luther put it thus: "There is on earth no greater enemy, after the devil, than a gripe-money or usurer; for he wants to be God over all men"—meaning that there is no greater power man can have over men than by interest.

In the established Church of England usury was forbidden. Emphatic and clear for many centuries was the voice of the church against it. Hear what Bishop Jewell (1522-1571) says:

"Usury is a kind of bargaining no good man or woman ever used: a kind of bargaining as all men that ever feared God's judgment have always abhorred and condemned. It is filthy gains and a work of darkness, it is *a monster in nature;* the overthrow of mighty kingdoms; the destruction of flourishing states; the decay of great cities; the plagues of the world and the misery of the people. It is theft, it is the murdering of our brethren, it is the curse of God, and the curse of the people. This is usury, and by these signs and tokens ye shall know it."

Bishop Sanders said: "All and the very law of nature are against it: all nations at all times have condemned it, as the very bane and pestilence of a commonwealth". Bishop Pelington is another among nearly every other clergyman of his day who adds his condemnation: "The usurer eateth up house, lands and goods, turneth infants a-begging, and overturneth the whole kindred".

APOSTATE CHURCHES FAVOR INTEREST

But do you hear anything like these words today? The whole church, almost without exception, is on the opposite side of this question now. If there be a single exception among the churches the writer never heard of it. Though the change began not in the church, but in the state, the church became an apologist for it about the 16th century; yet for two hundred years there was definite opposition. It took the turn, as with Calvin (1509-1564), in propounding the modern distinction between usury and interest, making one appear legitimate and the other not, or making them two different things when they are not: "The term usury was very odious to the Christian mind and conscience".

Interest is a comparatively new word in the language, meaning a premium for the loan of money, but is a substitute and in reality a subterfuge to cover and avoid the odium attached to usury. In modern usage usury is limited in its meaning to that measure of increase over that permitted by the law of the state. Legal interest in one state may be usury in another, a fact which indicates that there is no moral nor economic difference. In Scripture none whatsoever. The original word *usury* is now translated for us *interest.* In the Book the word means *biting;* but interest has teeth also, it will be found. Yet all this is forgotten; and all our religious teachers and the church are more than apologists for usury or interest-taking, for "which one is there now that does not derive income from endowments or from investments for interest, or which not having them is not desiring them with fervent prayer?" John Wesley's (1703-1791) words on the subject are not any part of the program of his followers today, though he very plainly said to those who followed him: "Suffer martyrdom rather than commit usury".

But the church no longer boggles the issue. It even claims the Son of Man as authority for the right. The Bishop of Manchester (1880) said: "The great founder of Christianity recognizes and implicitly sanctions the practice of lending at interest". [He did sanction, not interest, but a reasonable profit—Ed.] And the Bishop of Rochester, in the early eighties, in a book, "The Yoke of Christ," approving interest, said: "Money like every other talent is to be made the most of; and it is our duty to see that we do make the most of it".

D. D.'S TWIST THE BIBLE

The church today makes claim that in the parables of the talents and pounds the Son of Man there sanctions usury; and if there is any dissent from this interpretation in religious circles it is so negligible as to be unnoticeable. And our answer to this will be but a tentative questioning, not because we do not have very strong convictions that the church is on the wrong side, but because we have little hope other than to be a voice crying in the wilderness.

The parables in question, let it not be forgotten, are primarily money transactions in trade for a proper profit; and to drag in an inferential interpretation and justify that interpretation upon the mere occurrence of a word that in use means something entirely different from what the word meant in the parable — there meaning a certain sum of money — is to violate the proper use and understanding of human speech. But this is just what has been done in this case, with the consequence that these Scriptures have been made to mean the reverse of what the great Teacher meant to convey. And an examination of the teachings of the Book will show this.

Jesus was a Jew, and as such living under the law of Moses, certainly could not sanction usury. For this is how Moses taught: "If thou lend money to any of thy people with thee that is poor, thou shalt not be to him as a usurer; neither shalt thou lay upon him usury". (Exodus 22:25, 26) "Take no usury of thy brother. . . . Thou shalt not give him thy money upon usury, nor give him thy victuals for increase." (Leviticus 25:36, 37) "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou mayest not lend upon usury." (Deuteronomy 23:19, 20) "Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord. Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made."—Ezekiel 22:12, 13.

Think you that in the parables in question our Lord Jesus could have meant to sanction usury, with these Scriptures before Him, when He had already resisted the devil in every temptation with words from Moses—"It is written, Thou shalt not"! And Moses had written: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken".—Deuteronomy 18:15.

CHRISTIAN LOANS SHOULD BE WITHOUT INTEREST

Now this is the way Jesus taught: "Love your enemies, and do them good, and *lend* never despairing, and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil". "Give to every one that asketh of thee; and of him that would take away thy goods ask them not again."—Luke 6:35, 30, *R. V.*

Jesus was the son of David. David had written (Psalm 15):

"Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness.
He that putteth not out his money to usury,
Nor taketh reward against the innocent."

With this before Him, could He sanction usury?

A thinking mind must know that Jehovah did not give the prohibition of usury arbitrarily, certainly, but because the taking of usury is a principle that would overturn all Jehovah's beneficent purposes. Moses' laws were but a plain and simple plan of God to prevent a landed or moneyed aristocracy. Plutocracy and pauperism were equally impossible. Accumulation of money comes altogether from usury. Hence rich men—like Dives, the rich young ruler, and the rich fool—all had broken the laws of Moses and stood condemned.

BIG BUSINESS AGAINST CHRIST

Jesus, the Son of Man, brought down "the powers that be" upon His head, by His teachings on the subject of money. It was in this in part that His crucifixion found incentive. His parables, most of them, were directed at the religious leaders of His day. They were lovers

of money and scoffed at Him; and for their hate of Him and His teachings, because He would not stand for their program and sanction so anti-social a doctrine as usury, they finally put Him to death.

Let the reader consider whether the belief and practice of the church of the Lord Jesus today are in harmony with the teachings of Jesus and His apostles. Great minds of the world have pronounced the business of usury taking "the concentration of certainties in money matters", "burgling," "devouring," "a paying for something more than once," "that has always occasioned the ruin of the state wherein it has been tolerated". But whether the world practise it or not, lay not the charge against the greatest Teacher the world ever knew that He knew no better. He who said: "Make not my Father's house [which is a house of prayer] a house of merchandise," is worthy of better thought.

In Defense of Evolution *By Mrs. Annie L. Nash*

[FOLLOWED BY A REPLY FROM THE PEN OF MR. ROSENKRANS]

AFTER perusing the article on Evolution in GOLDEN AGE of March 16 and 30th, 1921, I would like to say a few words in favor of this theory.

In the first place, let us get a clear understanding of what the word evolution stands for. In its broad sense, and speaking figuratively, it may mean the unrolling of the "scroll of the universe", including all the stars and the elements of the inorganic world as well as all living nature. Usually, however, it is used in reference to organic evolution. But it is a mistake to use the terms Darwinism and Evolution synonymously.

It is not a question of creation through divine agencies or of non-creation, but a question of the method of creation. In short, it is not a theological question, but an historical one.

No one can live in this world half a century and not see evolution in everything; evidences all about us and in history of all ancient peoples. In the myths and folklore that are found in all the masterpieces of literature, colored by the life of the times, and the nations among whom they were written; moulded into shape by artists, and made strong by the spirit of great simple people, unknown to us as the nameless heroes who perished before Agamemnon.

No religion can be understood without some knowledge of the science of Mythology, and the transference of these stories from the field of heaven to the kingdom of the soul, looked at not as an event in the sky, but as taking place in the moral world.

Evolution of thought and ideals can be traced through the Bible; call it progress, if you will. The Old Testament is a record of progress, through the New to the sermon on the mount. Jesus on more than one occasion brings out this principle of progress by His significant words. James and John proposed that they all pray for fire from heaven to destroy the inhospitable people of Samaria, as Elijah had done; but "Jesus rebuked them saying, Ye know not what spirit ye are of; for the Son of man came not to destroy men's lives but to save them". The things that were written long ago are for our admonition, but not for our example. It's a long, long road from then 'til now, but it's an upward and an onward road.

It is well to take a look into the past to realize the depths out of which we have come; especially the degradation out of which woman has come to the place she occupies in the world today.

There is much evil yet, but the "unfit and mistaken will pass away and the fit and right will take their places". To quote again from "All the Children of All the People" by Wm. Hawley Smith:

"We are all only becoming; changing to something other than what we are now. All came from the same Source, and all move in the same direction—forward! For the compelling force of Monarchy is always selfishness, while the animating spirit of Democracy is always self-sacrifice. The Power that has made all things, and which sustains all things, and which cares for all things, and which provides for all things, is an internal spirit and not an external Compelling Force."

The notion of a Golden Age is neither Hebrew nor Christian. It is a pagan conception of a decadent world. In the Old Testament and in the New Testament the Golden Age is in the future. Men are looking forward to a Messiah and then to His coming again. The kingdom of God is to be continually prayed for, and prepared for.

The Goal of Evolution *By O. L. Rosenkrans, Jr.*

SOME years before the War, a university professor actuated more by a sincere desire to impart knowledge than by anxiety to defend a current theory, candidly made the admission to his class that there are two hypotheses, both equally authoritative as far as tangible proof extends, whereby the phenomenon of life may be accounted for: the Evolutionary and the Scriptural schemes of creation.

Nevertheless, the intellectual professions for many decades have as a unit accepted the theory of evolution established by Darwin and Huxley. Today any new discovery in the realm of science which seems to be in harmony with this theory meets with the unqualified approval of scholars; but if it contradicts evolution it is either ignored or dismissed with impatience. The general public has accepted the dictum of its teachers, and now regards the theory as a natural law proven beyond controversy. In consequence both the term and the idea are incorporated into our daily life: and we hear of the evolution of business, politics, agriculture, motors, lubricating oils, electric globes, silk shirts, tooth paste, safety razors, and what not. Popularly the term evolution is considered a synonym for progress and improvement.

In the organic sense, it is really still an open question whether any actual evidence exists of a law of evolution. If Cerodutus and Archæopteryx are proofs, why do not fishes continue to change into lizards, and lizards into birds? They tell us that it is the process of slow millennia; but as far back as human records go, there have been no changes in the species. It is true that Burbank, the "Plant Wizard", has performed astonishing feats in diverting plant development into abnormal channels; but can he do more than produce eccentric varieties? Can he make the fir-tree bear acorns, or corn grow from watermelon seeds?

The theory of evolution did not originate among Europeans, but is embodied in a sense in several Oriental philosophies. Liao-sze, the "Old One", the founder of Taoism, taught that there is a latent yearning in all things to struggle upward into higher forms. Men, becoming conscious of this, may so concentrate their spirit that at the moment of death they are transformed into genies with superhuman powers. But if they lack concentration, they will dissolve into their elements and cease to be conscious entities. Even minerals are subject to this law, so that during slow ages base metals metamorphose themselves into silver and gold. Alchemists merely seek to hasten this process.

Liao-sze is believed by one Sinalogue to have been a wandering Hindu philosopher. Hinduism included an idea of evolution in some features of it. For instance, the Hindus recognize three planes of mental development, each one a foundation for something higher: Tamas, or "Darkness", as in brutes and idiots, who act only to injure others; Rajas, or "Active", when the prevailing motives are toward power and pleasure; and "Sattva", the highest stage, when calmness and serenity are attained. The highest manifestation of nature is Mahat, the cosmic intelligence. Buddhi is the individual Mahat—a fragment of the Infinite. The classification somewhat resembles that of a modern system of character-analysis which groups all characters, broadly, under three heads: Mental, or planning; Motive, or active, which carries out the plans of others; and Vital, or executive, which superintends the work.

The prevailing attitude of evolutionists toward revealed religion is one of skepticism. Some are willing to concede the existence of a Supreme Being in a pantheistical sense as the Soul of the universe, but deny that He was its Creator, their opinion being that the universe itself exists "from everlasting to everlasting", hence never was created. They express this thought in the circle, as the symbol of existence. Theosophists likewise represent existence as a circle, but paradoxically designate the Deity by a circle with a dot in the center, symbolizing His first act of power — the appearance of light in the universe. Theosophists pretend to derive their esoteric knowledge from the mysterious wisdom handed down from the lost Atlantis; but there is no evidence that Atlantis ever had any existence outside of a Greek myth.

Some modern scholars deny God altogether, declaring that they "have no need of that hypothesis". Herein they imitate the Sankhya school of Hinduism, which also denies Him, saying, "God must be a soul, and a soul must be either bound or free. If a soul is bound by nature, how can it be free? And why should a free soul manipulate all these things?" They assert that a theory of a God is unnecessary because Nature explains it all. Everything is

composed of Akasa and Prana. Akasa is the omnipresent, all-pervading essence. Prana is the infinite manifesting power of the universe which transforms Akasa into matter. Then a new universe is created; and these cycles of existence go on indefinitely. Their thought of evolution is that it consists of cycles.

The Hindu extends this conception into individual life, which is also evolution in cycles, describing the processes as follows: Perception comes through the eyes; the eyes carry it to the organs; the organs transmit it to the mind; the mind, to the determinative faculty; the latter, to the Purusá, the soul, which receives it and gives it back. Mind is fine material which keeps getting grosser and grosser until it reaches its grossest stage as external matter. The soul is immaterial, but "the mind is the instrument in the hands of the soul with which the soul catches external objects". They call this cycle in evolution Kalpa. Their thought is that "the real universe is the occasion of the reaction of the mind. It is only the *suggestion* that is outside." In other words, the universe is really non-existent, except as we believe in it! Of course, as far as we are concerned as individuals, this is the case. This conception of evolution moving in cycles at least has the merit of a definite goal — which is destruction; but what is the goal of our scheme of evolution? However, we shall discuss that presently.

The Rajayoga philosophy, which is based on the Sankhya school of Hinduism, acknowledges a God, Isvaru, but not as creator of the universe. Isvaru, they maintain, is a special Purusá, or soul, untouched by misery or the results of actions or desires. He is unlimited knowledge, the teacher of all teachers. His manifesting word is Om. Words are symbols of thoughts, and there are no thoughts apart from sounds. Om (A-U-M) is the basic sound. The repetition of Om, and meditation on its meaning, increase introspective power, whereby mental and physical obstacles, such as disease, doubt, and mental laziness, vanish. Concentration will bring perfect repose of mind and body, which is an essential step in spiritual evolution. The employment of a symbol to designate the Supreme Being was also, the higher critics tell us, an ancient Hebrew practice. The original name of the Almighty was held in such awe that it became sacrilege to pronounce it; therefore it was contracted in writing into the Tetragrammaton, or "Four Character", J. H. V. H., which was vocally rendered Jehovah, or "Lord". In the sixteenth century, after the ancient word had been long forgotten, the translators filled in the Tetragrammaton with vowels to spell Jehovah. Whether this be true is of little consequence, perhaps, providing the worshiper approaches the Almighty "in spirit and in truth", recognizing in His character the attributes of justice, wisdom, love, and power—which, after all, may be what the initials of the Tetragrammaton indicate.

Throughout history there has been a variety of attempts to account for the mystery of existence. Most of these are ludicrously irrational. Some, like the Gnostic, purport to be based on the Bible, which they interpret into an amplified system of philosophy, bearing little resemblance to the tenets of Christian faith. Gnosticism, with its First Cause, seven æons, the Word, three hundred sixty-five heavens, seven angels of the lowest heaven, and God of the Jews, who creates the world, seems to have been deliberately designed to lure professing Christians into error — much as Christian Science does in our day — by offering them a mysterious and fanciful doctrine in place of the inspired teaching of the apostles. Gnosticism crept into the church about 160 A. D., through the teaching of Valentine, and had to be condemned by ecumenical councils as heresy.

In this teaching the texts of Scripture are perverted into a false meaning and amplified. Thirty æons constitute the Pleroma, or "fullness of being". Sophia, "Wisdom" (Lucifer), falls from this and wanders through space, trying to return. From her longing is born Sophia Achermoth, who forms the Demiurge, which creates the world. The Pleroma, being incomplete, two new æons, Christ and the holy spirit, appear to complete it, and from the restored Pleroma proceeds Jesus the Savior, who unites himself with the man Jesus at baptism to redeem the world, fallen away from God, and to bring it back to perfect unity.

Such preposterous perversions of the divine plan are doubtless directly inspired by the invisible, maleficent influences to appeal to a certain type of credulity that finds an irresistible lure in mysticism. New Thought now-a-days makes a similar appeal by a pretense of being sanctified by Holy Writ; but any investigator can readily ascertain that all New Thought

cults are based on Hinduism, and are fundamentally alike, differing only in details to beguile different types of credulity.

Anthropologists fancy that they discover evolutionary phenomena in the religions of all primitive races; so they classify religious progress according to regular stages which correlate to certain planes of cultural development. The lowest in the scale, we are told, have little or no religious consciousness; but gradually, as the intellect awakes, awe and wonder, mingled with an over-powering dread of the unknown arouses belief in the supernatural. So religion progresses through the different stages of worship of the elements — animal worship, fetishism, devil propitiation, sabeanism or star worship, polytheism, dualism, monotheism, pantheism, etc. Finally an enlightened age discovers that all religious phenomena are to be explained by psychic law. The assumption is that the religious ideas of each stage of material progress have a direct bearing on the customs and habits of life. But when, as is frequently the case, tribes of different degree of culture possess the same relative ideas of religion, or tribes highly endowed in a material sense retain rudimentary ideas of religion, the discrepancy is explained as abnormal or arrested development or the persistence of primitive conceptions.

Nations are classified arbitrarily according to culture into three stages of development; savage, barbarous, and civilized. Each stage is again subdivided into three, and each of them distinguished by some crowning achievement which is supposed to mark the dividing line between two stages. The second plane of savagery invents the fish-hook; the third, the bow and arrow; barbarism commenced with pottery; true civilization, with a phonetic alphabet. Consequently the Aztecs and Incas were not even semi-civilized, since their conventionalized pinturas, or pictographs, represent the crudest form of human records; in fact, they had not emerged out of the second phase of barbarism, because they had no iron, agriculture, nor domestic animals. Their wonderful irrigation works and terrace farming count for nothing: this was merely a form of horticulture, and we are gravely informed that the domestication of the llama was nothing more than an adjunct of their horticulture! This reasoning is a trifle too obscure to the lay understanding.

All the American aborigines are placed in the same category, as a race persisting in an archaic plane of culture, because they retained communistic ideas of property, traced descent from their mothers, etc. The races of the Eastern Hemisphere, they tell us, emerged from this plane in such remotely prehistoric times that all traces of it have disappeared. Consequently their argument is admittedly based on inference rather than on proofs.

The religious ideas of the American aborigines correspond to their state of barbarism; their deities were those of a simple-minded people. The conception of immortality was beyond them, so their gods were mortal and required to have their vitality replenished by human sacrifices. Otherwise the gods would sink into languor and debility, and eventually starve to death, and the tribe be left without superhuman protectors. These people, of course, were ages behind the Monotheistic period in religious development. The latter, think the anthropologists, was a conception of the Semitic Orient, where slavish multitudes prostrated themselves in abject submission before an absolute monarch, whom they reverenced as their national archetype. It was a logical sequence of absolutism that an autocrat of the heavens would be looked for to sanctify the authority of the earthly rulers.

If this reasoning were correct, we would expect to find Monotheism invented by the mighty Assyrians rather than by the politically insignificant Hebrews. Or, why not among the swarming men of Han, the Chinese, who truly regarded as their archetypal One Man, the Tien-sze, or Son of Heaven? They deified heaven in a vague way, and supposed it to exercise a beneficial influence over the public destiny; but its worship was confined to the Emperors. For private affairs more intimate, personal relations with the supernatural were requisite; so each Chinaman embraced the San Chiao, or "three religions": Confucianism, Taoism, and Buddhism. Each of these ministered to some aspect of his daily life, supplying him with an abundance of gods, devils, genii, deified ancestors, and superstitious observances to suit every exigency.

Some very ingenious reasoning is indulged in to account for the manifold phenomena of heathen superstitions; but the fact is either overlooked or disregarded that all heathen religious notions are interwoven with spiritism, and that

when the influence of evil spirits is recognized their mystifying features are readily understood.

Theologians were at first very bitter in denouncing the opinions of Darwin and Huxley. Subsequently, after higher critical views of the Bible came to dominate the seminaries, the principles of evolution were accepted with eager enthusiasm and applied to the analysis and exposition of Holy Writ. They were now anxious to inform the world that in the light of evolution the Bible is disclosed as a purely human document, without any special, sacred character. In fact, it is a compilation of ancient Hebrew myths and folk-lore derived from innumerable sources, written without direct inspiration from the Almighty and composed, not by contemporaries, but mostly centuries after the events had transpired which it purports to relate.

The critical acumen has been able to sift out and identify the various sources, and to arrange them into groups of writers according to literary style. The sources of the first half of the Old Testament they classify as: Judaic, Ephraimitic, Deuteronomic, and Priestly. In their scholarly way they indicate these groups by the capitals J, E, D, and P. However, as the matter of style is not always a safe criterion, they subdivide these groups into schools of writers designated as J^1, J^2, J^3, J^4, etc. The voluminous product of these writers, it is explained, was gradually condensed into a harmonious scheme of religion, and imposed on the ignorant credulity of the laity as the inspired work of Jehovah, the object being to exalt the prestige of the priestly caste and to strengthen their authority over the nation.

The accomplishment of this purpose involved resort to such subterfuges as fraud, forgery, and pretended miracles. Deuteronomy was the result of one of these impositions, being not the actual work of Moses, but composed secretly under priestly auspices, hidden in the temple, and rediscovered in 642 B. C. by one of themselves. There is no proof of this occurrence, but the higher critics have determined it by inference. The prophecies they call "history written in the form of prediction", and undeceive us, as well as the apostles, with regard to this book, which they tell us was really composed about 165 B. C. and symbolically represents the terrible Maccabean struggle against Antiochus Epiphanes.

Similarly, the higher critics pretend to trace an evolutionary process in the New Testament, which they say was in its early form very different from ours, containing only the Septuagint of the Greek-speaking Alexandrine Jews, the Four Gospels, and the Apocalypse. By degrees many other books were added, including some which were disposed of as heterodox by the early Councils of the Church, and which are known to us only by mention in the writings of the Fathers. Eventually Jerome, in preparing the Vulgate, rejected the Septuagint in favor of the Old Testament in its Palestinian form. Thenceforth the Apocrypha was retained in an appendix as "good and useful books to read", but of doubtful authority. Finally the Presbyterians declared against the apocryphal books in the Westminster Confession, and in 1827 the British and Foreign Bible Society definitely omitted them.

The higher critics consider that they conferred a boon on Christian faith by rationalizing it. After condemning the Old Testament as a mass of fables and priestcraft, they proceeded to subject the New Testament to their cold scrutiny, their crowning triumph being the discovery that the only part of the works of the apostles that was of any real value was that part which they designate as the Logia, or "Sayings of Jesus", referred to for brevity's sake as "Q". This is supposed to be a lost work of unknown authorship which comprehends the source from which the Four Gospels were drawn. Their knowledge of this precious volume is not derived from any contemporary mention, but is solely inferential. In this way we are expected to reconstruct our religious opinions, from "recent information", which is not information at all, but only inference.

We have now left, according to higher criticism, a Bible which is of value chiefly as a literary composition and as illustrative of a stage of moral evolution. From Q they pretend to reconstruct the character and the teaching of the true Jesus, whom they present to us as a mere human being, a moral teacher and psychic leader, who mistakenly imagined that He was the Son of God. In this respect the higher critics allow less importance to Jesus than do the New Thought cults, which are ready to acknowledge Him as the Son of God, but only in a symbolical

sense—which is, they say, all that He himself intended to imply. The "Christ plane", according to them, is a stage of moral and spiritual evolution which any human being may reach by recognizing his own individual consciousness as an integral part of the divine consciousness of the universe.

Many earnest searchers after truth are deluded by this error, because certain texts of Scripture seem to indorse it, when taken as isolated utterances separated from the complete text. They have served, quoted in this manner by Mrs. Eddy, apparently to substantiate her conception of a "God Mind", and Dr. Worcester's (of Emmanuel celebrity) "God with us". It is not true that all can attain a spiritual plane called the "Christ Mind"; but it is true that a class of 144,000 human beings are elected and finally selected on the basis of character attainment to a spiritual existence to constitute the body of Christ, of which Jesus is the Head. It is not true that the Bible is a compilation from human sources, carefully selected and sorted over to elaborate a religious system no more divinely inspired than that preserved in the Koran or the Talmud. It is true that under divine supervision the false books and passages, which were permitted to enter the Bible for a time to subserve the Almighty's plans, were gradually weeded out and dispensed with under ever-increasing light. The Bible as it exists today is a complete and harmonious whole. So it confutes the illogical pretensions of Higher Criticism and New Thought; for it must be either true as a whole or untrue as a whole. If it is not all divinely inspired, it is folly to accept any part of it as authoritative.

The logical goal of higher criticism is agnosticism. The higher critics were successful almost in persuading the intellectual world that the supernatural is an absurdity, when the revelations in the field of psychic phenomena administered to rationalism a telling rebuke. Thereupon the higher critics hastened to accept psychic law and to incorporate it into their system. Indeed, they seemed willing to admit the possibility of anything that contradicted the Word of God.

Psychic phenomena supplied a fertile field for the propagation of New Thought cults. Christian Science and Emmanuelism are both based on psycho-therapeutics, only whereas Christian Science entirely repudiates the efficacy of medicine, Emmanuelism does not, but relegates it to a subordinate place in the realm of healing. Emmanuelism explains its philosophy according to the supposed law of evolution. The lower animals surpass the higher orders in their ability to repair demages to themselves. Evolution develops man with a conscious mind which constantly suggests disease to him, instead of health. The crab, without much mentality, heals himself through his subconscious mind. The crab, then, is somewhat better off than man, whose excess of cerebrum retards his physical well-being. Evolution was evidently experimenting when it produced Homo Sapiens, and must have been asleep when Cro-Magnon man exterminated Neanderthal, whose brain ran chiefly to cerebellum.

However, the Emmanuelists do not undertake to explain this mistake on the part of evolution. They merely state that the conscious mind was not created for assisting in the internal economy of the body. If it had been, there would have been no field for psycho-therapeutics, whose office is to heal by eliminating the conscious mind. In other words the patient must confess his whole mind to the healer, sink himself, soul and purposes into the latter's personality and allow the latter the fullest possible control over his body. In short, the patient must submit to be hypnotized.

But fortunately there is a limit to which the Almighty permits the exercise of this Satanic agency; for even a willing subject has not often the control over himself to yield a complete self-surrender, and a weak-minded person cannot sufficiently relax himself. Moreover, the accumulated experience of scores of cases has proven conclusively that psycho-therapy does not effect permanent cures, but is a detriment to the patient by weakening his will. This indeed is the purpose of its existence — to impair the human will and render it more subservient to the powers of evil.

The exponents of New Thought doctrines are really psycho-evolutionists. Their unconfessed thought is embodied in a creed which is a sort of spiritual "Nietzscheism", whereby psychic competition is to evolve a type of superbeings through the survival of the fittest and the elimination and absorption of the weaker-willed. Right and wrong, justice and mercy, forgiveness and compassion, have no place in this system, whose law is *"Væ victis!"* (woe to the van-

quished). To carry this thought to its logical conclusion, the struggle, once begun, must continue to the end, until the strongest will on the planet absorbs the rest, and reigns unchallenged as the supreme arbiter of earthly destiny.

This is the reverse of an Adventist view which assumes that Adam was originally intended to reign alone on the earth, but after his fall begot progeny and, as it were, disintegrated into some 1,600,000,000 fragments by our day. Thereupon Satan usurped his dominion and appeared in Adam's place among the "sons of God", who control the different worlds.

But why limit this psychical evolution to the creation of supreme planetary wills? It is logical to suppose that the struggle would continue until a single will be evolved for each solar system, and after that to each constellation and galaxy. Ultimately, perhaps, a Supreme Being would be created! What an astounding and blasphemous thought, if it were meant seriously, of æons of ages ruled by Blind Force, while the universe waited for a Supreme Being! The goal of evolution would be God; and is not this almost a parallel of the Hindu teaching?

Evolution indeed is rooted in competition, the survival of the fittest. In an historical sense Prussian Nietzscheism is the best example of this theory seriously tried out in practice. The German of ante-bellum days was taught to consider himself a superman dedicated by destiny to exterminate or enslave the inferior weaker races. It acquired almost a religious significance with the Junkers, and they made determined effort to carry out their ideals. According to every historical precedent the Germans should have won the war, since they were the most efficient and the best organized of all nations. But we all know that they lost.

Nature's criterion of what is fit and what unfit to survive in the struggle for existence varies rather widely from the human. Eugenics would breed men like cattle, and thereby discourage genius, which is a form of mental derangement, so the chemists assert, and would foster a standard of dead-level mediocrity; for preëminence is the result of what poultry breeders call "sports" — an erratic or abnormal development. Man produces pedigreed prize-winners which thrive under man's fostering care, but which perish, if left to themselves to face the vicissitudes of life. Nature produces scrubs as her pet creation — cayuses, coyotes, long-horn cattle, and gutter-rats. She is a wise economist; so brain must always grow at the expense of body, and the will to survive requires the submergence of more ornamental gifts.

Paleontologists tell us that in Mesozoic times huge armored saurians dominated the planet, invincible in their natural weapons of offense and defense. Then a weasel-like mammal which could burrow in the ground and elude its giant adversaries, was evolved out of a lizard. This insignificant creature ate the saurians' eggs, and so exterminated them. After a few million years mastodons were evolved to exercise supremacy as king of beasts. Immense herds of them covered the plains. But Nature tired of her handiwork and created the rodent. Swarms of rats avoided the monsters' tramping by scurrying about, and wore them out by gnawing their feet, so that they could not sleep. When they died or in their frenzy courted suicide on the bogs, the rodents feasted on them. The mastodons were noble creature, and the rats vermin; but the former are extinct, and the rats survive. Nature has a penchant for vermin.

The rich and intellectual nourish themselves while living, but their progeny perish from anæmia and race suicide. They have no incentive to develop powers of resistance. The progeny of the poor multiply rapidly, leavening the race with the seeds of weakness and debility from under-nourishment or disease. The flower of a nation's manhood goes to war, and the runts stay at home and rear families. The descendents of the unfit constitute posterity. For instance, the Scotch Highlanders were once a race of fine, tall, upstanding men, but were decimated by inter-clan feuds until today they are undersized. The severest kind of economic pressure in China and Japan has resulted in a race of dwarfish people. Countless generations spent in living a life of squalor unspeakable, laboring incessantly, perpetually confronted by the spectre of hunger, has evolved a race of prosaic, dreary, apathetic people who hardly count existence a blessing or death an enemy. Their virtues are thrift, sharpness in bargaining, endurance, and passive resistance. Time and again the Tartars rode over them, but after every conquest they absorbed the Tartars.

The phenomena of evolution are really those of degeneration. The evidence of history does not favor the theory that mankind are advancing. Man advances in a material sense, invent-

ing artificial substitutes for natural faculties; and then these faculties decay. Nature is a wise economist. Every child wearing optical lenses is a proof of our degeneration; for poor sight was confined to the aged among our ancestors. Every recent war has demonstrated it in the necessity for lowering the standard of physical fitness in the examinations for enlistments. The rapid increase in cancer and insanity, and the world-wide prevalence of nervous disorders, are other signs. Our forefathers were subjected to judicial tortures, and endured for days what we could not bear for minutes. Our ancestors disregarded a wound that did not penetrate into the hollow. We die of pin-pricks.

Evolutionists regard history as infallible testimony to the truth of their hypothesis, proving that all life responds to a "primal urge" to go forward. They direct our attention to the vast chasm between our marvelously equipped and enlightened time and the remote past when our snake-worshiping, intestine-eating, vermin-infested, cannibalistic progenitors huddled in their caves in dread of the ravenous beasts that prowled outside the fires. But there is really no proof that our ancestors were such. As far back as human records go, barbarism and savagery existed contemporaneously with civilization; and the decadence of a civilized people into barbarism is a parallel phenomenon with the emergence of barbarians into civilization.

But evolutionists assume because degraded races now exist, that once we were on a level with them. At present humanity, they assume, is in a state of transition, and is rising into the plane of supermen. If such a transformation is in progress, it is accompanied by a pronounced physical, mental, and moral deterioration. Some time ago a curious antiquary exhumed the skulls of several hundred men in the ancient battlefield of Badon Hill. Among all these defunct Danes and Saxons he found only one skull which lacked a perfect set of teeth, this one having had some knocked out.

The modern age has achieved unparalleled success in the material. Its matter-of-fact is the magic of yesterday. It has achieved most of its wonders within the scope of fifty years, but it has inherited the accumulated wisdom of many centuries. Outside of the realm of science the achievements have been mostly mechanical. Man has improved in technique, but deteriorated in mental powers. Multitudes have received a smattering of education, but few preëminent minds exist to compare with the geniuses of recent centuries. The average individual is a specialist, and concentrates on one line of effort, outside of which he has a fund of shallow second-hand information. He is mentally lazy, and allows experts, who are the subsidized servants of privilege, to think for him. His reasoning powers are atrophied by his reliance on artificial equipment; and so he has become a creature of habit instead of a reasoner.

We lack the poise of our progenitors, and their superb patience. We lack their fortitude and their faith; we are easily worried, depressed, irritated, and offended. Petty obstacles dismay us. Calmness is a forgotten trait. We are amused by vapid sports, insatiable pursuers of novelties, exhilarated by noise and excitement. We require to be pampered, coddled, and reassured by frequent doses of optimism. We lack self-reliance, and immerse our identity in crowds to escape the self-accusations of loneliness. We live in deadly apprehension of the insidious microbe which, without antiseptics and antitoxins, we suspect would exterminate us. We have reduced infant mortality and have preserved the incompetent which Nature sought to eliminate; and in consequence we have leavened the whole race with a taint of weakness. Our elaborate mechanical equipment has betrayed us by impoverishing our natural faculties. In this way do we compare with our ancestors; yet we are fatuously congratulating ourselves on our metamorphosis into supermen.

As in mental powers, so morally the world is degenerating. Society is being contaminated from the bottom up. The erstwhile decencies and decorum of social observance are giving place to the licentiousness of the social pariahs of yesterday. Modesty is displaced by brazen effrontry; honor, by cynical unscrupulousness. The world-old standard of ethics is undermined by the spirit of do-as-you-please. On the surface society preserves a specious appearance of ethical integrity, but it is crystallized like rotten ice. Even children have developed an unholy, goblin-like sophistication; and sex is the religion of multitudes.

Always when a civilization reaches its zenith, it develops ultra-feminism when it commences to retrograde. Today ultra-feminism is a world-wide phenomenon. The reason for this is the easier conditions of life afforded to women by civilization. Women thrive in a protected environment; men are in excess on the frontiers. Expressed in terms of biology woman is anabolic, and man katabolic. He is intended to dis-

charge energy; she, to store it up against the great crises of her life. To do so she requires a more quiet life than does man. If she fails to store up vital forces, her children suffer during the period of gestation and are born defective and abnormal, with impaired physiques and mentality. By her entrance into the frenzied scramble of latter-day public life woman is contributing her share to the degeneration of the race.

But many a Twentieth-Century woman is illogical. She is enamored of her new freedom, but expects to retain her old position as goddess of the hearth besides. But the hearth is being largely neglected, and home-influence and discipline lost. So the child eludes parental discipline and grows up disrespectful, disobedient, and self-willed. In thousands of homes the Scripture has been literally fulfilled, respecting the fathers in the home, that "children are their oppressors and women rule over them".—Isaiah 3:12.

Many a Twentieth-Century woman has lost her moorings, to the great prejudice of our social institutions. Such have repudiated the bondage of the old-world standard of ethics and formulated a new one, which is that the primary duty of man is to posterity, to the children of the race. This has been interpreted into indulgence, and justified by the declaration that discipline prejudices the child's will-development. The net result is an astonishing increase of child-crime, child-immorality, and child-suicide. Statistics prove this.

An important factor in the debauching of immaturity is the teaching of sex-hygiene in the schools. Children are safe-guarded by their innocence from the multifarious evil suggestions of a degenerate age. The plastic mind of a child is easily moulded by suggestion. The mystery of sex makes an irresistible appeal to the inexperienced. The adult mind which has learned to understand the pitfalls of life can guard itself, but the knowledge of sex instills unwholesome precocity into childhood.

Ultra-feminists point to the present high position of woman as a triumph of evolution. In reality the competition of woman with man in man's activities is disrupting social order, because tending to emancipate women from masculine regard, and respect. When the winds of war shrieked for cannon-fodder, many a woman urged reluctant males into the fighting ranks, marching with petticoat on pole for "slackers" or pinning white feathers on unobtrusive civilians. With sweetheart and brother rotting in the trenches, such women stepped into their jobs, where cunning employers took advantage of their inherent approbativeness to increase efficiency by increasing the pace. Man, with greater foresight, had deliberately restricted the output to keep more workers employed. Today thousands of the heroes that were kissed, and cried over to make the world safe for women, walk the streets hungry, disillusioned, and malcontent, curling the lip at their bare-chested, short-skirted, self-satisfied supplanters. No demand for men, but plenty for women. Why? Because women work cheaper and are easier to control.

Are such women the superiors of men? Their behavior indicates their self-conviction that they are. Their demeanor is the haughty superciliousness of queens. Their sense of innate superiority is the accumulated result of flattery. Nearly every work of fiction or every movie play caters to this false notion of superiority. It began a long way back; for European nations have always pampered women, as Orientals have despised and abused them. Both extremes have produced bad results.

The Romans allowed woman an honorable role. The German barbarians respected women more than did any other ancient people. Mariolatry taught medieval humanity to render peculiar homage to woman; for a woman was, they believed, their chiefest intercessor. Feudal chivalry placed woman on a pedestal to be worshiped. The peruked macaronies of the eighteenth century made the court of women their chief pursuit. French art idealized the nude female figure as the most worthy subject of study. Literature for centuries has used courtship and its consummation for the motive of its plots. The drama has done likewise. All this tends to cater to feminine vanity, more and more with every passing year.

In a pioneer region men predominate, and women are scarce and precious. Hence we have the Western code of reverential homage. Orientals, on the contrary, relegate woman to the sphere of a drudge. Girl children are a nuisance in China; many are sold for blind singing-girls; others are drowned like kittens or puppies. Rich men used to put up signs on their private grounds: "No girl-children permitted to be drowned here"! Under the law of selfishness human nature, whether in man or in woman, invariably abuses power.

We were congratulated that the World War made the world safe for democracy, which is a channel of evolutionary development, as mon-

archism represents stagnation and retrogression. Is this an implication that the coming kingdom of our Lord will arrest progress? What, then, is this democracy, and what are its fruits? Democracy is based on free competition for wealth, and is a modified form of Nietzscheism, or the survival of the fittest — that is, the sharpest, wittiest, most selfish, and unscrupulous, who is the keenest to take advantage of the weaknesses of his fellow creatures. The rewards of democracy are extralegality and privilege to exploit the necessities of the poor and to amass unearned increment. The fruits are waste, mismanagement, graft, and over-production.

Democracy was invented in Greece, where a minority of free politicians subsisted on the toil of the majority, who were chattel-slaves. Greece remains the typical democracy — a mass of toilers supporting a privileged class in luxury. Democracy differs from Autocracy, chiefly, in representing another misguided effort of humanity to invent a system of government that would provide the individual with a fair chance for happiness. In this, as in all previous systems of human government, it has failed. Every fetid slum, every asylum, and every penitentiary bear witness to its failure. No system of government is a success which fails to eliminate poverty, or where willing hands are idle. Our government has been satirically stigmatized as a "government by sporadic reforms". We reform one abuse, and lo! another crops up to call for investigation; and so on indefinitely. Meanwhile we lull ourselves into complacent somnolency by appointing commissions.

Our democracy, indeed, allows greater scope to individual liberty than does the outgrown monarchial system. They used to burn lunatics and witches by due process of law. We burn Negroes on suspicion on our private initiative. We have advanced immeasurably in enlightenment from medieval times. Recently we boasted of our peace and security, contrasting our sane tranquillity with the bickerings of earlier eras. But which was the more murderous method: slaughtering men with arbalast and brownbill, or TNT and poison gas in the field and efficiency systems and emasculated foods at home, meanwhile exhilarating him with a morale of false hopes?

Psychic phenomena represent a final attempt of the Old Serpent to maintain his tottering dominion by hypnotizing the human will. Until the last days Satan's power over that will was restricted to suggestion; but now he is endeavoring to reduce the human will to a mere channel for conveying his designs. But he is overruled and made to overreach himself by the powers which he has loosed and which are getting out of his control. His myrmidons are mutinous, and are working unregulated mischief on their own account. Satan has posed as an angel of light, preaching salvation through a gospel of works, a reward in this life, and a man-made Millennium to lull mankind into forgetfulness of the exceeding brevity and insecurity of present life and into contentment with his dominion. But his teaching is proven a fallacy, and his plan a failure.

Mankind has grown bewildered in a labyrinth of guesswork. Each new philosophy tries to substantiate the old lie—"Ye shall not surely die". The truth is unwelcome to a race steeped in sin, because it dare not confess sin, fearing retribution. So it comforts itself with false philosophy. Nevertheless it cannot escape retribution, but only eternal damnation. Judgment will be laid to the line in the hereafter, and the degree of good or evil conduct in this life will have an important bearing on the progress to perfection in the next. But there is no remedy in this world for degeneration. The cure will commence when our Master assumes His great power and reigns. Then true evolution will ensue, progress to perfection being based, not on selfish competition, but on unselfish coöperation. The measure of willing mutual service will determine the measure of zeal in the service of our Lord. Evolution would rate mercy as equivalent to a suicidal impulse; but it is written, "It is not to him that willeth, nor to him that runneth, but of God, who showeth mercy"! Except for His mercy we were all condemned; for the testimony of our own works condemns us.

"Our God, our Father, our Eternal All . . .
Thou sitt'st on high, and measur'st destinies,
And days, and months, and wide-revolving years;
And dost according to Thy holy will
And none can stay Thy hand, and none withhold
Thy glory; for in judgment, Thou, as well
As mercy, art exalted day and night:
Past, present, future, magnify Thy name."

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[76]The doctrine of eternal torment is devoid of the attribute of love. Every good father loves his children and children love their father. The mother loves the children and the children love the mother. When the children are disobedient, it becomes necessary for the father or the mother to discipline them; and sometimes by using the rod. But no loving parent would for a moment think of torturing his or her child. Just punishment is always for the purpose of doing ultimate good, and where the parents are compelled to punish or discipline their children they do it because they love them. The apostle Paul, discussing the discipline by earthly parents and by God said: "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Hebrews 12:9, 10.

[77]Only a wicked fiend would want to torment anybody, such a one as loves dark and wicked things.

[78]Our great God is love. (1 John 4:16) "God is light and in him is no darkness at all." (1 John 1:5) Everything that Jehovah does is good. God created the first man Adam and gave him the power to transmit life to his offspring. All the human race are the children of Adam. Only by God's permission could these children have come into existence. Adam was God's son and all the human race descend from Adam; and thus they bear relationship to Jehovah.

[79]None of Adam's children were born perfect. Some were born under very depraved conditions. God's love, then, for the human race is so great that He made provision for the redemption and ultimate blessing of all, and it would be wholly inconsistent with His attribute of love to arrange to torture any of them at any time. The doctrine of eternal torment is a libel upon the great and loving name of God, and Satan is responsible for it. But in God's due time He will make it clear to all that He is love; and that all of His dealings with the human race are for their good.

[80]The eternal torment teaching is not supported by any Scripture text in the Bible. There are some texts that are written in symbolic phrase, parables and dark sayings, which were written to illustrate another great truth, but with no reference to the eternal punishment of the human race. These Scriptures must be considered elsewhere. Our space does not permit us to consider them here. What we will examine are the direct Scriptural statements.

QUESTIONS ON "THE HARP OF GOD"

Why is the doctrine of eternal torment devoid of love? ¶¶ 76-79.

THE CONSUMMATION OF THE AGES

This is the world's stupendous hour,
The supreme moment for the race
To see the emptiness of power,
The worthlessness of wealth and place,
To see the purpose and the plan
Conceived by God for growing man.

And they who see and comprehend
That ultimate and lofty aim
Will wait in patience for the end,
Knowing injustice cannot claim
One lasting victory or control
Laws that bar progress for the whole.

This is an epoch-making time;
God thunders through the universe
A message glorious and sublime,
At once a blessing and a curse—
Blessings for those who seek His light,
Curses for those whose law is might.

Ephemeral as the sunset glow
Is human grandeur. Mortal life
Was given that souls might seek and know
Immortal truths; and through the strife
That shakes the earth from land to land,
The wise shall hear and understand.

Out of the awful holocaust,
Out of the whirlwind and the flood,
Out of old creeds to bedlam tossed,
Shall rise a new earth washed in blood—
A new race filled with spirit-power.

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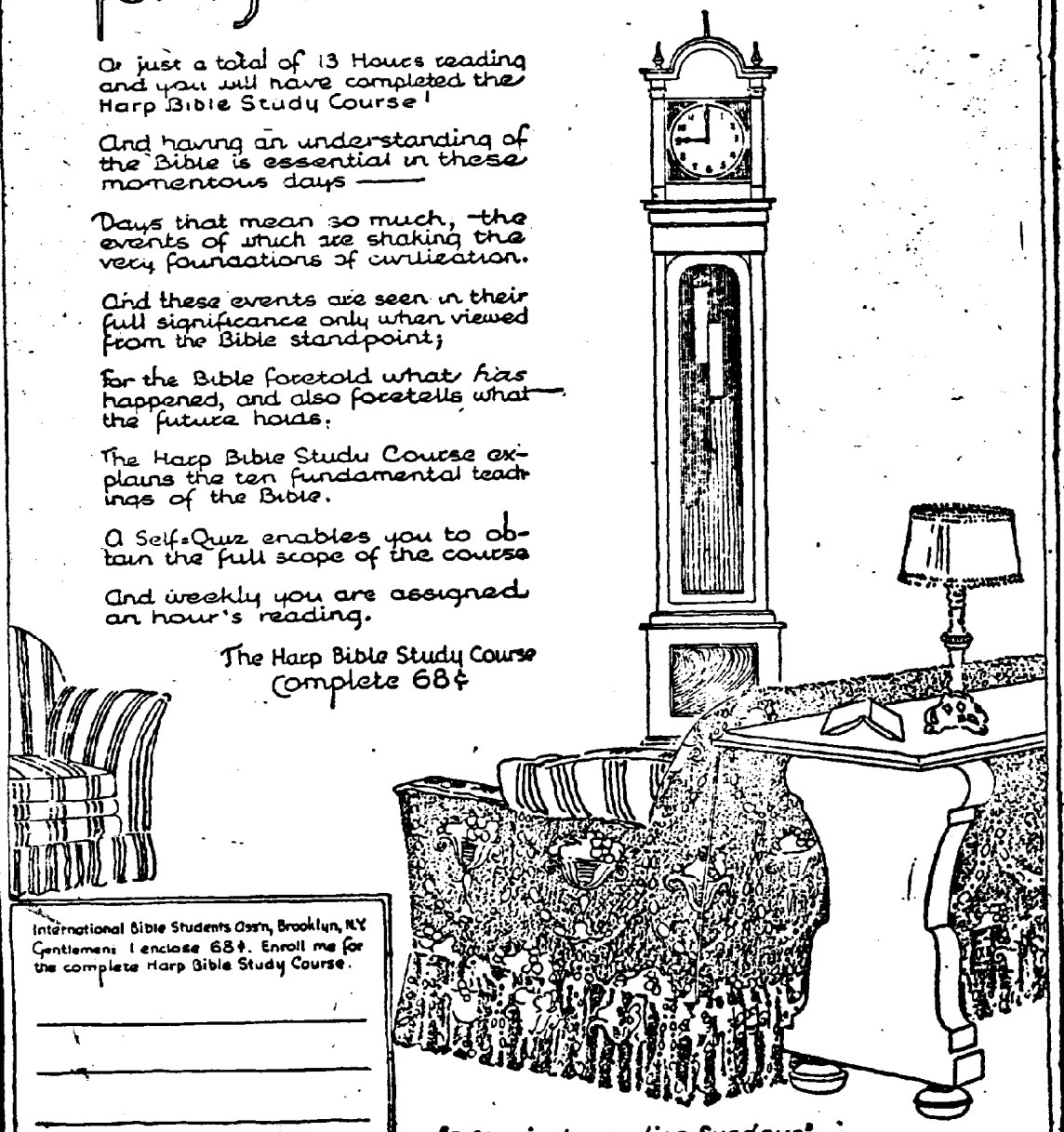
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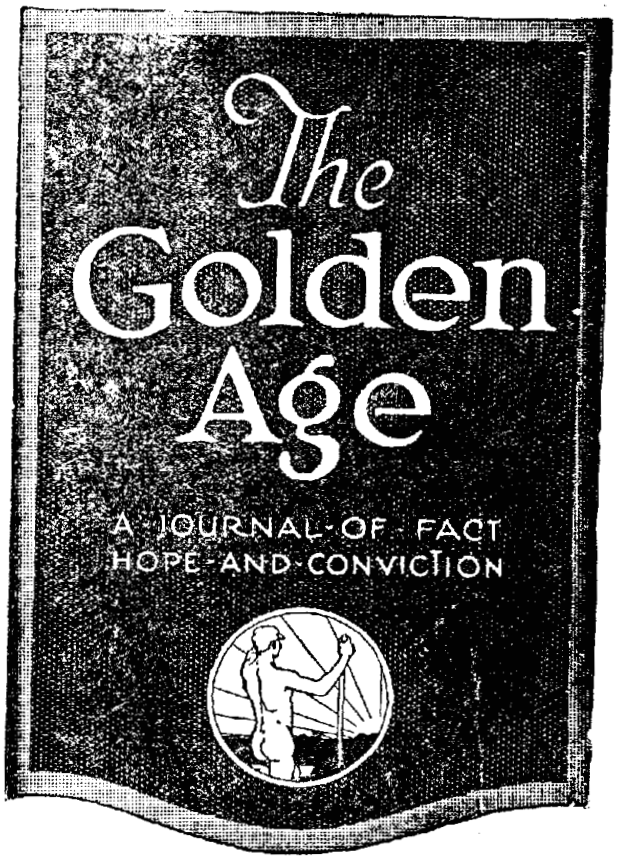
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Methuselah the Banker

(With Apologies to Methuselah)

NOTHING like this ever happened; but it clearly illustrates what is happening. It has a basis of facts, and the calculations are reliable.

Prior to the flood there were ten patriarchs. The years wherein they lived, according to the true Bible chronology, were as follows:

	B. C.
Adam	4129-3199
Seth	3999-3087
Enos	3894-2989
Cainan	3804-2894
Mahalaleel	3734-2839
Jared	3669-2707
Enoch	3507-3142
Methuselah	3432-2463
Lamech	3245-2468
Noah, to the flood	3063-2463

When Methuselah arrived on the scene Adam was getting well along in years; in fact, as the record shows, he had only 233 more years to live; and realizing that he was growing old he said to Methuselah's father: "Enoch, you have always been a good boy; and now that you have an addition to your family I feel like doing something for your child, John D., Jr., my new great-great-great-great-great grandson; so here is $1. I would like to have you put it out for him at interest; and when he is old enough, I would like to have him go into the banking business. I think that there is a lot of money in that business, if properly handled; and I will be ready, as long as I live, to give my best advice as to how to safeguard the fund. My boy Seth wants to borrow $1 from me right now; so we will lend the money to Seth at 6 percent interest. We will let him have it on a sixty-day note; and then at the end of the sixty days he will renew the note, with the interest added; and so on indefinitely."

Principal Doubles in Ten Years

THIS seemed like an excellent suggestion to Enoch, and so the transaction was made in due form. Seth gave his note for $1 on January 1st, B. C. 3432, and on March 1st renewed it for $1.01 and so on, at sixty-day intervals, with the following result: For convenience we give the principal of the unpaid note as it stood on certain stipulated dates, omitting fractions:

September	1st, B. C. 3431	$1.10
January	1st, B. C. 3429	1.21
March	1st, B. C. 3428	1.31
May	1st, B. C. 3427	1.41
May	1st, B. C. 3426	1.50
March	1st, B. C. 3425	1.60
January	1st, B. C. 3424	1.70
November	1st, B. C. 3424	1.80
September	1st, B. C. 3423	1.90
July	1st, B. C. 3422	2.00

A Thousand-fold in a Century

ADAM saw that he was starting Methuselah off on a profitable path. While it had looked at the outset that Methuselah was going to make only 6 percent on his money, yet in actual practice the money had doubled itself in ten years and six months, so that, allowing for a time or two when the note went to protest, and thus brought additional revenues to the young financier, Adam discovered that Methuselah would normally double his money every ten years. In a little while, then, as things went at that time, Seth's notes on January 1st of each decade were as noted on next page.

On January 1st, 3332, Seth came around to Methuselah and said: "It looks to me as though you are asking too much for the use of that dollar that you loaned me a hundred years ago today. I had no idea at that time that it would cost me over a thousand dollars for the use of

that dollar for a hundred years." But Methuselah had begun to see the value of his scheme; so he talked Seth into leaving the note, the same as usual, and let the money pile up, multiplying at the rate of over a thousand times a century, and took a mortgage on Seth's home, to make sure that the interest and principal would all be paid some happy day. From that time onward business seemed to pick up rapidly.

3412 B. C.	$ 4.00
3402 B. C.	8.00
3392 B. C.	16.00
3382 B. C.	32.00
3372 B. C.	64.00
3362 B. C.	128.00
3352 B. C.	256.00
3342 B. C.	512.00
3332 B. C.	1024.00

A Million in Two Centuries

ON JANUARY 1st, 3232, Adam came around to see how Methuselah was making out and was surprised to find that he had just renewed Seth's note for the tidy sum of $1,048,576, and to learn that Seth had been compelled not only to give a mortgage on everything he owned but to borrow large sums from his children and his grandchildren to provide the collateral necessary to secure the loan.

In a little while (as things went then), namely, in only a third of a century, as Adam was ill, at the point of death, he sent for Methuselah to find out how the interest plan was working; and when Methuselah told him that Seth's note at that time was for $10,150,215.68 and that he held mortgages on all the then existing real and personal property of every sort on the whole earth, excepting Adam's own house and the bed upon which he was lying, Adam just curled up and died.

Indeed, Enoch himself had become so disheartened at the way things looked that he, too, left the scene, sick at what he saw coming on the earth, and remained here only fifty-seven years longer. But in that time the bonds and bills receivable, mortgages and other collateral, in Methuselah's hands had grown until the total was now $536,870,912. And the original dollar was still out at interest, working as hard as ever.

A Billion in Three Centuries

WHEN the third century came around, January 1st, B. C. 3132, ten years after Enoch had left the scene, the notes had reached to the sum of $1,073,741,824, and Methuselah was as wealthy as the wealthiest man living in the year 1922 A. D.; but unlike him Methuselah was only nicely started in life.

From this point onward things seemed to come Methuselah's way. In the next century, down to the time of Seth's death, which was a period of forty-five years, the notes came rolling in. When Seth felt that he was slipping away, he sent for the young banker to find out how much he really owed him for the loan 345 years previous; and when told in a stern banking tone of voice that it was on that date, January 1st, 3087 B. C., a sum total of $26,815,832,425.92, Seth gave one gasp; and they sent for the undertaker.

Four Centuries Would Buy the Earth

IT WAS only a little while longer to the four hundredth anniversary of the loan. This period soon passed; and when it was expired, January 1st, 3032, the total securities in Methuselah's hands, covering all the admitted indebtedness of Adam's posterity, was the magnificent sum of $1,099,511,627,776. This was enough, and more than enough, if invested in a World War, to make the world safe for plutocracy. But Methuselah had more sense. He concluded to put it into the real estate business; for he knew that, with his interest-machine working properly, the world was safe for big business anyway—until something happened.

Looking the matter up in the Rand-McNally atlas of the time, and confirming it by the "World Almanac", Methuselah found that the total land surface of the earth is 54,807,420 square miles, which, at 640 acres to the square mile, amounts to 35,076,749,800 acres. He purchased the whole outfit at $30 per acre, and had the deed recorded; but as it all belonged to him anyway, he did not have to pay out any money. It was just a matter of bookkeeping. But even according to the books he had $47,209,133,776 left over, after buying the whole earth at $30 per acre, and without ever having done one stroke of work himself, all as a result of a "wise investment" of $1 left to accumulate by perfectly proper banking methods for a matter of 400 years.

How Could the People Pay it?

BY THIS time Methuselah had acquired the appetite for making money. He had learn-

ed the interest game thoroughly, and he now went in for it in a large way. During the next four centuries the fortune which he amassed in notes and bills receivable, mortgages, bonds and other collateral on all that was in the earth or ever would be in the earth was as follows:

Jan. 1st, B. C.

2932	$ 1,125,899,906,842,624
2832	1,152,921,504,606,846,976
2732	1,180,591,620,717,411,303,424
2632	1,208,925,819,614,629,174,706,176

At this point Methuselah thought it was time for him to begin to build, and so he decided to put a nice house on each acre of land that he owned. Figuring the matter up carefully he found that on every acre of land surface of the earth, as a result of his frugality in letting that $1 work for him steadily for 800 years, he was able to erect on each acre a building which would cost him just $34,465,160,155,879 per acre; and allowing that there would ultimately be 50,000,000,000, of Adam's posterity born, this would be at the rate of $689.30 for each one of them for each acre of the whole earth.

Not being blessed by nature with any more sense than the law allowed, being ignorant of about every item except how to keep his old interest-machine working, Methuselah started to build, using only solid gold, at $27 per ounce, for his building materials. His gold cost him, delivered on the job, $648,000 per ton.

256 Tons of Gold to the Square Inch

FIGURING up how much he would need, the old gentleman found that in every acre there were 43,560 square feet of land and 6,272,640 square inches. He reckoned up to see how many tons of gold he could afford to stand on each square inch of the land surface of the earth, and discovered that to place one ton on each square inch he would be loading down each acre with a plate of solid gold amounting in value to $4,064,670,720,000. But as he had more than eight times as much wealth as this on hand, why should he care? So he started to have the work done.

About this time his grandson Noah came along. We say about this time, but actually it was some forty-nine years later, and the building operations were already under way. Noah asked his grandpa how much his wealth was at this time, and was told that business had been good since Methuselah began to build, because he now had thirty-two times as much, and that therefore he intended to put 256 tons of solid gold on each square inch of the earth's surface, instead of only eight tons as he had originally planned.

Erecting the Gold Standard

NOAH tried to reason with him; but the old man was getting cross and childish, and seemed to think because he was in the banking business that nobody else knew anything. So he roughly ordered Noah off the premises, meaning that he should get off the earth. Thinking the matter over Noah perceived that the only thing he could do was to take to the water; so he and the boys of the family got to work on their boat. They worked as hard as they could; for they could see that the old man was getting crazy and that things did not look a bit good for anybody.

Meantime Methuselah continued to do a good business. His little nest-egg had so grown by the time his 900th birthday came around that it was the neat figure of (if the pencil didn't slip somewhere) $1,237,940,039,285,370,274,899,-124, 224. This wealth caused the old man's mind to go back on him entirely; for he found that, building as hard as he could, it was impossible for all the inhabitants of the world to erect the gold as fast as it came flowing in. Therefore he determined to do something that would make his name remembered throughout all time. He had all the gold that could be possibly handled brought into one place; and there he erected on a plot a mile square a building of solid gold, which he called the THE GOLD STANDARD.

"As It Was in the Days of Noah"

THE great pile grew like magic, and kept getting higher and higher. They put in electric elevators and ran them like the wind, trying to keep pace with the delivery of the material, lifting it up and placing it in position. They had gotten up about seventy-nine miles when something happened. Probably nobody will ever know just what it was. Some said that the tower was built too rigidly; it could not stand the strain of the great wind which blew away the iron, the clay, the brass, the silver, and the gold like the chaff of the summer threshing-floor. Others said it was because the foundation was laid in blood. Anyway, to the horror of all onlookers in the year 2463 B. C., it swayed a

few moments, gave a sickening lurch, tore a big gap in the canopy, and came down with a roar, burying Methuselah and all of that civilization in the ruins. It fell, and great was the fall of it.

And when the canopy was torn, down came the waters, ocean deep, floating Noah and all his family to safety. If you look the matter up, you will find that Methuselah died the year of the flood.

We reiterate the first statement of this article, namely, that "nothing like this ever happened"; but we leave it to the reader to judge whether or not any civilization can endure which is built upon the interest basis. There will come a time when the burden cannot possibly be borne. The World War has made the burden *already* impossible. In a little while the great tower will fall and bury civilization in its ruins. When that time comes the only happy people on earth will be those who have learned well the lesson that the Word of our God which liveth and abideth forever is better, far better, than any image of gold that the supposedly wise but INDESCRIBABLY FOOLISH financial people of the world have erected or can ever erect for their happiness or protection.

Lump Sugar

Appreciated in India *By C. Manning (India)*

AS MY subscription will be expiring shortly, I hasten to renew the same, money order follows. I request the favor of your continuing to send your good paper, which is clearly bringing to light the hidden things of darkness, in which the "god of this world" (age) has had a jolly good time, but evidence through the GOLDEN AGE is not lacking, that his number is up, and he shortly will be leaving the stage with his following.

THE GOLDEN AGE magazine is truly being guided by the Author of light—Christ Jesus—and is fearlessly exposing all things which have blinded the minds of the common people. It is a pity that the "G. A." is not printed and published in every country in the world, with news and information necessary in that particular part of the globe; for many things happening here are not happening there, and vice versa. But the dear Lord will arrange all that in due time. All the articles are good, but the specials are best.

A Golden Tribute *By T. Hewitt (New Zealand)*

HAVING been a Bible student from boyhood, I have been greatly interested in the Bible studies appearing the GOLDEN AGE. . . . The unregenerate cannot interpret the Book of books for my soul's welfare. It is impossible for them to do so because the spirit of God does not speak with them. . . . The late war troubles were foretold in the Book of books. The spiritually minded saw this looming over evil-doers, but were powerless, being outnumbered by big church and the kings of the earth. But if we are blessed with spiritual eyesight, we see the oceans of God's love for the faithful.

Doing a Great Work *By Tom Cullen*

YOU have a remarkable publication; and while I am anything but religious, I cannot but bring myself to believe that you are doing a great work. You are to be congratulated on the compilation of your articles, and on such contributors as O. L. Rosenkrans, Jr. His article, "The Counterfeit New Era," in the issue of December 21, is commendable, to say the least. It is splendidly written, and mirrors life as we have seen it for the past twenty years. I am widely advertising the THE GOLDEN AGE, and this article in particular, and will continue so to do. Not alone is Mr. Rosenkrans' article good to peruse, but every one I have been able to get hold of is most interesting reading.

Full of Vital Topics *By Robert Fisher*

THIS is just to express my appreciation for the wonderful and inspiring reading matter that is contained in the GOLDEN AGE magazine. It is the most wonderful magazine that is printed today, so full of the most vital topics. And to know these are just foregleams of what the Golden Age is going to be! Truly every creature in heaven and in earth will be singing praise unto our heavenly Father then. The "Harp of God" study is truly wonderful, so simple to understand. I think its simplicity is what makes it so noble, just like the teaching of our dear Master; and may His blessing attend your untiring efforts to herald the incoming Golden Age.

Warring Against the Papal Empire

EVANGELICAL PROTESTANT SOCIETY
HEADQUARTERS
118 Fulton Street, New York City
"The Protestant", 52 Bliss Building, Washington, D. C.

March 29th, 1922

Rev. J. F. Rutherford,
Pastor, International Bible Students Assn.,
Brooklyn, N. Y.

DEAR SIR AND BROTHER:

A number of gentlemen here in New York, appreciating the seriousness of the Roman Catholic encroachments upon American institutions, have organized a Society known as the EVANGELICAL PROTESTANT SOCIETY.

The objects of this Society are to defend and promote Evangelical Christianity in coöperation with Evangelical churches; and to defend American Democracy against the encroachments of Papal Rome. This movement is designed to be nation-wide and international. It is to be a fight absolutely in the open, and its work will be constructive rather than destructive. It is to be a sustained and permanent effort, working through the various Evangelical bodies of this country; and it is the purpose of the organizers to fight the Romanist evil in three practical ways, as follows:

(1) By intensive Evangelism throughout the length and breadth of the country.

(2) By pitiless publicity — showing them up to the American public, including their own members.

(3) By combating them in a political way along the lines employed by the Anti-Saloon League.

This movement has been inaugurated during the past few weeks, and there are a number of well known men who are identified with this movement as "Charter Members". Only men of the highest character and influence are desired as "Charter Members"; and as soon as 100 or more have been enrolled we will then elect officers and begin operations.

Among those who have become "Charter Members" are:

DR. DAVID JAMES BURRELL,
Marble Collegiate Church, N. Y.
BISHOP WM. BURT,
Methodist Episcopal Church, Buffalo, N. Y.
DR. JOHN ROACH STRATON,
Calvary Baptist Church, N. Y.
JUDGE GILBERT O. NATIONS,
Editor of "The Protestant", Washington, D. C.
MR. ALLEN W. JOHNSTON,
Author of "The Roman Catholic Bible and the Roman Catholic Church", Schenectady, N. Y.
DR. ROBERT STUART MACARTHUR,
President, "Baptist World Alliance".
REV. EDWIN D. BAILEY,
Prospect Heights Presbyterian Church, Brooklyn, N. Y.
DR. CURTIS LEE LAWS,
Watchman & Examiner, N. Y.
DR. FRANK M. GOODCHILD,
Central Baptist Church, N. Y.
REV. OSCAR M. VOORHEES,
General Secretary, Phi-Beta-Kappa, N. Y. C.
MR. JOHN W. RIPLEY,
50 Church Street, N. Y. C.
REV. J. A. DAVIS,
Inland South American Mission, N. Y.

and many others.

We are very desirous of having you as one of the "Charter Members"; and I am enclosing you herewith a copy of the Manifesto, Preamble and Constitution of the "Evangelical Protestant Society" and would ask you to look these over very carefully, and then kindly sign the copy of the Preamble and return it to me, when you will be duly enrolled as a "Charter Member" of this Society.

I think you will agree with me that it is time for us to be up and doing, and we believe that the "Evangelical Protestant Society" will fully serve the purposes for which it has been incorporated. This movement was born in prayer.

Thanking you in anticipation, I remain,

Yours sincerely,
EVANGELICAL PROTESTANT SOCIETY.
By E. C. Miller, Chairman.

Reply to the Foregoing by the President of the International Bible Students Association

Brooklyn, N. Y., March 31, 1922.

Mr. E. C. Miller,
Chairman, Evangelical Protestant Society,
113 Fulton Street, New York, N. Y.

DEAR BROTHER MILLER:

Your very kind favor of March 29, inviting me to become a charter member of the Evangelical Protestant Society, to hand. It is very good and kind of you to invite me so to do, and I deeply appreciate your confidence. Likewise I

appreciate your sincere desire to see removed from the land the institution that Satan has used for such a long while to the detriment of mankind. But I must decline to accept your invitation to become a charter member of your Society. Being a Christian and devoted wholly to the Lord Jesus Christ, and believing that Papacy is inimical to Christianity and the welfare of man, you may be at a loss to understand why I decline to join your organization. For this reason I set forth the following explanation:

Jesus taught His followers to pray: "Thy kingdom come". When He stood before Pilate He said: "My kingdom is no of this world". By the word world, as we both understand, He meant the social and political order and not the literal earth. Both He and St. Paul declared that Satan is the god of this world. Jesus sent forth His disciples to preach the gospel of His kingdom until its establishment. He did not authorize them to preach American or English democracy. Satan over-reached the leaders in the early part of the Christian era, organized the Papal system of Rome, which system early joined hands with commercialism and professional politicians, and which alliance the Lord through His Prophet designates by the term "beast". Luther and others led a great reformation movement, resulting in tremendous good and the formation of Protestant organizations for truth and righteousness, in the name of the Lord. But in time the leaders of these various Protestant organizations united forces with commercialism and politicians, and both Catholic and Protestant systems became a part of Satan's empire. In both Catholic and Protestant organizations, however, there have always been some real, sincere Christians; and these have continued to pray: "Thy kingdom come".

The great event to which every real Christian has looked forward has been the second coming of our Lord and the end of the world. (Matthew 24:3) In this chapter cited Jesus details the evidence that would mark the beginning of this long-desired event. Such evidence began to manifest itself in 1914 with the beginning of the World War. Careful students of prophecy could see, measuring the record by Biblical chronology, that this World War marked the beginning of a change of dispensation. It was then the duty, as well as the privilege, of all Christians to preach the message of the Lord's kingdom and not the message of murder of fellow-men. If the peoples of the world wished to war, that was their business. Christians represented the Prince of Peace.

But you will agree with me that Catholic and Protestant organizations alike joined with other worldly institutions to preach the people into the war; that all Christians who dared to stand for the teachings of Jesus and the apostles (2 Corinthians 10:3, 4) were persecuted and many sent to prison and others flogged, tarred and feathered, and ill-treated; and that in almost every instance such unjust persecution was begun, encouraged and carried on by those who claim to be ministers of the Protestant and Catholic churches. The reasons for this and a brief history of the events are set forth in THE GOLDEN AGE, Number 27, under the title "The Distress of Nations".

The United States went into that war upon the slogan, "Make the world safe for democracy"; and at the same time Catholics and Protestants joined hands to destroy religious freedom and democracy, and indulged in the worst religious intolerance and persecution America has ever known. During this war many Protestant, as well as Catholic, clergymen boldly declared from their pulpits to the yeomanry of the land: 'Go to war, and if you die upon the battlefield fighting to make the world safe for democracy, your death will be counted as a part of the vicarious sacrifice of Jesus Christ'. Such a statement was not only wickedly false, but the worst kind of blasphemy upon the Lord's holy name. The record made by these clergymen during the war is a shame to the cause of Christianity. Some of that record is published in Numbers 60, 61, 62, 63 of THE GOLDEN AGE.

As to the claim made by your Society, that the Catholics meddle in politics and seek to control the government and have designs upon the institutions of America, I fully and heartily agree. You may find some evidence to aid you and your workers in this behalf collated and set forth in THE GOLDEN AGE, Number 46-47, under the title "Earth's Oldest Empire".

But, my dear Brother, as Christians, let us ask ourselves: What would my Lord have me do? You must agree with me that a Christian holds a commission higher and greater than any earthly government or organization can give to man. That commission is not to preach American democracy or English democracy. It is not

to destroy the Catholic system; nor is it to join hands with big business and big politics to control the world. It is not authorizing one class to persecute fellowmen; but it is a commission of love and mercy for doing good. It reads:

"The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isaiah 61: 1, 2.

Instead of preaching men into the war and encouraging such unrighteousness; instead of joining hands with big business and professional politicians to put the American people in an alliance with disintegrating Europe, why not stick to the God-given commission and tell the people the real remedy for their ills?

I have the deepest heartfelt sympathy for any man or organization wanting to see unrighteousness and wickedness eliminated from the universe. I am sure there are many men of lovable character in your organization, with the honest desire and purpose of destroying evil. But, my dear Brother, let us take cognizance of the fact that it must be accomplished in the Lord's appointed way and in the spirit of the Lord. A Christian cannot join an unholy alliance that has to do with any part of Satan's kingdom. He must stand aloof from this and be a faithful and true witness for the King of glory. All the nations are in distress and perplexity, men's hearts everywhere are failing them for fear, and all efforts that are put forth to bring order out of the disturbed conditions must fail, unless they are in harmony with the divine arrangement. Briefly stated, I understand that divine arrangement to be this:

That God through Christ Jesus has provided redemption for all who will be obedient to righteousness; that He first takes out from the world those who shall compose the church, the members of His body; that this work is about completed, and when completed and His kingdom is in operation the blessings of life, liberty and happiness will be offered to all mankind, and those who refrain from violence and evil now will be amongst the first that will be the recipients of the Lord's blessings; that the end of Satan's empire is here; that we are at the end of the old wicked world; that the evidence of these facts, testified aforetime by the Lord Jesus, has been manifest since the beginning of 1914, when began the great World War, followed quickly by famine, pestilence and revolution, which Jesus declared would mark the beginning of the passing away of the old order. (Matthew 24; Luke 21) This is good news to Christians and every one that loves righteousness. Why? Because it means the kingdom of heaven is at hand—that which will bring relief and blessing to the people. Hence, Jesus said: "This gospel [good news] of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come".—Matthew 24: 14.

Permit me to say, dear Brother, that your efforts and those of your organization to defend American democracy will be uselessly spent. Christians are ambassadors of Christ's kingdom, not of some earthly, political organization. Why not obey, then, the Lord's command? Why not fulfill the commission He gave by going forth and telling the people that the kingdom of heaven is at hand and that its establishment and operation is the only panacea for the ills of humankind? Why waste your efforts to patch up the decaying elements of Satan's empire? Soon that empire, in all its elements, including the wicked Papal system and the daughter Protestant systems that have likewise followed a similar course, will pass away, and instead will come in the peaceable kingdom of the Lord. Then "the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace".—Isaiah 9: 6.

If you believe that you can advance the cause of Christianity by defending American democracy against the encroachments of Papal Rome, then go on and do so. You may prosper; you may not. As for me, I must preach the message of Christ's kingdom and nothing else. I cannot feel that the spirit of the Lord is in anything else now.

I have pleasure in sending you under separate cover copies of each of the above-mentioned numbers of THE GOLDEN AGE and a copy of each of my books, "Millions Now Living Will Never Die" and "The Harp of God". I hope you will receive them in the same kindly spirit in which they are sent.

Believe me, my dear Mr. Miller, yours for the cause of righteousness,

Very sincerely,

J. F. RUTHERFORD, President.

Prices Are What We Make Them *By A. H. Kent*

A STANDARD price makes a stable dollar. Silver and gold are products. Their relation to each other has been established by law. They have been divided into units of which the dollar is the standard, other units being fractions or multiples thereof. The purpose of this was to provide a value easy to handle and in convenient amounts to be used as a medium in the exchange of other values.

But it has been left to those interested to determine as best they can the ratio between money and product, labor and product, or product and other product, with the result that prices are being arrived at without system, and consequently are unstable and unsatisfactory.

WHY GOVERNMENT MONEY?

Just why the Government has given gold and silver a standard weight, a standard fineness of metal, and a standard ratio between each other, and has left other products, prices and property unstable is one of the questions the present is always asking of the past. The only plausible answer is that money was put under government regulations and other products were not. If the order had been reversed, products and other values standardized, the ratio between them established and gold and silver left in the hills, we would not now be $350,000,000,000 of gold in debt.

One reason why prices were not put under government control was that the people deemed it one of their inalienable rights to bargain, trade, corner, squeeze, bull and bear, to the full extent of their several abilities, so that right has proven itself to be $350,000,000,000 wrong. It is quite often policy to forego some rights, especially if they are questionable.

If gold and silver, as products or specie, have a specific value it is being badly disordered by the man that pencils the price tag. If they have not, the price-maker is the only person that can stabilize their buying value.

If a different price is named for each transaction we say prices fluctuate. That is not because the value of product has changed, neither the value of gold, but some of the multitudinous ramifications of the human intellect have directed the pencil to make new figures.

As a standard of value the dollar represents 25.8 grains standard gold. As a medium of exchange it represents any old thing agreed upon; add to or take away a part of its content and it will still function in the same manner.

The only conclusion is that prices are controlled by the price-maker. He may be controlled by motives, circumstances or other causes, not excluding his wife's opinion. The fact that commercial values are as stable as a yardstick until some one changes the price is proof conclusive.

If the relativity of money, labor, product, and other values were established by law, as they should be, several of our large questions would be answered. But before we attempt to establish prices we should evolve a plan that is plain and practical, that comprehends the equal rights and means of all to labor and enjoy the fruits thereof, for if prices are permanently fixed on other than a just basis we perpetuate injustice.

However, there could be no system more unjust than the common practice of naming, or being forced to accept, a price as far from justice as supply, demand, competition or other circumstances will admit.

Establishing prices on an existing price-level would work justice, providing each article was priced right when established, otherwise not; but if prices had the habit of being right there would be little need of fixing them. So wisdom suggests, as justice demands, that the price of each article be rightly determined before being established.

VALUE VERSUS PRICE

The maximum value of product cannot be measured. If we could determine the value of one calory of food to life we could compute the value of life, which value is not determinable. There is nothing to compare to life, nor can there ever be. This explains why men of all ages have looked in vain for a measure of value.

Nature's great store-house (air, water, and earth) is filled with values, each contributing its part to life. Man's province is to assist nature in production, to gather, combine, and store these values for use. This we call work, labor, expense; and in measuring and dividing this expense we are interested collectively.

Our system of production, manufacture, sale, and distribution is complex. Into it are woven the lives of our whole people; and on them

should the expense of living bear equally, as also the blessings of life. This we believe can best be done by measuring the expense in labor-hours and bartering the labor content or earned increment at labor cost.

This implies the standardization of all product. The word "standard" applies to the thing measured or established. When one or more qualities of a product are measured or established, it becomes standard in that respect. It may be standard in quality, standard in size, standard in price.

One product made standard helps in establishing others until finally all will become standard in every respect, as a product of standard quality, produced by standard labor, working standard hours, receiving a standard wage, the product to be measured by a standard measure, scale, or weight, bought with a standard dollar, at a standard price, based on standard labor cost and standard quality. Necessarily price is the last factor to be established; for to be equal they must graduate with one another in order to represent the other standard qualities.

THE RELATION OF MONEY TO LABOR

There is one way to establish that relation which looks practical. Here it is: The Government could ascertain the daily average production of gold and silver per man engaged in those pursuits. This average could be used as a base for the wage of all occupations. In other words, we could say that a man was entitled to a wage equal to the average value of the gold and silver he could produce and coin in a day. That would fix the value of our money on a labor-cost basis where it could be measured in labor-hours.

PRODUCT PRICES

There are two things common to all product that should be considered in computing prices; cost and quality. Labor cost is the only legitimate cost there is. Usury and increase (Bible), interest and profit (modern), have no place in a system of fair-dealing. Figure six percent in interest or profit on all the wealth of the nation, and where would that colossal sum in addition to labor cost come from? It is due to those that hold the wealth and from those that labor.

It requires the proceeds of the whole product sold at labor cost to pay for its production; and that is as it should be. Surely people are entitled to labor cost for what they produce and distribute, and surely they should be able to buy other product at the same price. That leaves no balance with which to pay interest or profit. Adding six percent to the value of the property only increases the burden. Adding it to the price of product only increases the price of living and that increases the cost of the next product. So there is no way to get interest and profit excepting, it may be, out of the earnings of the producer or the savings of the consumer.

The quality of product may be determined by tests and measured or expressed in comprehensive terms as food calories, heat or power units, tensile strength, friction, resistance, long or short staple, etc. All product should be tested, graded, and classed according to their respective use.

LABOR COSTS

As the labor costs of articles vary greatly, compared to their quality or value for use, it is necessary to devise a plan by which each article may sell at its comparative value, the whole product being labor expense. In the end each producer receives equal and full pay for his labor. We will take coal, to illustrate how this may be done. Coals in general use test from (say) 1000 to 3000 British thermal units, while their labor cost is practically the same. We will say it is $1.50 per ton, for all grades. We would price the coal testing 1000 B. T. units at labor cost or $1.50 per ton. At that rate a coal testing 2000 would bring $3.00 per ton. Another testing 3000 would bring $4.50, other qualities being equal. The 2000 test coal would show an excess value of $1.50 per ton. while the 3000 test would show an excess of $3.00 over labor cost. This unearned increment should belong to the public and be used in general expense. This might best be done by the government taking the coal at the mines at labor cost, selling it according to grade, the unearned increment to be earned in delivering, in place of going into the hands of the coal barons to be used in fighting anything that looks like a square deal in coal, as is done now, under our lax system of looking after things of collective interest.

JUST LEVEL OF PRICES

We believe the above system, if followed, would put prices on an absolutely just level where they could be permanently established by law. If it bears any defects, point them out.

We should never stop until we have established the relation between labor, money, and product beyond controversy. The good effects of stable prices would be so far-reaching that they can hardly be comprehended. It would put the question of production and distribution as a whole where it could be worked out to the utmost efficiency without running counter to special interests.

We must be properly fed, clothed, and sheltered, before we can make progress in other lines of endeavor. The need of the hour is to determine on a system of economics that is perfectly just and right between man and man; then get behind it as one united people and put it into practice. Individuals or small groups of men may resent justice, but no large body of men will oppose anything they know to be perfectly just and right.

LABOR-HOURS

In conclusion, we would say: Measure our money in labor-hours, measure our product in labor-hours, and then in dollars and cents. Prices once established should never be changed. The reason for this rigidity is that whenever a price changes it changes the relation of all stored wealth to that product. If something must fluctuate, logically it should be the hours of labor. If product increases in quality it will take less; shorten the hours of labor. If labor and machinery become more efficient, it will require less time in production; shorten the hours. If yields of fruit and grain increase, it will require less labor; shorten the hours. If more men are used in improvements there will be less left in production; lengthen the hours.

Prices are the most important factor in our economic system. They determine the relation between money and other values. The fairness of any business transaction depends on the price on which it is based. It is of as much, or even more importance to rightly determine quality and price, than to measure quantity.

If our government would make the necessary computations from a standard-wage base, and stamp each article of product with its actual labor expense, also with its food contents or service qualities showing the excess value, (if any), added to make the selling price, the public would soon learn what a fair price is and would demand it. Have we any proof there have ever been any fair prices? If so, by what rule can it be proven?

The Massacre of the Farmers *By Edwin G. Erler*

DIOGENES is said to have searched the world for an honest man, and failed to find one. The writer has been searching for years for an honest publication, one that would tell the truth, so far as humanly possible. He has tried the magazines, the daily press, the religious press, and even the Socialist press. The first three mentioned he has found filled, more or less, with the propaganda of big business and big politics; the last, while better in many respects, was also unreliable. But in the THE GOLDEN AGE he has found his ideal. There is no propaganda; it aims to tell the truth, regardless of whose toes are trodden upon; and it is not controlled by the "interests", whose touch means corruption.

Ten years before the World War, there were magazines — among them the *American, McClure's, Cosmopolitan, Everybody's, Hampton's* —and some of the daily papers, not controlled by the big financial interests; but today this has all been changed. At that time we also had fearless writers: Ida M. Tarbell, Lincoln Steffens, Ray Stannard Baker, Charles Edward Russell, and Ben Hampton were among the best known, although there were many others just as strong. "Muckrakers" they were called by those whose dark, sinister workings they exposed to the light of public condemnation. Where are they today? Some have been wrecked, both physically and financially, by those whom they exposed; the others have been "outlawed" by these same "interests", and no magazines or newspaper dares print what they write under penalty of being killed financially or forced into bankruptcy.

Go to a news-stand, examine the magazines, and what do you find? Some filled with stories, many with propaganda, others with a lot of drivel about some rich, profiteering grafter who is held up as a model for the youth of our country to emulate! Still others are devoted to the

pictures of "tainted" movie actors and actresses, or filled with sex-slush to tickle the palate of romantic old ladies or foolish, love-sick schoolgirls. All is soft-pedal stuff; none have red-blooded, He-Man articles exposing the crookedness in our state or national life, nothing which would arouse the fighting spirit of our honest citizenry.

The writer spent twenty-five years in the newspaper game and knows whereof he speaks. Through years of contact with the national magazines and daily papers he knew their policies and has watched them fall, one by one, from their high estate, until today the utterances of practically all are controlled from the business office. If further proof is necessary, the recent exposure, through Congressional investigation, of how big business and the war profiteers bought the control of twenty-five of the leading daily papers of this country, and through them, by their dastardly propaganda plunged us into the World War, a $25,000,000,000 war debt, and stole from the taxpayers many billions of dollars, should convince the most skeptical.

THE GOLDEN AGE has made many exposures of big business in the past, but I wish to bring out one side of their work which netted them many billions. During 1919 and 1920 the press was flooded with propaganda, urging the farmer to produce larger crops and more livestock. He was told that Europe was starving and would take all he could raise at high prices. After the crops had been safely planted, the propaganda changed; farm sales at unheard of prices began to appear in the papers. Farms were reported to be selling at double and even treble former prices. Long lists of sales were printed all over the Middle West in which farms were reported to have sold at from $300 to $500 per acre, which were worth only $100 a few days before. The clamor became louder and louder; higher and higher went the inflation. Farms bought one day were reported to have sold the next at a phenomenal advance, until even the most conservative farmers and investors caught the speculation fever and became "frenzied financiers". Credit could be had almost for the asking, money was as free as water; farms and homes were mortgaged to obtain funds for "first payments" on land which the buyer hoped to sell in a few days at a big profit. Then, just at the right moment, when every credit had been strained to the last dollar, when big business had its vaults filled with farm mortgages, they closed the flood-gates, the money supply stopped and—BAM! it was all over, except the foreclosures.

It is a sad story. With his home or farm mortgaged to the limit, all the money accumulated by many years of saving, long hours and arduous toil, tied up in first payments, with the largest crop in the history of the country on his hands and no way to get it to market, because big business refused to furnish freight cars while thousands of "empties" stood idle on obscure sidetracks or were moved about from place to place, the producer saw prices go down, down, down, until far below the cost of production; and when he complained he was advised by his banker and through press propaganda that he must sell anyway, and was called a slacker if he refused to take what was offered him.

Oh! it was a fine game, and big business netted from three to five billion dollars from it; and the end is not yet. Hundreds of thousands of farmers are bankrupt and are helpless, while their homes and farms are slipping one by one into the hands of Shylock. Thousands more, who mangaged to hold on during 1921 in the hope of relief from low prices, are losing their all this spring. The records of every county in the big agricultural section, are black with foreclosures, while Wall Street fiddles, and food speculators and stock exchange grafters amass fortunes gambling with that which the farmer had to sell at a loss.

Did big business stop at this? No, indeed! There were other riches which they coveted. Billions in tax-free Liberty Bonds—bought by both farmer and laborer at 100 cents on the dollar, who were in many instances forced to borrow the money to buy them with or be branded as slackers, during the frenzy of war times—were still to be gobbled up. By bankrupting the farmer and throwing millions of laborers out of employment, big business was able to gather in the bonds at 70 to 80 cents on the dollar. Then when the last one had been squeezed from the original buyer, the price almost immediately went to near par.

That many papers and people are the innocent victims in helping spread the propaganda of the interests, there is no doubt; but that it is directed by those who expect to profit thereby, is also true. Witness the drive to inveigle

this country into the League of Nations last year and, what is as bad or worse, the Four Power Pact this year, under the guise of a "Disarmament Conference". While the country was taken up with the clamor of the "Disarmament" show, the stealthy propaganda for putting over on us the iniquitous Sales Tax and the repeal of the Income, Luxury and Excess Profit taxes —the ones through which big business is forced to contribute to the expenses of government— goes merrily on.

Satan and his allies, big business and big politics, may keep us down for a while by sitting on the safety-valve. But believe me, it is getting pretty hot; and some of these days the pressure will get too strong; and then the despoilers of the common people, the arrogant heads of big business, who corrupt our courts, buy seats in Congress and own our legislators; these debauchers of the righteous, traducers of the truth and tramplers on our free press, free speech, and the glorious Constitution will get their just deserts; for is it not written: "I will visit on the earth its evil, and on the wicked their iniquity; and I will cause the arrogance of the proud to cease, and the haughtiness of the tyrants will I humble"?—Isaiah 13:11.

And again; "Come now, you rich, weep and lament over those miseries of yours which are approaching. Your securities have become worthless, and your garments have become moth-eaten. Your gold and silver have become rusted; and the rust of them will be for a testimony against you, and will consume your bodies like fire. You have heaped together treasures for the last days. Behold that reward which you have fraudently withheld from those laborers who harvested your fields [the farmers] cries out; and the loud cries of the reapers has entered the ears of the Lord of armies."—James 5:1-5.

They may postpone the day of retribution for a few years with espionage laws and the methods adopted by the Department of Justice during the war. But like a cancer, whose growth cannot be stopped, the longer the operation is deferred, the greater the danger to the life of the patient. Will they see their evil ways and take warning in time prevent the day of reckoning?

Mining Life in Ohio *By P. O. Mace*

I AM postmaster in our little town; and when the mines work I work in the mines, while my wife takes care of the post office. Of course my wife does not have to take charge of the office very often, as there is but little work at the mines the present time.

The idea that I am wanting to convey in this article is to show the city folk, and those of the small towns that have no mines around them, the real working conditions of the despised coal miners.

We are supposed to have a working-day of eight hours. If a husband and father is the man that he ought to be, he arises while it is yet night, at 4:30 A. M., starts the fires and gets things in order for the good wife to arise a half hour later, to prepare his breakfast and pack his dinner pail, so that at 6.00 he may take his departure for the workings.

He proceeds to kiss the good wife and tells her to have no fear but he will return in the evening to her and the kiddies, knowing full well that when he enters the mines, with millions of tons of rock, slate, and dirt over his head his life may be crushed out at any moment, and he may be carried home to the good wife and the kiddies a corpse.

I have seen that right here in our little town more than once. I saw a father and a son both mustered out of the service in that way at once.

We work at all times by artificial light. For years I worked by the light of a single candle power, but thanks to science for the invention of carbide, we have a better light now.

When you enter the mine you must look out for gas, and after the gas the black damp that endangers your life at all times. When a boy I have gone to work with my father, and found the room blocked against entrance with a board, and the word "Gas" written thereupon. My father would take off his coat, and in the dark feel his way to our work, and with his coat fan the gas out into the main airway, so that we could perform the day's labor.

Life in the mines is also endangered by the electric power. In walking the main hallways,

if you touch your head against a wire it will bring you down in an instant; and if your heart is bad you may stay down.

I knew a boy a short time ago who while hauling coal became entangled in the wires. They went in and got him at quitting time. The coroner's verdict read, "By accident". I wonder why those wires were not put over on the rib of the entry, where he or his horse could not get into them.

Also, when we are in the mine, we work by artificial air, pumped into the mine by the use of a fan; that is, when the fan runs. When it stops for an hour or so we don't work by any, and the powder smoke is so terrible at times that your head aches as though it would burst. But we must work or we cannot live.

Then there are miners that toil in water several inches deep in their entry or room, as the case may be.

Amid these conditions, with bad tops over our heads, with death-dealing gases, impure air, dangers from electric wires and with water under foot we work from 7.00 a. m. until 3.30 p. m., timbering our own places, laying our own track, shooting our own coal, handling our own slate and refuse, and buying our own supplies. In our town we mine from six to ten tons per day each.

For powder we pay $2.30 per keg; carbide is 8½ cents per pound; squibs are 25 cents per box; coal augers are 14 cents each; picks are $1 each; shovels are $2.50 each; and there are bars, slate hooks, wedges, and other things too numerous to mention that also have to be purchased.

For working under these conditions we receive at my own town 80 cents per ton for loading coal which has sold as high as $14 per ton 80 miles from my home, and for which, now, at a distance of 50 yards from the coal car, I pay $3.25 per ton.

Out of my eighty cents a ton I have rent to pay and must also pay the butcher, the baker, the grocer, and the parasites that never did an honest day's work in their lives. The question is, Where is the getting-off place to this kind of thing?

I am glad that the time is drawing near when all wrongs will be made right, under the rule of the Prince of Peace. I am not a professor of Christianity, i. e., not a member of any creedal church, but I have the truth, and it is more precious to me than all the gold in the world. I would not part with it for any sum of money.

Branding the Undesirables *By N. A. Eckerman*

NOT long ago, in conversation with a party of men, the Henry Ford proposition of taking over the Muscle Shoals came up. One of the party called Mr. Ford a vile name, stating that men who try to upset precedents which have been in vogue for years are nothing but bolshevists and socialists. This conversation opened up a line of thought.

All will agree that the man who would seriously make such a remark is an undesirable citizen. Have we other undesirables, and who are they, and how shall we deal with them?

Should men be classed as undesirables, traitors, when they have filched six billion dollars of the savings of the people, as the Denver *Post* of January 5, 1922, reports that the Wall Street bucket-shops have done?

Should people be classed as undesirables, traitors, who make and sell illegal whisky, knowing in advance that the proven results are blindness and death? One Chicago undertaker reports that sixty-five percent of his burials result from this cause of death.

Should doctors be listed as undesirables, traitors, who, with full knowledge of the results, and doing it for profit, sell the various kinds of outlawed drugs, such as morphine and opium preparations? Could we not remove some of the temptations from these men by making sale of these drugs absolutely illegal, the Government only having the right to dispense them, free, on physicians' recommendations?

How about placing on the undesirable list, for deportation, those who deliberately sell stock to their fellow men which they know has nothing more substantial back of it than a brainstorm and blue sky?

Is it not about time to place on the undesirable list, for deportation, those who, entrusted with office, deliberately throttle the will of the people for the benefit of a few unscrupulous financial thieves?

And why not list for deportation those who are so quick to cry out against reformers, as though they were a nuisance, when these are only calling attention to gigantic wrongs that ought to be righted?

And then we have the "regularly ordained" undesirable who, to save his job, is willing to perpetuate a system of lies, even admitting privately that the Scriptures do not teach the doctrine of eternal torture, but that he does not think it best to tell the people all the truth on the subject.

Then, too, there is the charity undesirable, who solicits and collects funds for some worthy cause, applying eighty cents out of every dollar to his own use. How about deporting him?

And then we have a gigantic organization which collects millions of dollars from the public, ostensibly for the maintenance of homes for the deserving and unfortunate, but which, instead of applying its income from rentals and membership fees to the ends it is supposed to serve, pays out salaries of $10,000 to $15,000 per year to a number of figureheads, while some of the donators are practically starving today. How about having these guilty men listed as undesirables, and deported?

Millions of people who daily come in contact with the above and other undesirable classes have a great lever which they can use to better conditions, and which would be of great value to the undesirables themselves. Would it not be a good idea for those who thus come in contact with men who are undermining their own characters and doing untold mischief to others to proclaim them loudly as undesirables, fastening the name only on those who are known to deserve it? Would it not help some who are now secretly fighting the truth to take a final stand on the side of justice and right?

Can the Multitudes be Fed? *By John Buckley*

SOME years before the World War, an English writer of fiction published a work entitled "Joseph's Dream". The story showed the inability of England to subsist her population for more than a few weeks, and developed a submarine attack by France, which was intended to starve England into submission. In every feature and condition it was what the Germans tried to do, ten years or so later.

We in the industrial districts of the Eastern States face a condition similar to that of England. Sixty-five percent of the people are engaged in industrial work, and we cannot subsist our own population.

We face a danger as great as England ever had to face. We are absolutely at the mercy of a foe that is in a position to cut off railway communication. An extensive strike in the coal fields would close our factories, and a strike in the Middle West would bring starvation to the workers in our Eastern cities. The situation is becoming critical and starvation confronts many of the workers.

The Government does nothing to avert disaster, and by the suspension of work on war ships hastens the day of general reckoning. On the fourteen vessels on which work has been stopped, there were approximately fourteen thousand workers. In the manufacture of material for the vessels we may safely assume that there were three times as many, making a total of 56,000 more that are added to the already vast army of unemployed.

Many of us remember the Pullman and other strikes which have taken place in the West, and we are rapidly approaching a situation that will be vastly more difficult. Among the many conflicting interests, each of which is fighting for life, there is little chance for improvement in conditions. Be an optimist if you can, but don't forget to retain a little common sense.

It is generally admitted that history repeats itself, and it will probably continue to do so. The different conflicting interests will continue to oppose each other, and will defeat any effort at change. The growth of the cities will continue until the vast accumulation becomes a burden too great to be borne, when they will destroy themselves; and then our society will crumble to ruin, to be built again upon a better and more lasting foundation. Warfare is the state that has brought the greatest changes to the world, and the scrapping of armaments means but the retirement of obsolete methods.

Clear the Way *By L. D. Barnes*

THERE are so many things worth while. A war-worn world, racked with famine and pestilential experiences, bankrupt, and now cursed with idleness in the year of greatest need, should call forth the best men and the best that is in them. Great organized bodies of men acting as one and properly led could shake the old, time-serving parties, having no goal, no uplifting purpose, from their sandy foundations.

There are three great organizations of warriors: The American Legion, the Soldiers and Sailors Legion, and the Veterans of Foreign Wars. Guided with zeal in the right direction with one aim, as one man, to accomplish real and lasting good, these dormant energies stirred could measurably check the reckless, downward course of the world.

If these fine men in whom are great possibilities, assisted by other compact bodies of strong men and women, would work as one for the common good, they could accomplish wonderful things. Suppose such organizations would specialize on some one or two basic reforms — after the manner of the Anti-Saloon League — and picket the "dads" until the thing was done. Imagine those fellows with a combined strength of five or six million votes clamoring for a limit on private fortunes or land reform.

These are problems which lie at the core of social welfare, and should engage the attention of reformers great and small. These are among things worth while. A half million dollars should be the limit of private holdings. The large fortunes are unnecessary for upkeep, as no family could use up these amounts in the most liberal comforts of life. Large fortunes are a menace to the race. Wars are planned and executed by rich men in their own interest; and the poor are oppressed in order that a few may lay up great riches. Legislation is interfered with by powerful lobbies, and the ballot is corrupted. The recent seating of Senator Newberry is a demonstration of this fact.

The holding of large tracts—millions of acres by individuals or corporations — is an undermining evil, a gross injustice to homeless generations. No individual should be permitted to control more land than is necessary for private uses. The land should be free to all who desire a home site or a homestead tract, and land not in actual use or cultivation should be thrown open for settlement.

Large holdings of mother earth are enormous. Up to thirty years ago it is stated that Congress had given away of the public domain to railroads and other corporations 266,000,000 acres, about equal in extent to France and Germany, two countries which support, between them, a population greater than that of the United States. Private ownership of large tracts is common. Henry Miller was reported to have control of 4,500,000 acres of fertile land — 22,000 square miles, equal in extent to the total area of Massachusetts, Connecticut, New Hampshire and Rhode Island. One Colonel D. C. Murphy of New York, held title when he died to over 4,000,000 acres. One hundred men held title to 17,000,000 acres in the Sacramento Valley alone. The steel trust held title to one tract of valuable coal land, estimated to be worth $60,000,000. The United States Leather Company held 500,000 acres of hemlock timber. Another one-man concern held 30,000,000 acres. These are samples taken from a long list published in 1911.

Here is an evil under the sun, a gigantic steal from the homeless unborn. Here is a needed reform worth while. Ambitious reformers, take notice! Why waste time chasing delinquents, and interfering with the God-given rights of suffering patriots and pioneers in advanced political and religious thought?

In this connection we think of the great church organizations that have so miserably failed in their self-imposed task of converting the world. Here is a field of endeavor wherein even the clergy could retrieve some of the past, removing some of the stain of false pretenses attaching to their profession. Here is another world for the Anti-Saloon League to conquer.

It is not the thought that the Millennium could thus be set up; but an approach could be made to the Millennial standards, when private greed will be abolished with every other evil. The many Bible statements against "oppression of the poor" and to the effect that "the land shall not be sold forever" apply to that bright day of human uplift. In the Golden Age, under Messiah's rule, the land question with all others will be settled aright. Every man will have his home and be protected in it. It will not be a rented hovel but a home, sweet home—

one that will sustain its keepers. Yet until then it would be grand to see some fine people impervious to bribes and "handouts" get to work seriously for the common good.

"Men of thought, be up and stirring
Night and day.
Sow the seed, withdraw the curtain,
Clear the way.
Men of action, aid and cheer them
As you may.

"There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into gray.
Men of thought, and men of action,
Clear the way!

"Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?

"Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper; aid it, type;
Aid it, for the hour is ripe;
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!

"Lo, a cloud's about to vanish
From the day;
Lo, the right's about to conquer;
Clear the way!
Many a brazen wrong to crumble
Into clay.

"With that right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought, and men of action,
Clear the way!"

—*Charles Mackay.*

[Ed. Note: True reformation can come and will come *only* when the great Messianic kingdom is in full sway. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.]

Ship-Owner Anarchists in Britain *By J. C. Johnson*

IN THE "Regulations for Preventing Collisions at Sea", adopted by the principal maritime powers there are many concise rules laid down to safe-guard the interests of those interested in the ships. These regulations are generally termed "Articles", and when reference is made to any particular portion a number is given. Article 29 reads:

"Nothing in these rules shall exonerate the vessel, or the owner, or master, or crew thereof from the consequences of any neglect to carry lights or signals, or of any neglect to keep a proper lookout, or of the neglect of any precaution which may be required by the ordinary practice of seamen or by the special circumstances of the case."

This rule is very clear, and does not need any interpretation. Now let us see how the British Coasting Trade puts this into practice.

It is usually recognized that "a proper lookout" consists of having an officer on the bridge, and another seaman on the lookout.

To put this into actual practice means the carrying of a crew of six seamen, three in each watch. That means a man at the wheel, one on the lookout, and another to attend to the various duties ordinarily required in the usual routine of the ship.

We would find few (if any) of our Coasters thus manned. The usual is four seamen. This means that the lookout must be left when any duties are to be attended to; such as, calling the watch, reading the log, etc. Thus the ship is actually without a proper lookout during a good portion of a watch.

And yet the ship-owner has not been satisfied with this low standard of manning, but has gone even a step further. Many ships are now manned with three "A. B." [able-bodied] and one cook "A. B.", this making the four. I suppose "four" closes the eye of the Board of Trade.

Let us now ask: How do you manage to keep your Article 29 under these conditions?

Well, we just have the cook "A. B." on all day attending to the cooking for officers and engineers. The other three men have usually been busy all day or a good part of the day in port,

either getting ship ready for cargo, shifting, and preparing for sea, etc. Then at sea one takes the wheel for two hours, and then goes to bed for four hours.

This system means that no lookout man is kept. The watch on deck during the night consists of an officer and one man at the wheel, who attends to the little duties that must be attended to, the officer taking the wheel. Then you can picture him standing at the wheel on a dark night, with the light from the binnacle in his eyes. We now have the ship going along without a proper lookout and without the attention of the officer.

I would now like to ask the question, How is it that the many Board of Trade officials do not see this kind of thing? And yet, if a ship-master deposits his "Articles" (Articles of Agreement, i. e., a record of his crew, etc.) and has neglected to keep "the letter of the law" he is taken to task and must give an explanation for such a breach of rules.

This reminds us of the Jews at the end of the Jewish age, when they were very particular to pay their tithes, but omitted the weightier matters of the law.

Is it that big business is so much in control that it is prudent for certain officials to omit the weightier matters of the law?

We ofttimes find those in more humble positions, such as the ship-master, fined for some "breach"; but very rarely do we find the ship-owner so dealt with.

It is truly time that this utter disregard of human life comes to an end. We shall indeed rejoice to see the day when a man is more precious than "the golden wedge"—when the righteous Judge is in control, when justice is laid to the line and righteousenss to the plummet.

It may be thought that this neglect is practised only by the small ship-owner. But not so: the small ship-owner is often more humane, and if not through a feeling of humanity must safeguard himself, being only in small circumstances. It is practised by some of the largest coasting companies in the world—the giants of our day — which, thank God, are to be overthrown by "a stone from the brook".

Women Win the Fight *By a Retired Navy Officer*

UNDER the above caption in the Washington *Post* of the 16th of March, the public is told how the influence of a woman's organization has succeeded in inducing the Congress to *"pass a bill releasing America's hold upon Austria's assets for a period of twenty-five years, thereby allowing the stricken country to obtain a loan in Europe"*.

This great Republic, which Lady Asquith called "Autocracy", is described as "a government by the people, for the people, and of the people", etc., but finds the people's money loaned to foreign nations without security, to the amount of $9,435,225,329; but these foreign nations were our so-called Allies. The first nation to declare the war which has brought on all this debt was Austria. It was the imposition of the papalized concordat of Austria upon Bosnia, Herzegovina, and Servia, which forced an objectional religion on them and which brought on the declaration. There were many thousands of Austrians and Hungarians (the hyphenated nation) working in our coal mines, enjoying the protection of our laws and of American citizenship, who threw down their tools and returned to the land of their nativity, to fight against the Allies; but when the war ended, they "loyally" came back and are ready to join the strike.

We are indebted to Austria, maybe. It was during the civil war when France was building ships for the Confederacy, that Napoleon III equipped an army of French and Austrians under an Austrian Prince, to invade Mexico and declare a monarchy. The purpose was not declared; but Mr. Lincoln understood it to be the ultimate recovery of the Louisiana Purchase and the destruction of the Republic "for the people, by the people," etc.

In the beginning of the World War, the Triple Alliance was Austria-Hungary, Italy and Germany. Germany came in as an ally of Austria agreeably to treaty. Italy broke faith and joined the Allies' armies. Russia came to the relief of stricken Servia; and let it not be forgotten, France and Germany declared war the same day.

Though Catholic Austria, an enemy ally, has no claim on the United States whatever, it

should not be forgotten that this substantial relief has a twofold significance: First, the women have succeeded in putting over us what was found impossible by very influential men, whose names are recorded in the *Post* as above referred to; second, it establishes a dangerous precedent. If we cancel the indebtedness of awful Austria, we shall be expected to cancel the entire $9,435,225,329.24 owing by the nations with whom we were allied.

Now if the Government really is "for the people", etc., the question arises: Has Congress or any executive officer of the nation the right to give away our earnings?

In that fateful disarmament conference, which has at last gone, it was evident the French were putting it all over us; and it was whispered that their purpose was to get us to "write off" their entire debt, which amounted to $2,950,762,938.19. In this they did not succeed; but they had done so well for their people that one might expect them all to be knighted when they returned. However, they met a cold reception on arriving at Paris. Their work had not satisfied France.

The indemnity and the "reparations" exacted of Protestant Germany will take nearly a century for them to pay, making people, yet unborn, help pay that debt; while Catholic Austria-Hungary, the nation which made the first declaration of war, has nothing to pay, but is drawing upon us for support.

Austria was not invaded, like Belgium. The fences, barns, bridges, roads, etc., are uninjured; and there is no excuse for such abject poverty as is claimed. The expensive Hapsburgs with their army, navy and official courts, have been unloaded, which must have diminished the expenses of government. Then why, oh! why overtax the unoffending people of the United States for the benefit of papal Austrians?

Remedies for Constipation *By Charles Senior*

THE people have heard the message, "Millions Now Living Will Never Die," many times and are wondering how it is going to come about. Not having a knowledge of God's Word, they are at a loss to know how to keep alive just for a few years without so much sorrow, suffering, crying and dying. Hearken! If we will only read and reason upon the things that are coming from God's Word, the Bible, we shall know how millions are going to live without having to die. Instead of men spending their lives preparing for war, they will be devoting their time to saving men's lives instead of destroying them. Now an important item:

Dr. E. V. McCollum, Professor of Chemical Hygiene at Johns Hopkins University, says:

"Many children both in infancy and in childhood are allowed to suffer from constipation more or less regularly. This neglect, in many cases, lays the foundation of life-long suffering. Irritation of the intestines always results from long contact with decomposing fecal matter. The habit of emptying the bowel but once a day is regarded by medical men everywhere as an artificially established practice which produces bad effects on health. It schools the intestine to harbor its contents without protest, and destroys its capacity to functionate. The seriousness of the matter will be appreciated by almost everyone from personal experience, and from the knowledge that the taking of cathartics is an all but universal practice among adults. Cathartics act because they irritate, and they steadily work damage on the intestine."

Given below are two selective diets which will cure all cases of constipation. First, eat plenty of vegetables, such as spinach, cabbage and other related plants, also turnips, beets, radishes, onions and carrots. Second, eat one dessert dish of bran with milk and sugar to taste, and a pinch of salt. Pour hot water over bran and let stand 15 minutes before adding milk. Good clean bran can be gotten from your miller at about two cents per pound.

Have a time set for the movement of the bowels. One half-hour before this time work the hands hard on the stomach, clockwise, starting under the breast-bone and going down around ribs on left side, across lower part of abdomen, coming up under ribs on right side to starting point. Do this about five minutes the first day, eight minutes the second day, ten minutes the third day, fifteen minutes the fourth day. This will cure your constipation.

Darwinism in the Schools

By Herbert M. Shelton, D. P., N. D.

EVOLUTIONISTS Win Fight in Kentucky: Thus runs a news item from Lexington, Kentucky, dated February 17th, 1922. "Educators and others who have fought for weeks to assure the continuance of instruction in evolution in Kentucky schools supported by public funds, have won their fight by a 19 to 17 vote. The state senate at Frankfort this afternoon decided to postpone action on the measure until Monday, when the Rules Committee takes charge."

When the question came up to decide whether the theories of Darwin should be permitted to be taught in the Kentucky public schools any longer, the clergy were called in to help decide the matter. A majority of these preachers contended that the theory of evolution should still be taught, saying that to reject such teachings would be to offend some of the brightest minds of today. They acted on the theory that it is safer to offend God than man, that it is better to retain the favor of the bright minds of the world than to continue in the favor of their Lord and Head—Jesus Christ.

But in this effort to keep faith with the world they have failed to a very great extent. Many of the bright minds of today wholly reject the dogma of evolution. We could fill a page with the names of eminent scientists who have come out against this unproven and unprovable doctrine, many of whom were once staunch advocates of the theory. An equal number could be given of men of science who have passed away since the doctrine was first promulgated by Messrs. Darwin, Huxley, Wallace, and Spencer.

SCIENTISTS REPUDIATE DARWINISM

Recently the American Association for the Advancement of Science held a meeting in Toronto, Canada. The distinguished English biologist, Prof. William Bateson, who is without a living superior in his chosen field, was present at this meeting. In his lecture Prof. Bateson said:

"It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever after forty years, no evidence has been discovered to verify his genesis of species."

These words of Prof. Bateson bring to mind the words with which the great German naturalist Wigand concluded the preface to the third volume of his classical work against Darwinism, now nearly forty years ago:

"It was a happy day that people threw off the straight-jacket of logic and the burdensome fetters of strict method, and mounting the light-caparisoned steed of philosophic science, soared into the empyrean, high above the laborious path of ordinary mortals. One may not take offense even if the most sedate citizen, for the sake of a change, occasionally kicks over the traces, provided only that he returns in due time to his wonted course. And now in the domain of biology, one is led to think that the time has at length arrived for putting an end to mad masquerade pranks and for returning without reserve to serious and sober work, to find satisfaction therein."

This great naturalist predicted with confidence that the struggle between the Darwinians and the anti-Darwinians would soon end in the victory for the latter.

The London *Times* Literary Supplement for June 9, 1905, in speaking of the many professors who have written on the subject of evolution, said:

"Never was seen such a melee. The humor of it is that they all claim to represent 'Science' . . . yet it would puzzle them to point to a theological battlefield exhibiting more uncertainty, obscurity, dissension, assumption, and fallacy than their own. For the plain truth is that, though some agree in this and that, there is not a single point in which all agree. Battling for evolution they have torn it to pieces; nothing is left—nothing at all, on their showing, save a few fragments strewn about the arena."

The truth of this observation of the *Times* can be testified to by everyone who ever studied the subject. In spite of this, there are still a few — a very few — who persist in talking of evolution as though it were proven beyond all room for doubt.

NO TRANSITIONAL FORMS EXIST

But why is there necessity for search for evidence of the doctrine of transmutation of species as promulgated by the evolutionist? Is it not evident that if evolution were a fact the process would still be in operation so that unmistakable evidence would be seen on all sides? There could be no doubters, no scoffers, but all alike—the scientist, the ignorant and unlearned —would be able to see the truth of evolution.

If evolution were a fact there would be no talk of missing links, no years of painstaking labor and search for transitional forms. Transitional forms would exist all around us. The rocks would be filled with the remains of such forms. Any gap that might occur in the line would soon be closed. New species would con-

tinually be coming into existence. Nowhere would we see any "fixed species".

As far as is known, plants and animals can be produced only by means of one or more parent organisms. The overthrow of the long-held fallacy of spontaneous generation established, beyond all doubt, the fact that living forms come only from living forms. So long as there is no necessary break in this method of production it must be exclusively accepted. From this there can be no appeal.

Living forms come only from living forms, and our experience and observation have shown that every living being produces offspring after its kind. From horses we always get horses, and from the cow comes only the cow. To this there is no known exception. Evolution implies a great instability of form which is not consistent with the known stability of organized forms. It assumes a very great progress in structure to have taken place in deriving man, with his extremely complex structure and organization, from primordial protoplasm. This assumption is wholly inconsistent with the known stability of forms in the organic domain.

VARIATIONS REVERT TO TYPE

True, variation occurs, but always within the species. Darwin hesitated about placing a limit to variability and thought that we could not place such a limit. Fortunately we have not been called upon to do this since Nature, or the Creator, has already set that limit. There are two tendencies existing in the organic domain: on the one hand there is a tendency of the offspring to resemble the parent; and on the other hand a tendency of the offspring to vary from the parent form.

If the tendency to variation were unlimited, then the origin of one species from another might be possible; but the fact is well known that the variation is within the order or class of plant and animal individuals. In other words, the variation is a variation of the original species and not the creation of a new one. The tendency of variations to "revert to type" is well known.

Thus there seems to be an orbit of variation, a limit to variability, beyond which the tendency to vary cannot carry the varying form. This has been likened to the centripetal and centrifugal forces. The tendency to vary would represent the centrifugal force that carries the offspring away from the parent form, while the tendency to resemble the parent form would represent the centripetal force, and seems forever able to hold the amount of variation within a well defined orbit, thus preventing the new forms from being carried off on a tangent so that there would be no return to the parent form.

Dog fanciers, poultry and stock breeders have, from a few original parent forms, given us a large variety of dogs, pigeons, chickens, horses, cows, etc., by selective breeding. And now, while we have many varieties of dogs, no one ever mistakes a single variety for aught but a dog. This selective process has not given us new species but merely new varieties.

In the case of pigeons, from a single ancestral form we now have many varieties of these, but no new species has evolved out of the process. The same can be said of the other examples mentioned.

Man by exercising his powers of selection can easily produce new types or varieties of a given species, but he cannot produce the variations. He only selects those that have varied and keeps them separate from the common stock. Did he not do this the variation would soon become funded into the common stock and be lost. The evolutionist assumed that an analogous process of selection was carried on in Nature, and gave it the name "natural selection" to distinguish it from the artificial selection carried on by man.

Here, too, the selection does not account for the variation but for its preservation only. However, nature has no known method of keeping the variations away from the parent forms so that the variation would soon be funded into the common stock. Many ingenious theories have been invented by the evolutionist to surmount this difficulty. One of these was the theory of cross sterility between the parent form and the varying form. This assumption, however, does not square with the facts as they are known to every poultry or stock breeder. Varieties are not only cross-fertile, but the offspring of such crossing are more vigorous and fertile. Every poultry raiser knows that were he to turn loose a number of varieties of chickens in his pens and allow them to freely mingle with each other, in the course of a few generations the many varieties would have given way to a common form. This the evolutionist will not deny; and he knows that there is no agency in nature, except man, to prevent the varieties from mingling.

In nature as in our own cattle-pens, living creatures reproduce each "after its kind", as stated in the first chapter of Genesis. There is no evidence that evolution is in operation at the present. Even the attempt to cross the species has failed utterly. Nor is there any evidence that such a process has ever been in operation. It were logical to suppose that were evolution a fact the crust of the earth and the rock strata would be replete with innumerable, intermediate forms filling the spaces between, thus showing historically the line of progress from one species to another. Such remains are not found; indeed, after years of searching for "missing links" not a single specimen has been uncovered.

NEW FORMS OF LIFE APPEAR SUDDENLY

Again, if evolution were a fact we would expect to see the lower strata of the earth occupied by animal remains of but a few forms. As time passed these few forms should have given rise gradually to many more forms, the differences in the new forms gradually growing more marked until distinct species were produced. Instead of this, however, we find at the very beginning numerous fully developed and distinct forms which did not change, but continued through the ages as they were at the start. To assume that they had changed so rapidly at the start as to produce forms which differed so greatly one from the other, and afterwards to lose completely such powers of change, were absurd.

The testimony of palæontology and geology is that new forms of life appear suddenly from no known source and with no changes in the already existing forms to account for the origin of the new form. Thus if evolution is a fact, all evidence is wholly lacking both in the living present and in fossilized remains of the past.

In view of this we are not surprised to witness the revolt in scientific circles against the evolutionary dogma. The wonder is that it has survived as long as it has. True, here and there the voices of some of the world's "bright minds" were raised in protest against the sweeping generalizations of the theory and warning its adherents that their claims were not supported by evidence; but always their warning voices were drowned by the wild clamor of the enthusiastic evolutionists.

WHERE ARE THE SUPER-APES?

Evolution has been held out to us as the savior of the world. All we require to do is to wait a few million years longer and we shall have evolved into perfection or into something else — super-man perhaps — and will have converted our imperfect world-systems into a veritable paradise. But we find nothing in nature or her laws to insure that the higher forms will at all times be the surviving "fittest". There is nothing in nature to insure that the lower forms will not be better fitted to survive under the circumstances. "Survival of the fittest" does not always mean the survival of the higher forms. It is well known that many of the lower forms of life have survived through long geological ages and are with us today, while many of the higher forms of life are extinct.

If man evolved from some man-like ape, it is evident there must have been a number of intermediate forms between man and the ape that were of a higher order than the ape. Yet these intermediate forms have perished, while apes and many other lower forms of life have survived. These immediate progenitors of the human family must have been far more intelligent than the apes that we have with us today, Yet they not only became extinct, but disappeared from the rocks.

In view of this it cannot be claimed that any "survival of the fittest" in a "struggle for existence" must inevitably result in improvement or perfection. There is no hope of salvation in evolution. Besides, any salvation evolution could bring would not save the dead.

SPECULATIONS ARE NOT FACTS

The writer is a thorough believer in freedom of speech, press, and thought (please do not confound freedom of thought with "free thought") and has no desire to imprison anyone or burn anyone on the rock for teaching or believing evolution. But we are of the opinion that schools should teach truth, fact; not theories and speculations which have no foundation. Yet we known that these doctrines are taught in the schools as though they were proven facts.

Indeed, while we were school boys we were taught as truth many things which we later learned were only theories and had little ground to stand on. But we were not told in school that these things were only theories and were reject-

ed by many scientists. This we think is a serious fault of our present educational methods.

The writer is also of the opinion that the business of a Christian minister is to teach the gospel and not to attempt to please the bright minds of earth. The evolution theory is a mass of conjecture and assumption without a single verified fact to stand on. But the man who has studied his Bible in the light of world-events for the past few years does have verified facts, and many of them, on which to base his faith. It may be objected that such evidence is only circumstantial, and "circumstantial evidence, no matter how damning, is circumstantial still". We answer that, while we believe it to be more than circumstantial evidence, if we accept it for such we are still that much in advance of the evolutionist; for he does not possess even circumstantial evidence of the truth of his theory. On the contrary, there is much positive evidence that his theory is false to the core. Charles Robin, the well known French free-thinker, stated the truth about Darwinism when he said: "Darwinism is a fiction, a poetical accumulation of probabilities without proof, and of attractive explanations without demonstrations". If the free-thinker can reject Darwin's hypothesis, how much more should the Christian be able to reject it!

We think the position of those Kentucky clergymen who wanted evolution taught in the schools only demonstrates that the modern clergy are thoroughly imbued with the spirit of anti-christ. For it must be known that this same attitude is common among the clergy throughout the Protestant world. "He that sitteth in the heavens shall laugh: The Lord shall have them in derision".—Psalm 2:4.

Features of the Impending Trouble *By O. L. Rosenkrans, Jr.*

I THINK all indications point to another world-crisis in the near future, the second throe of the "time of trouble". It seems remarkable that the average person, in spite of the series of world-wide calamities which have perplexed our financiers and statesmen during the alleged Reconstruction Period following the Great War, continues in fatuous optimism concerning the future of this present evil world. The plain warning of the Holy Scriptures is disregarded by a world whose code of ethics is the "Gospel of Satan". (See Scripture Studies, Volume VII, page 304, cloth edition.)

I am one who looks for a literal as well as a symbolic fulfillment of prophecy. Symbols are for the wise, but the world requires signs. In my own experience I have learned that Satan rules through the human will, but Jehovah does as He pleases with the forces of nature and controls the laws of accident. So I expect our planet to be visited by seismic disturbances of extraordinary violence. Perhaps the sun's light will be dimmed and a long period of twilight settle over the earth. Perhaps astonishing convulsions of nature will occur: earthquakes, stupendous landslides, conflagrations, a wholesale destruction of cities and public works.

Is it illogical to expect that no considerable portion of the works of man should survive a time of universal anarchy when men fight with T. N. T. and dynamite, poison gas, liquid fire, airships, and yet unknown devices for destruction? Perhaps man will find his control over the forces of nature slip away from him: steam and electricity will no longer obey his will, gunpowder will not explode, his elaborate mechanical equipment may refuse to function.

Perhaps electric volts of stupendous power from outer-space may swerve our planet from its orbit, halt its rotation, and shake it until the heavens seem to tremble, and the stars to fall. Our wise men say that an arrested motion would immediately cause our globe to fly into fragments, but our wise men have made numberless false guesses concerning the laws of nature. Moreover, recent discoveries in the domain of science are obligating considerable revision of our standard textbooks.

Having this tendency to read a double meaning into the prophecies, I wondered what implication to place on the term "evil beast", which is to be one of the scourges of Christendom, besides the symbolical sense of "beastly government". In primitive states of society wild beasts are a constant source of peril, but our age has minimized this danger to where it becomes negligible. Some writers of fiction intrigue the imagination by attempting to de-

scribe the lives of our remote ancestors, when herds of mammoths trampled down all before them and when cave-hyenas prowled about the fires; but surely we need anticipate no revival of these terrors. I was at a loss until I heard a dog bay ominously on a lonely road, whereupon a possible explanation of the term "evil beast" occurred to me, which I submit, for whatever it may be worth.

The world harbors a superabundance of dogs. Always the companion and friend of man, in earlier time the dog was a valuable auxiliary. Nowadays, I shrewdly suspect, our canine friend is more or less of an anachronism, and his actual utility open to suspicion. Every sportsman will take exception to this, and every dog-fancier, and every farmer's wife who keeps a big black gruff-throated shepherd dog, whose ostensible excuse for toleration is his job of "bringing up the cows", but whose real business is to afford a sense of protection to the farmer's wife by alleviating her timidity respecting tramps and burglars.

Often these "watch-dogs" seem to lurk in ambush for pedestrians, perpetually annoying the latter by precipitate onslaughts into the road, which jangle the nerves and rasp the temper; for however much the wayfarer may realize that the ferocity is more simulated than real, he is apt to suffer acute uncertainty as to whether the noisy challenger of his progress has been trained to "eat out the hand or out of the leg".

Some reformers have gone to the extreme of advocating the extermination of all dogs, not only to preclude the recurrent menace of rabies, but as a hygienic measure. Possibly this would be sound policy; for dogs are notorious germ-carriers, and who has not seen an affectionate puppy abandon his dead toad or other loathesome plaything, to jump up and lick the nose and lips of a little child?

However, under existing social conditions our canine pets balance their disagreeable traits by a good deal of loyalty and devotion. If you are depressed in spirit, a dog will come up and express his sympathy; and for that a man will forgive him much. But it is conceivable that under certain circumstances the dog's attachment for our race may be converted into enmity; and his presence among us, instead of indifference, may excite alarm.

History is replete with instances where invasion, civil war, or famine, left a temporary break down of the forces of society in its wake. Occasionally, at such times, we read that bands of savage, hunger-maddened dogs infested the roads and attacked the passers-by. After the Battle of Armagh in Ireland, during the reign of William of Orange, horsemen in that region were compelled to travel in strong parties, heavily armed, to protect themselves from packs of dogs, more ravenous and courageous than wolves, which had acquired a taste for human flesh from the corpse-strewn battle-field.

When the era of revolutions is succeeded by anarchy, and law and order is swept away; when a carnival of lawlessness and mutual hatred enthralls mankind and every man's hand will be against his neighbor, we are justified in anticipating almost inconceivable horrors. Our civilization is a complexity of multifarious details. Our comfort and peace of mind depend on a million and one little devices for making life easier and saving us trouble.

Long custom has made many of these indispensable, and in consequence our life has grown ultra-artificial and specialized to the nth degree. We are all mutually interdependent, and by habit gregarious urbanites, though we tolerate a certain outlying fringe of agriculturists and stockraisers to provide food for us. Our economic system is such that our very existence depends on cheerful collaboration and teamwork among its members. Comparatively few among us nowadays are capable of self-existence in an economic sense.

And therein lies our danger; for if once our complex machinery of production and distribution is seriously interrupted, a most appalling smash-up may result. When it is argued that our civilization is so marvelously complete that it is immune from destruction, we are reminded of Alaric's mocking reply to the Roman deputation, "The thicker the grass, the easier it is to mow!" Decadent Rome was overrun by outside barbarians, but our civilization contains within itself sufficient disruptive elements.

Let us consider some features of a time of universal anarchy. Industry, of course, would be at a standstill. No one would buy or sell, and money would be valueless. There would be no transportation of coal or provisions to the cities. No restaurants would exist, and no markets. Recent experience has given us a fore-

taste of just what a food shortage and a coal famine imply.

Factories would shut down, and every one must forage his own food and clothing as best he might. There would be no daily newspaper, and no postal service; no telegraph or telephone; no picture shows or pool halls; no baseball, golf or dances; no elevator service in office buildings, and no street-cars.

There would be no sanitary regulations, and sewers would clog and contaminate the water mains. Piles of garbage would accumulate in alleys, and no street-cleaning department would remove the festering rubbish that cumbered the sidewalk and pavements. There would be no morgues, and the air would be tainted with pestilential odors from rotting carcases. Contagion would spread, and no health department exist to isolate the sick from the well.

Traffic regulations would be forgotten; and speed maniacs might hurtle through the crowds, with no hospitals to which to rush their victims for care and treatment. Soon there would be no gasoline; and automobiles would become a memory merely.

Electric lighting would cease; so every night would be a nightmare of terrors for the weak and helpless, while cruel marauders lurked in the shadows for prey, or burst in the doors and windows of houses. Such monstrous degenerates as only our evil age has produced could work their evil will, careless of consequences. There would be no fire department; so unquenchable conflagrations must shortly render every city untenable. It is frightful to contemplate the despair and misery of the starving, hopeless populace, whose sufferings must be aggravated enormously by the orgies of crime and bloodshed that will ensue.

The little-heeded victims of our existing order will then be in the ascendant. Suppose our jails to vomit out their debauched and revengeful criminals, our asylums to let loose their raving maniacs and moping idiots, our slums to pour out their rabble of warped and stunted "people of the abyss"—to plunder, kill and torture, like St. Antoine in the mad days of the Terror? Is not this a prospect to sicken the heart and inspire dread? Yea, and despair also, were it not that we know that it is but a necessary wrecking and clearing away of a really unspeakably evil system, to make way for a glorious reign of righteousness, justice and peace.

In the climax of the time of trouble verily the exalted ones will be abased; and none so helpless as the soft-handed, pampered scions of wealth, accustomed to luxury, and now at the mercy of the starved and sweated toiler. The fate of the proud will be most ignominious when privilege is extinct and gold becomes trash, sufficing no longer to purchase food or to bribe protection.

When Genseric's army pillaged the Eternal City priceless treasures of art and literature were destroyed, wantonly. When the dregs of society rise to the surface, will they show any consideration for our gewgaws? More likely they will indulge their fury in iconoclastic orgies; and woe unto him who has set his idol in the architectural glories of the past! for he will be inconsolable. However, by the very nature of the case, the duration of this period of anarchy must be brief; for with the whole economic machine out of gear, starvation alone will soon wipe out the population.

The cities, indeed, will be the soonest affected; and crowds of hungry fugitives will stream out over the rural districts to devour the farmers' substance like swarms of locusts. Truly the time must be shortened, or no flesh could survive. When the ground is littered with rotting corpses, the air reeking with pestilential odors, the very vegetation burnt off by liquid fire, the seed grain gone, the livestock vanished, only a miracle of Jehovah can preserve a fragment out of this evil day.

In this horrid time it is not at all unlikely that packs of ferocious, masterless dogs may contribute a peculiar touch of horror. The terrible mortality among human beings may create in them a grewsome appetite. The spectacle of universal homicide may alienate their respect and devotion and set an example to them. Left unchecked, their numbers may increase enormously. So, pestilence, famine, blood and evil beasts—we may experience all, literally, in the time of trouble.

In the end the earth will shake veritably at Jehovah's presence, and mankind never afterward will be able to forget the lesson that "God reigneth".

Old Age and the Golden Age *By W. L. Pelle*

A FEW hundred years ago Ponce de Leon left Cuba and came to the shores of Florida in search in search of the Fountain of Youth. His search was in vain, and he finally returned to Cuba, where he died.

Nobody wants to grow old! It is true that little Johnny looks forward to the time when he will not have to go to school any more, the time when he will be a "big man". But after he has been a man for a while, his sentiment becomes more like the one who wrote:

"Backward, turn backward, O time, in thy flight!
Make me a child again, just for tonight."

Why is it that no one wants to look old? Various schemes are resorted to to keep from appearing that way. Sometimes a wig is brought into use; others use a little dye; while still others prefer rouge, paint, etc. Some say that a certain diet will keep one young. A few of these remedies may succeed for a time, but preventing old age is like trying to put out a fire with a sieve "full" of water.

When a person is really old, he seems to be proud of it. You have heard an aged person say proudly: "I am a man eighty-one years old". But when you come to inquire of moderately young persons as to how long they have been on this earth, they are loath to part with the information.

Old age is attributable to a big "fall" over six thousand years ago in the Garden of Eden. A flower that is plucked withers because it is cut off from that which supplied its life. The human race was cut off from the source of life in Eden, and has been withering ever since. Take the young farmer, for instance. He goes out into the field day by day and in the "sweat of face" earns his bread. Thorns and thistles thrive instead of useful plants. He must fight the weeds. He is handicapped by the curse that was pronounced in Eden. Each day he puts out more strength than he receives through the imperfect food that he eats. At night he comes in tired. Soon wrinkles displace the youthful glow; he cannot think the proper kind of thoughts; spectacles are necessary to aid him to see; the hairs on his head, daily lessening in number, turn gray; his teeth disappear; the "rheumatiz" slackens his gait; he is withering like the flower. At last he is gathered to his fathers.

Solomon, the Wise, has painted a true word picture of the above. He speaks of the time "when the keepers [arms and hands] of the house [body] shall tremble, and the strong men [lower limbs] shall bow themselves, and the grinders [the teeth] fail because they are few, and those that look out of the windows [mental faculties] be dimmed. And the doors shall be shut in the streets when the sound of the grinding is low [because old age has little in common with the rising generation] and he shall rise up at the voice of the bird [early, being unable to sleep well], and all the daughters of music [the vocal chords] shall be brought low [the failing powers cease to catch the strains of earthly enchantments]." He is nearly at the time when the "silver cord [of life] be loosed, or the golden bowl [the body, which contains the blood] be broken, or the pitcher [the lungs] be broken at the fountain, or the wheel [heart] at the cistern". When that takes place, "then shall the dust return to the earth as it was, but the spirit [breath, wind] shall return to God who gave it".

Another picture of old age is given in Job 33:19-21. The old person, apparently on his death bed, seems not to have any appetite. A piece of strawberry shortcake is placed before him. He rejects it; and when a dainty piece of fried spring chicken is offered to him, he turns his face away.

But why talk about old age? Would we appreciate the daylight or the sunshine as much had we no night in comparison? The above is a picture that belongs to the night, but "the night is far spent, the day is at hand". As the earth is rotating on its axis continually, just so is the Divine Plan unfolding. The signs of the times point us to the fact that a great change is taking place in earth's affairs, a new order is being born. It is the Golden Age; and in that age not only Ponce de Leon, but all humanity, will find the Fountain of Youth. They will not be compelled to go to Florida to find it; for it will be of world-wide accessibility. First of all, the instigator of evil will be banished and his influence restrained. People will learn to think the proper kind of thoughts, and the one who tills the soil will GAIN strength day by day. As a result of thinking the proper kind of thoughts because of pleasant environment, he will develop the proper habits and character. All disease (lack of ease) will disappear; his eyes will become like the eagle's; his head will have the proper covering: his teeth will become perfect. He will return to the days of his youth.

The Fountain of Youth is pictorially described as "a pure river of water of life, clear as crystal," and on either side of it will be the tree of life. The curse will be lifted and the invitation will be extended: "Whosoever will, let him come and take of the water of life freely". (Revelation 22:1, 2, 17) And, by the way, this old earth is to grow "young", too. Instead of deserts, ice-fields, and withered places will be beautiful garden spots; for "the desert shall rejoice and blossom as the rose", and "in the wilderness shall waters break out and streams in the desert", and "the parched ground shall become a pool". (Isaiah 35:1, 7) Cemeteries will all become beautiful parks; for the "many that sleep in the dust of the earth shall awake". And one of the many will be Ponce de Leon. His desire will be gratified. He will find the Fountain of Youth. It has been said of him that he practised cruelty on the natives of Cuba. When he comes forth, gradually that heart of stone will be replaced by a heart of flesh.

Some of us have been at the seashore when the tide was going out. Each wave seemed to reach not quite as far as its predecessor, and finally the water line was quite a long distance away. But after a while, the action was reversed. Each succeeding wave came farther in than the one before it; and in due time there was high tide again. Adam in Eden was at "high tide". Then came the fall, and the vitality of the race began to surge out; and it has been surging out ever since. Methuselah lived 969 years. Men live on an average of only thirty-five years today. We are at "low tide". But when the Golden Age begins, a reversal will take place. Life and vitality will resurge into mankind until they will be like to Adam, at "high tide", perfect, resurrected. The word resurrection" means literally "to surge back".

In the book of Job we are told of how the change from growing old to growing young will be accomplished. Just a moment ago we considered the man who turned away from the dainty dishes set before him. In due time the merit of the sacrifice on Calvary will be applied on behalf of him, and on behalf of all. Then, 'if there be with him a messenger as defender, one of a thousand [a perfect man] to declare his own righteousness [pay a ransom] for man, then will God be gracious unto him and say, Release him from going down to the grave: I have found a ransom'. As a result 'his flesh shall be[come] fresher than a child's: he shall return to the days of his youth". (Job 33:23-25) At the age of thirty, Jesus was a perfect man, in the bloom of youth. In the Golden Age all will grow into that image of God on the human plane, as Jesus was.

Messiah's kingdom is the Fountain of Youth. It is at the door!

"God's own kind hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

Unsnarling the Hell Snarl *By Albert Nelson*

FOLLOWING up your article on "Smoky-Brained Theologians", I do not just see where your theologians will be able to find life for their hell subjects; and without life they could not of course feel anything. Yet in Acts 16:31, John 3:16, and in many other places in the Scriptures, we are told that none shall have life except those who believe on the Lord Jesus Christ.

Again, while I am aware that many theologians have access to a corrupt press and could readily advertise for a new superintendent for hell; yet when the devil is destroyed, as Hebrews 2:14 shows plainly will some time be the case, I am led to wonder whether there may not be a little disorder until the new boss is installed. It would surely be embarrassing if some of the hell subjects should get away in the meantime, and go running around all over the universe with nobody to lasso them.

And a still worse predicament would confront the theologians when we come to the time mentioned in Revelation 20:14 and Hosea 13:14, when hell is destroyed. Think how distressing it would be to have the whole works dismantled, with not even one imp left on the job, and the half-charred victims hiking for some new place where they could give their undivided attention to the study of sectarian theology. Perhaps then one of them might find the statement of the prophet Isaiah, addressed to these theologians, which says, "Your covenant with death and hell shall be disannulled". What would they think? I fear that they would conclude that somebody had been lying and got caught at it.

Fig Tree Not Yet Blooming

STUDENTS of the Scriptures have observed that the fig tree stands related to the Jewish nation in the symbolisms with which the Scriptures abound. In one of the passages in which the fig tree is thus used the Prophet says:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17, 18.

It is not our intent at this time to make an examination of this prophecy, reserving that for a future occasion; but it is the office of THE GOLDEN AGE to keep its eyes open for the fulfillment of prophecies, and we seem to be witnessing just now a partial fulfillment of this passage, insofar as Jewish national hopes are concerned.

Israel Zangwill, writing in the *Yale Review*, sees that the hopes of the Zionists are still measurably unfulfilled; but perhaps he does not see, as do we, that the complete fulfillment of Zionist expectations can come only with the glorification of the last members of the church of Christ, and the reawakening of Abraham, Isaac and Jacob, and all the ancient worthies, back in their own land. Mr. Zangwill says:

"The painful truth has gradually been brought home to Zionism that the San Remo treaty, over which the Shofar was sounded in Jerusalem as for the coming of the Messiah, can bring no conclusion to the long tragedy of Israel in exile, and that even the appointment of Sir Herbert Samuel as high commissioner cannot create a Jewish Palestine. To produce that out of the conflicting ingredients is a task not for a statesman, but a conjurer.

"Sir Herbert Samuel has no such thaumaturgic talent; he is a conscientious British official, whom even his love for his people and the gracious Zionist romance in his own family cannot bias. The interest of England in getting her new possession developed by Jewish capital and industry is outweighed if the Arabs are antagonized too deeply; and since, moreover, the Jews are the Uriah Heeps and not the Oliver Twists of politics, England may safely ride rough-shod over them. With brutal candor Lord Curzon remarked in the House of Lords that Sir Herbert Samuel is soon likely to be popular with the Arabs and detested by the Jews, and his explanation of the real status of the Jews of Palestine was wittily summed up by *Punch* in the phrase: 'Not at home, but paying guests'.

"And the host who will receive the payment is England, who, if the combination succeeds, will secure a barrier for the defense of Egypt and population to develop her derelict land and fight her battle in the East. Instead of the one landless people in the world obtaining a country like every other, a new territory is added to the greatest territorial power on the globe. Verily, 'to him that hath shall be given'.

It is true that England is supposed to be only a 'mandatory', but with the failure of the United States to ratify the treaty of Versailles and to enter the league of nations, the last vestige of sincerity disappeared from this new-fangled, farcical formula. There was even a laudable frankness in the ceremonial induction of the British high commissioner, who took possession neither as a representative of the Jewish people nor of the league of nations, but simply in the name of King George. Palestine is to be ruled like a British crown colony, and its inhabitants have lost the democratic rights which they enjoyed even under Turkey."

The Four Cardinal Attributes *By E. S. Mummert*

Power, Wisdom, Love, Justice — as found in the Various Kinds of Living Matter

EVERYTHING in which there is life is governed by one or more of four fundamental attributes. These four attributes are power, wisdom, love, and justice. The lower degrees of life have but one attribute, the intermediate two and three, and the highest degrees have all four.

The attribute of power is found in every living thing. In some forms of life, power only is found, in others may be found power and wisdom but no love or justice; while in still other forms are found power, wisdom and love, but no sense of justice; in the higher forms are found all four of these attributes.

Vegetation is the lowest form of life. In this the attribute of power only is manifested; as for instance, a tree has power to bring forth seed and reproduce its kind, but is destitute of any sense of wisdom, love or justice.

The next degrees above vegetation are the lower forms of animal life. In these are manifested power and a considerable degree of wisdom; as for instance fish have power to reproduce or propagate their kind and show considerable wisdom in selecting places to deposit their eggs. But after laying the eggs they show very little or no further concern about their progeny, thus evincing no sense of love or of justice.

As we follow upward the animal kingdom we find that each higher degree takes on an ad-

ditional attribute. Love or affection is the next attribute that is taken on. This can be very readily observed if we take for an example the dog. As will be noted the dog has the power of propagation, is very wise, and manifests a great deal of love and affection, as is often shown in a dog's love for his master. But a dog has no sense of justice whatever. He feels or knows no moral obligation. He may become very vicious and harm some one, or in search of food may steal a piece of meat; and he would not know or feel that he has done anything wrong; for he is devoid of any moral sense of discerning between the right and the wrong.

Whatever good or bad qualities an animal may possess represent the outworkings of the three attributes of power, wisdom and love, that are inborn in its nature. This we sometimes call instinct.

Going higher in the scale of life we come to mankind, and in man we find all four of the attributes active. Man has the power of procreation, is endowed with wisdom, has the faculty of love and possesses a deep sense of justice.

We therefore find man a free moral agent at liberty to use to the best of his ability all of his faculties, controlled by these four cardinal attributes. We find these attributes operate differently in every person, which accounts for the various dispositions, temperaments and characters of various people. In some we may find that the attribute of wisdom may be stronger than that of love, which may lead to some unkind act; and in others, vice versa, love is stronger than wisdom, accounting for something very kind but unwise. In others justice and love may be very low, and wisdom and power predominate. This combination may cause one to act cruelly and unjustly. Should justice and power predominate, this would have a tendency of enforcing strict justice without mercy, which usually is very unwise.

It is therefore evident that endless combinations exist in which these attributes in various degrees operate, bringing forth all the various deeds and acts good and bad of mankind.

The ideal person is the one in whom these four attributes are perfectly poised, working together smoothly in unison, maintaining constantly their equilibrium.

Heights and Depths of Love *By James Dewell*

SOMEONE endeavoring to define love has expressed it thus: "Love is the act of contributing that which distributes happiness". And as God is unchangeable and has always existed, then the spirit of contributing that which distributes happiness has always existed. This is proven by the Scriptures, which declare that in the divine plan the Only Begotten was the Lamb slain before the foundation of the world. (Revelation 13:8) Moreover, since God is from everlasting to everlasting, that which distributes happiness will always exist.

Thus we read that in the ages to come God will show the exceeding riches of His grace in His kindness toward the church class through Christ Jesus. In John 17:3 we have our Savior's words, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent". In other words, His plan is to gain an endless knowledge of an endless plan of bestowing endless blessings. God's creatures will be recipients of unending love and favors.

In our Savior's prayer (John 17:5) His request of the Father was, "Father, glorify thou me with the glory which I had with thee before the world was". He had been Jehovah's honored creative agent. (Colossians 1:16; John 1:1-3) Then there came that voice from heaven (John 12:28), "I have glorified thee, and will glorify thee again"—to be Jehovah's honored agent in filling other planets with intelligent beings, to be recipients of His love and favors. This earth will not have room to contain all of our Father's blessings.

The apostle Paul (2 Corinthians 4:17) speaks of an eternal weight of glory to be the portion of the bride who will share the Savior's glory in His honor of creation. In Acts 20:35 we read that our Lord Jesus said, "It is more blessed to give than to receive". He thus expressed the disposition of our heavenly Father.

We see God's love reflected in His creation. The trees, the flowers, the grain, and the grass of the fields—all are of God's bounty, and are all exhausting themselves to give blessing, contributing to man's happiness.

But eye hath not seen, ear hath not heard, neither hath entered into the heart of man the things which God hath prepared for those that love Him. God is love.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



[81]All the Scriptures show that the wicked will be punished, but punishment does not mean torment. There is a wide distinction between everlasting punishment and everlasting torment. Everlasting punishment is a punishment that lasts. Everlasting torment would be a torment that never ends, but one would be consciously suffering all the time. The laws of the land punish the wicked who violate the law, and the duration of punishment is short or long in proportion to the enormity of the crime committed. One who steals a loaf of bread violates the law and he may be punished by confinement for a day or a month in prison. One who destroys his neighbor's house by fire is punished, and his punishment may be a number of years in prison. Another takes the life of his neighbor, and his punishment is death. No law of any nation on earth permits the violator of the law to be tormented. The stealer of bread is punished for a short period; the one who destroys the home is punished for a longer period; and the one who takes his neighbor's life deliberately is punished by the full penalty of the law, and his punishment is lasting. Death is the highest penalty inflicted by the law. It is also the greatest punishment inflicted by Jehovah. Life is the dearest thing to any creature, and to be deprived of life would be the greatest punishment that could be inflicted. Therefore eternal or everlasting death with no hope of resurrection, would be an everlasting punishment. But it would not be an everlasting conscious torture. God plainly declared: "The wages of sin is death" (Romans 6:23), and not eternal torture.

[82]Having fixed this penalty, God could not change it afterward, because God could not be inconsistent; He cannot deny Himself. (2 Timothy 2:13) It was by the disobedience of one man that sin came into the world and death as the result of sin; so death has been the penalty upon all mankind. (Romans 5:12) And this will continue until God's due time to awaken them out of death and give all an opportunity for life; and this we will discuss later. "The Lord preserveth them that love him, but all the wicked will he destroy." (Psalm 145:20) The Apostle plainly says that all the wicked shall be punished with an everlasting destruction.—2 Thessalonians 1:9.

[83]But do not the wicked go to hell?

[84]It is true that all who have died from Adam until now have gone to hell. But hell does not mean a place of conscious torture. Wherever the word hell occurs in the Bible it means the condition of death. Hell is not a place, but a condition. Those who go into the grave are not conscious there; but they have gone into the death condition. Their bodies decay and return to the dust. The word hell is translated from the Hebrew word *sheol,* as used in the Old Testament. This same word is a number of times translated grave and sometimes pit. In the New Testament the same word hell is translated from the Greek word *hades* and likewise means grave, the condition of death, the tomb.

QUESTIONS ON "THE HARP OF GOD"

What is the difference between everlasting torment and everlasting punishment? ¶ 81.

What is the severest punishment inflicted for the violation of human laws? ¶ 81.

What is the severest punishment God inflicts for the violation of His laws? ¶ 81.

Could God change the penalty for the violation of His law after that penalty has once been fixed and the law violated? If not, why not? ¶ 82.

Do not the wicked go to hell? ¶ 84.

What is the meaning of the English word hell? and from what words has it been translated? ¶ 84.

"The Sun of Justice may withdraw His beams
Awhile from earthly ken, and sit concealed
In dark recess, pavilioned round with clouds:
Yet let not guilt presumptuous rear her breast
Nor virtue droop despondent: soon these clouds,
Seeming eclipse, will brighten into day,
And in majestic splendor He will rise
With healing and with terror in His wings."

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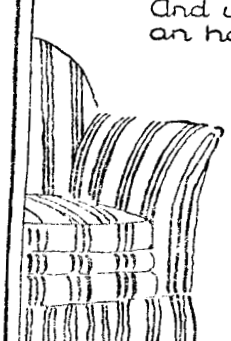
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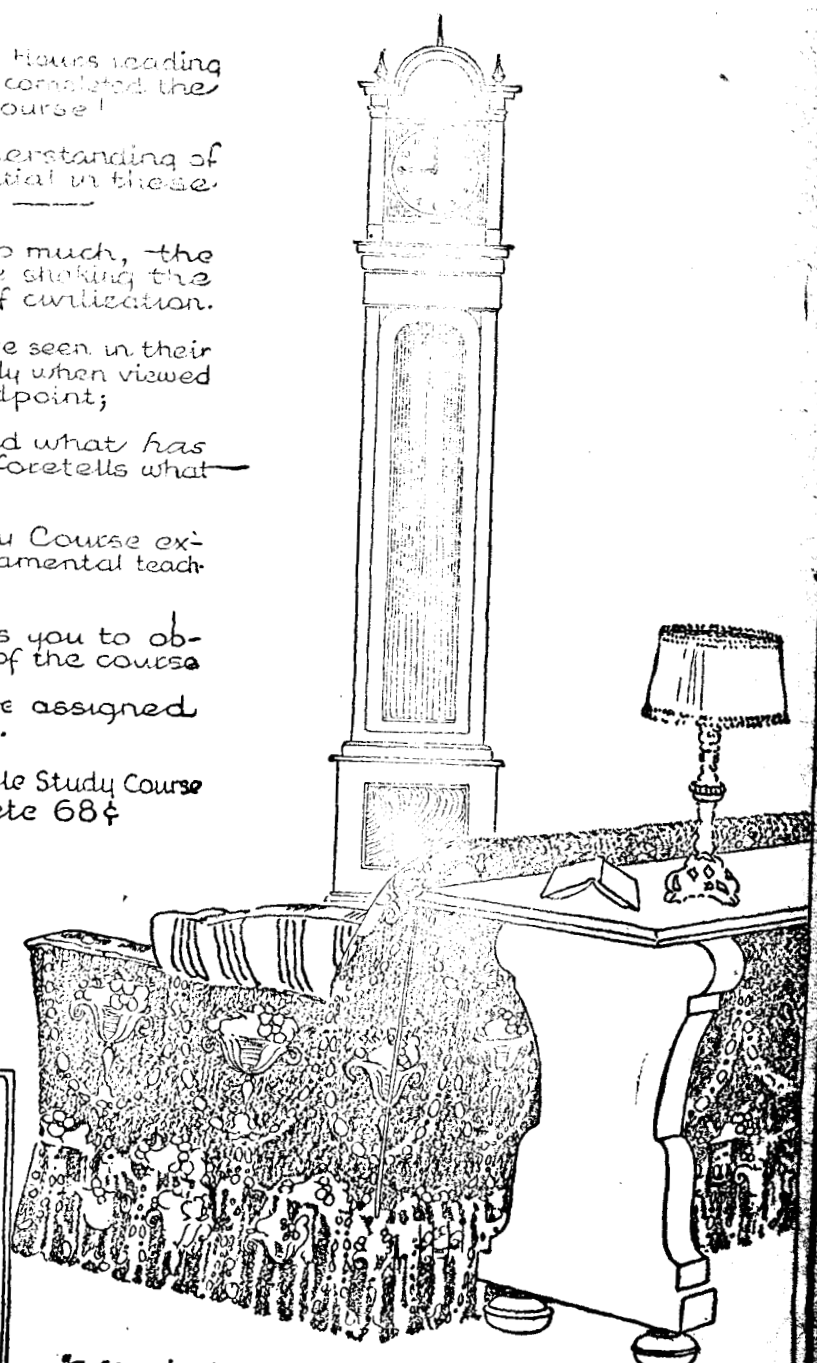
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The Golden Age

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The "New Woman" *By O. L. Rosenkrans, Jr.*

WHEN the "new woman" came into the limelight as a kind of "forlorn hope," woman's sphere of activity was much circumscribed. Man enjoyed a virtual monopoly of bread-winning, and any encroachment on his time-honored prerogatives was considered so indecorous as to be disreputable. Women as a class were dependent on men for a livelihood; so marriage was in consequence the logical goal of woman's ambition. Spinsters were generally held in low esteem, being regarded somewhat as incompetents who had forfeited their claim to respect by neglecting their youthful opportunities. Of course there was a patent injustice in this which rankled in the hearts of those who for any reason had suffered the misfortune of involuntary celibacy. But, in the main, as long as the old economic order prevailed, woman's dependency entailed no unmitigated hardship; for the average man cherished his women-folk and was proud to figure as their protector.

EFFECT OF MACHINERY

The application of steam to mechanics revolutionized industry and correspondingly effected a revision of civilized society. The humdrum habits of centuries were displaced by the hurry and bustle of a new, busy, prosaic world, filled with the clangor and drone of machinery, sordid with soot and dust and debris, impatient of idealism, engrossed in profits. The domestic village workshop was superseded by coöperative production on an enormous scale after steam and electricity had supplanted hand-, water-, and horse-power as the motive forces of industry. The population moved en masse from the rural districts into the crowded industrial centers. Society reorganized itself with startling rapidity to accommodate itself to the new conditions, and the effect on woman's status was far-reaching. Immediately, it was to curtail her domestic sphere of usefulness by substituting factory products for home-made articles. To offset this deprivation it introduced her to a new field of labor in the mills, where woman soon demonstrated her value as an economic factor by her patience, tractability, deftness of hand, and loyalty to her employers. In the lighter occupations her unexcelled swiftness and accuracy as a worker made her more in demand than men, and not by any means the fact, simply, that she could be hired for a lower wage.

AMERICAN PIONEERS

So woman discovered her ability to be self-sustaining — that she was not preordained to exist merely as a "parasite on man"; and with that knowledge there awoke in her self-reliance, instilling greater independence in her attitude toward life. She declared herself unwilling to continue as "man's plaything or his drudge." Ambition was aroused in her to demand "higher education"; and this being conceded, she availed herself of her opportunities to fit herself for commercial and professional life. In short, woman boldly challenged the hitherto unquestioned superiority of man and, strange to relate! compelled man, slowly and grudgingly, perhaps, but with a certain admiration for her pertinacity, to yield the point. The culmination of her aspirations was political enfranchisement. Chafing under the stigma of being included in the "infant, imbecile, and criminal class," she finally succeeded in convincing her brothers of the inconsistency of allowing her to hold property while denying her any voice in the expenditure of taxes. Today we have women jurymen, women mayors, and women legislators.

In the Old World, where her efforts were retarded by veneration for musty tradition, wo-

man's emancipation might have been long delayed. But across the Atlantic white men, from colonial times, have granted their women unusual respect and consideration. Women were scarce with the pioneers and therefore precious. The echo of this sentiment is still audible in the West, where even recently woman reigned a queen, as such exacting homage, though her position might be no more exalted than that of "biscuit shooter" or of the cow-man's painted partner of the dance-hall.

But woman's prestige was lower throughout most of the earth, where from immemorial antiquity the sex-line had been sharply drawn. In ancient Hellas it was held infamous for either sex to affect the dress or the deportment of the other. "Women were not allowed to say, 'Me Hercule!' nor men, 'Me Castor!'" It was effeminate in a man to wear his tunic hem below the knees or his sleeves lower than the elbows; and no reputable woman intruded on the male privacy of public life. Every banquet was a "stag party" then; women were content to stay in the background as the inspirers of men. The Roman sense of equity conceded the matron a legal status almost equivalent to that of our day. The Germanic tribes have been referred to as "woman worshipers," owing to their supposed recognition of something divine in woman's nature; hence the great repute of prophetesses among them, and the divine honors sometimes paid their chieftainesses. But their "saga-men" extolled rather the tried loyalty of the connubial relations than the ecstatic courtship of adolescence. But the "single standard of morality" obtained with them; and conjugal fidelity, it was their boast, was the foundation for their superior strength and stature.

INFLUENCE OF CHRISTIANITY

Ecclesiasticism repealed much of the feminine privilege, insisting on implicit obedience and uncomplaining submission both from wife to husband and from the unwashed nun to her "spiritual superiors." Woman was described as a "pleasant evil, at once a honeycomb and a poison." St. Augustine declared man alone to be made in the image of the Deity; woman was made merely in the image of man. To the "fathers of the church" both sex-equality and personal cleanliness suggested heathen licentiousness.

Nevertheless, the influence of Christianity ameliorated the position of women by softening the brutality of the sons of Japhet and infusing spirituality into their conception of love. The artist of Hellas modeled a nymph or a goddess with faultless figure, but somewhat vacuous countenance. His medieval antitype voluminously draped the figure of his Madonna, but etherealized the beauty of her face. Æstheticism, the child of athleticism, gave place to admiration for character. The theme of troubador, the inspiration of tournament and "Court of Love," was the refinement of courtship to an exaggerated deference. The "gentil knight" placed the demoiselle, his "ladye love," on a pedestal and wooed her with extravagant self-abasements as superior clay.

Chivalry attained its zenith in the salons of France under the *ancien regime*, but it had never recognized the kilted fish-wife as entitled to its privileges; so she marched with her pike, in peasant *camaraderie*, beside liberty-capped Jacque with his bloody sabre when the Bastile was stormed. Napoleon established the *bourgeois* element in power, and they revived the idealization of woman. The same has persisted in a *bourgeois* society, even until our own day, more conspicuously so in our own "Sunny South," steeped in sentimentalism since ante-bellum times — the deplorable result, thinks Mark Twain, of excessive admiration for Sir Walter Scott.

GOING TO EXTREMES

There exists in human nature a tendency to go to extremes. Man conceives a part, and then overplays it. This is exemplified in the decadence of Islam. Mohammed, the wily, astutely argued that the surest method of perpetuating the subjugation of the "infidel" was to appropriate their women. So he sanctified plurality of wives, generously extending to all "true believers" the ancient perquisite of royalty Concealed behind the *yashmak*, and imprisoned behind the lattice-windowed *zenana*, denied education and the dignity of "souls," the influence of Moslem women must be ostensibly feeble. But the combined influence of the mothers, wives, and daughters of a whole people during many succeeding generations is bound to be tremendously potent, for either good or ill. The debauching of its womanhood reacted to debauch all Islam. Ignorance and inanity begat stupidity, bigotry, retrogression; and so stagnation ensued and spiritual torpor.

Our forefathers were ardent advocates of the "kinder, kuchen, kirche" rule imposed by Kaiser Wilhelm. Sequestered delicacy and the "clinging vine" appealed to their stalwart ruggedness. Hard, daring characters sought their complement in opposites; so a dependent womanhood ingratiatingly emphasized their need of strong protectors. Femininity was ostentatious in its helplessness, cultivating timidity to the extreme of silliness, and modesty to that of squeamishness. Our latter-day matter-of-factness discerns no indelicacy in frankly saying "leg" instead of "limb." The staple joke about the maiden lady who draped the legs of her tables and chairs excites wonder instead of merriment with the rising generation — is as stale as the "merry quip" of a feudal court-jester.

FAINTING VERSUS ROMPING

The finickiness of yesterday has produced a revulsion of sentiment in favor of boldness bordering on indecorum. The weak heroine who fainted on the slightest provocation, who wept copiously with no valid excuse, or who beat a tattoo with her heels in hysterical tantrums, excites modern contempt. Even the mild excitement of croquet gives place to the romp of basket-ball. Catherine de Medici's side-saddle is relegated to oblivion by a generation partial to knee-skirts, bobbed hair, and the one-piece bathing-suit. The prude is succeeded by the hoyden, and an unperturbed public callously accustoms itself to the new fashions with hardly a wag of disapproval.

The unchaperoned "flapper" with her "fag" is prone to sniff at the flounced hoop-skirts of her prim grandmother, but the latter's demureness often disguised a gentle ruggedness that required no self-assertion. In a crisis she possessed the strength of character to stand behind her husband and load his spare rifle, while he beat off the circling red-skins from the "prairie schooner" that sheltered their brood. So, likewise, her remote Germanic fore-mothers fiercely defended their "wagon castles" from the ruthless legionaries. Our grandmothers could spin, and weave, and nurse the sick, and prepare wholesome food to build up strong, healthy bodies. With uncomplaining fortitude they endured unimaginable privations, lonelinesses, sorrows, and sacrifices to keep the home-fires kindled in the heart of a race.

We owe an incalculable debt to the exemplary virtues of our mothers and, above all, to their superior purity, their greater freedom from vice and licentiousness than the men, which saved us from more rapid deterioration. Our ancestresses had their foibles, in spite of which they were the true inspiration of our forefathers, more than any lure of land or of gold or of beckoning adventure.

THE MATERNAL SAFEGUARD

The maternal extinct is the safeguard of infancy, whereby is guaranteed perpetuation of posterity. The insurance of this safeguard has always been the protection afforded motherhood in the more quiescent life of woman provided by the regulations of social economy. Even savages recognized the necessity for man attending to the more dangerous, active interests, and for woman being guarded in the maternal function. The result was a division of labor whereby a disproportionate share of the drudgery of life often fell to the women. It is the tragedy of modern life that while it ameliorates much of the monotony and drudgery of woman's life, yet its economic conditions are such as to allow an inadequate protection for motherhood, owing to the subversion of the home. Moreover, motherhood is peculiarly menaced by a subtle change in woman's character.

It is undeniable that woman's character is undergoing a metamorphosis palpable within even a generation. Participation in public life has been a hardening process. The severe struggle of modern industrialism tends to eliminate weaklings. Women are discarding their inherent weakness since the term "strong-minded woman" is no longer opprobrious; but the transition is yet incomplete, and the immediate effect serves to emphasize the unlovely traits of woman and to obscure her more attractive qualities.

A DARKER SIDE

Often, without predisposition to justice, woman is becoming unmerciful to the erring, uncompassionate to suffering; without correcting her propensity to frivolity and jealousy, she is developing one toward intemperance and brutality; without acquiring wide sympathies, she is abating the intensity of her natural sympathies. Her deceitfulness is unrelieved by a sense of fair play; her gentleness and affection are perverted into cynicism, asperity, and superciliousness. Dismissing modesty, she manifests

brazen self-assertion and an inclination to impudence. Without love of truth, she is fanatical in her opinions and vehemently antipathetic to her opponents. Her approbativeness demands admiration even for her faults; the sex-lure is perverted to consider man a dupe; coquetry and the feigned flight give place to the deliberate aggressiveness of the "vamp". Triumph has begotten inordinate conceit, intriguing her to regard man as a mere nonentity, and woman as the superior sex; therefore man's rules and regulations are not binding when woman's whim or caprice wills their violation.

Any comparison of the mentality of men and women must be with reference to standards of the past; for the present generation is in an epoch of transition. Formerly the character of all men reflected in their intrinsic features that of father Adam; all women that of mother Eve. Man was the "head of woman," the active intelligence, the ruler, the reasoner. Women represented the passive, negative rule, the nourisher of the life-spark which man transmitted. There have been exceptions, of course. Perhaps Semiramis was one, that original "managing woman" who perpetuated her dominion as the "mother behind the gods" in the many-aspected goddess Gæa, the earth, widely worshiped as the spirit of fecundity in nature under a diversity of disguises, such as Ishtar, Isis, Astarte; as Diana the chaste and as Aphrodite the wanton; as Mama Capac in Peru and as the Madonna of the Middle Ages; and whose latest apotheosis seems to be Mrs. Eddy.

FINER SENSIBILITIES

Wherever men conceded the spiritual superiority of woman, they inadvertently submitted their wills to Semiramis, founder of all false religion. Yet, in a sense, woman is more spiritual than is man, owing to her finer sensibilities, her more sensitive organism. In some instances her emotions are a more reliable guide than is man's reason. But she is so frequently beguiled into false inferences by her faith in the infallibility of her intuition that with rare exceptions woman has in the past been unfit to govern, so that even Elizabeth Tudor must depend on the judgment of her councillors or else disconcert the best-laid plans of statecraft.

Chaucer's fairy divulged that the secret desire of woman's heart was power; but generally woman has achieved her aims through influence, exerting the same as invisible power, usually for good ends, often for evil; impressing the morality of a generation with the stamp of her quiet virtue, as a Victoria; or throwing nations into a turmoil, as a Madame de Maintenon. Travelers in Africa found it expedient to conciliate the good-will of the Negro women; for despite the degrading servitude of the latter, their friendship guaranteed the hospitality of their lords.

In old, thickly settled communities, as France and Burmah, where women have so long outnumbered the men that they are economically more important, woman has been satisfied to concede man a kind of strutting preëminence as the figure-head master, while herself retaining the actual, though unostentatious, management of business. Here her mentality seems to have risen to surmount its inherent deficiencies without softening the masculine by developing at the latter's expense. The balance is preserved by a tacit assumption of the masculine right to dominate and protect.

A CIVILIZING FACTOR

Woman has prospered by the decay of brute force. Civilized, artificial conditions, by enhancing her safety, enable her to dispense with the male protection to an extent never before possible. Woman is a civilizing factor, struggling interminably with blind persistence for improved conditions of life, whereby herself incidentally derives most benefit in the sequel. Civilization tends to create a "woman's world" wherein femininistic ideals prevail and the robust virtues of a pioneer age decay. Eventually social emasculation ensues, bringing national decline which, according to historical precedents, invites subjugation of the effete race by a ruder, manlier people. This contingency is an unlikely one in our times for the reason that military success is no longer dependent on physical strength and courage.

Moreover, feminism is spreading among all nations, though by almost imperceptible degrees. Everywhere women are hearkening eagerly to the promise and are being thrilled by hope; and everywhere their ideals are imposing themselves with perpetually stronger force on society. In Great Britain the Pankhurst window-smashing propaganda has paved the way for admission into the sacred precincts of the House of Lords. Finland, Russia, Czecho-

slovakia, and the Irish Free State extend the suffrage as a matter of common justice. The Turkish women are ignoring harem restraints and appearing unveiled in public. Japanese women are abjuring the self-effacing docility of their immemorial training. Even the despised women of China refuse any longer to condemn their daughters to the tortures and toddling helplessness of the "Golden Lily." Rich Chinamen can take down the signs from their ponds forbidding the drowning of girl-children. For women are in revolt, and men are hastening to express approval and to congratulate them on their success. Even the most conservative advocate of the idea that woman's place is the home begins to perceive the futility of his prejudices; for the confines of the home are becoming too narrow for woman's ambition.

A MASCULINE MENTALITY

With her ambitions woman is acquiring a masculine mentality; but it must not be hastily assumed that this is unadulterated advantage, accomplished without a sacrifice. The feminine mentality was imposed by nature to correspond with her function as child-bearer. Her distorted perspective was deliberately designed for specific ends, and compensated by special attributes, absent in man, and probably only imperfectly understood by him, to equip her to perform her role in nature properly. The mistake made by modern woman is in believing that she can retain her old function with her new mind. The two are *incompatible*.

Mind is an adjunct of physique. "You cannot eat your cake and have it, too." The attempt to do so is an important factor in accelerating racial degeneration. In the scramble, hurry, and excitement of public life women deplete their reserves of vitality, and bear in consequence defective offspring. The New Woman is a debilitator of posterity; though, since she is illogical and a believer in paradoxes, to tell her so is to excite her incredulity and incur her resentment. She is impatient of criticism, denounces all such as filial disloyalty; for is she not the mother of men? Neither is her conduct strictly reprehensible, inasmuch as woman acts more as the unconscious instrument of Providence, perhaps, than from deliberate purpose in thus unsexing herself. Instead of indomitable mass-ambition, cosmic forces are irresistibly drawing her; she is responding to a subconscious urge; a divine Golden-Age impulse is stirring in her, not to transpose the sexes, but to merge them. The present effect is discord and the "sex war"; the ultimate purpose is uniformity and harmony. Gradually sex-distinctions will disappear; for the Holy Scriptures seem to indicate that finally there will exist none in the kingdom.

LOGIC OF EVENTS

We may regret the metamorphosis of woman's character, but we are constrained to submit to the logic of events. Since the elimination of sex is contrary to human experience, it is difficult to adjust our preconceptions to admit its likelihood. Sex is one of the basic facts of life as we know life. All life is regulated by two fundamental impulses; alleviation of hunger, and reproduction. We have no experience of life disassociated from either. Existence is a sequence of birth and death, of growth and decay; and it is well-nigh impossible for the human mind to grasp any contrary conception.

Yet the Scriptures inform us that in the age to come death and decay will cease, the ancient balance of growth and decay will cease; there will be no necessity for reproduction. Meanwhile, the powers of evil pervert the metamorphosis of woman in order to promote confusion. Women are no more wicked than are men, though some of their sins are peculiarly their own. The evil associated with the change in woman's character is merely a symptom of the reign of unrestrained evil soon to commence in the world.

The man or the woman of today, with only a retrospective view of human experience, naturally conceives of a world without the contrast of manhood and womanhood as a world in which all romance and all the consolations of life would be absent. But doubtless there will be compensations that will extinguish regret for the present imperfect system — 'things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him."— 1 Corinthians 2:9.

As each new day shall gently beckon
And bid us journey yet another mile,
We hope that tear and sorrow, fear and shadow,
Will be forgotten for a little while;

For God is wise and good, and all things blessed
Will surely come to us, some soon, some late,
If we but learn each morning's holy lesson
And in the evening smile and hope and wait.

Why Men's Hearts are Failing Them *By George J. Dunn*

AS WE look around the world, that is, the part of the earth's surface which is inhabited by what are termed civilized nations, we see trouble and strife. Every man's hand seems to be against his brother; greed, selfishness, hatred—all are combined to make bitterness of spirit and thoughts of strife in every man's mind. The main topic of conversation among thinking men and women is: "When and where is this going to end?" And no one can find a logical answer to the question.

POLITICAL SITUATION

Looking at the political situation, the great thinkers of today can find no solution to the social and labor problems that confront them. In Great Britain the power and influence of money has been tried; the unemployment insurance scheme was hailed as the panacea for all labor troubles, but the strife between capital and labor has been fought with greater intensity during the past three years than ever before in the history of the country, and this notwithstanding the fact that fifty million pounds sterling have been doled out to those out of work, whether legally so or as strikers.

The British Government was and is between "the devil and the deep blue sea"; had they not continued this insurance policy it meant revolution, and so the money was given prodigally until the fund now is declared insolvent, and yet unemployment is worse than ever. And now this wonderful government has gone to the other extreme and is retrenching as foolishly as it has been extravagant.

The worker has refused to lie down and be docile as in the past, but has the temerity and audacity to say that he intends to have his share in the good things of this world, and does not mean to let the other fellow stand in his way, and that he is looking for the time when a labor government shall be in power, and imagines that then things will be satisfactory. Poor fellow, a great disappointment is in store for him. No human government can find the remedy for the troubles of today. It is not until the Golden Age comes into being that the world will know what perfect happiness is.

RELIGIOUS CONDITIONS

The church, as constituted in the various denominations that comprise so-called Christendom, tells us she can cure all our ills, both temporal and spiritual, if we only have patience and give her time. But she has been doing her best, or worst, for 1900 years and we are further from the cure than ever; she seems to make a wrong diagnosis of the malady every time.

We know that in the early days of the nominal church, when Constantine, the emperor of pagan Rome, became converted and Christianized (?), owing to his influence the Roman Catholic system wielded great authority; in fact, it was the fourth and greatest empire that had ever ruled the world; to it was given power to make and unmake kings and rulers, and it used that power drastically, as history shows, but its power was used solely for one purpose, that is, to keep in subjection the common people, the workers, and to exalt the aristocratic or ruling classes.

The ecclesiastical princes, cardinals, bishops, etc., vied with the princes of civil powers, in the extravagance of their living, making a great show of wealth and authority to overawe the common herd; and so on through the centuries we read that the people, kept in subjection and in the darkness of ignorance, were allowed small privileges providing they could pay the price, but never allowed the opportunity to get above one common level.

Did they wish to know anything of the Word of God as set forth in His holy Book, whence cometh all knowledge? Well, the information could be bought at so much per line. Indulgences were sold, which allowed freedom for vice and crime. Murder and practically every other crime in the calendar could be indulged in, if one had enough money. The effect of all this was to hold the people in leash.

THE REFORMATION

The church, however, made a big step forward when Luther saw the fallacy of the system under which he, in common with millions more, was suffering, and by the guidance of God he was shown the light then due and started the Reformation. This was the first great blow to the "Holy" Roman Catholic system; and, by the way, it started exactly on time, in accordance with Jehovah's great plan for the redemption of mankind from the bondage of the evil one, and is designated by the apostle Peter in Acts 3:21 as "the time of restitution,

spoken of by the mouth of all the holy prophets since the world began."

The people eagerly grasped the chance to rid themselves of the bands and bonds of ecclesiasticism; and the Reformation movement made great strides, though we can see today that unfortunately it did not continue as at first to strive to place a pure religion before the people.

The Reformers soon began to split up into parties, each holding different views as to how the Word of God should be preached; and now, about 400 years later, we see many different denominations calling themselves Christendom, i. e., Christ's kingdom. But Christ refuses to recognize this kingdom and has named it "Babylon" (confusion); and well the name fits when we consider the jargon of creeds and superstitions by which they are ruled.

The endeavors of the church up to now have not been for the betterment of the people, but always for her own aggrandizement. What is she doing today? Ask the man in the street—not the man who employs others to work for him; for almost without exception, he is a leading light in one or other of these systems. Ask the worker, who has to seek for something apart from his daily toil, what help he is getting. I would not like to repeat the answer that some of them give.

While I was talking on the street one Monday morning lately to an acquaintance who is a first-class mechanic out on strike, he told me that he had been to church the day before, which was Sunday, and on coming out was met by one of the employers of his craft, who is a leading light in this particular church. The gentleman promptly began a tirade on the presumption of workers' organizations, unions and the economic situation in general from his viewpoint. I asked my friend if in the church of his choice they taught, "Thou shalt love the Lord thy God with all thy soul, and thy neighbor as thyself"; and he replied: "They don't preach anything like that in there; it is all about church union."

We cannot blame any individual or corporation for being selfish and self-centered if those who are supposed to be their shepherds and to lead their thoughts into the ways of righteousness do not fulfill their obligations. The wonderful love which sent our Lord to this earth as a man, to sacrifice His life for our sakes, the Just for the unjust, is being preached less and less from the rostrums of Babylon.

LOOKING FOR MONEY

How then can the masses of the people look for any solution of their manifold troubles from the ecclesiastical leaders of Christendom? They are all bound up in their own schemes and selfish pursuits. Money is the one thing they preach for; and anyone who has this commodity in his possession is sure of a warm welcome into any church, no matter what his moral character may be.

The commoner garden variety of church member is showing signs of weariness, and is grumbling at the ever increasing demands for money, and is beginning to investigate as to what he is getting in return. Some like to get their religion cheap. The whole system of church finances is often commented upon and frequently satirized in the press. One skit appeared recently in a poetic effusion aimed at the parsimonious giving of some, and ran as follows:

> "He placed a penny in the plate,
> Then meekly raised his eyes.
> His weekly rent, he felt, was paid
> For his mansion in the skies."

As a matter of fact church-giving is not considered a serious matter except to a few. This goes to show the fallacy of a system which does not energize its followers enough to make them draw from their pockets the wherewithal to pay their ministers a living wage. We cannot wonder that it is getting harder and harder to fill the vacant pulpits of the various denominations.

The Interchurch World Movement, which was started in 1919 with a bombastical pyrotechnical display of advertising, and flowery persiflage of oratory, is no more. Millions of dollars were spent and hundreds of millions promised; for the promotors of this scheme said: "Give us enough money and we will Christianize the whole world." They performed one good act in the interest of the worker, and that one act killed the scheme. They ran counter to the ideas of their multi-millionaire adherents; so the supplies were cut off and, as their faith could look no farther than a dollar bill multiplied many times, they have had to admit defeat.

Had they indeed been animated with a desire to serve Jehovah, through His Son, the

Savior of mankind, and endeavoring to follow in the footsteps of the Master, nothing could have stopped them, providing it was the Lord's work. But the fact of their failure and the means used to bring it about show plainly that the prince of this world is their master, the one they serve.

Some serve Satan unknowingly; for their eyes are blinded by the god of this world and they do not see beyond earthly things. "His watchman are blind" is Jehovah's indictment as given through His prophet (Isaiah 56:10, 11); yet these same men read and do not understand. There are some however to whom it is given to understand these things, even as at our Lord's first advent. Then it was the humble fishermen who recognized Him and His message; so today it is those who seek Him in true humility who are privileged to understand the great plan of the heavenly Father.

These are ordained to given out the message of the kingdom at this time, a message of comfort to suffering humanity—one that will heal the broken-hearted. "Millions now living will never die" is as hard to understand as are most facts that are brought to our notice for the first time; yet this one is given on the authority of God's holy Word, and the evidence is incontrovertible. It is backed up by the testimony of all the prophets of the Old and New Testaments, and clinched by the greatest of them all, Jesus of Nazareth. It is the trumpet call of Messiah's kingdom. Soon all flesh will understand; and the time is drawing very near when no man will need to say to his neighbor: "Know ye the Lord."

The apostle Peter puts this very plainly in Acts 3:21. In his great sermon delivered on the day of Pentecost he tells of "times of restitution, spoken of by all the holy prophets since the world began."

The nominal church, as now constituted, has failed, failed miserably; for they have refused to teach the truth. In Isaiah 9:15 (the whole chapter deals with the ecclesiastical systems of today), it says: "The ancient and honorable he is the head, and the prophet that preacheth lies he is the tail." Their actions through the centuries and more than ever today have fulfilled that prophecy.

BIG BUSINESS TO THE RESCUE

There is another class or system which has been making much fuss and noise about their great desire to help struggling mankind, and that is the big business or capitalistic class.

This is in reality a system which has come into being during the past sixty years, and has grown so rapidly and used its power so drastically that it has practically placed itself at the head of all the powers on earth; for all but a very few bow to the rule of money. Without doubt in the past there have been those among the rich men who have tried to use their money to do good, and have endeavored to be just stewards. But today unfortunately the money is mostly tied up in corporations; and while the number of millionaires has increased by thousands during the past ten years, yet they either cannot or will not use their wealth to benefit humanity in the person of the worker.

The youths benefit in the endowment of colleges and seats of learning; medical and surgical cases benefit from the endowment of hospitals; dogs, cats and horses benefit from the endowment of homes; but all this does not mean any sacrifice to the giver.

When the worker began to wake up and to take notice, some seventy years ago, and asked why he was not allowed a share in some of the good things his labor brought forth, he was promptly pushed back into his hole again. But he bobbed up once more and took a few more into his confidence, and they started labor unions, and were at once incarcerated in prisons on the charge of conspiracy.

But the time was at hand when the worker was to enter into his own, the Laodicean period of the history of Christendom was at hand. (Revelation 3:14) Laodicea means "Justice for the people"; and, as history plainly points out, education free to all was started around 1880, in the beginning of the Laodicean period. So we can see that Jehovah permitted this state of things to come about; and the worker gradually began to rise, a fact which has brought him to his present position as a power to be reckoned with and to be feared by those of an autocratic nature, though he is not quite at the top yet.

SMASHING THE UNIONS

The big business interests have viewed this rise of labor with the deepest alarm; and though willing to give way on most points, providing their profits were not interfered with, yet today with the purchasing price of commodities on the down grade, and the buying public refusing to

pay high prices any more, labor in general, especially among the skilled workers, is refusing to accept less for its toil.

Capital has boosted labor along for its own end, to get the enormous profits which naturally came from high prices; and now that the bottom has dropped out of most of these, it wants to push labor back to what it calls normalcy. Labor refuses to retreat. So big business says: "There is only one thing for us to do; we must smash these unions and get back to the open shop."

Now let us see what this means. Bishop Charles Williams of the Episcopal Church says, whilst speaking strongly on the side of the worker, and taking into consideration the campaign of capital against labor:

"The open-shop movement is to crush labor, right or wrong. The attempt is as futile as sitting on the crater of a volcano. It will inevitably turn into sudden revolution, because they attempt to stifle equality of opportunity."

There we have the opinion of a man who is looking at this question from a neutral standpoint, and we can see that the whole movement is one of fear on the part of capital; else why the combines, trusts, etc.?

Whenever the employers form an association or union, whatever one likes to call it (and we see plenty of them—Rotarians, Kiwanis, Manufacturers Associations, Typothæteas, Builders Associations; in fact every trade has its bosses' union under some name or other) they tell us these are all organized for educational purposes.

But as soon as the worker organizes, or combines, it is a conspiracy; and they, big business, are asking and using all their influence to have laws passed which shall take all economic power from the labor organizations. But Jehovah is always on the side of the oppressed, and has promised to deliver them, for the common people are His heritage.

In James 5:3-5 the Lord declares that possessors of wealth are to be called to judgment for not seeking a plan "at their own cost" more equitable than the one in usage today for the uplift of struggling mankind. The law of love, which is perfect liberty, is ignored: selfishness predominates and uses power and liberty as its servants. But according to the Word of God this will not always be the case; and now we come to the why. Why this awful confusion? The sea is roaring—the restless masses of mankind heaving and straining, striving to throw off the bonds which are holding them down. The heavens are melting with fervent heat; the ecclesiastical powers are feeling the fire of the Lord's anger, and their congregations are melting away before their eyes.

In Haggai 2:6, 7, the Lord says: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." The ecclesiastical heavens are to be shaken in the last days, and truly that shaking is taking place. The powers of spiritual control of Christendom are trembling for their future. They know they are being found out. No more can they hoodwink thinking men and women with their eternal punishment theory. Hell fire has no terrors for ordinary individuals, especially those who went through the recent war, and who were preached into it by the very ones who should have been giving the message of peace.

The earth also is to be shaken; that is, organized society, the law-abiding citizens. This shaking is going on now; for those who may be termed the middle classes have felt the pinch of high prices of commodities, as well as the necessity of having to keep up an appearance of prosperity, to hold the respect of their class, without the privilege of forcing more and larger salaries from the government or the corporation from which they derive their incomes.

Reorganization is being carried out, and many who thought their positions secure are being forced onto the street without relief in sight; for there are one hundred applications for any vacant position in business offices. So wages in each branch of toil are being forced down without a corresponding drop in living prices.

The sea is to be shaken. This represents the great masses of mankind, who, like the sea in a storm, tossing and roaring, never at rest, are always looking for something better than they possess, are readily stirred up by agitators, and are ready to go the limit to obtain what they imagine is justice, but are always held in check by the forces of law and order in the persons of the organized forces of capital.

"And the dry land." This represents the aristocrats, the wealthy class. They imagine that all is safe; they are on the dry land; they see the masses of the people swaying back and forth, moved by feelings of anger and discon-

tent at the workings of the system under which they are governed, one law for the rich, and another for the poor. But the wealthy think that they are perfectly safe; they have money and with that one can do anything, for it means food, clothing, luxuries, etc.

But are they safe? The Lord says, "No! I will shake them," and shaken they will be; and that shaking has started. A well-known banker in London, England, is authority for the statement that owing to the unsettled state of the money market the British Government will in the near future have to commandeer all cash in the banks. This doubtless refers to gold; but it shows how serious the situation is becoming and to what extent the financial powers are being shaken.

We have seen credits stopped; small businesses are pushed to the wall, and large ones also, if the financial powers consider it necessary. No business man feels safe today; he is in the power of an autocracy which is new to the world and which is becoming known to many as the "League of Abominations."

It would take an hour or two to illustrate this; but let us say this: This league is a combination of the three elements or powers of control in the world today, ecclesiastical, financial and political, and is striving to make itself into a world empire; it is hailed by the church as the "political expression of Christ's kingdom on earth," but it cannot succeed in its designs, for but five universal or world-wide kingdoms were to rule this earth, according to prophecy. We have already had four, of which one is still endeavoring to reign. These four are Babylon, Medo-Persia, Greece, and the Roman or Holy Roman Empire.

The next one is to be Christ's kingdom, and He is to reign a thousand years. His reign will be one of righteousness. Right then will triumph over wrong, good over evil; gone will be this *travesty* of law and order, these profiteers and these lying prophets and grafting politicians. Isaiah 65:19-25 tells what that kingdom will be like, and all the holy prophets tell of that glorious time that is the solution of the troubles of this old world. Then there will be no more need to ask why.

A Hungry Dog *By Joseph Greig*

THE leaders in our great industries are now on record as having invented some new terse proverbs to describe the labor situation. One of these is, "A hungry dog knows how to dig." The other is, "A line of unemployed at the gate of the factory is the best incentive to production." It seems not to have occurred to them that a hungry dog is not a safe dog to have around, and that an unemployed man is sometimes a desperate man.

Labor leaders, viewing the dog picture from another angle, in one of their publications, *The New Day*, have given vent to the following:

"Did you ever see a dog without fleas? If you did, you saw a happy, cheerful dog; a dog that lies in the shade of the old apple tree, dreaming of pork chops, jack rabbits and dog fights. Now, if we give this contented dog a handful of fleas, his dog nature will change immediately. Instead of dreaming about juicy pork chops, or how he would lick that brindle pup across the pike, or what he would do to the hind legs of that rabbit running through the underbrush, he sits up and notices things. Pointing a cold, melancholy nose toward heaven, he stretches his neck and starts that peculiar up-and-down stroke characteristic to all flea-bitten dogs. He has found a job now; he has found useful employment; he has something to scratch for. Now, suppose the flea should sit up on the nose of that dog and say: 'Lo and behold me, the benefactor. I have given work to this poor pup. Without me this doggie would have no job. Without me he would have no incentive to scratch.' Wouldn't it be funny if the flea would make such an argument? And suppose the dog would vote for the flea on the strength of it, wouldn't that be still funnier? Yet this is exactly what the working people have done for many, many years."

The same writer satirically pays his compliments to another sort of flea to whom the aforesaid dog is supposed to gratefully look upward regularly once a month, for the privilege of having a kennel in which to live. He says:

"Then there is another lantern-jawed, slab-sided, hungry-looking individual, usually called a renter; and he says: 'What would people do without landlords? Don't the landlord furnish the land for the renters? Nowadays a poor devil what ain't got any land can always go to the landlord and get some.' Anybody with a grain of sense knows that the landlord furnishes the land. If the landlord had never been born, there wouldn't be any land; and if the landlord dies and goes to heaven, he takes the land down with him; and where

that nice farm used to be there is a big square hole in the ground, through which you can see the sun rise."

The dog himself does not think he is such a useless dog. He says in the words of Budd L. McKillips:

I builded your ships, and I sailed them,
I worked in your factories and mines,
I builded the railroads you ride on,
I crushed the ripe grapes for your wines.

I worked late at night on your garments,
I gathered the grain for your bread,
I builded the mansion you live in,
I printed the books you have read.

I linked two great oceans together,
I spanned all your rivers with steel,
I builded your towering skyscrapers,
I builded your automobile.

Wherever there's progress you'll find me,
Without me the world could not live,
And yet you would seek to destroy me
With the meager pittance you give.

Too long you have ground me in slavery.
Too long I have cringed at your throne,
Today I have thrown off my fetters
And stand forth to claim what I own.

Injunctions and jails do not awe me,
I fear not your grim prison wall;
I fear neither you nor your tyrants,
No more will I cringe at your call.

You masters of field and of workshop,
I am mighty and you are but few;
No longer I'll bow in submission—
I am Labor. I ask for my due.

For the adjustment of these conflicting interests, readers of THE GOLDEN AGE are not looking to the arm of flesh, but rather to the great Mediator, who is soon to step forth in the plenitude of His power, and heal the breach between these irreconcilables. Moreover, the inspired Prophet foretold that every man would then have his own vine and fig-tree, with no one to make him afraid. Likewise the mighty king of terrors—Death—is thereafter to flee away before the rays of the Millennial Sun, rising to banish sorrow, pain, dying, crying and death, and bringing in their stead an abundance of life, with happiness and ever-increasing joy and overflow of blessing, from man's best friend—the resurrected Christ!

For it is written as to the stability of those times, that the earth would be full of the glory of the Lord as the waters cover the great deep.

In conclusion we would say that Mr. Henry Ford couldn't borrow a dollar to start his first car twenty-four years ago; yet the Word of the Lord must be fulfilled, to the effect that many would run to and fro. Surely the above prophecy will be fulfilled as the Word of an immutable God of faithfulness and love. Indeed, may we not soon bear living testimony by wireless that will carry information to every part of the globe? May this glorious hope inspire us to press onward to the better things, and help remove the sting of present inequality. "Wait on the Lord!"

Modern Charity *By an Observer*

MILADY was thinking deeply, an unusual occurrence; but the Professor's lecture of the preceding evening had made quite a deep impression and had stirred the benevolent faculties of her mind to their very depths.

As she gazed into the reflection of light cast by the shining toe of her dainty slipper, a magazine fell unnoticed to the floor at her side. So deep was she in thought that she forgot to hold it; and one wonders what subject occupied her thoughts. Let us forget the luxurious surroundings, the spacious drawing-room, the cosy rocking-chairs and soft cushions, whilst we trace the thoughts which this Professor and advocate of poor, down-trodden humanity had aroused:

"The natives of the north country really do live a life of extreme hardship, barely able to keep the wolf from the door, and are unable to secure many of the common necessities of food and raiment for their families, in spite of the fact that they toil hard, early and late. Really, it is too bad. Something ought to be done to help them. It is pitiful to think of those poor little babies dying for want of food or perishing from the cold because of lack of warm clothing. But then, what can I do to help them? Even a large sum of money would seem like nothing among so many; and really I haven't any to spare, because, you see, I surely need a new fur coat this winter, and in the spring we certainly

must have a new car. Ours is so terribly out of date that I'm getting quite ashamed of it.

"But something ought to be done for those poor people, as Mrs. Sympathetic said last night. Oh, now I have it! I know what we'll do. We will start a sewing circle and make things for them. We could use up our old clothes and send lots of things we don't need; and some could buy provisions, things that will keep, such as canned goods, etc. Then others could give money if they wish. I'll get all my friends interested; and the ladies of our church and perhaps the Professor would give us a little talk in my home, and I will serve afternoon tea. Yes, and then people will know what kind-hearted tendencies I have, and how I really do feel sorry for the poor and needy in this world. My husband will be so pleased; for he likes to have me show an interest in philanthropic work. It helps his business interests. Oh! it's a capital idea; and I feel so excited about it that I want to start right away! Won't it be fine if I can raise one thousand dollars worth of goods for those poor creatures!"

At this point Milady left the room to telephone Mrs. Sympathetic, Lady Kindness, Miss Helper and others. All these ladies at once expressed their approval of the idea and promised their support.

"The Benevolent Society and Sewing Circle for the Welfare of the North Country Natives with Milady as President have had a most flourishing season with well-attended meetings, and the results have been very gratifying so far. But the goal of one thousand dollars worth of goods has not quite been reached, and we need your assistance for the few remaining sessions." Thus read the article in the *Weekly News*. So let us enter the Methodist Sunday School room which is kindly loaned for the purpose every Thursday afternoon.

About a dozen ladies were present, not so many as we expected to see, but then it was a good crowd under the circumstances; for this was only a sewing afternoon, whereas last week the minister had given a short address and there were several musical items. Next week there is to be a special concert and a dance to get the young people interested, and incidentally a charge which would help swell the Society's funds. Over by the table stood Milady, inspecting some of the garments. Her expression was a trifle anxious and worried, and no wonder; for it had been an arduous undertaking, and would be a great relief when closed for the summer months. Yet in spite of the fact that it was getting on her nerves, she felt very proud and happy at having accomplished so much; and the Professor was overjoyed.

Mrs. Hustler was superintending the cutting-out, and had been a most useful member of the sewing-circle. In a corner, seated in easy-chairs, were Mrs. Hinders and Miss Donothing. Their conversation was very animated; and since it was held in rather loud tones, we could not help but hear it.

MRS. HINDERS: "I do hope we have a good attendance next week. I am so interested in this work that I have not missed a meeting. Not that I am of much use; but you know, dear, I wish to show some support of the movement. And then I attend for Milady's sake; she is so good and sweet. Will you be here next Thursday, Miss Donothing?"

MISS. DONOTHING: "Oh, yes! I have promised to give a cake towards the refreshments. These eats are a dreadful nuisance. I made a cake for the church last week and two the week before; and you know I am not an extra good cook. But I think I will get my maid to make this one. You know I wouldn't offend Milady for the world, especially after all the trouble she has taken, when she didn't need to bother her head about these people at all. By the way, did you hear that Mrs. Industrious has knitted twenty pairs of stockings for the Society?"

MRS. HINDERS: "Yes; and she has six children and all her own work to do. I don't know how she can do so much. She quite puts me to shame."

MISS DONOTHING: "Don't you think Miss Worker looks tired?"

MRS. HINDERS: "No wonder, poor thing! She works hard all week, and then comes here on her half-holidays; and I am told that she takes work to do in the evenings."

MISS DONOTHING: "Who is the shabbily dressed person just entering with that large bundle?"

MRS. HINDERS: "Oh, that is Mrs. Generous. She has been a great help. You know they are very poor; but she takes sewing to do at home and has also aroused the interest of her children so that the boy who sells newspapers has been saving his coppers for our fund. Her little girl

has not bought any candy in order that she could give her pennies."

Just then Mrs. Busybody came bustling up to them, fairly bristling with excitement. "What do you think?" she cried in a tone of great indignation. "I met Miss Justice on the street a few minutes ago, and asked her why she never came to our meetings. And what do you think she said?"

Several others joined the group to hear the story, and Mrs. Busybody sank into a chair.

"Oh, do tell us, Mrs. Busybody!" they cried.

MRS. BUSYBODY: "Well, she said that she would not waste her time, efforts, and money on such a foolish business."

Everyone looked shocked, and expressions like the following were heard on all sides:

"The idea!" "The horrid creature!" "Of all the mean things!" "Just fancy!" "Whatever made her say such a thing!"

MRS. BUSYBODY: "Why, she said that only about one-third of all we gave ever reached those poor natives. The rest went in paying official salaries, and in a dozen different ways of graft; that the Professor wouldn't be spending his time lecturing without getting well paid for it. Even Milady was accused of having double motives, and in fact we all received a touch of her scorn. She wanted to know why Milady didn't visit and help the poor in her own town, close to her doors; and why she did not do something for the unemployed of her husband's factory. The clothing we send is never given to the natives, but sold or exchanged for their productions and often at exorbitant prices, so she informed me. But the climax of her objections was reached when she charged all business men, financiers, politicians, governments, rulers, leaders, clergy, and everybody that is anybody, with being responsible for the misery of those people; for they did not receive adequate pay for their labors, but were the victims of a profiteering system. Milady's husband gets his supply of raw materials from these people at a mere fraction of the price he receives for the finished goods, and therefore Milady's charity is merely giving back a trifle of what is theirs by right—giving them a few coppers with the right hand, whilst robbing them of thousands with the left. 'Be just before you are generous,' was her parting remark. I'm glad that I am not so mean!"

To this everyone heartily agreed, and all were of one mind in saying that if Miss Justice ever needed help she would have to look elsewhere for it.

Slaves of Custom *By John Buckley*

MANY people have seen Boston Charlie, a pure blooded Seminole Indian, who used to, and perhaps still does, appear on the streets of Miami, Florida, wearing a derby hat, an immaculate starched white dress reaching to the knees, silken socks supported by Boston garters, and patent-leather shoes. He was looked upon by most people as an amusing freak, from an inferior race. No one will venture to claim that he differed greatly from the white throng, except that he did not accept all of the fashions of the white people, and omitted the tailor-made suit.

In the pictures at the movies, we see crowds, in different cities of the world; and if you do not read the signs, it will be difficult to determine where the picture was taken. In all of the views we see the same forms of dress, the same pattern in hats and in shoes. Paris or London makes a fashion, and the "civilized" world follows it.

In the street-cars of our cities you see mechanics returning from their day's work, wearing soiled and wilted collars that are neither sightly nor comfortable. The wearers know this: yet to fail to wear a collar would be to carry a serious handicap to success; and to wear a rubber or celluloid collar, that would be clean and retain its shape, would brand him as a "cheap skate," and not of the upper ten, whose dress he does his best to imitate.

If Boston Charlie had tucked his skirts into a pair of trousers and had worn a belt, he would have passed as a well-dressed man, and would have been served at any hotel. But since he kept to the more comfortable skirt, he remained a barbarian. Should the workman appear without his collar, he would not be served in any first-class place.

Once while working in the home of a millionaire, I heard the servants talking of a servant that had been advanced to the position of house-

keeper. It was the general opinion that no self-respecting servant could take orders from her, and that the family would not be able to find a butler that would take orders from her. The woman was capable and intelligent, but the servants must ape the snobbishness of their employers.

Francis Joseph, Emperor of Austria, and the father of Maria Theresa, found that the poorer classes of the empire were impoverishing themselves with extravagant and ostentatious funerals which left the living in debt and caused great suffering. Thinking for the welfare of his people, he made a law which limited the amount which should be expended for such ceremonies. The people would not be saved from their own folly, and there was immediate revolution. The law had to be repealed.

In our own time and place we use no better judgment, and what the neighbors may say is the most important matter in our lives.

If you live in the country, you may go to a funeral in your carriage or car, and drive it yourself. If, however, you are living in the city, you must run true to form, and hire a limousine and its driver, for fifteen dollars. Any deviation from the set rule will call for criticism, and even the poorest must live up to the traditions.

Thousands of people die every year, who during life lived from hand to mouth. The meagre resources of the family have been strained during the sickness; yet there must be the usual imposing funeral services, each item of which represents a debt that the family will not be able to pay in months, and perhaps in years. During this time the children are under-fed and under-clothed, and every member of the family suffers to a greater or less extent. Many a tradesman has been forced out of business through inability to say "No" to needy families.

If you tell a man that he has no common sense, he will take offense; yet how many prove by independent thought or action their ability to think? And actions, you know, "speak louder than words."

We have passed the times when a man's family and his chattels were sacrificed on the funeral pyre. Yet we have not reached a time when intelligence will direct every movement; for like sheep we follow the bellwether of custom. John D. Rockefeller, or J. P. Morgan, could drive a one-lung Oldsmobile through the streets of New York, and it would be known as a joke and would be appreciated. If "Yours truly" did the same thing, it would be necessary to call out the police reserves to disperse the mob. People cannot afford to appear ridiculous or different from others; and we shall keep on increasing the number of our follies until from their sheer weight they crush us.

A Short Lesson in Finance *By J. Frappy*

BY THE Canada Bank Act the bankers were permitted to issue $228,000,000 in paper money by placing $6,000,000 in the Reserve Fund. Thus an Act of Parliament gave them $228 for every $6 in gold put into the reserve. They have clearly made $222 gain by this very small transaction. It is interesting to figure a little on this incident in the life of big business. I see that when Mr. Financier put $60 gold into the reserve, he finds himself with $2,280 in paper money, which is legal tender just the same as were his $60 gold. He has given value for only a very small part of this, and has $2,220 for which he has given no value.

When wheat is $1 a bushel he could thus put 2,220 bushels of wheat in his granary—a free gift by Parliament. The farmer does not fill his barn so easily, however. He sweats a great deal in producing on his farm even a small part of that. His wife and his children, and even the hired help, sweat some, too. Even the reaping and threshing cause some more sweat.

This $2,220, if spent in some other way, such as for unskilled labor at say $20 a week, would pay for steady work with pick and shovel for one hundred and eleven weeks—over two years' work! It looks to me like a very subtle way of enslaving a poor common member of our race, and making him toil and sweat for one hundred and eleven long weeks for something that cost Mr. Financier practically nothing! I believe I begin to understand better those wonderful articles in The Golden Age, "Why the Gold Standard?" and "Labor, the Unit of Value."

How glad we all are that the day is dawning when a privileged class will not be able to live by the sweat of other men's brows!

Direct Legislation *By A. H. Kent*

WHEN people lose faith in an existing practice they generally try some other expedient. When through the study of God's Word the Christian lost faith in the ballot as a means of establishing a righteous government, having learned that it could not be done until a certain time, he took the position pointed out by the apostles and by reason, and stopped trying, but waited, praying, "Thy kingdom come."

Others losing that faith have formed churches, unions, leagues, organizations, and societies, with interlocking memberships, all working at cross purposes (as members of one, opposing themselves as members of others), yet hoping in some way to be instrumental in making the changes that hitherto they had been unable to accomplish through the ballot; for the end is easier to be imagined than the way is to be defined.

In union there is strength. In unions there is division. It is not clear how as separate units these bodies can hope to accomplish more than they can as citizens comprising a large majority under a republican form of government. Generally organizations have been formed for the purpose of securing rights, real or fancied, or of influencing legislation on points that are not covered, or not properly covered, by existing law. The influencing of legislation by special or organized interest is a fruitful source of evil, and seldom improves our statutes. The most influential in that respect are seldom looking after the majority interest.

Surely there is no way to legislate so simple and so practical as by a majority vote of those interested. Under a representative form of government how can a citizen voice his mind on measures to be enacted? His inability to do so and the meager results obtained are, we believe, responsible for the lack of confidence in the effectiveness of the ballot and for the tendency to use other means.

Under a system of direct legislation a voter could at least approve or negate; and were the measures framed by the public, the mind of the majority would be reflected in the resultant laws, and measures of vital interest to the common people could not so easily be avoided. The just powers of government would then be derived from the consent of the majority, who would have increased means to secure their inalienable rights; and as the good results in securing these rights were seen, faith in the ballot would increase. Unions, societies, and organizations with political intent would soon be forgotten—like the candidate's promises.

We find, then, that the ballot has not been at fault, but the indirect way it was prescribed for use. A direct system of legislation has long been advocated. We believe it to be the first step necessary in arresting the trend toward Socialism, Communism, and anarchy.

A free expression of the majority in making the laws and in their execution would leave nothing farther to be desired that men could do. It is not probable that an amendment to that effect would reach the Constitution unless demanded by the people in no uncertain tones. The difficulty in passing such legislation is proof of its need.

The question of direct legislation should be taken up and discussed by every newspaper, journal, and magazine that has the welfare of the nation at heart. No doubt, if fully understanding it, a large majority would favor it. Almost every one is demanding a change. God's Word foretells that a change is coming. It says: "Yet once more I shake not the earth [organized society] only, but also heaven. And this . . . signifieth the removing of those things that are shaken, . . . that those things which cannot be shaken may remain."—Hebrews 12:26, 27.

That we are in the shaking time all must admit. Kings are being shaken from authority. All forms of government are being examined, and their defects pointed out. Many things are being shaken that are yet to be removed; for the only things that cannot be shaken are those founded on justice and plumbed by righteousness. As it is written: "Judgment will I lay to the line, and righteousness to the plummet."—Isaiah 28:17.

A government with the fullest consent of the governed would from its authority and power be vastly inferior to "the kingdom of heaven." Yet we believe it to be the very best form of government man is capable of constituting; and if its laws guarantee equal rights and equal means to obtain the blessing of life, there will be little shaken out and removed. To such government the heavenly rule would add only perfect wisdom to define the laws of justice and equality, with fullest power to enforce these findings.

But if our legislation is influenced by special interests, as to a great extent it always has been, how can we expect from such divided sources laws to result that will comprehend and define the rights of one united people — laws that will make our economic structure one great unit of efficiency? Such rule, such law, can emanate only from its Author, the "King of kings," and be copied as best they may by those nations which seek His favor.

As long as the duty of man involves the institution and administration of government, the inalienable right of each to voice his mind on the law should be secure. Questions so stated that their points may be wholly answered by an affirmative or a negative vote of all concerned, secure that right to an extent which no other earthly system can approximate.

That the framers of the Constitution of the United States believed its change would be necessary, is evidenced by the fact that they made its amendment constitutional. Of the thirteen original state constitutions only one (that of Massachusetts) remained in force in 1897, and it has been amended.

When we consider the illiteracy of that time, the few questions of national interest, and the slow means of disseminating knowledge, we can hardly question the wisdom of instituting a representative form of government. Even that form was considered so extremely liberal that its stability was questioned.

God's laws to govern the social dealing of a nation are necessarily founded on absolute justice. It could not be otherwise. He could not found laws that would discriminate in the slightest degree or presume upon the love of any. His law of love is an individual law. A law of which it would be unjust to exact the fulfillment can never be other than spontaneous and free. God has made wonderful covenants, exceeding great and precious promises for the return of human love; but His justice would never permit Him to claim it unmerited. His law of justice to govern between man and man may be written on tables of stone, on statute books, or in the minds of His creatures. But His law of love can be written only by His spirit on the fleshly tablets of the heart.

Priest Rule in Ireland *By Alexander Pate*

I HAVE admired the outspoken and honest endeavor of your paper since its first issue to make clear the truth and expose error, although at times you are a little out, and harsh instead of sympathetic in your judgments. This we can overlook, seeing there is none perfect, although at times I wonder how men with intelligence and claiming to have the spirit of a sound mind can put such a construction on things as to hide the real truth completely.

The article in March 1st issue by Thomas R. Smith would almost persuade one to believe that if Ireland was freed from British rule her Golden Age would have commenced.

British statesmen for years have been endeavoring to pacify this people. The land laws, enacted at great expense to the government, gave conditions that would have been appreciated by the people of England, Scotland, or Wales.

If the oppression has been real, why have we not heard from the North of Ireland the groanings which we have heard from the South? The answer is that the people in the North know that they could be under worse rule than British rule, namely, Rome Rule; and that this is the tap root of all the trouble. Rome wants to rule, and British law will not allow a Roman Catholic to be enthroned. Therefore British rule is condemned by that great system which stops not, and has never stopped, at misrepresentation or murder to gain her ends. This Irish question affects the world just in proportion as papal propaganda flourishes, and no more.

There is no comparison between the Irish people and the downtrodden Jew. When an Irishman leaves the oppressive conditions by which through priestcraft he is surrounded in his own country, and launches out into the world —let it be in any country—and is willing to use his reasoning powers, he can enjoy the same privileges as other people.

I know people that were brought up in Ireland and that came to this country, made a little money, went back again and bought a farm, intending to settle down. As soon as it was found that they were opposed to priest rule, and dared to speak according to their convictions, the

dreaded and Satanic Roman boycott commenced its work; and they could buy nothing, not even a newspaper. Can any free state exist under such conditions?

The people are kept in ignorance, with the thought that anything that opposes priest rule is not worthy of existence. I once lived in a Roman Catholic section of Scotland, and have seen hundreds of the priest-ruled people oppose other religious movements with sticks and stones in the effort to prevent them from honoring any God but the pope.

How could it be said that the Protestants of Ulster are fighting against the liberty of their own country when they object to handing over those liberties to the greatest liberty-hating organization on the face of the earth? She is the real source of the trouble. She has made all the nations drunk.

If she could realize her ambitions she would soon have this country in the same condition as is the South of Ireland today; but there are evidences that she is in her death struggles and that the rightful Ruler is taking to Himself His great power to reign in righteousness and to end forever the nightmare of superstition and horror in which the Roman mother and her Protestant daughters of like character have enveloped the world.

Balanced Menus Hard to Get *By Elizabeth Price*

IT WAS with great interest that I read Mrs. Holmes' article on "What to Eat and Why." Having myself closely studied the food question, and having found by putting into practice (as far as my means would allow) the valuable knowledge I gained through my study, I have improved my health, and cured a constitutional weakness which a physician claimed was chronic.

I fully agree with Mrs. Holmes in her statement, "What a toll the world pays in human life and efficiency for its ignorance and indifference."

But while it is a profitable investment of time to study and learn all we can regarding the physical care and proper feeding of our bodies, and the wonderful results that could thus be obtained, not all of the race are in a position to study and put the knowledge acquired into practice. Only a small percentage of the race have the necessary capital at their disposal to arrange a perfectly balanced menu. They lack the necessary means, and as a general rule they have not the time to study or the money to obtain good reliable books on this subject.

The average working man's wife can supply her family with good, wholesome, nourishing food, consistent with the existing wage-scale; but, alas! her menus are far from ideal. Very few working people, with say five in family, can afford eight quarts of milk daily, and the many other essentials, which must be included, to form a perfectly balanced menu.

We can readily illustrate the condition of the various classes of society by the following sketch:

If a woman wanted a dress, and if she was in the position to have her wish gratified, she would first select her pattern. Then she would buy the necessary material her pattern called for, say six yards, have her dress fitted and made to her liking. The result undoubtedly would be a becoming and graceful dress.

Now suppose another woman who went to select a pattern for a dress also decided to have this pattern that called for six yards, but found herself in the embarrassing position of being able to afford only five yards of material. After a little consideration she decides that by eliminating some of the frills and ruffles that are so necessary to the adorning of the dress, she could still have a dress somewhat similar to the pattern, but not quite so graceful.

Still another woman wishes a dress; and she knows, before picking her pattern, that four yards of material are all she can afford. Therefore she buys her material first, then goes to select a pattern. But she finds that she cannot secure a pattern to suit her amount of goods. So she comes home and designs her own pattern. "Necessity is the mother of invention." The result is not a stunning Parisian effect; but alas, from every scanty fold, and graceless curve, there shrieks that discordant note, "Economy!" But she cut the garment according to the cloth.

The only reasonable conclusion we can come to is that each individual family must live ac-

cording to its means. Every housewife has the privilège either of planning and buying her food with discretion, according to its food value, or of buying haphazard, neither thinking nor caring whether she is getting the best value for her money.

During the late war, we daily read of heroic deeds performed by our soldiers on the battlefields. But equally as heroic and as nerve-wrecking were the battles fought in the average working man's home, against the high cost of living and against extortionate rents. Moreover, today we find this same class of people being denied the opportunity of working to support themselves and their families, forced to eat the bread of charity, and gradually seeing the homes they have together worked and striven to build, dwindle away. Yea, if it were only possible they themselves would also be crowded right out of existence, to gratify the selfishness of the few.

Is it any wonder that we find the majority of the people who are anxiously waiting for the inauguration of Christ's kingdom are the poorer classes, who when they have their eyes and their ears of understanding opened to the real cause of their distress and trouble, can patiently wait and take consolation in the fact that "the needy shall not always be forgotten, the expectation of the poor shall not perish forever?" (Psalm 9:18) That day is not far distant when all mankind will look on Jehovah as the wisest of all counsellors and the only true guide in all the affairs of life.

Wonderful Cures by Milk Diet *By J. Frappy*

IT MAY seem a long way on the health highway from a weak, emaciated, melancholy, one-hundred-and-twenty-pound hypochondriac to a lithe, ruddy, muscular, healthy man of one hundred and fifty pounds, able to turn handsprings almost as in youth, although nearly two years past the half century mark. Such was the experience of Mr. George H. Detlor, prominent real estate man of Grand Rapids, Michigan, in the fall of 1919.

Mr. Detlor's ill-health was partly a war product, he having endeavored to carry on in real estate and building the work of himself and his partner, who was at the front. Although naturally vigorous and cheerful, he became a nervous wreck, with many accompanying disorders, and finally became a prey to sleeping sickness. This left him not only with depressed spirits, but with such lapses of memory that he frequently could not locate lots and real estate about his city that had been almost as familiar to him as his own home. His despondency became so great that several times he contemplated suicide. The services of skilful physicians and specialists were of no avail. They realized their helplessness and advised a complete rest and change of climate.

When health and hopes were at their lowest ebb, Mr. Detlor heard of my experiences with the milk diet. Upon my invitation, and the advice of near relatives, he decided to come to Canada, to the scenes of his boyhood, and see what the cow could do for him. The result was the miracle already mentioned.

How was it done? Very simply. I put him on a complete fast for two days, during which time he was encouraged to drink plenty of pure water, hot or cold. The third day he had a good-sized orange for each of three meals, five hours apart. An enema was taken each of these days.

This was the preparation for what was to follow—a sort of house cleaning. It put the entire system into shape to welcome and assimilate the milk. The fourth day a small cup of milk was taken each hour, beginning on arising and continuing till bed-time. The next day the same amount was taken at three-quarter hour intervals. Then the intervals were changed to a half-hour. Thereafter the intervals of a half-hour were maintained, but the quantity of milk taken each time was gradually increased to suit the patient's desire and appetite. The limit reached in his case was seven imperial quarts a day.

After starting the milk diet, the weight of patient was noted each day and recorded. This is always important; for it usually shows a daily increase of from one to two pounds, and is very encouraging. As the days went by, the array of medicine bottles was gradually forgotten. So were some of the aches and pains. Also the intervals of taking the milk began to get less respect; for as vigor and health returned keep him from helping me at my farm work I could not.

Four weeks of this and then a gradual change back to a good plain diet did the trick. Before he left for home, for my amusement he turned a few handsprings in the backyard—a feat as gracefully repeated a year later. He has maintained all the vigor and strength gained and his weight has even increased to one hundred and sixty-eight. Now he figuratively lifts his hat to the cow, and urges me to start a sanatorium, offering to furnish the patients.

My own experience with the exclusive milk diet was no less wonderful. But a few cautions should be carefully noted. The milk should be from a healthy cow, and should be well aired in pure fresh air by pouring from one vessel into another until the animal heat is gone. Thereafter the cooling may be continued, if necessary, placing the pail containing the milk in cold water. It is also well to stir it occasionally to prevent the cream from forming.

How about drinking the milk? By all means don't drink it. Just sip it, and very slowly at that. Relish it, and get saliva with every mouthful. This is vastly important, and the proper habit should soon be so well formed that to gulp it down in the ordinary style would seem repulsive and foolish.

Should the milk become distasteful at any time, and especially so on waking, a half or a whole lemon may be taken, and the milk may then very shortly be resumed with impunity and with proper relish. Even a half or a whole day on fruit, such as oranges, is profitable, if the system seems to require it.

Good common milk such as from the Holstein breed of cattle, is best. As my cows are Jersey, a quantity of separator milk (milk from which the cream had been separated) was added, about twenty-five percent.

If sufficient milk is taken, the bowels will usually take care of themselves; but they may need some attention. I would certainly try natural means as far as possible, and not take laxatives. In my own case a second fast of two days, followed by the day on oranges, was successful. I see no objection to taking mineral oil.

The exclusive milk-diet is good in nearly all run-down conditions, rheumatism, high blood-pressure, hardened arteries, consumption, catarrh, kidney troubles, asthma, etc. It is not, as might be expected, simply a fattening process. It is a flesh builder; and the internal organs, as the kidneys and liver and the peristaltic muscles of the bowels, will reap much benefit. The entire system is flushed, as well as largely rebuilt with new and better tissue. If you are ailing, no matter what the doctor says, try it; but don't think simply to drink milk is the milk diet. Take it scientifically.

There will very soon be a better cure than the milk diet, when the ransoming work of our Lord will be available for mankind; and the aged, sick, and decrepit may grow back to eternal youth, as so wonderfully described in Job 33: 21-26.

Polar Regions Getting Warmer *By G. M. Russell*

I HAVE just received a letter from a friend whose home is in Nome, Alaska. He writes from there under date of January 27th, 1922, and says: "This country is undoubtedly getting warmer. We have just had a ten-days spell of rain, so that the water began to run under the ice; and we had another soft spell only a little while previous. Moreover, there is not nearly as much snow as we used to have. I see a great difference in the climate in the years I have been here.

"The changed climate has helped animal life remarkably. Reindeer are now thriving over the whole territory, thousands upon thousands of them browsing upon the hillsides. This is our cheapest meat, selling for twenty cents per pound. It should not sell for more than ten cents per pound; but the transportation charges are high, which puts the price up.

"Coal in town is $43 per ton; and when transported to the creeks brings $55 to $60 per ton. This is too high to make mining profitable, and for this reason no work is being done this winter.

"Eggs here are $1.00 per dozen and potatoes $5.00 per 100 pounds. It is not an ideal country to get along in; but we are having splendid weather, and that makes up for a great deal."

A Study in Relativity *By John Dawson*

MAN, himself a compound of many elements stands in the midst of about one hundred other things, also called elements, arranged into one whole called the universe.

Theoretically, every man living on the earth today is six thousand years old. Actually, he only rolls off his seventy or eighty years and is gradually forgotten. The present generation may be likened to a man six thousand years old, having the advantage of all the knowledge and experience of six thousand years. We often hear the expression, China is four thousand years old. Actually, the individuals composing the nation of China are only one or two generations, ages not exceeding generally eighty years; but they have their history behind them. As an illustration of this: A boy of sixteen years goes to school today, and in one half-hour learns as much, if not more, than the man of six thousand years ago could learn in a hundred years.

One reason why there are so many ideas and theories opposing each other is that, while generation after generation passed along the stream of time—each generation in turn being influenced by the thought of preceding generations, and each generation in turn contributing its own quota to the general sum of theory and speculation—it became increasingly difficult to determine which was truth and which was error. It is also a truth that the law of heredity has been in operation for six thousand years. The sins of the fathers have been visited upon the children unto the third and fourth generation. (Exodus 20:5) The operation of this law has had considerable to do with the prevalence of error and with the crushing of truth. Truth, as a principle, was truth millions of years ago, and will be truth millions of years hence. Facts and circumstances may change; fashions in dress, customs, and battleships may become obsolete; but truth ever remains the same.

Down through the history of the world, the question has been asked time and again: What is truth? During the period of Grecian supremacy, many theories and speculations were advanced to answer the three questions which lie at the root of all religion and philosophy — Whence came I? What do I here? Whither do I go? Really, the greatest fact which men do observe is the fact of their own existence. They have not a thing to say about coming here, and they have no choice about leaving; and it was to account for all these things, the mystery of life and death, the mystery of the origin of things, that the theories and speculations of the ancients were advanced.

In the early part of the third century B. C., skepticism became widespread in Greece. A wider knowledge of the world caused men to lose faith in the old mythologies and legends of earlier times. Men began to lose faith in everything. The existence of so many opposing systems of philosophy caused men to doubt the truth of any of them. Many thoughtful minds were hopelessly asking: "What is truth?" When Jesus of Nazareth stood before Pilate, in answer to the declaration of Jesus that He was born and came into the world that He should bear witness to the truth, Pilate asked the question, "What is truth?" As an educated patrician, he was familiar with the speculative philosophy and skepticism of the Greeks.

Many people have supposed that the six days of creation mentioned in the first chapter of Genesis, the book of origins, were twenty-four-hour days. But in the schoolroom we learned that the earth revolves on its axis once every twenty-four hours. Would it be reasonable to suppose that the Creator did all that work reported of Him in six revolutions of the earth and then rested for another revolution? The Psalmist says in poetical phrase: "For a thousand years in thy sight are but as yesterday, seeing that is passed as a watch in the night."

As to relativity, consider time and distance. Time is measured by days and years, relatively. Distance also is measured relatively—one-sixtieth of a degree is the English geographical mile. In thinking of time and distance, people can use only earth time and earth distance as a basis from which to work. One earth day is one revolution of the earth on its axis. One earth year is the time the earth takes to travel on its orbit round the sun, during which time it makes 365¼ revolutions on its own axis, the while traveling at the dizzy speed of 68,000 miles per hour. Here again is an instance of relativity, earth time and earth distance used to express intelligently the movement and rotation of this our home—earth.

As the earth is matter, elements WITHOUT intelligence, and man the inhabiter, matter, elements, WITH intelligence, the divine command, "Be fruitful, and multiply, and fill the earth, and

subdue it," is observed to be so far advanced that the brightest minds are seeking other worlds, to find out whether they also are being filled and subdued.

Again, astronomers speak of certain planets and suns as being so many light-years distant from the earth. Light travels at such an enormous speed, 299,822 k. m. per second, that to express the distance between the earth and the most distant suns in ordinary figures does not convey much to the average mind. Here again, in estimating light-years, the distance light travels in one earth-year, earth time and distance are used.

One hears of people being influenced by locality and environment; in the scheme of things universal, the earth is merely a locality, and its environment the other seven planets in the solar system.

From these observation it will be seen that the very brightest minds of earth have their limitations; when all is said and done, they can only fulfill their commission and subdue the earth.

With the foregoing as a basis, let us now turn our thoughts to some other planets and planetary systems. It is not unreasonable to suppose that other planets are doing pretty much the same thing that the earth is doing—revolving on their axes and traveling on their orbits.

For example, take the other seven planets of this our system—visible every so often—a fact which supports this view. If the rate of travel of all the eight planets of our solar system were proportionate to their distance from the sun, they would be either visible or invisible all the time, as their positions relative to the earth would not change. Again, the Big Dipper and the Little Dipper (Group Pleiades) are visible all the time, but their positions vary according to season of year.

Astronomers, in measuring or computing distances between stars and planets, use the astronomical unit. Here another thought presents itself: In calculating the speed of light, earth time and distance form the basis of calculation. In computing distance between this planetary system and other planetary systems, the earth mile is still the basis of calculation. The astronomical unit is calculated from earth distance and time. The relative sizes, distances from the sun and periods of revolution on their orbits are:

Planets of our Solar System	Relative sizes of Planets	Distance from Sun Earth miles	Period of Revolutions Earth days
Mercury	1	36,000,000	88
Venus	3	67,000,000	224
Earth	4	93,000,000	365
Mars	2	141,000,000	687
Jupiter	8	484,000,000	4,332
Saturn	7	887,000,000	10,759
Uranus	5	1,784,000,000	30,586
Neptune	6	2,796,000,000	60,187

The greater the distance of a planet from the sun, the less is the speed with which it travels in its orbit. Now let us do a little figuring: One round of Mercury on its orbit would be one Mercury year—88 Earth days. Mercury, being very much smaller than Earth, may revolve much faster than Earth, so that one Mercury year would be more than 88 Mercury days. The same principle applies all through the table. One year on Neptune equals almost 165 Earth years. But Neptune is so much larger than Earth that it may not revolve so fast on its axis. Thus a Neptune day would be correspondingly longer than an Earth day; but the fact remains just the same—one Neptune year equals 165 Earth years.

Suppose, now, that there is a race of men on Neptune, such as is on the earth, and suppose that these men live their seventy years—Neptune years—as the Earth man lives his seventy Earth years. Then the lifetime of a Neptune man would be equal in Earth years to 165 x 70, or 11,550 Earth years, and that for one generation. The human race on Earth is only six thousand years old; and these six thousand years of Earth's history equal about 365 Neptune years. Then 6,000 years on Neptune—i. e., Neptune time — would be equivalent to 165 x 6,000, or 990,000 years—almost a million Earth years.

And during these 365 Neptune years, or 6,000 years of the history of the Earth's human race, while the planets have been noiselessly beaming on their heavenly way, the human race has been noisily making war, piling up money. My, what a splurge! And the wind-up of all this fuss was: One-half the world tried to destroy the other half.

If a seventy-year-old preacher from Neptune were to hobnob with a seventy-year-old modern preacher from Earth, somebody would have to do some rather tall explaining with his theories of evolution and the survival of the fittest, in

the face of the command: "Be fruitful, and multiply, and fill the earth and subdue IT [Nothing said about subduing each other]; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (And not a word about the Buffer state.)

As the earth is composed of elements—matter WITHOUT intelligence, and the earth-man also of elements—matter WITH intelligence, so Neptune is composed of elements—matter WITHOUT intelligence, and the Neptune man likewise elements—matter WITH intelligence. Then the intelligence of the Neptune man is limited to Neptune, and his basis of calculation the Neptune mile and year, time and distance.

Another illustration of locality and environment: It will be seen from this how the various intelligences would be graded, not so much that a race of men on one planet would exceed in intelligence a race of men on another planet. Reasoning faculties probably would be similar; the difference would be in the basis of calculation. All this, of course, is supposing there is a race of men on Neptune.

Consider, from this same angle, the group Pleiades (Little Dipper), always visible from earth, the various stars in the group always in the same position, as far as observation from earth reveals. If they are fixed stars, never altering their position, not revolving round a celestial centre, how would time be measured on them?

A little while ago, one of the constellation of Orion was visible from the earth, presumably upon its journey.

We might go into these things extensively, and try to estimate the length of an Orion year or day, very interesting and instructive to those who have a turn for astronomy. But that is not the purpose of this short article. Once a starting point is found, the rest follows.

The most peculiar feature about the whole situation is the fact that the earth-man, with such an intelligence as he possesses, an intelligence that can compute these distances, uncover the natural laws, and use the forces of nature for his own benefit, has been so busy for six thousand years seeing how much of a dust he could raise. He certainly has had a feast at the tree of knowledge of good and of evil.

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" "Where wast thou when I laid the foundation of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof?" — Job 38: 31-33, 4-6.

These quotations, it will be observed, are taken from the Bible, the one book in all the world which has been the most misunderstood. From the foregoing observations, it may be gathered that the beginning spoken of in Genesis 1:1 has reference only to the beginning of this planet—Earth.

Cartooning and ridicule nowadays are the rule rather than the exception. There is a disposition to poke fun at Prof. Einstein with his theory of relativity. In the judgment of the writer, the reason why people poke fun at Prof. Einstein is because he has partly thrown down the speculations and theories now abounding, and has started out independently to seek the truth. Truth comprehends the universe, of which the earth is a part. Any truth, therefore, which concerns only the earth is but partial and fragmentary.

People have gotten into the habit of judging things and personalities according to the limitations of their own understanding. It would appear quite reasonable that Prof. Einstein has in the back of his head somewhere an idea to find out the relation of the earth to the rest of the universe, to find the law which guides and controls the universe; and if he can find the law, to find the Intelligence behind the law, then to give his knowledge to the world.

This is peculiar, in this respect: For six thousand years men have been killing and fighting and dying like the beasts. The more noble-minded among the race have been exploring the bounds of the earth. The north and south poles have been discovered; every square foot almost of the earth's surface has been covered by man in his search for knowledge. The race has had its feast of blood; steam and electricity have girdled the earth. Man has mastered the air and the depths of the sea; he has harnessed the tides. He is endeavoring to banish war, battle, murder, and sudden death; and now is trying to

find the Intelligence behind the law which guides and controls the universe. The mighty atom has awaked. Call a halt on this everlasting warfare. Man's destiny is eternity.

With all due respect to Prof. Einstein, giving him all the credit due as a potential benefactor of mankind, crediting him also with honesty and sincerity of purpose, he is thousands of years behind. Would it be very unreasonable to suppose that the earth, just a little speck in the universe, is eventually to be peopled by a race of earth men—human beings—minds, intellects, bodies, all in perfect condition, when death would be just a memory, a nightmare? What and if the 6,000 years of earth's history—songs and dirges, laughter and tears, loves and hates, intrigues and alliances, have been just a schooling, an apprenticeship, wherein men have so thoroughly learned their business, that when the earth is finally turned over to man, he will know how to take care of it?

Do not dismiss this with a Pshaw!

Just think of seventy years on Neptune, 11,550 Earth years, and of little old mother Earth, tolling off its days, rolling off its years, it and the rest of the universe, silently, majestically, magnificently, in formation moving, moving through space, harmoniously in obedience to the law of the great Intelligence behind, which men have sought to fathom!

Evolution? Natural selection? Survival of the fittest? Throw your Bible away, and what have you got? This is one of the main themes of the Scriptures: "The earth hath he given to the children of men."—Psalm 115:16.

"The last enemy that shall be destroyed is death."(1 Corinthians 15:26) "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

Man was told that dominion, mastery of conditions, was his—dominion over the fish of the sea, the fowls of the air, and over everything that moveth upon the earth. That dominion was lost, but is to be restored.

Isaiah, the prophet, seeing the restored condition of man, wrote (65:17, 25; 11:6):

"For behold, I create a new heavens, and a new earth: and the former shall not be remembered, nor come into mind. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." (That is what they did at the first, while Adam had dominion.) "They shall not hurt nor destroy in all my holy mountain[kingdom], saith the Lord." Thy kingdom come! "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them"—as Adam did at the first.

Chaining the Devil *By Joseph Hill*

SATAN, the prince or god of this world, who has been "going to and fro in the earth and walking up and down in it" unrestrained for lo, these many centuries, is now, according to the Scriptures, about to be bound with a great chain, that he may deceive the nations no more for a thousand years. He has indeed succeeded in deceiving the nations into the inexplicable delusion that "the present evil world," or social arrangement which is his handiwork, is the last word in the regulation and control of human affairs.

The prophetic evidence respecting the binding of Satan, the end of "the present evil world," and the establishment of "the world to come wherein dwelleth righteousness," has already been so fully and clearly set forth in previous issues of THE GOLDEN AGE that we deem the presentation of further evidence on the subject unnecessary here.

During the period Scripturally termed "the time of the end" and the "day of his preparation"—from 1799 to 1914—mighty and irresistible forces have been set in motion which are preparing the way for Messiah's kingdom, and at the same time working the overthrow of Satan's empire, the present evil world.

Those who give heed to "the more sure word of prophecy" cannot fail to be impressed by the ever-increasing magnitude and importance of the many wonderful discoveries and inventions of the past century, whereby the Lord evidently designs in due time to give relief and rest to the weary and heavy laden toilers and thus to fulfill in large measure the promised blessing of all the families of the earth.

But since all this labor-saving machinery is now perfected, and exhaustless sources of power are already harnessed to it and successfully operating it, the question may be asked: Why

does the toiler have to wait longer? Is it not the due time for him to enter into his rest? With the machine he can now accomplish from ten to one hundred times as much in a given time as formerly. (See thirteenth annual report of the United States Commissioner of Labor.) Why then can he not yet have some relaxation and rest, and be able to keep at a safe distance from the ragged edge of poverty and despair?

The answer is not far to seek: Satan has not yet been bound. While we can already hear the clanking of the great chain in the hand of the angel, yet Satan is still the prince of this world. He once offered Jesus all the kingdoms of the world and the glory of them if our Lord would fall down and worship him. But Jesus indignantly spurned the offer.

The devil bids high for those who can best serve his purposes. He has made a somewhat similar offer to the capitalists and financiers of our time. He offers them all the labor-saving machinery and all the products of labor, together with all the natural and unnatural sources of wealth. He says in effect:

'All these things will I give you, and all the profits you can squeeze out of them shall belong to you and your heirs forever. These are the most substantial favors I can bestow; and if wisely managed they will bring each of you millions of dollars and thousands of slaves, and will make you all princes like myself. I ask nothing in return, except what your own self-interest will impel you to do. At present there are loud murmurings and wide-spread discontent throughout my dominions caused by evil-minded and envious persons who are teaching sedition and are conspiring to overthrow the governments by force. These malcontents are always clamoring for a more equitable distribution of wealth; or, to state it more plainly, they want you to "divide up." All such pernicious and treasonable doctrines and conspiracies must be stamped out and the red radicals exterminated. The rights of private property are sacred and inviolable and must be upheld at any cost. In defending these rights you are defending me and the world of which I am the prince. The scribes and the pharisees, the chief priests, the lawyers, and many others are on our side. We enter the fight with a strong united front and shall stand or fall together.'

This in substance is about what Satan is saying to the chief supporters of the present social order throughout the world, if we may judge by what is actually transpiring in the world around us. It is seldom if ever that Satan makes use of audible human speech. He is an invisible spirit being, "the prince of the power of the air," "the spirit that now worketh in the children of disobedience." He works in them by suggestion. These suggestions are always evil; and if not resisted they invariably lead to the perpetration of a wrongful or criminal act which, if carefully investigated, will reveal the motive and the suggestions that prompted it.

The devil never tempts anybody to do something for nothing; he always holds out the promise of a reward. No sane person ever wantonly and deliberately commits a crime without the hope of thereby obtaining the means of gratifying some selfish desire. The Apostle tells us that "the love of money is a root of all evil." It is the weak spot in all mankind. The love of money is universal, if not for its own sake, then for the sake of what can be obtained for it.

Objection has been made in some church circles against accepting Mr. Rockefeller's money because it is "tainted." But it had been tainted a thousand times and in a thousand ways before he got it—tainted by crimes of every conceivable character. It would be easier to drive a camel through the eye of a needle than to find an untainted dollar.

When the present social order, which as we have seen has within it the ever-present, all pervading incentive to evil doing, falls, as the Scriptures emphatically declare it shall, to rise no more, then Satan shall be shorn of his power. The money and the financial system, the capitalist and the wage system, the property system and the present religious systems, shall then have passed away forever; and the poor devil will have nothing left with which to tempt and deceive mankind. He will thus be bound and cast into the bottomless pit—into the unfathomable depths of infamy and detestation.

And then the Golden Age, "the desire of all nations, shall come." Messiah, the Prince of Peace, shall at once establish the new earth (social order) wherein dwelleth righteousness and the ever-present incentive and reward of well-doing. The radicals and reformers whom "the prince of this world" is now endeavoring to exterminate shall then see the travail of their souls and be satisfied; for this will be the most radical change that has ever taken place in hu-

man affairs. Jesus does not believe in putting new wine into old bottles. He says: "Behold, I make all things new." Therefore the present social order shall utterly perish. "It shall not be remembered nor come into mind."

It is difficult to dismiss this subject without brief reference to some of the numerous prophetic statements, literal and symbolic, contained in the Scriptures respecting the social and economic conditions, laws and regulations of Messiah's Millennial kingdom, as compared with those of Satan's empire.

The prophets Isaiah and Micah declare with one voice that "they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The organizing and training of boy and girl scouts for future wars, which is now going rapidly forward, shall then come to an abrupt end. This heartless and deliberate debauchery of the innocents is the climax of human depravity. Just think for a moment what it means to have the intolerable burden of present-day militarism lifted from the shoulders of the toiling masses, and to have them forever rid of war and all its attendant horrors! It makes one feel like waving his hat in the air and shouting for joy.

The human heart has become petrified by the long operation of selfishness through heredity and environment; but the Lord declares through the prophet Ezekiel that He will take away this stony heart and give them a heart of flesh, and will put His laws into their hearts and write them in their inward parts.

The Apostle tells us that love is the fulfilling of the law. For the whole law is comprehended in one statement, even in this, "Thou shalt love thy neighbor as thyself." It is evident that the writing of this law in the human heart will not be performed with a pen, nor will the removal of the stony heart be by a surgical operation, but by the introduction of the new social order and an industrial system based on the principle of mutual dependence and mutual helpfulness—"each for all and all for each," instead of "every man for himself and devil take the hindmost"—by substituting mutualism for individualism, fraternal coöperation for cutthroat competition. In short, it will be collective ownership and operation of all means of production and distribution, by equal effort, and for the equal benefit of all the people.

This would obviate the necessity for money in any form, and its use would ultimately be discontinued. Every person of mature age would be working in some department of the public service, and would have a credit with the government equal to his or her share of the social product and could check it out like a bank account at the public store for anything produced or imported by the nation or for other legitimate purposes. This would effectually solve the money question as nothing else can.

Such an industrial system has been outlined and elaborated in detail by Edward Bellamy in "Looking Backward" and in "Equality," and is in harmony with what has been revealed in the Scriptures respecting economic and social conditions in the "new earth." The prophet Isaiah declares: "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat." The inference is plain that this had not been the case hitherto; and we all know that it has not.

We find from statistics and other sources that wage-earners receive less than one-fifth of their product. They build all the fine houses and are homeless. They make all the beautiful garments, and produce all the luxuries and necessaries of life, and are for the most part ragged and hungry.

Continuing the Prophet says: "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; the cow and the bear shall feed, and their young ones shall lie down together." These animals are undoubtedly used here to symbolize certain classes of society. The wolf represents the greedy, unscrupulous profiteers and others who prey on the defenseless poor, who "devour widows' houses and for a pretense make long prayers." The lion and the ox represent the capitalist and the working classes. The cow and the bear also represent two classes: The cow would seem to represent the agricultural class—dairymen, farmers, etc.; and the bear, a class of gamblers whose sole business seems to be the depressing of prices and the manipulation of the markets so as to rob the farmers of the fruits of their labor.

We are evidently to understand by this prophecy that all these present-day class distinctions shall be obliterated, and perfect peace

and harmony prevail. They shall all fare alike and share equally in the common store, on the recognized principle of economic equality. In harmony with this view the Prophet elsewhere states that "every valley shall be exalted and every mountain and hill shall be made low."

In Revelation 21:1 we read: "And I saw a new heaven and a new earth; for the former heaven and the former earth were passed away and there was no more sea." The sea symbolizes the lower classes—the working class, the landless, homeless, and often jobless class, drifting hither and thither in search of employment and tossed about like the waves by the raging tempest of political or economic war. There will be neither upper nor lower classes in the new earth, neither tramps nor millionaires. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

In Revelation 21 we have a symbolic description of that great city, the holy Jerusalem, representing the divine government which shall have the control and direction of human affairs in the Millennial age. In this description we find that "the city lieth foursquare, and the length and breadth and height of it are equal." This seems to emphasize and give special prominence to equality as a fundamental principle of that government, and also conveys the assurance that every one shall have a square deal.

The Fall of Modern Babylon *By G. Barry*

THE city of Babylon was one of the most magnificent cities of the ancient world. It was surrounded by walls 300 feet high, and 75 feet thick, forming a square fifteen miles on each side. Through the midst of the city flowed the river Euphrates. This great city was taken by Cyrus the Persian in 538 B. C. Several of the prophets of Israel foretold the fall of the city, one of them, the prophet Isaiah, even foretelling the name of the conqueror of the city, at least one hundred and twenty years before Cyrus' birth.—Isaiah 45:1

The Book of Revelation contains predictions against a symbolic Babylon (Revelation 16:19; 17:5; 18:1-24) which, it is declared, will fall before a king of whom Cyrus the Persian was but a type.

It may be appropriate to examine the circumstances attending the fall of ancient Babylon, that we may learn what to expect in the case of modern Babylon. The following extract is from the "Encyclopædia Britannica" (vol. 3, pages 105, 106):

"Of the reign of the last Babylonian king, Nabonidus, however, and the conquest of Babylonia by Cyrus, we now have a fair amount of information. Nabonidus had established a camp at Sippara, . . . his son—probably the Belshazzar of other inscriptions—being in command of the army. In 538 B. C. Cyrus invaded Babylonia. A battle was fought at Opis in the month of June in which the Babylonians were defeated, and immediately afterwards Sippara surrendered to the invader. Nabonidus fled to Babylon, whether he was pursued by Gobryas, the governor of Kurdistan, and on the 16th of Tammuz, two days after the capture of Sippara, the soldiers of Cyrus entered Babylon without fighting."

The following is a somewhat fuller account from another work, "The Great Events, by Famous Historians," (vol. 1, pages 265-266):

"In whatever manner the difficulties of approaching Babylon may have been overcome the fact that they were overcome by Cyrus is certain. . . . Through the midst of the town however, flowed the river Euphrates. That river which had been so laboriously trained to serve for protection, trade, and sustenance to the Babylonians, was now made the avenue of their ruin.

"Having left a detachment of his army at the two points where the Euphrates enters and quits the city, Cyrus retired with the remainder to the higher part of its course, where an ancient Babylonian queen had prepared one of the great lateral reservoirs for carrying off in case of need the superfluity of its water.

"Near this point Cyrus caused another reservoir and another channel of communication to be dug, by means of which he drew off the water of the Euphrates to such a degree, it became not above the height of a man's thigh. The period chosen was that of a great Babylonian festival, when the whole population was engaged in amusement and revelry. The Persian troops near the town, watching their opportunity, entered from both sides along the bed of the river, and took it by surprise with scarcely any resistance."—Compare Daniel 5:1-31.

"The chief weapon of the Persians . . . was the bow." This is particularly mentioned also by the prophet Jeremiah. (Jeremiah 50:29) "They overwhelmed their enemy under a hail of arrows, and never allowed him to come to close quarters."—"Encyclopædia Britannica," vol. 21, page 207.

Let us now see how these things fit to modern Babylon. That the description given in the Book of Revelation concerning Babylon, refers to what today is called Christendom, there can be no doubt. Pastor Russell in his book entitled "The Battle of Armageddon" proves this conclusively. We give below but one quotation (pages 14 to 19):

"The prophet Isaiah (63:1-6), taking his standpoint down at the end of the harvest of the gospel age beholds a mighty Conqueror, glorious in his apparel (clothed with authority and power), and riding forth victoriously over all His enemies, with whose blood all His garments are stained. He inquires who the wonderful stranger is, saying, 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?'

"Edom, it will be remembered, was the name given to Esau, the twin brother of Jacob, after he had sold his birthright. (Genesis 25:30-34) The name was also subsequently applied both to the people descended from him and to the country in which they settled. Consequently, the name Edom is an appropriate symbol of a class who, in this age, have similarly sold their birthright; and that, too, for a consideration as trifling as the mess of pottage which influenced Esau. The name is frequently so used by the prophets in reference to that great company of professed Christians which is sometimes called 'the Christian World,' and 'Christendom' (i. e., Christ's kingdom), which names the thoughtful should readily recognize as misnomers, betraying a great lack of understanding of the true object and character of Christ's kingdom, and also of the appointed time and manner of its establishment. They are simply boastful appellations which misrepresent the truth. Is the world indeed yet Christian? or is even that part of it that claims the name?—the nations of Europe and America? Hear the thunder of cannon, the tread of marshalled hosts, the scream of bursting shells, the groans of the oppressed and the mutterings of the angry nations with deafening emphasis answer, No! Do these constitute Christ's kingdom—a true Christendom? Who indeed will take upon himself the burden of *proof* of such a monstrous proposition? The fallacy of the boastful claim is so palpable that any attempt at proof would so thoroughly dissolve the delusion that none who wish to perpetuate it would presume to undertake it.

"The fitness of the symbolic name 'Edom' in its application to Christendom is very marked. The nations of so-called Christendom have had privileges above all the other nations, in that, to them, as to the Israelites of the previous age, have been committed the oracles of God. As a result of the enlightening influences of the Word of God, both directly and indirectly, have come to these nations all the blessings of civilization; and the presence in their midst of a few saints (a 'little flock') developed under its influence has been as 'the salt of the earth,' preserving it to some extent from utter moral corruption. . . . But only a few in all these favored nations have made proper use of their advantages, which have come to them as an inheritance by reason of their birth in the lands so blessed with the influences of the Word of God, direct and indirect.

"Like Esau, the masses of Christendom have sold their birthright of special and peculiar advantage. . . . These have preferred the mean morsels of present earthly advantage to all the blessings of communion and fellowship with God and Christ, and to the glorious inheritance with Christ promised to those who faithfully follow in His footsteps of sacrifice. . . . The class includes almost all 'Christendom'—all reared in the so-called Christian lands, who have not availed themselves of the privileges and blessings of the gospel of Christ and conformed their lives thereto. The remainder are the few justified, consecrated and faithful individuals who are joined to Christ by a living faith, and who, as 'branches' abide in Christ, the true vine. These constitute the true Israel of God,—Israelites indeed, in whom is no guile.

"The symbolic Edom of Isaiah's prophecy corresponds to the symbolic Babylon of Revelation. . . . Thus the Lord designates and describes that great system to which men ascribe the misleading name, Christendom—Christ's kingdom.

"The reply to the Prophet's inquiry—'Who is this that cometh from Edom, with dyed garments from Bozrah?'—is, 'I that speak in righteousness, mighty to save.' It is the same mighty One described by the Revelator (Revelation 19:11-16), 'the King of kings and Lord of lords,' Jehovah's Anointed, our blessed Redeemer and Lord Jesus. . . .

"The fact that the King of kings is represented as treading the winepress '*alone*' indicates that the power exerted for the overthrow of the nations will be divine power, and not mere human energy. It will be God's power that will punish the nations, and that will eventually 'bring forth judgment [justice, righteousness, truth] unto victory.' (Isaiah 11:4; Revelation 19:15; Psalm 98:1) To no human generalship can the honors of the coming victory for truth and righteousness be ascribed. Wild will be the conflict of the angry nations, and world-wide will be the battlefield and the distress of nations; and no human Alexander, Cæsar, or Napoleon will be found to bring order out of the dreadful confusion. But in the end it will be known that the grand victory of justice and truth, and the punishment of iniquity with its just deserts, was brought about by the mighty power of the King of kings and Lord of lords."

As the fall of literal Babylon took place through the turning aside of the waters of the river Euphrates by Cyrus and his army, so the fall of mystic Babylon is described as taking

place as the result of the turning aside of her sustainers and supporters — the people. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (Revelation 16:12) The kings of the east here referred to are Christ and His saints glorified, who are to reign with Him a thousand years. (Revelation 20:4, 6; 5:9, 10) Even now, the feet members of the body of Christ have entered Babylon the Great, and are taking possession thereof, in the name of Christ, their glorified Head, and are proclaiming Him, earth's rightful King, "King of all the kingdoms of the earth" (Ezra 1:2; Revelation 19:6), and telling those who may wish to become Christ's subjects, that Satan's empire has ended, that the kingdom of God is here, and that there are millions of people now living who will pass through this time of trouble, and never die.

Dark Day of May 19, 1780

(Compiled from the writings of Pastor Russell by E. S. Mummert)

A PECULIAR and most mysterious and as yet unexplained phenomenon was the dark day of May 19, 1780.

Beginning at ten o'clock on Friday morning, an extraordinary darkness enveloped the New England and Middle States, apparently rolling over like a dark cloud from the North and West, for which no scientific explanation ever has been given. The sun was blotted out as if by a total eclipse without even a corona showing. In some places persons could not see to read in the open air; so complete was the darkness at some places that people were not able to make their way through the streets without lighted fagots.

The fowls went to their roost, the birds flew to their nests, the cattle sought the barnyard and went to their stall. People left their work in the house and in the field; travelers stopped. The Connecticut Legislature was in session that day and adjourned. Schools broke up at eleven o'clock. People lighted candles at noonday; and the fires on the hearth shone as at night. Thousands of good people of that day became fully convinced that the end of all things terrestrial had come, and many gave up for the time their secular pursuits and betook themselves to religious devotions. It brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation.

It was a wonderful, dark day. The darkness extended over an area of about 320,000 square miles. The condition continued until midnight, no stars nor moon being visible, the moon being at its full. Judge Tenney, of Exeter, N. H. a witness is quoted as follows:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time that, if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

The phenomenon was attended by strange aberations of the barometer and suffocating thickness of the atmosphere. Some accounts state that to add to the terror heavy thunders began to boom from dense massed banks of clouds without any accompanying lightning, and a thick gummy black rain began to fall.

This dark day is generally considered as a fulfillment of the Bible prophecy of Matthew 24:29.

Ay, there's a glorious remnant yet,
Whose lips are wet at Freedom's fountains,
The coming of whose welcome feet
Is beautiful upon our mountains!
Men, who the gospel tidings bring,
Of Liberty and Love forever,
Whose joy is one abiding spring,
Whose peace is as a gentle river!

And what are ye who strive with God,
Against the Ark of His salvation,
Moved by the breath of prayer abroad,
With blessings for a dying nation?
What, but the stubble and the hay
To perish, even as flax consuming,
With all that bars His glorious way,
Before the brightness of His coming?

*Word modified. Written 1837.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

"Some Scriptural illustrations of this prove that hell means a condition of death. Job was a good and godly man, who tried to obey Jehovah. He had suffered the loss of all his earthly possessions and then his neighbors taunted him because of his suffering; and while he was thus suffering, he prayed that God would permit him to go to hell, saying: "O that thou wouldest hide me in hell [*sheol*, the grave] until thy wrath be past". (Job 14:13) He desired to be hid in the grave until the time of the resurrection, hoping in God's promise that some day the dead would come again. Then Job says: "If I wait the grave is mine house: I have made my bed in the darkness". "Our rest together is in the dust." (Job 17:13, 16) Thus he pictures the grave as a condition of darkness, where there is no knowledge, no wisdom nor device. Again he said: "A man's sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them". (Job 14:21) Why? Because those who are in hell, in the tomb, in the grave, in the condition of death, have no knowledge of anything. They are out of existence, waiting for the resurrection.

"Jacob's beloved son Joseph was sold into Egypt by his brethren. Joseph's coat was dipped in the blood of an animal and brought to Jacob, and it was told Jacob the father that his son Joseph was dead. In his grief he exclaimed: "I will go down into hell [*sheol*, the grave] unto my son mourning". (Genesis 37:35) Jacob was a good man and approved of the Lord; for the Apostle says he was. (Hebrews 11:9, 39) Jacob meant that he was going to the grave, to the death condition, mourning for his beloved son.

"Benjamin was Jacob's youngest son. After he lost Joseph his affections were centered upon Benjamin. His elder sons came to him and requested that their younger brother be permitted to go down with them to Egypt. Their father Jacob objected to their taking him, saying, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to hell [*sheol*, the grave]". (Genesis 42:38) We know, then, that the hell here described could not be a place of fire and brimstone, for the gray hairs of Jacob would not last long in the fire. What he really meant was that as an old, gray-headed man he would go down to the grave in sorrow if anything befell his beloved son.

"Jesus came to earth and lived and died and was buried; and it was written of Him that He went to hell. "Thou wilt not leave my soul in hell." (Psalm 16:10) If hell is a place of endless torment and Jesus went there He could not have been released. The fact that He did not remain in hell is proof conclusive that hell is not a place of eternal torment.

QUESTIONS ON "THE HARP OF GOD"

What did Job say about going to hell? ¶ 85.

Is anyone conscious while in hell? ¶ 85.

What did Jacob say about going to hell? and whom did he expect to meet there? ¶ 86.

If hell means a place of fiery torment, how could Jacob preserve his gray hairs there? ¶ 87.

Jesus went to hell, as the Scriptures declare. If hell is a place of eternal torment, how could Jesus get out? ¶ 88.

Let the thick curtain fall;
I better know than all
How little I have gained,
How vast the unattained.

Sweeter than any sung
My songs that found no tongue;
Nobler than any fact
My wish that failed of act.

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win!

The airs of heaven blow o'er me,
A glory shines before me
Of what mankind shall be—
Pure, generous, brave and free.

Ring, bells in unreared steeples,
The joy of unborn peoples!
Sound trumpets far-off blown,
Your triumph is my own.

—*J. G. Whittier.*

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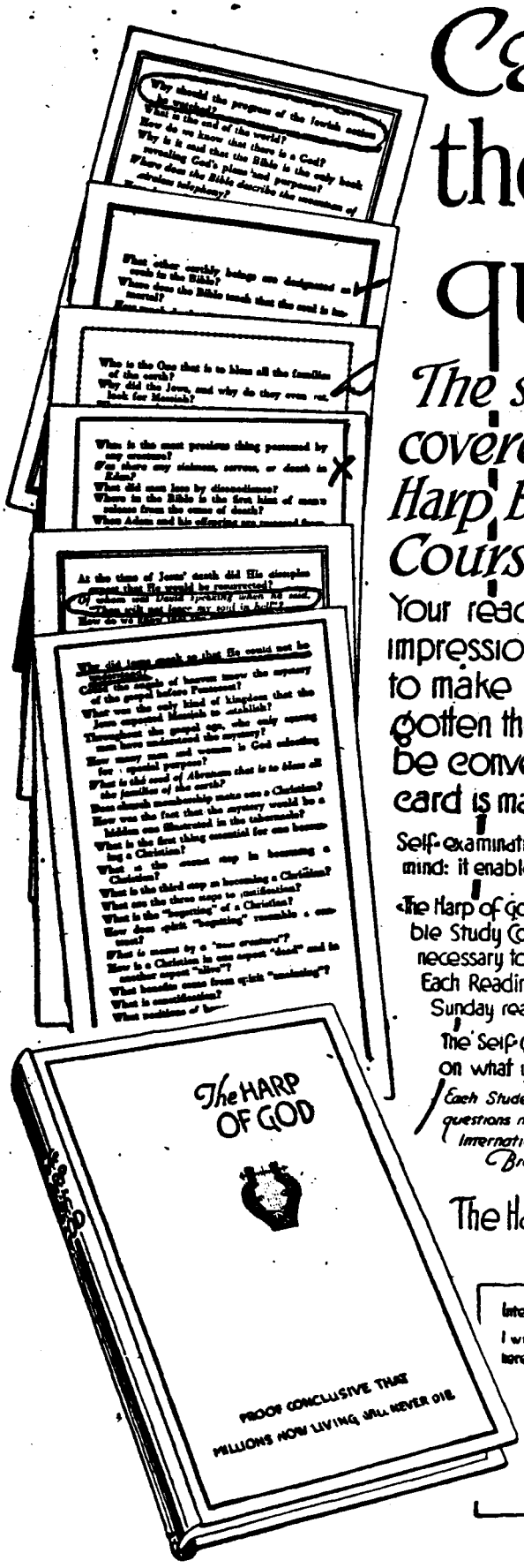
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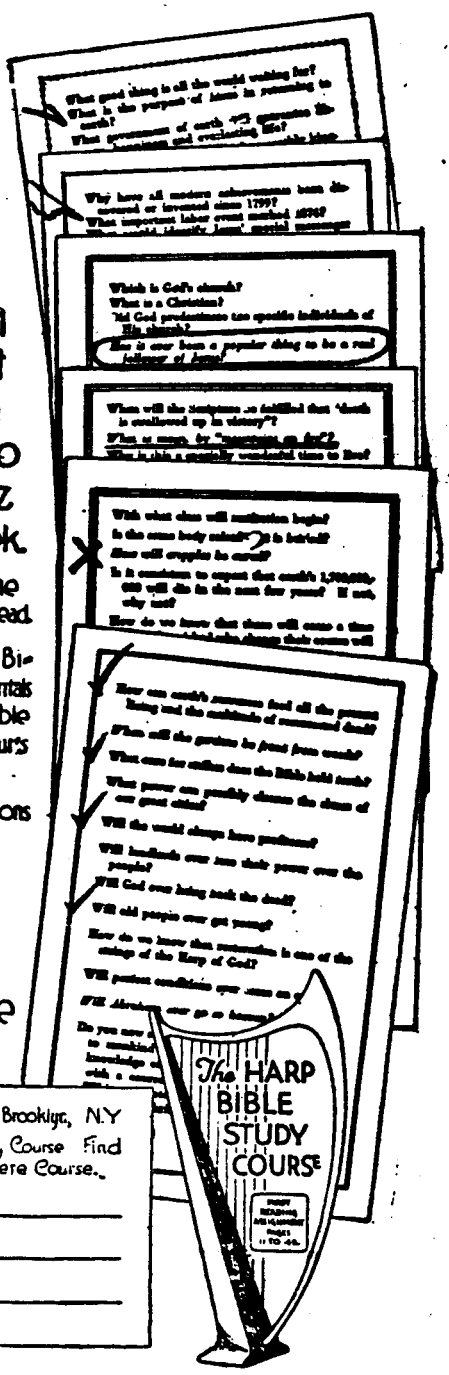
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The Golden Age

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Habit-Forming Drugs in America

OPIUM, morphine and heroin, all derived from the opium poppy; hashish, or *cannibus indica,* derived from hemp; cocaine, derived from the coca leaf; and the drugs chloral, ether, arsenic, trional, sulfonal, veronal and paraldehyde, are said to have 2,000,000 addicts in the United States, and the number is growing by leaps and bounds.

Drugs addicts are irresponsible. The hold which habit-forming drugs have upon their victims is such that they will stop at nothing to obtain the $5 to $8 per day which they must have in order satisfy their horrible cravings. Of nineteen persons arrested in Boston at one time for violation of the narcotic law a careful oversight was kept for one year. During that time, one was convicted of murder in the second degree, one of robbery, and seven each served six months' time in prison. At the end of the second year, all but two of the nineteen were serving prison sentences; and those two had been but just released from a penal institution. The police reports of the city of Boston for the years 1919-1920 show 172 arrests in 1919 for violation of drug laws, and 304 arrests in 1920.

Tons of Morphine Used

DURING the first ten months of 1919, the United States imported 250 tons of crude opium, enough to produce 35 tons of morphine. One ton would be sufficient for the medical needs of America from Alaska to Patagonia. The combined population of Germany, France, and Italy is 133,000,000 and that of the United States is 105,000,000; yet the United States imported ten times more crude opium than those other three countries together.

There is something about the atmospheric conditions of the North American continent that makes it impossible for the natives to do things by halves. There is a tang to the air that makes their rushes in any direction almost irresistible. This has long been known by students of American conditions. It was these rushes that so quickly broke the German lines in the Argonne when the American troops got under way. Just at present many of the American people are rushing to ruin by the drug route.

The United States today is in far graver danger of ruin from opium than is China. This country is using more opium than is China, and the use of that drug is spreading far more rapidly than it has ever spread in China, after that *heathen* country was forced to accept importations of it at the muzzle of *Christian* England's cannons. The same crowd of capitalists that caused the forcing of opium upon China is now engaged in demoralizing the United States by the same means.

"Pop, what is this white powder the kids are buying and selling? They say it is great jazz medicine," was the first inkling that one citizen of New York had that the opium curse is spreading like wildfire among even the school children. In the nine months preceding October, 1921, in the city of New York, the arrests for drug using and unlawful selling numbered 2,488, of which nine were children from twelve to fourteen years of age. All nine of these were engaged in selling the drugs to other children. It is claimed that there are 400,000 drug addicts in New York city alone. It is estimated that in Fort Worth, Texas, one person in every hundred in the city is a drug addict.

British Government Monopoly

THE most horrible of all the horrible features of this accursed monopoly of the British government is the fascination that one drug addict finds in fastening the habit on another. In numerous instances mothers make addicts of their children. In one family, where both the father

and the mother were addicts and dope-peddlers, four children, ranging in ages from a baby of two years to a child of twelve years, were all drug addicts. An Italian dope-peddler in New York had taught his eight-year-old stepson to use heroin.

Dr. Simon, head of the New York Narcotic Squad, reports the case of a girl addicted to the use of drugs that was made so by her chum, who could no longer procure the drug cheaply, and hoped, by making her room-mate an addict, to procure the drug at lower cost. Here is another of the horrible features of the business that is presided over by the political side-partner of the Church of England. The risks of selling the drug are so great that the dope-peddlers raise the price as soon as they are convinced that the user has become a confirmed addict.

A policewoman of New York remarks that, in addition to the contamination of others so that assistance may be had in gaining even for a little time the benefit of a lower price, there is a moral lechery in the minds of addicts which makes them wish to ruin others. She says on this subject:

"It is a marked peculiarity of the addict. Nearly every one of them, after reaching a certain stage, finds complete satisfaction only in fastening the habit on some one else. And oftentimes the victim is a friend or loved one."

So true is this that the dope-peddlers have a saying that "every new hop-head is good for six more hops." These men, mostly addicts themselves, display the ingenuity of the devil in creating drug users, so as to widen and increase their business. They deliberately tempt the victim, frequently some young girl or boy, offering a box of heroin to snuff, passing it around at a party, in the certain knowledge that when the habit is acquired here is another human being that will stop at no crime to get the daily supply of $5 to $8 worth of the drug of which they would be denied altogether were it not for that beneficent trading organization reigned over by King George V, "by the grace of God."

What with the Lackawanna and Lehigh Valley and Reading Coal Companies ruling over America's coal deposits "by the grace of God," and selling coal at $10 to $13 per ton which actually cost them about $2 per ton, and the British empire reigning over the dope business "by the grace of God," it makes an honest man eager to get such a god (2 Corinthians 4:4) by the back of the neck and "shake the stuffing out of him." And, indeed, that is just what is happening. Satan is even now being bound, and his house broken up, preparatory to a better day.

How the Opium Comes

FOR information as to how the United States secures its supply of opium we are indebted to a good man, Charles N. Lathrop, secretary of the Social Service Department of the Episcopal Church. Mr. Lathrop does not see that the British empire is part of Satan's empire, and that the church which officially supports and coöperates with that empire cannot possibly therefore be God's true church; but he does see some salient facts which we reproduce:

"How is the opium consumed in the United States secured? I find that the Secretary of State ascertains through the United States Public Health Service the amount of opium desired by the pharmaceutical companies. He then sends a statement of this desired amount to the British government, which controls the output of opium; and the amount is sent to this country from England. In this manner we import 640,000 pounds of crude opium annually, which amounts to 50 grains for each person in the United States. Incidentally it is important to note that no other civilized country imports more than three grains per capita."

It goes without saying that in bowing down before the big business interests that are manufacturing opiates in this country under the high-sounding name of "pharmaceutical companies" the United States is showing exactly the same spirit that is shown by the husband of the Church of England in bowing down before the big business interests that raise the crude opium in India and turn it loose to ravage the world.

Effects of the Drugs

WE HAVE before alluded to the fact that drug addicts become criminals. Statistics of the New York Drug Squad prove that 65 per cent of all the addicts become such; and the percentage increases as the price of the drug increases, directly owing to the fact that the addict will risk his life and risk his soul rather than be deprived of what he has come to feel cannot be done without. In other words, his will is weakened to the point where he cannot resist temptation. In Oklahoma a man gave a hashish cigarette to a police officer, putting the policeman to sleep and allowing some of the prisoners in the jail to escape. This is merely a sample of

the cleverness the addicts exhibit in outmaneuvering the apostles of the law.

The most devilish of all drugs is heroin, the drug that is specially used to lure girls from the path of virtue. It has the property of producing temporary sex insanity, but is later followed by complete sex atrophy, the pitiable condition of millions of British subjects in India—directly due to Britain's policy of subjugating them by opium.

Heroin is the drug that was used in forming among schoolboys and schoolgirls the secret society recently exposed in the press. Thousands of boys and girls were initiated into this society; and thereafter boys and girls displayed badges openly, pinned upon their breasts or coat lapels, thus signifying their right to approach others wearing similar badges, or to be approached by them, for sex purposes. In one New England town 20,000 boys and girls, so a reputable Christian physician tells us, were found wearing these badges before the police discovered their significance; and the badges were selling so rapidly that the makers could hardly keep pace with the orders.

Nor are the dainty cigarettes in their dainty cases as mild and innocent as our cigarette-smoking young ladies would have us believe. They have in their mixture a poison called furfural, the "kick" from which is equal to two ounces of whiskey to every cigarette. This not only increases the desire for cigarettes, but makes confirmed "dope" addicts of their users. Thousands of young girls in cities and small towns have the habit, and the menace among high school girls is an ever increasing problem. With a brain-drugged consciousness at a time in life when the young maiden needs to have her mind exercised to the highest moral standards, with no sense of duty to God or man, and often free from the uplifting influence of home and parents, she becomes an easy victim for the downward path, the end whereof is in plain sight.

The three drugs in most general use among addicts are heroin, morphine, and cocaine, in the order named, the first two coming from the opium poppy. Opium itself is a brownish substance, resembling hardened molasses. Hashish, an extract of hemp, is about the consistency of syrup, dark green in color, bitter in taste and sometimes sold in the form of cigarettes. Its effects are even worse than those of opium. Other forms of "dope" are mentioned in the opening paragraph of this article. They have various effects, depending upon strength, mixture and the individual using them. One eighth of a grain of "dope" will put a normal person to sleep for many hours; while addicts use from 15 to 30 grains a day, the average addict uses about an ounce a month.

Pandemonium of the Mind

DE QUINCY'S "Confessions of an Opium-Eater" has long been a classic on the subject of the opium user's sufferings; and we quote a few sentences:

"The worst pandemonium which those who indulge in opium suffer, is that of the mind. Opium retains at all times its power of exciting the imagination, provided sufficient doses are taken; but when it has been continued so long as to bring disease upon the constitution, the pleasurable feelings wear away, and are succeeded by others of a very different kind. Instead of disposing the mind to be happy, it acts upon it like the spell of a demon, and calls up phantoms of horror and disgust. The fancy, still as powerful, changes its direction. Formerly it clothed all objects with the light of heaven—now it invests them with the attributes of hell. Goblins, spectres, and every kind of distempered vision haunt the mind, peopling it with dreary and revolting imagery. The sleep is no longer cheered with its former sights of happiness. Frightful dreams usurp their place, till at last the person becomes the victim of an almost perpetual misery."

"The opium-eater loses none of his moral sensibilities or aspirations; he wishes and longs as earnestly as ever to realize what he believes possible, and feels to be exacted by duty; but his intellectual apprehension of what is possible infinitely outruns his power, not of execution only, but even of proposing or willing. He lies under a world's weight of incubus and nightmare; he lies in sight of all that he would fain perform; just as a man forcibly confined to his bed by the mortal languor of paralysis, who is compelled to witness injury or outrage offered to some object of his tenderest love: he would lay down his life if he might but rise and walk; but he is powerless as an infant, and cannot so much as make an effort to move."

A more modern picture of a morphine user's suffering is given in the New York *Evening Journal* of April 30, 1921. It is the story of a most unfortunate and most unhappy woman. We will let her tell her story in her own language:

"Some years ago while suffering from a severe illness I contracted the drug habit—morphine habit. No one in the world could have been more horrified or shocked than I was when I discovered that I was addicted to

morphine. I am a widow with a little family to care for. . . . I had always looked upon people who were the victims of habits as weak, unworthy, unstable persons who enjoyed their habits, otherwise they would not persist in the same.

"The horror of it all dawned upon me one week-end when I had felt that I must cease taking the medicine, as I needed it no longer. I went to my home without my usual supply, and was far away from where I procured it. And what was my great surprise to find that I was stricken almost helpless and suffering the tortures of hell, or worse, really, for want of my medicine. I could not believe it—that I, the strong-willed scoffer at other people's habits, was myself the victim of a habit. What I suffered I never can tell you; or how I lived through the week-end until I could get to the source of my supply and fall in the door of the drug store in a state of collapse more dead than alive from the sudden deprivation of my usual dose of medicine.

"I went to the physician who had prescribed it, and on my knees begged him to cure me. He honestly told me that no cure had ever been found for morphine addiction, and that the only thing he could do was to . . . keep me apparently normal by supplying my needs physically for the drug.

"I would not believe it. I was determined to find a cure. I waited until my vacation, taking in the meantime just as little of the drug as would keep me mentally and physically balanced. For without it I could do no work, was a nervous shaking wreck that could not appear even decently before my employer and business companions.

"So to keep in the semblance of normality I had to take it until I could find help. At vacation time I walked from one end of the city to the other, in and out of physicians' offices, begging for a cure. I was laughed at, taunted, sneered at, called a 'dope fiend' and almost thrown out of reputable, high-class physicians' offices who would not and could not help me. I made up my mind to cease of my own accord. I tried it. I went without it until I fell on the streets; I was taken to my home, nearly collapsed entirely with a heart attack from the sudden withdrawal of the drug, and the physician who was called by my family saw the situation and gave me morphine to steady me for the time being; and for many days I lay too weak to care what could happen to me, weak but glad to be normal again, as I could only be under the influence of the drug of my addiction."

Morphine, after a few doses, produces loss of appetite, headaches, and general dullness. Ideas of duty and of right relations to others become obscure. The margin between truth and falsehood becomes more and more cloudy. The power of analysis disappears. The brain does not receive accurate information; it can no longer discriminate and act wisely. It forgets to carry out promises; it is suspicious, credulous, full of intrigue and deception. Most users of morphine die in ten years, while others live on a little longer, if there are breaks in its use; but fifteen years is about the limit.

Cocaine is even more dangerous than morphine, and indeed is the most dangerous of all drugs. Once it has become a habit, permanent cures are almost unknown. A dose causes exhilaration, mental activity, and a general sense of well-being. After the effects have worn off depression follows. Then another does is necessary, and another and still another. When the system will stand no more the victim falls insensible, or becomes hysterical. It acts upon the heart, stimulates the brain, pain and distress disappear; and the cocainist is at rest. When denied the drug the victim is excitable, melancholy, worried, unable to sleep and generally miserable; and if he is unable to procure the cocaine will resort to any drug procurable for relief. But with the cocaino-maniacs there is no substitute for the drug. They are literally crazy until they can procure it.

Agonies of Drug Maniacs

THE agonies of drug maniacs when their supply is exhausted passes the power of human speech to describe. Household furniture has been hastily sold at two cents on the dollar of valuation just before the expected visit of the dope-peddler. Demons appear before the eyes. At a convention of the California Anti-Narcotic League held in Los Angeles two women, in tears, told of their horrible sufferings when they began to do without the drugs to which they were addicted; and another fell to the floor in a faint when she began to try to put it in words. In another instance the mere thinking of what she had suffered caused one woman to faint and fall into a profound coma.

While this article was in preparation a visit was made to the office of Dr. Simon, head of the New York Narcotic Squad. The Doctor described the appearance of addicts and showed pictures of men and women before and after their deterioration. Sad indeed were the changes revealed. The drugs had done their deadly work, and there was change enough wrought in some of the faces in a period of three years to mar the countenance so completely that they were

scarcely recognizable as the same individuals. He said:

"In the user of morphine the pupils are contracted; in the user of cocaine and heroin the pupils are dilated. If one starts to question an addict a small, bead-like perspiration will break out on the upper lip. When they have the desire for the drug, the 'yen', they travel at a very rapid pace. After they have procured the drug they still travel at a very rapid pace, with one hand in the coat pocket, holding the drug, and ready to scatter it to the winds or into a pool if a detective happens along. A detective can tell from the appearance and movements of an addict when he is on the way for his drug."

"There is nothing in criminal history more alienating, more socially deteriorating, more damning or more malignant than narcotic drugs.

"A man may take a drink of whiskey daily for ten days and not emerge a drunkard. But a man who takes narcotics daily for ten days, unless he be suffering from a particular disease, will become a drug addict.

"There is no man but will, through the slavery of drugs, slowly but surely, and ultimately, be in the gutter.

"A drug like cocaine produces mental changes that will make a thief, or possibly a murderer. With varied hallucinations, delusions or mental aberrations, it is not remarkable that the arrant coward under its influence may become a desperado.

"Narcotic drugs suck the soul into the very depths of hell."

"The cure of drug addicts is adequate, but not ideal. Colonies should be organized where drug addicts can be taken after they leave the institutional hospitals. The reason that many of them go back is that they are usually down to their last cent. They have used their last penny for drugs; they are without work, sometimes without clothes, except the few rags which are often insufficient to cover them. No provision being made for them after they leave the hospital, they are tempted to return to their old environment; and when they do, they are almost certain to return to a use of the drug.

"An addict is medically cured in a week or ten days; that is, he has no further bodily need for the drug. But the mental craving for it persists. The drug addict must be spiritually built up. Their desire for cure must come from the heart. There is where the real cure must come; and there is where there is a great need for welfare bodies who will secure positions for addicts on farms or camps where they are away from the old environment until they can overcome the mental craving for the drug."

"Most of the drug addicts have mentally and morally deteriorated. We have had bank presidents go to the gutter from the use of drugs. The addicts sacrifice food to such an extent in order to satisfy their cravings that when they take the drug cure they not infrequently gain thirty to eighty pounds of flesh in one week."

Dope-Peddlers

NOT only does the United States through its highest officials bargain direct with the Holy British Empire for thirty-five times as much opium as this country could possibly take care of legitimately, and thus becomes *particeps criminis* (partner in crime) in the ruin of myriads of its citizens, to satisfy the pharmaceutical pirates of big business, but there is an immense and unknown additional amount smuggled into the country by underground routes.

There are various distributing centers for the illicit traffic. One ring operates from Montreal through the Northeast and in New York city; another works in central Canada and the lake cities to Kansas City, Mo.; while San Francisco is a well-known western center, and activities are increased in Philadelphia as efforts are made to put down the evil in New York.

The profits of the smugglers are enormous—very much more than when their goods are obtained through the regular pharmaceutical channels; for big business does not readily let go of large profits in any business where large profits are to be made. A smuggler can buy narcotics in Europe for $3 an ounce and sell them in the United States for $12 an ounce; and by adulterating the drugs, as is often done, these immense profits can be increased from 300 percent to 1,000 percent.

Ingenious methods are contrived by these agents of Beelzebub for smuggling dope into the country. Revenue agents recently confiscated two teddy bears, and found them filled with "dope" worth hundreds of dollars. An Italian gentleman, recently given a seven-year ride to Sing Sing for his proficiency, had an artificial left arm, which was hollow from the wrist to the elbow. In the wrist was a small door with a spring, which he could open for the removal of packages of cocaine. There were two compartments in the arm, one containing ten packages and the other twenty packages.

In the lower part of a platform scale in a Bowery restaurant $1,000 worth of the drugs were found by the police. A supply was found hidden in a bird-cage which was taken from off a vessel in Brooklyn. Seamen and others aboard freighters coming from China, Germany, and Italy have been detected bringing in quantities.

A woman peddler hid in the collar of her dog, which always accompanied her on her walks, the drugs which she dispensed to her customers.

Inmates of the penitentiary on Blackwell's Island were supplied with drugs by heroin and morphine pressed into letter paper with a hot iron. The prisoner chewed the paper, and thus obtained his drug.

Dope Routes

ONE of the peddlers discovered in New York had a route as definite as that of a milkman. Beginning at six every morning he made his rounds of fashionable apartment houses, leaving three decks of cocaine here, a phial of morphine there, half a dozen decks of heroin at the next place. Sometimes, his books showed, he was called on to supply additional opium or heroin for a party, just as a caterer might supply dinners for a wedding. On several occasions he supplied experts to cook opium for a patron who wanted to treat his guests to a smoke.

At examination time the peddlers hang around high schools, where nervous children are unstrung by the fear of failure in the arduous and useless examinations. Just at the time when the tension is at the maximum the peddler comes along with his heroin and cocaine in a closed automobile; and the children buy, even though the dope-peddlers know in advance that the sure end is a horrible death within about ten years.

Boys are often hired as watchers for dope-peddlers, and later become addicts and peddlers themselves. Soothing syrups for babies constitute a common form by which the habit is inculcated without the victim being aware. Rich and poor, sages and knaves, from every walk of life they come, and from every grade of mentality, to become slaves, to be ruined.

Doctor Simon's lieutenant, Mr. Donoghue, describing the difficulty attendant upon the apprehension of a dope-peddler, said:

"Someone will call up here and tell us that they are peddling such and such a drug at such and such a corner, and ask us why we do not arrest them. Why? Because we have to buy the drug from a peddler before we can convict him, for the reason that no court will take the word of an addict who might be called as a witness. So the members of the police force are compelled to act as addicts and actually purchase the drug themselves.

"The detective makes up as an addict. [The writer saw a photograph of one of these makeups that was perfect, and turning around he beheld the detective himself. No one would have recognized him for the same individual, I am sure.] He hangs around with a gang of addicts until he can learn from them where to purchase the drug. Often the addict is suspicious; but when he is reassured, he will tell where to get the drug. The peddler is approached and asked for a 'deck of C' or a 'deck of H,' or whatever drug he wants. The dope-peddler, too, is skeptical and often holds out for several days before he will sell the drug. Finally he asks to see the money. He takes enough to cover the cost of the amount to be purchased and then tells the detective, disguised as an addict, to meet him at a point several blocks beyond where the sale was contracted. While the 'addict' is waiting, someone, often not the person who made the sale, will come along, slip something into his hand, and is off."

The Drug-Boosters

COMMISSIONER SIMON is calling attention to a new type of criminal, the drug-booster. Sometimes it is a man, but often a woman. The drug-booster is merely an advance agent; he does not carry the drug with him, but merely informs the drug addict where to get the drug and the drug vendor where a sale can be made. Thus he receives a double commission, one from the vendor and one from the purchaser. This business he finds highly profitable and somewhat safer than selling the drug outright, as it is difficult to convict the drug-booster. The addict will not testify against the one who makes it possible for him to get his drug; for he looks forward to the time when he is free again to buy his dope. How the drug-booster makes new addicts is told by the New York *Times* of November 27, 1921. We quote from that paper as follows:

"The narcotic division finds the 'drug-booster' in all sorts of places, but recently he or she has been frequenting the white light district. In Broadway restaurants and dance places, from 'ham-and' joints to the most expensive lobster palaces, this agent is doing a profitable business. Often he is found at a table, and sometimes through introductions, sometimes through girls who are working for him, suggests to his intended customer a midnight party somewhere, promising something unusual or 'bohemian' in this party. A promise of some bootleg whiskey is often the bait; a place where sure tips on the races can be obtained is another glittering attraction offered. Sometimes when the booster feels it is safe he promises his new-found friend a real 'dope' party, at which they will be merely witnesses, not touching the drug themselves at all.

"Then from the restaurant the party, with two or three prospective and unwitting customers, goes to a room somewhere in the vicinity. If the party is supposed to be 'bohemian' the room may be on the lower East Side, and the new crowd is introduced to those who have the stuff. They are treated to an exhibition of 'hop' smoking, and watch the effect.

"Then the time is ripe to get them. They are asked to 'try it once just to see what it is like', and often they do. Perhaps the effects are not as wonderful as they are anticipated to be; but generally on another night they allow themselves to be persuaded to try another pipe to see if the second may not go better than the first, and then the curious pleasure-seeker is almost surely hooked. Before he knows it drug-taking is a pleasure to him, and then a necessity; and another drug addict is made."

The New York *American*, in its issue of March 19, 1922, gives additional information on the same subject, saying of this latest advent in the criminal field:

"Sometimes he distributes free samples, sometimes he enslaves a number of girls and spreads the habit through them all over a factory or store. He and his assistants work on a commission basis. He is the successor to the cadet or procurer of the white-slave traffic; for he finds he can use girls more profitably in peddling drugs than in other forms of vice. Recently Dr. Simon has found school children engaged in this practice. One of the women referred to above had a large clientele in fashionable hotels and made a specialty of boosting the drug among college students.

"Dance hall habitués number many drug-boosters; others pose as chorus girls. If their customers are of the higher planes of society they seldom fall within the clutches of the police, because there is enough money available to buy the drug without resorting to crime."

One of the Blessings of War

THERE has been circulated widely the theory that the increased use of drugs in the United States since the World War is due to prohibition. While this theory may contain a measure of truth, it is discounted by the fact that the increase in consumption of drugs and narcotics is just as great in European countries, where there is no limitation on beverages, and by the further fact that the majority of drug addicts were not previously users of alcohol. Colonel O. G. Forrer, Administrative Assistant in the narcotic division of the Treasury Department, denying that prohibition is the cause, says:

"The truth is, that victims of the drug habit practically in every instance are young men and women, often in their teens. Rarely are they alcholics. The difference between a drug addict and an alcoholic is that the alcoholic, after a 'spree', usually is sorry and, repenting, experiences a period of reform. The drug addict has no such experience. Once a victim there is rarely any cessation. The disease is rarely curable, and even when the body is cured the mental craving continues."

But there can be no doubt that the World War itself wrought immeasurable havoc. Suffering from cold, hunger, rain-soaked trenches, homesickness, and many other causes, or lingering on beds of pain in hospitals where physicians and attendants were too scarce to give them proper attention and relief, many of our boys sought relief from their ills through narcotic drugs. They were relieved by the hypodermic needle day after day and week after week until, instead of forgetfulness and cure, they were the slaves of a habit a thousandfold worse than the disease or even death itself could have been.

One splendid young fellow of our acquaintance, in the full vigor of health, went "over there" to serve his country, leaving here a young wife. While lying in the hospital suffering from shell shock he was constantly given paraldehyde or veronal. When the war was over he returned to these United States a moral wreck, incapable of earning a living, seeking only his daily portion of "dope", and has since pawned or sold all of his own possessions and even his wife's jewelry and furs in order to obtain funds to buy drugs.

We get further light on the damage wrought by drugs during the World War from a report by Miss Rujaro, for three years with the California State Committee on Readjustment. She said, as reported by the San Francisco *Examiner* for October 17, 1920:

"It was part of my duties to meet and help the returning boys who had gone to Siberia to wage the so-called 'war' in Russia. At first I thought my work would be to aid them in getting back into their old jobs, in straightening out their allotment tangles, and in helping them in a hundred other little ways; but I soon found out there was a more serious help to be offered.

"Sane, patriotic American citizens will scarcely believe it possible—at first I could scarcely believe it myself—that this more serious help was to be the care and cure of narcotic addicts—boys who had gone 'over there' to the frozen land 'clean' and who had come back, not maimed by shot and shell from Bolshevik guns, but torn in nerves, with health shattered, with hope almost gone, because they had fallen victims to an iniquitous 'drug ring', the directing heads of which are Americans—I should say American traitors—and whose field 'workers' in Siberia were their Jap agents, whose chief employment is to receive 'exported drugs' for the purpose of smuggling them back into the United States.

"From many of the boys I learned that it was no uncommon experience to have American manufactured morphine, cocaine, and heroin daily offered to them while on duty in Vladivostok and the Russian hinterland.

"Suffering from homesickness, fighting a 'war' of which they knew neither the aim nor the reason, or idle in camps in the limitless snow wastes, some of the brave lads yielded to the temptation that promised them 'freedom from worry and care'.

"Those lads came back slaves. There were numbers of them."

Dope-Selling Doctors

THE mere fact that the pharmaceutical companies obtain, through the offices of the United States and British governments, thirty-five times as much opium as America could possibly legitimately consume proves that the medical fraternities which these pharmaceutical companies control have a large responsibility in this matter. Many times they allow their sympathies to get the better of their sense when dealing with patients who are suffering from painful diseases, and it is an easy matter by dealing out dope of one kind or another to fasten a habit upon an innocent victim before either the doctor or the victim is aware of what is transpiring. Dr. Blair, writing in the New York *Survey* makes the following charges:

"After thirty years of medical practice, it comes as a distinct shock to be obliged to admit that the narcotic evil must be largely laid at the feet of my own profession.

"The writer has figured the matter up and down, across and back again; he has estimated available supplies and where they go in regular trade; he is in a position to know with fair accuracy how much narcotic drugs are used in professional channels; he has investigated intimately the industrial situation, and he has visited the large proprietary medicine plants throughout the Union. The result is that he is, with infinite regret, compelled to admit that the dope-selling professional man is the main narcotic menace in this country.

"There are pedlers of narcotic in all of our large cities and in some of the smaller ones; but there are dope-selling professional men in nearly every community, and in the aggregate they vastly outnumber the peddlers.

"The narcotic laws must be enforced in the full recognition of the fact that professional people are responsible for a large proportion of drug addiction. The great body of ethical and capable professional people must join in the crusade against the physician, dentist, or druggist who is catering to narcotic addiction. They owe it to the public to do so, and they owe it to the professions of which they are members to run to earth the degenerates therein who are trafficking in human weakness and vicious habits.

"There are several classes of medical dope-sellers. The most troublesome and the most hopeless one is the medical man or woman who is addicted to the personal use of large quantities of narcotics and who is gradually going down the slope. There are many, many such, and they are found among the high and the low in professional circles.

"Then there is the obsessed, ignorant, and often very sympathetic dope doctor who can't say 'No' to the patients who want narcotics constantly prescribed. . . . He reports every case of addiction as one of disease other than addiction. The last class of medical dope-seller or commercial dope-doctor is frankly vicious. He is rarely a narcotic addict himself, and is in the game for the money he can make out of it."

Doctors Under Indictment

DISPATCHES report that thirty-five physicians of Chicago were under indictment at one time for furnishing 'snow' and other drugs to victims, and that some of them have grown rich in the business in a very brief time. One of these men had 600 'patients' visiting him two or three times a week, netting him about $6,000 per week clear profit.

Conditions in this respect are very serious in and about Boston also, as evidenced in the following from the New York *American* of January 8, 1922:

"Assistant District Attorney Charles W. Blood is engaged in assembling an amazing mass of startling information of orgies and immoralities involving the names of many prominent young physicians and business men of Woburn, Medford, Malden, Everett, and other towns near Boston.

"Women whose lives have been ruined, and who have been induced with Satanic campaigning to indulge in narcotics, have fairly tumbled into the prosecutor's office to narrate the sordid details of the diabolic manner in which they were enslaved to the unscrupulous doctors who turned their professional knowledge to corrupt purposes.

"Enough has already been disclosed to justify the authorities in their charge that a certain group of professional men have been engaged in a nefarious Society of Indulgence that preyed on moral girls and enervated them through drugs so that morality would succumb to immorality. Girls in their teens, others just attaining womanhood, matrons with unblemished records, have been snared into the iniquitous net on their visits to doctors as patients; have been induced through infatuation for some member of the ring to indulge in their gay parties, and have with carefully planned cunning been led from one surreptitious step to another until they have entirely forsaken the upright teachings of their homes and have entered with full vehemence into the orgiastic sordidness planned for them."

Dr. T. D. Crothers, Professor of Mental and Nervous Diseases in the New York School of

Clinical Medicine, in his book "Morphinism", writing to his brother physicians, says:

"Institutions which claim to be hospitals or sanatoriums in many instances depend largely on the secret or open use of this drug for all forms of diseases under their care. There can be no doubt that in this way much of the morphinism comes from its surreptitious use by dishonest, unprincipled persons. Careful study of morphinism shows that one-fourth of the cases have contracted morphine addiction from curiosity or association. Of the remainder, a large percentage are undoubtedly first due to its reckless use by ignorant and unskilled persons, as well as by physicians. This is clearly evidenced from the fact that a large number of physicians, and many others, do not understand the danger from the use of morphin by the needle. As physicians, they are taught to prescribe it for transitory and other pains, with little thought of any possible dangers from its continuous use.

"No doubt irresponsible and irregular doctors contribute very largely to the spread of this addiction. The custom a few years ago of teaching patients to use the needle and furnishing them with the drug to relieve states of neuralgia, and unexpected pain paroxysms was very dangerous. This practice undoubtedly made many morphin victims. Foolish physicians who thought the whole province of medicine was to relieve pain under all circumstances, and who used morphin in a routine way, have made many victims of this class. Many quack medicines for the relief of pain contain morphine; and when this is discovered the purchaser buys the drug direct, and its use is continued."

At one time an effort was made in New York to assist the so-called medical addicts, who acquired the habit innocently because of some painful disease, such as gall-stones or cancer. This was done by providing them with certificates so that they could daily procure the drug, in ever decreasing doses. These prescription certificates were provided for their own protection, so that if found with the drug on their person they would not be subject to arrest. But it was found that the effects of the drugs so lowered their moral sensibilities that they used the certificates to protect themselves while they procured the drugs from dope-peddlers in much larger quantities than the certificates called for. Hence the registration of all addicts was made necessary.

In the Vice Business

THE patent medicine manufacturers and the drug stores are great sinners in this matter. The patent medicines contain "dope" in an adulterated form, and through this means a constant user of patent medicine often becomes an addict without realizing it. He simply knows that he cannot get along without his "medicine." The drug addict mentioned in this article as having acquired the paraldehyde habit in France has no difficulty in procuring paraldehyde or veronal. He goes into any drug store in any city where he happens to be and procures his drug without the least difficulty. Paraldehyde and veronal lead to the use of the more deadly drugs, heroin, morphine, and cocaine; and he may by now be an addict to one of these.

England's Monopoly of This Deviltry

ENGLAND has a monoply of this devil's business of drugging the world with opium. The natives of India are encouraged to grow the accursed poppy, and are loaned money without interest if they will engage in it. There is big money back of the industry, as well as big money in it for the British Empire—the two-horned beast of Revelation. "Wherever drugs are confiscated," says Commissioner Simon, "there is found a trail that leads to a ring that is international in character and has the backing of great wealth." Peddlers and venders of these drugs always are able to get bail when arrested, no matter how large may be the amount fixed.

The Boston District Attorney, discussing this subject, says:

"The fact seems to be that the British government is responsible for the large quantity of opium flooding the world today. The cultivation of the poppy is fostered by the government; manufactured into opium in the government factory, at Ghazipur, and into morphine by British firms in London and Edinburgh; and sent out into the world through trade channels—illegal and otherwise.

"When manufactured, the opium is disposed of in three ways as follows:—a certain amount is reserved for Indian consumption and handed over to the Excise Department; another portion, styled 'medical opium' is sent to London, and the remainder is sold at monthly sales at Calcutta. Most of this Calcutta-sold opium finds its way to China eventually. The revenue to the government for the year 1905-6 was nearly $22,000,000 net from this 'monopoly' as the blue book referred to calls it. After the opium is thus auctioned, England as a government is no longer concerned.

"A study of England's colonies and dependencies and foreign concessions shows that the opium trade is the source of very great Colonial revenue, often reaching the proportion of one-half the entire amount. *The Straits Settlements* in 1917 had a total revenue of $19,672,104 of which $9,182,000 came from opium traffic. Hong Kong in 1917 derived one-third of its revenue from

opium. India, the source and fount of the opium trade, derives its revenue from many sources; but two of them —opium and excise—concern us. Excise duties are collected exclusively on spirits, beer, opium and intoxicating drugs. For 1916-1917, the total revenue was 118,799,968 pounds sterling, and the revenue from opium and excise amounted to 12,375,904 pounds sterling. During ten years, ending 1916-17 the net receipts from excise duties increased 47 percent and opium receipts 44 percent. The revenue from other drugs (excluding opium) increased 67 percent. The total revenue of India for the year 1919-20 was £135,570,000, and of this, the amount from opium and liquor was £15,743,100. In the year 1920-21, the total revenue decreased to £134, 825,900, but the revenue from opium and liquor increased to £16, 616,000."

England's Side Partner

BUT the United States is a guilty partner in the whole devilish business. The same writer goes on to say that although the government policy of the United States has always been to discourage the opium trade in China; yet it permits a vast quantity of morphine and heroin manufactured by our esteemed "pharmaceutical companies" to be shipped to Japan, knowing that it will be transshipped to China and sold in the foreign settlements of Shanghai and other Chinese cities in which the sale of opiates is strictly forbidden in the native city, but cannot be prevented in the foreign quarters. All the Chinese addicts have to do is to cross the line into the foreign section to obtain all they wish; for there was enough of the accursed stuff shipped by our "pharmaceutical companies" from Seattle in five months to give a dose to every one of the 400,000,000 men, women and children of China.

As a consequence the Chinese people are seeing through the whole heathenish, hypocritical performance, and are seriously doubting the dictum of our Supreme Court to the effect that the United States is a Christian nation. Japan itself, heathen nation as we know it to be, while it is a large buyer in Calcutta of crude opium and a large buyer in America of manufactured opium, FOR THE CHINESE WHOM IT IS IN PROCESS OF SUBJUGATING, has no opium shops of its own and protects its people from the dangers of opium by strict laws.

Demons Back of Dope

AFTER reading the evidence accumulating for a couple of years to show the phenomenal increase in drug addiction, one is struck by the fact that an influence more potent than human ingenuity is at work in the earth. For instance, what motive could prompt a "drug-booster," described above, who is not an addict himself, to persuade others to use the deadly stuff? Is the power for evil in the human heart greater than the power for good? When we consider that six thousand years of degeneracy, when man first fell into sin and began to lose the glorious image of God in which he was originally created, have been insufficient to eradicate the last vestige of uprightness, we are inclined to believe in the power of good. In every human soul we can trace some spark of righteousness. Rough exteriors, calloused consciences and countenances make this less discernible in some; but here and there, when some tender chord is struck, we catch a glimpse of the better self that has now grown too weak to struggle for the mastery. So we look outside the pale of humanity to discover, if possible, the source of such diabolical work.

From the beginning of the world Satan, the prince of devils, has craved complete possession of the human race. To this end he has sought to destroy the mental and moral image of God that was the original gift to mankind. By any means through which reason is dethroned, the will weakened, and the impulses and emotions stirred to their depths, he seeks his prey. From most of the exhilarations the mind is able to recover its balance and the higher faculties restore some measure of equilibrium, so that not until debauches are so repeated and frequent that the will is entire dethroned is the battle for moral supremacy on the part of the individual a hopeless one.

Associated with him in his realm Satan has a host of demons, "angels which kept not their first estate," who like himself have defied divine authority and are now engaged in an endeavor to subdue the world of mankind to their own rulership. The all-wise Creator is permitting this reign of evil for the instruction of the human race in the "exceeding sinfulness of sin"; and when it has served His purposes Christ's reign of righteousness will come in.

And as if to reach the zenith of his power in demoniacal inoculation, the prince of devils has engineered a course for the debauching of the human race that only his genius could contrive. By no better means could he more quickly and more effectually destroy the will power that

stands between moral uprightness and degeneracy. In this rapid increase in the use of drugs we see his hand, and from his own realm of demons, through the channel of a medium, we have the confession. In the New York *World* of March 22, 1920, Mrs. Lambert, spiritist, is quoted:

"The four great divas [princes of the demons] are now in control of the situation, and are closest to the earth plane. The divas are responsible for the awakening of the general desire for too much liberty, in fact they are raising hob with almost everything and everybody, and unless some of the 'masters' stop it there will be worse disaster. It is this 'control' that is behind Bolshevism and it is also causing a greater tendency to drug addiction, particularly among women. The divas understand they are playing havoc on this 'plane' but they are working for future generations, for some reason, and ultimately they will teach these generations that there is a sort of soul intoxication with a stronger kick in it than the best that ever passed over what was once known as a bar."

But the Lord will "cause the wrath of devils to praise him"; and when iniquity has come to its full our Lord Jesus will "rule the world in righteousness." And so through the blackness of darkness of sin and despair, we see white hope coming on the wings of the Millennial morning, the Golden Age; and with Whittier we are able to say:

"If for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain
Thy will be done!

"Strike, Thou the Master, we Thy keys,
The anthems of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!"

Twenty Thousand Suicides *By L. D. Barnes*

TWENTY thousand suicides are reported for 1921. Of these, 858 are children; 509 are ex-soldiers; and 76 are millionaires. The oldest person was one hundred years, and the youngest five.

To these the dark cloud had no silver lining. All was murky and hopeless. To any who are discouraged we would say: Hold on a little longer. Perhaps the worst is yet to come; but the dark night with its coal-black hour must give way to the morning light. The sunrise of a bright new day is now at hand.

The day dawns, and the the damnable conditions that produced 20,000 suicides in one year —among them over 800 immature children—is condemned of the Lord and the responsible systems of church and state are doomed to oblivion. In this connection it is truly comforting to know that God is on the side of the poor and oppressed. "His enemies shall lick the dust."

Evildoers and workers of iniquity—inequality in social conditions — are responsible for such conditions; and the blood of these 20,000 suicides, and that of the 20,000,000 killed in the war, cries from the ground, as did the blood of Abel. The world, the flesh and the devil, big business, big politics and big church—must pay the costs. "Let God arise, let his enemies be scattered."

"Thy kingdom come" is the only cure for the world's complication of diseases; and the kingdom is the only thing that will rid the world of official banditry, and bring life, peace and safety to all. "Millions now living will never die!"

Relief is in sight. The time is at hand, the day dawns. Two hundred and fifty thousand radio sets were installed the past year. Construction plans for modern homes make provision for this latest wonder. Landing stations on the house-top for the family airplane that will rise like a bird are suggested.

People will sit in their own homes and get the world news without the aid of "high-jack" newspapers. In the same way they will get moral and religious instructions. Thus the Word of the Lord will go forth from Jerusalem, the world's future capital. Thus will communicate the world's mighty princes. A lecture by Moses on the majesty of the law; encouragement from father Abraham and from Job; good words from Daniel, Joseph and Isaiah, and a warning from the lofty Malachi, will be the chief items of the day.

Glorious time foretold by these and others of the holy prophets, now at hand! What grand possibilities! What cause for rejoicing, as the resurrection intelligence is registered in the billion happy homes. What cause for thankfulness for the life that now is, though all seems dark—and for the life more abundant to come!

The Golden Age from a Sailor's Viewpoint

By A. Insberg (On Board S. S. "Chateau Thierry" En Route from Panama to Honolulu)

YOUR magazine, THE GOLDEN AGE, is very much appreciated on this vessel. The issues are read and reread until they are pretty well worn out. While passing from one to another such remarks as these are often heard: "It's certainly a very interesting magazine"; "Those people have the right dope." Especially good is the article, "Everlasting Life upon the Earth," which we would like to see reproduced. The article shows wide scope of learning and keenness of observation by the writer, besides a wonderful knowledge of the Bible.

Whatever topic you take, you seem to treat it thoroughly without favor or partiality and (what's best) without hypocrisy; and this open-mindedness and invitation to investigation is what we admire.

You have truly an up-to-date exchange of news, while putting yourself in the background and permitting no criticism, however harsh, nor money interests, to swerve you one bit from the course once taken. Your delight and only concern seems to be that, no matter what personalities are involved, there be truth, nothing but the truth on every subject. Of course nothing can be perfect at present. If we are looking now for wise Solomons, humble and faithful Moseses, or patient Jobs, we are looking for the right thing ahead of time. Perfection of knowledge is a thing of the future. And we may be sure that when those tested to the last for righteousness and truth, those faithful men of old come back again on this earth as perfect human beings, THE GOLDEN AGE will be published and circulated every where. For is it not written that the law shall go forth out of Zion and the Word of the Lord (instruction in righteousness through wireless, movies, newspapers, and magazines such as THE GOLDEN AGE) from Jerusalem?—Isaiah 2:3.

Uuder the protection of that blessed kingdom the truth only will prosper. Favored indeed is your portion, his portion, 'who buys the truth and sells it not'. Yes; and the truth makes one an optimist, too; i. e., he sees the silver lining through the dark clouds shining—he sees the blue above. And such a one would not permit the clouds to mar the beauty of the vision—the vision of the Millennial Canaan, where milk and honey flow. Such a one lives for the future, and takes his happy view from the standpoint of earth's perfected creation.

And, more than that, you explain the cause of earth's present miserable condition and the sure remedy for it—the kingdom of God. This all shows wisdom, as well as a large amount of faith, which very few mortals now possess.

We admire your stand for truth and righteousness and for the liberties and rights of the people. For in lasting contempt and dishonor will be held anyone who, knowing the right way, at the same time through fear of mortal men fails to show it to the people; or one who through greed or love of earthly honor forsakes the God-given privilege of instructing others in the wisdom from on high, which leads to peace and life eternal; or one who sees a great calamity, earthquake or other disaster, coming upon the people and does not warn them in time to escape it, or, knowing the remedy and means of escape, does not make it known to the people. But in everlasting honor, praise, and respect of their fellow men will be held such as see the disaster coming and, knowing that many lives will be lost and also knowing the only way to escape from this disaster, are proclaiming it from the very house-tops, that thus much suffering and bloodshed may be avoided and many lives saved.

For be it known that the warnings and instructions that have thus far proceeded from THE GOLDEN AGE, that all "seek meekness, seek righteousness" if perchance they may escape the judgments of this day and be able to stand the searching rays of ever-increasing light, are not from man, nor man-directed. They are the voice of the Almighty, calling upon all to give an account of their stewardship, and to repent, to disassociate themselves from their former wicked ways and "isms" and to "kiss the Son" of Man—make friends with the new incoming King of glory, humbling themselves before Him. Wise is he who will heed these instructions, who will strive to comply with the golden-iron rule—the only rule of the incoming kingdom, the rule of love. "He shall be blessed upon the earth."

May the good work so nobly begun ever continue; and God himself from on high will strengthen you, who are the truest friends of the people, ever lovingly and fearlessly to announce the heart-cheering news of the incoming Golden Age, which will be so full of blessings that people there will live forever. And since that kingdom now is being established upon the

earth with great power and glory, therefore it stands to reason that there are millions now living who will see that day and, by embracing the opportunity and by becoming loyal citizens of the kingdom subjecting themselves to its loving arrangements, will live, will never die.

Therefore we would say to you: Courage now! Be strong! Lift up the banner of truth and righteousness before the people! Lift it up; be not afraid! There are millions of hearts ready; and when the day of reckoning comes who knows but that some great surprises will await you!

A WORD FOR SAILORS

Now for a few words in behalf of the class of seafaring men I represent: Following the sea for about fifteen years, I can truly voice their sentiments by saying that if there is any class of people that would welcome the Golden Age from the bottom of their hearts they are the simple, brave, yet much-abused and down-trodden people known as seafaring men. Fighting the elements, facing hardships year in and year out, their hard-earned money taken by the slums and parasites of society, their mental, moral, as well as physical health continually sapped by irregular life on shore and on ship, it is no wonder that the first glimpses of the New Day give to a sailor boy as much joy as the first sight of a light after the storm and fog has cleared away, a sure sign of the nearness of the harbor of rest.

The New Day, with its light and blessings, brought also great changes among the ranks of seamen. The happy-go-lucky and care-for-nothing type has gradually disappeared. Instead have come enlightenment, self-respect, and claims of human rights and liberties. They began to look upon themselves as partners of the blessings of the New Day and refused any longer to be treated as "sea-dogs", but demanded equal rights with brothers on shore. Unions were organized; and during the World War, thanks to this organization (Eastern, Gulf and Pacific Sailors Association) the conditions of seafaring men were much improved: three watches, better wage-scale, closed shop, better food, and better sanitary conditions lifted up the seagoing vocation to its present respectable place. Society has ceased to treat seafaring men as outcasts, but recognizes them as rightful citizens.

As the "windjammers" and "squareriggers" more and more have disappeared, and with them the click of the "taliet" and hand-windlass, the modern steamship has come in, and with it have come better days for the sailor. Now, generally, everything is provided on board, while previously one had to carry with him everything, even sheets and blankets, and a great outfit of working gear, such as needles, ditty-bags, marlin spikes, etc. The time for reckless self-sacrificing, with hardships untold, which a sailor had to face on early sailing vessels, is gone and gone forever. Society still owes a great debt to those brave and daring seafaring men who not only discovered new lands, and thus brought wealth to their home people, but also through the development of commerce and exchange of ideas have promoted the intercourse of nations and have brought it to its present high state. Commerce, ocean-borne, has been the very life-blood of civilization.

SLIPPING BACK

It is true that at present the wages are going down, because of the poor shipping and hard times on shore, which the ship-owners are taking advantage of. The working conditions are slipping back toward the old standard, all of which makes the seafaring men a dissatisfied class of people; and I have seen them turned out rank radicals by the thousands, with through and through Bolshevik expressions and ideas.

Who is to blame for it? Surely not the lowly, the humble, the sympathetic! for be it known that there are many noble-hearted among the ship-owners who would be glad to recognize the just rights of those who man their ships, and give them a helping hand, but because of the arrogance and the pride of big business (supported by big politicians and big clergy) of which the shipping-trust is a part, who look upon labor as a commodity, the generosity of these men is restrained; and as a result we see the seaman's life drifting back toward the olden days—the golden days for the master with his slave, only now the whip is the bitter word.

Of course, also, the seamen must be reasonable; and where it is possible to go half way that coöperation and good-will may prevail, they should do so. But this we cannot expect fully until the glorious Golden Age, the kingdom of God's dear Son, the kingdom for which all Christians have prayed for centuries, "Thy kingdom come", has been fully brought in. But when the

due time for it to be brought in shall come, the seafaring people will be found very enthusiastic coworkers to bring in the new order.

May God speed the day of deliverance for the lowly and oppressed, and praised be His great Name for the rays of comfort, light and cheer of the new day, the thousand-year day of Christ's kingdom now at hand, also for the many evidences of the end of this dark night of sin and sorrow and death, which for the past six thousand years has been like a terrible nightmare upon humanity. Thanks to the great Creator also that the time is at hand when Satan, the god, the mighty one, of this evil world, will be bound, evil restrained and Christ the Head with His 144,000 body members will arise as the glorious "Sun of Righteousness with healing in his beams" scattering light and blessings in all directions. Then every honest heart's desire will be satisfied. In that blessed time and under the protection of that kingdom of peace and righteousness, the poor and lowly seafaring man will also find the fulfillment of his heart's desire, blessings of every description and joys untold; and, greatest favor of all, he will find life eternal amidst perfect conditions. Then there will be no more need of unions; for nobody will be in need, nor compelled to do good, but everybody will be willing and anxious to increase the happiness and joys of others, on the alert to do good unto all.

But you will say: It will require a miracle to change the human heart from stony-heartedness to love and sympathy, and miracles do not happen nowadays. But He who will raise the dead has power enough, we are assured, to perform all His good promises, through Jesus Christ His blessed Son.—Jeremiah 31:31.

Then, lastly, we are thankful and glad that we have such noble examples among us; those who are fearlessly yet lovingly proclaiming the blessed times at hand, faithful watchers in the watch-tower, who, for the reason of having a broader outlook, are able to see farther, and who to the inquiring ones below are announcing the dawn of the morning, the Millennial morning, the Golden Age—those who, like a beacon light in this dark night, are pointing to the only Star of human hope, Christ and His blessed kingdom. And it makes every human heart that has left in it a spark of sincerity leap for joy.

Therefore, dear editors, let the good news go out! You are doing a mighty work; and you have a warm spot in our hearts, especially among the sailors who have read your loving articles. And be assured that whenever we get to Brooklyn we are coming to visit you.

Not Like "Raymond Street"

A CORRESPONDENT writes that the Portland, Oregon, city jail is not like the unspeakably filthy, vermin-infested hole provided by big business, big politics and big church in Brooklyn, N. Y., which passes under the name of "Raymond Street Jail." He says:

"Most jails are filthy places; but the writer has a different opinion of the Portland Oregon, city jail into which he was put with two other Bible students for the serious crime of distributing free religious literature.

"The jail was quite clean inside, in which respect it contrasted with the men connected with it, who, when putting these Bible students through the third degree, illegally called them all the filthy names imaginable.

"One could not wish for better beds than were provided. The cells were double-decked, but clean, with toilet, and with a hot and cold shower bath at the end of each cell corridor.

"Bed clothing is sterilized after each prisoner leaves; and if the cleanliness of any prisoner is doubted, he is isolated and his clothes and bed clothing are sterilized in the steam oven.

"In the morning, after arising, at 6 A.M., the trusties are taken to the courtyard and given the patrol wagons and automobiles to wash. After breakfast, at 8.30, the corridor floors and all iron gratings and caging are scrubbed with water and antiseptics. This continues until everything is spic and span.

"The jail hospital is done in porcelain wainscoting, with polished cement floor. Each day the trusties scrub the floor and dust the walls and chairs, and the janitor has the privilege, when he desires, to call upon trusties for aid in cleaning, oiling and dusting the furniture in the jail offices, and washing the windows.

"I was in the jail thirty days and aside from the inconvenience of confinement, fully enjoyed the time. After my two or three hours of daily duties were over, the balance of the day was spent in studying and discussing God's Word. I might add that every prisoner, after sentence is imposed, automatically becomes a trusty, and these trusties all sleep and eat together in one large room, provided with single beds. In this room they could play games and while away the time as they wished."

The Glory of the Winter Sky *By E. S. Mummert*

LOOKING into the southeastern sky on a clear night during the end of Autumn, and in the late part of the evening, and earlier in the evening during the winter season, we can see one of the most beautiful stellar sights in all the heavens.

There appears in this section of the sky a number of constellations having eight or ten of the most brilliant stars of the first and second magnitudes. This group is one of the most interesting to the casual observer of the whole year's display of stars.

ORION AND BETELGEUSE

The most prominent constellation is Orion, which is very easily located and serves as a starting point for locating the stars in this vicinity. Orion is easily found by observing its elongated diamond-shaped figure, somewhat resembling a rocking-beam on a steamboat. The diamond-shaped figure is formed by the bright red star Betelgeuse at the eastern and upper end and by the other bright white star Rigel at the southern lower end and by three sister-stars known as the "Belt" of Orion, crossing the short center-line of the diamond.

A magnificent figure in the shape of a large majestic bow is formed by six of these stars: Starting with the bright bluish-white star Sirius, called the Dog Star, the principal star in the constellation Canis Major and the brightest in all the heavens, which then is closest to the horizon directly below Orion in the southeast, we follow an imaginary curved line eastward and upward. Then coming to the next bright white star, Procyon, and following the curve upward we next see Pollux, a bright orange star, and a little further on is his neighbor Castor. Following the bow upward toward the zenith we next meet Beta Aurigae, and a little further on the bright yellow star Capella, at the end of the bow, Orion lying almost within the sector of this bow slightly toward the lower end.

Above Orion is located the constellation Taurus, in which is the beautiful soft group of the Pleiades. Alcyone, the principal star of this group is sometimes referred to as the center of the universe. About half-way between the Pleiades and Orion is another bright red star, Aldebaran, the principal star of the Hyades group.

VARIABLE STARS

When these sign-posts of the heavens once become fixed in the observer's mind, they will be more and more appreciated and admired, as they are further studied relative to their positions with still other interesting stars. For instance, directly above this group in the constellation Perseus is the interesting star Algol. This is one of the stars known as a "variable." In periods of little less than three days it changes from the brightness of a second magnitude star to below that of a third magnitude, giving out only one third as much light at minimum as when at maximum brightness. The cause for its variableness is that this star is a binary, or double star; and the variations are caused when one star passes back of the other, thus reducing the amount of light as compared when they are side by side. The two component stars of Algol are only two or three million miles apart and cannot be seen separately by the strongest telescope.

In this connection we might mention our familiar North Star, Polaris. This star is also termed a double star, one of the components being a little below the second magnitude and the other about the ninth. The two components are so close together that they appear as one star to the unaided eye, but with a moderate-size telescope they may be seen separately. The brighter star is yellowish, and the faint one white. By means of the spectroscope it was found that the brighter star is actually composed of three stars so very close together that they cannot be seen separately even with a telescope.

These three bodies of which this star is composed circulate about each other, one of them being a little brighter than the other two. Thus the North Star is actually composed of a small cluster of four stars.

THE NIGHT THE STARS FELL

Eastward from Procyon and Pollux is the bright white first magnitude star Regulus, the principal star of the constellation Leo, this forming the end of the handle of the "Sickle of Leo." The vicinity of the "Sickle" of Leo appeared to be the radiating point of the great meteoric shower on the night of November 12, 1833, known as "the night when the stars fell." This was a very spectacular display. From two o'clock in the morning of the 13th until daylight, the sky being serene and cloudless, the heavens all over the western hemisphere seemed to bombard the earth with a barrage of meteors

of large size and brilliancy, which illuminated the atmosphere like a deluge of fire. During these hours the sky literally rained meteors, falling like snow-flakes and producing phosphorescent lines along their course. There were intermingled large fire balls which darted forth at intervals. These left behind luminous trains which remained in view several minutes, and sometimes half an hour or more. One of them seen in North Carolina appeared of larger size and brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. Some were so bright as to be seen in full daylight, during the following morning.

There fell millions of these meteors. One astronomer computed that not fewer than 240,000 were visible at one time above the horizon of Boston. At Niagara Falls the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. When accounts were checked up a few days later it was found that no damage was done anywhere.

EFFECTS OF THE METEORIC DISPLAY

A gentleman who was traveling in South Carolina in 1833, describes the effects upon the Negroes of the great meteoric display of that year:

"I was suddenly awakened by the most distressing cries that ever fell upon my ears. Shrieks of horror and cries for mercy I could hear all around. While earnestly listening for the cause, I heard a faint voice close to my door calling for help and saying that the world was on fire. I arose and opened the door, when it was difficult to say which excited me the more—the distressing cries of the Negroes or the awfulness of the celestial scene. Upwards of one hundred Negroes lay prostrate on the ground, some speechless with terror, others with their hands raised, crying bitterly and praying for mercy. But the scene above was truly awful; never did rain fall much thicker than the meteors fell that night."

In that these meteors seemed to emanate from the constellation Leo, the radiating point moving westward with the constellation, indicated that their origin was independent of the earth's relation and outside of our atmosphere.

This meteoric shower or falling of stars is generally considered as a literal fulfillment of the Bible prophecy of Matthew 24:29.

Thirty-three years later, in 1866, another splendid display took place, and also the two following years on a smaller scale. Meteors emanating from this constellation are termed Leonids.

These meteoric showers and the usual November meteors which we see are generally explained by assuming that swarms of meteors are traveling on an immense orbit which comes into close proximity to that part of the earth's orbit through which the earth passes during the month of November. The meteors, being more or less scattered all along the path of the meteoric orbit, are more dense or in swarms at intervals.

In the constellation of Orion is found the Great Nebula of Orion. It is situated in the center of the "Sword" of Orion, which lies between the "Belt" and Rigel. This is a vast mass of glowing gas in an irregular form, probably being a solar system in the making, in a very early stage; and it may eventually become a star similar to our sun, with a retinue of planets revolving about it.

GREAT NEBULA OF ORION

In the constellation of Auriga is found one of the hundred or more known star-clusters. Such clusters usually consist of several thousand stars very closely grouped together. They usually cover an area in the sky somewhat smaller than the moon appears to fill. In most clusters the stars are very faint, being generally between the twelfth and sixteenth magnitudes. It is difficult to say whether these are actually small bodies, or whether their faintness is due merely to their great distance from us. One of the finest examples of these clusters is the great globular cluster in the constellation of Hercules. It contains over 5,000 stars, and upon a clear dark night it is visible to the naked eye as a patch of light. In the telescope, however, it is a wonderful object. The heavens in the southern hemisphere seem to be richer in magnificent examples of globular clusters than the northern heavens. For instance in the southern constellation Centaurus there is a cluster containing some 6,000 stars.

A little idea as to the distance some of the stars are from us: Sirius, for instance, is 8½ light-years away; Capella 32, and Betelgeuse 150 light-years. By a light-year is meant the distance that light travels in one year at the

rate of 186,300 miles a second. This would make the distance to Sirius about 50 trillion miles.

The closest star to us is Alpha Centauri, about 4½ light-years or about 25 trillion miles. Some of the farthest stars are estimated to be many thousands of light-years away.

STARS OF ENORMOUS SIZE

The size of some of these stars is enormous. Betelgeuse, for instance, which was just recently measured, is approximately 218 million miles in diameter, larger than the orbit of our Earth and almost as large as the orbit of Mars. Our sun is about 866,000 miles in diameter; it would take about 27 million suns to equal Betelgeuse in volume.

The bright red star Antares in the constellation Scorpio was also recently measured and found to be about 420 million miles in diameter, or about 500 times the diameter of our sun.

Arcturus, the bright orange star in the constellation Boötes, is 19 million miles in diameter. The distance to Arcturus is about 100 light-years, or 586 trillion miles.

Wonderful is the vast expanse of the universe. Astronomers estimate that there are over 375 million of these stars discernible with the best modern telescopes, and they say that if we were at the furthermost star and looked still further on we would see as many more and as many more; and so on ad infinitum.

The Food We Eat

By Mrs. R. B. Gershong

WE HEAR a great deal about starving Europe and other countries, but very little about starving America. The Americans are starving, slowly and insidiously, not because of lack of production, but because of the lack of proper, nourishing foods. Our millers refine the grains, and polish the rice to death, so that they shall look white. Our canned fruits and vegetables and extracts are treated with chemicals until their food values are partly destroyed.

We have several good nature-students and doctors who have tried to bring about reforms in foods, but their efforts have been squelched by associated M.D.'s, the press, and food profiteers. Little by little the truths come out, and people are gradually getting their eyes opened and slowly learning there is a science in foods.

A few years back our Government passed pure-food laws. We were lulled to sleep for awhile, thinking all was well that was done by a government "by the people for the people". The originators of the pure-food laws meant well, but the profiteers have gotten around the laws until the present situation is a disgrace.

Our nature-students tell us that our soil consists of sixteen elements; that our bodies contain these same sixteen elements; that the grains, fruits, and vegetables as they come from the soil contain these elements. Our body is made up of cells. These cells are continually breaking down and new ones are built up from the food we eat. Man is made from the dust. If one food-element is lacking in what he eats, he feels a little out of sorts. The more food-elements are lacking, the sicker and weaker he gets; and when he is once broken down, it is a long, hard trail back to health.

The millers remove many of the sixteen valuable food elements from flour, cereals and rice. The housewife removes valuable minerals from the vegetables when she pours out the water they are boiled in.

Mothers like to see their children healthy and happy, but most of them are ignorant of the conditions of our food supplies.

Alfred McCann, one of our ablest authorities on food science, says that he has given up trying to get food reform through legislation. That sounds bad for a Government "for the people". He says the reform must come through education. This cannot be done through our schools; for here, too, big business interferes. The only way, then, is through spreading of literature in magazine and book form among the people so that they can learn. Our nature-men's books and magazines are not advertised enough.

Mothers do not realize that the innocent-looking candies and cookies that our children spend pennies for, are poisonous to the cells and tissues of their bodies. The candies are for the most part made from glucose and cheap colorings. The cookies are from white flour, inferior grades of fats, eggs, sugar, and ether extracts. The sugar we get is refined beyond recognition. We rarely see sugar any more as it comes from nature.

The ice-cream cones our children buy are

made from inferior ingredients, and besides contain a powder to keep them from melting.

We should eat all kinds of fresh fruits. Fruits contain sugar, water, acids, some protein, and are rich in mineral salts. The sugar in fruits is easily digested. It can be eaten in large quantities, and it supplies the body with heat and energy. The sugar we get in fruits and honey is sufficient as far as sweets are concerned. Fruit-acids stimulate the appetite and promote the flow of digestive juices. Germs cannot live in the presence of fruit-acids.

Fruit-salts are very valuable in building up worn-out tissues. Plums, cherries, strawberries, and currants contain iron valuable in anemic cases. Many people erroneously believe that fruit-acids cause rheumatism; but it is known that fruit-acids in the body are converted into alkalines and are a cure for rheumatism. We have heard that fruit is "gold in the morning, silver at noon, and lead at night". But we are sure that fruit is gold all the time. The Bible tells us that in the renewed earth we shall plant vineyards and eat the fruits thereof.

Let us eat coarse breads and cereals; if possible, get a small mill and grind our own grains. Let us eat vegetables, greens such as lettuce, spinach, and chard, green and dry beans, peas, lentils, unpolished rice, honey, and all kinds of fresh fruits. Leave the colored sweets alone, also the dried and canned fruits and vegetables, unless we are sure that they are not chemically treated. Let us eat the things as they come from nature's great store-house put up and governed by the Creator's infallible pure-food laws.

A Protest against the Press

READERS of this journal, who have become familiar with the tactics of much of the "public" press of America, whose policy has been bought by British international bankers, and some of whose leading newspapers are reported to be owned by London interests, will appreciate the following communication from a member of THE GOLDEN AGE staff to a prominent New York paper:

June 5, 1922.

NEW YORK HERALD,
New York, N. Y.

Gentlemen:

The following item appeared in yesterday's New York *Herald* and has been copied widely in other papers:

"END OF WORLD NOT POPULAR IN VIENNA

"COMMUNISTS RUSH PLATFORM AND STOP U. S. PROPAGANDIST

"Special Cable to The New York Herald.
"Copyright, 1922, by The New York Herald.

"Vienna, June 3.—J. F. Rutherford, an American propagandist for the Bible Research Society, encountered a stormy protest when he prophesied in a mass meeting that the end of the world was near and that many living men would enter the Messianic kingdom without dying. That announcement was received with sneers and laughter by the numerous Communists attending the lecture, and a tremendous row followed.

"When the Communists took possession of the platform and began to sing the 'Internationale' Rutherford had to give up. The police cleared the hall."

We respectfully call your attention to the fact that your correspondents in Europe, in their efforts to discredit Judge Rutherford, have made it appear that one of the most remarkably successful meetings ever held in the city of Vienna was a failure.

In the first place, the meeting in Vienna took place on Sunday, May 28th; and you can judge for yourselves the motive that would make it necessary for anybody to wait until June 3rd before reporting by special cable items of news which occurred seven days previous.

In the second place, Judge Rutherford is not a propagandist. A propagandist is one who spreads falsehoods to bring popular support to an unjust cause, and the use of this word "propagandist" in the untruthful despatch which appeared in your paper is prima facie evidence that it is the work of representatives of a group of ecclesiastics whose principal work for centuries has been the spreading of propaganda to make the truth appear odious.

In the third place, Judge Rutherford is not connected with the "Bible Research Society," but is President of the International Bible Students Association and of the Watch Tower Bible and Tract Society, neither one of which is in any way connected with the Bible Research Society.

In the fourth place, he did not encounter a stormy protest; but 20,000 enthusiastic Viennese who had already heard something of the message of good cheer which he brought to them, turned out to hear him speak, and 10,000 of them did hear him speak.

In the fifth place, he did not prophesy that the end of the world is near. Judge Rutherford has scores of times delivered his address in New York city, in which he gave the Bible evidence that Lloyd George and Woodrow Wilson and other great men of our time were correct when they stated that the old world ended with the outburst of the World War in the summer of 1914. Hundreds of thousands of people have heard Judge Rutherford deliver this lecture; and every one of them will know that the New York *Herald* has been deceived by its European correspondents, who seem to wish to convey the impression that Judge Rutherford was predicting a future end of the world, whereas he was merely pointing back to an accomplished event. Judge Rutherford understands, and all intelligent Bible students understand, that the expression "the end of the world" in the Scriptures merely means "the end of the age," or "end of the[previously existing]order of things."

In the sixth place, it is not true that the audience greeted with sneers and laughter the hopeful message that many living men will enter the Messianic kingdom without dying. There is nothing in that message to deserve laughter or sneers, and it has never been greeted with sneers or laughter in America or abroad. It is, on the contrary, a message calculated to bring comfort and hope to a war-torn, heart-sick world; and we hope that in the interest of the plain truth you will publish this letter, even though it cannot halt the circulation of the lying propaganda forwarded to you from Vienna under the guise of a special cable despatch.

Packing-House Frugality *By Mrs. Mary June*

WHAT I wish to state for the benefit of THE GOLDEN AGE readers is one of many terrible truths that should be made public. A gentleman whose name it would not be wise for me to give, because it might cost him his position, and who works for one of our largest packing-houses, told my husband the following story:

A carload of mutton was lost on the way, and was two months overdue before it arrived at the packing-plant. When the car arrived, the order was given to open it; and there belched forth the most sickening odor that men were ever compelled to scent. The heap of semi-decayed meat was unfit for an animal of any kind to eat. Nevertheless, the men were ordered to put the the meat into an ice cabinet, to freeze the scent out of it; and it was then put through the usual routine of curing, so that it could be placed on sale to human beings.

The gentleman in question told my husband that he was so sickened by the whole occurrence that he laid off for a couple of days, and expected to lost his job, but was lucky enough to escape that misfortune. This incident occurred just three years ago, at the time the flu epidemic was raging in the city where this meat was sold.

The really good, law-abiding citizens of the country may well rejoice that the happy time is near when the poor will no longer be oppressed and when the whole world will be freed from the greed of the schemers that are laying up gain for themselves at the risk of human lives, and no doubt with the actual loss of many.

[When a person is sick and staggering at the edge of the precipice of death, it would not take much diseased meat to send him the rest of the way. Who cannot see, in such case, that the one who acts as vendor of the meat is really a murderer, even if he is a most respected church member, "a regularly ordained" apostle of big business and a star in the Chamber of Commerce firmament?—Ed.]

Symbology, or Beautiful Thought Expressions *By R. H. Barber*

LANGUAGE is only a vehicle for expressing thought; and that language which most abounds in apt "symbols" and "figures of speech" is considered the most beautiful language, for the reason that it requires a degree of mental alertness to catch the thought; and the active functioning of the mental faculty is pleasurable, delightful.

On the other hand, plain, practical, blunt language is much more easily understood; for it requires less mental activity; and as a rule things easily understood are easily forgotten, while things requiring much thought and the rapid exercise of the mental faculties, serve the double purpose of *"fixing"* these things in the mind, and developing and making these faculties more keen and alert than before.

Symbolic and figurative language, therefore, might properly be said to "sharpen" our mental appetites. This is the very reason why so many people enjoy a joke, pun or riddle; and it explains the popularity of the cartoons used so freely in the secular and religious presses. Without doubt these serve the purpose of sharpening the wit and increasing the mental alertness of the present generation along specified lines.

THE LANGUAGE OF THE EXPERT

Symbolic and figurative language is the language of the expert, the proficient, but NOT the language of the beginner, the learner. A love for it and an appreciation of it must be cultivated by study. The function of the teacher is to reduce symbolic or figurative language to plain, practical, and easily understood phrase. Not all are endowed with this *teaching* ability. It is a special gift. Not everyone can properly *"express"* his thoughts. From the standpoint of being able to make other people "understand," the "teaching" office is a fascinating one. A book that expresses connected, reasonable thought in poetic, symbolic or figurative phrase, is called a "good book" by students, for the reason that it both edifies and entertains the mind, while another book expressing the same thought in technical phrase is called a "dry" book. The former will be read with delight, while the latter will soon be abandoned by the majority of readers.

It is generally conceded that for many reasons the Bible is the "best book" ever written. It contains a revelation of God's will, God's law and God's plan. It is filled with the grandest and most wonderful truths of any book extant. It was written by many writers, living centuries apart; and yet it is a harmonious and complete whole. It sets the highest standards for the historian, bringing forth actual facts, whether good or bad, with no effort to distort or color or excuse them. It is the pioneer of all sciences, and nothing can truly be called "science" which denies or contradicts its teachings. The pages of history are replete with the records of human theories, which have been advanced for the purpose of disproving the teachings of the Bible. Thousands of these theories have sunk into oblivion, and their authors have long ago been forgotten; while the Bible majestically continues to give its silent witness to the grandeur and truth of the Almighty's plan and work, and furnishes the only proof in existence of the law of "the survival of the fittest," in this steadfast witnessing to these eternal truths. Its enemies ignore this proof, however.

The Bible transcends all other books in its use of poetical expression, imagery, symbology, and parabolic phrase, making it the *delight* of students in all ages, and affording a wider field for the exercise of all the mental faculties than all other books combined.

TREASURES OF WISDOM

Men have spent their lives in searching out its lessons, and found a wealth of information which they have left as a legacy to the world, and at life's evening realized that they had only "scratched the surface," figuratively speaking; and that the longest span of human life is altogether too short to bring forth the "treasures of wisdom and knowledge" hidden away in the beautiful symbols, pictures and parables of the Bible. It will require an eternity to reveal the depths of riches both of the "wisdom and knowledge of God," which it contains. The poet caught the thought and wrote:

> "'Tis a mine, aye, deeper, too,
> Than can mortal ever go;
> Search we may for many years,
> Still some new rich gem appears."

The Bible would be much more widely read, and its beauties and harmonies more diligently pondered and grandly enjoyed, were it not for its enemies. And strange to say, its enemies are those who claim to be its BEST friends, and this fact accounts for their ability to hinder investi-

gation of its teachings. These enemies, posing as friends of the Bible, but entirely ignorant of its real teachings, in order to cover and hide this ignorance make subtle suggestions to inquirers, which have a tendency to *discourage* Bible study.

We quote some very common remarks of the religious teachers of our day, when asked to explain some Scriptural passages: "It is a book of mystery and cannot and was not intended to be understood." "God does not want you to pry into His secrets." "You can prove anything by the Bible." "It is an old fiddle on which you can play any tune." "You will go crazy if you study it too much." Without an exception, these statements are false, but they serve their purpose of lulling the questioner to sleep, and of hiding the ignorance of the "blind leaders of the blind." Once an individual becomes awake to the beauty and harmony of the teachings of the Bible, he sees the folly of the above statements, and the blind leaders cease to be leaders, and all other books sink into insignificance by comparison.

TRUE BIBLE TEACHERS

For the above reasons there are very few who profess to be Bible students in the earth, and the number of *real Bible teachers* is far less—very few, indeed.

The apostle Paul suggests that teachers are a necessity, and that God has supplied His people with them, saying: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; [all] teachers for the *perfecting of the saints,* for the work of the ministry, for the edifying of the body of Christ."—Ephesians 4:11, 12.

In view of this, how important it is that all who wish to become students of God's Word, should find those teachers whom God "gave," and not the false self-appointed ones. It might be asked: How can we tell the *true* from the *false?* The answer is easy. The true teacher will answer your questions, citing texts to prove his point, and will endeavor to harmonize all Scriptures, and to magnify God's name, character and word. The false one will tell you that the Bible is a "book of mystery," not to be understood," "an old fiddle you can play any tune on," and that "you will go crazy if you pry into its secrets too much." You ask for "bread" (food); the one gives you the nourishing food, the other gives you a "stone."

Any man who discourages Scripture study, and who belittles God's Word, is a "blind guide," a "false shepherd," not fit to lead or to teach. God has always had His true shepherds, leaders, teachers.

BLIND SUNDAY SCHOOL TEACHERS

A few years ago the writer was a teacher in a Sunday School of the Methodist Church—one of the blind guides; and he "sure was" blind, but no more so than thousands of others who are teaching the Sunday School children something they themselves don't understand. In the Lord's providence the writer was brought into touch with one of those "teachers" whom God gave unto His people—Pastor Russell, a *real* shepherd.

Securing and reading Pastor Russell's "Studies in the Scriptures," the Bible at once became a new book, and the most interesting one on earth. It was a delight to read and study it, and soon the writer could say: "Whereas I was blind, now I can see." It may be asked, "Why did the Bible suddenly become so interesting?" Ah! here is the answer:

Pastor Russell was a man "sent" of God, possessing the peculiar and rare "gift" of teaching—the ability to make clear and intelligible the things written in symbolic language in the Bible, and hitherto supposed to be understandable only by God himself. What a pleasure it was to learn for the first time that the Bible was written for the purpose of being understood by the Lord's people; to learn that it was *not* a mystery, except to those who neglected to study it or who refused to believe it; that it was *not* an old fiddle upon which any tune could be played; and that people who study it would *not* go crazy. The beautiful, harmonious "plan of God" (the key to an understanding of God's Word) was clearly seen.

What a thrill was experienced as the types and shadows in connection with the Tabernacle in the wilderness were understood! What a pleasure as one after another of Jesus' parables became clear and plain! And how joy did abound as the numberless beautiful symbols of the Bible yielded their treasures of wisdom and knowledge! Fears were dispelled; superstitions vanished; ignorance and credulity gave place to confident assurance. A great flood of light was shed on God's Word, and the light still continues to shine and increasingly so.

A FEW IMPORTANT SYMBOLS

It is our purpose to call attention to a few of the most important symbols used in the Bible, hoping that some reader will be blessed thereby in his future study of the Book. Let us not make the mistake of supposing that the words of the Bible are *always* used symbolically, nor that every word can be used symbolically. This error would lead to the opposite extreme, and make many of its statements foolish. A little thought will enable one to determine whether or not a word is used literally or symbolically. Many saintly persons have wrestled with Jesus' words: "Heaven and earth shall pass away but my word shall not pass away." (Matthew 24:35) Also Paul's statement: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish." (Hebrews 1:10,11) And Peter's words: "The heavens shall pass away with a great noise . . . and the earth also and the works that are therein shall be burned up." (2 Peter 3:10) We wondered what was meant by these words. Could it really mean that God purposed to destroy both heaven and earth? If so, why should He do it? What was to be gained thereby? The religious leaders were implored to explain; and the only answer was the proverbial "stone," leaving its weight of dread and fear on the heart of the inquirer.

It was supposed that the literal earth was meant, but nobody dared to suggest the destruction of the literal heavens. What a weight (stone) was lifted when Pastor Russell called attention to the fact that the words "heavens" and earth were used in a symbolical sense in many places in the Bible—"heavens" symbolizing ecclesiasticism (with its discordant factions and sects), and "earth" symbolizing social order (with its iniquitous class distinctions). At the same time it was pointed out that both words were used literally in many places.

Ah! here was an answer to the vexing question, which harmonized the seemingly contradictory statements of the Bible, brought order out of chaos, and satisfied both head and heart. But would this explanation prove out in every instance? Imagine our delight when the principle was applied and was found to be unerringly accurate.

The Bible plainly declares that the earth will never be destroyed—"The earth abideth forever" (Ecclesiastes 1:4), and that people will live on it forever. (Psalm 37:11, 29; Isaiah 60:21) That the word earth when used as a symbol really means organized society can be clearly seen by reference to many texts. We quote: "The earth also was corrupt — the earth was filled with violence." (Genesis 6:11) "For the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isaiah 11:9.

The apostle Peter refers to the heavens and the earth which were before the flood, and says that they perished during the flood; then he mentions "the heavens and the earth which are NOW," and tells us that these are to end in the fiery time of trouble with which this gospel age is to close. He then reminds us that the Christian is looking "for a new heavens and a new earth wherein dwelleth righteousness." (2 Peter 3:5, 7, 13) It was the religious and social order which ended at the flood; and it is clear to any thinking person that the present religious and social order is now ending in the "fire" of trouble that has been sweeping over the earth since 1914.

"FIRE" SYMBOLIZES "TROUBLE"

Now take the Bible and read it, remembering that "fire" symbolizes the trouble and destruction which are necessary to destroy the present order, religious and social (heavens and earth); and you will be amazed at the light that will shine on many hitherto obscure texts.

Another word used a great many times as a symbol is the word "mountain," an understanding of which sheds a wonderful light on hundreds of texts, making them beautiful and harmonious. Mountains symbolize governments, kingdoms, and especially *autocratic* governments. Sometimes mountains symbolize earthly governments, sometimes Satan's kingdom, and sometimes Christ's 1,000-year kingdom for which Jesus taught us to pray. A little reflection will enable the reader to discern whether human governments, Satan's, or Christ's are referred to by the symbol. Let us consider a few examples of each: "And it shall come to pass in the last days [our day] that the mountain of the Lord's house [Christ's 1,000-year kingdom for which Jesus taught us to pray] shall be established in the top of the mountains [over earthly kingdoms] and exalted above the hills [lesser autocratic governments, republics]." This makes sense, and expresses a grand and precious truth in symbolic and yet beautiful language.

Let us apply what we have learned to another text, and behold it yield up its treasures of wisdom and knowledge. "Forasmuch as thou sawest that the stone [symbolizing Christ's kingdom — Daniel 2:44] was cut out of the mountain [Satan's kingdom — this present evil world] without hands [by the spirit of the Lord]." (Daniel 2:45) "And the stone [Christ's kingdom] became a great mountain [Christ's universal rule with the rod of iron] and filled the whole earth."—Daniel 2:35.

Still another text: "Who art thou, O great mountain [Satan's kingdom—the present order, civil, religious, financial, political, social and industrial with its inequalities and injustices]? Before Zerubbabel [the Lord] thou shalt become a *plain* [world democracy; even now the Lord is leveling Satan's kingdom—bringing all to a common level]."

"NO MORE SEA"

How many earnest Christians have puzzled over the words, "And there was no more sea." (Revelation 21:1) And again how the light did shine when it was seen that the word "sea" symbolized the restless discontented condition of humanity in these last days! And how aptly the symbol does describe present conditions, and how precious is the thought that the restless anarchistic conditions are to cease, as the text declares—a happy event soon to occur, we believe. In beautiful phrase the Bible explains this symbol. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." (Isaiah 57:20) The end of this restless, chaotic condition is portrayed by the same prophet: "The abundance of the sea [restless masses] shall be converted unto thee [unto the Lord]."—Isaiah 60:5.

For lack of space we will refer briefly to only a few more of the many symbols found in the Bible, and then will ask the reader to prove the accuracy of these statements by the simple test of reading the texts given, with the real meaning in mind.

"Water" often symbolizes truth. (John 4:14; Revelation 22:1) "Hail" is a symbol of hard facts, truths that hurt. (Isaiah 28:17; Revelation 16:21) "Leaven" symbolizes sin, hypocrisy and false doctrine. (Matthew 13:33; Luke 12:1) "Horse" is a false doctrinal hobby. (Isaiah 31:3; Revelation 6:2-8) "Lake of fire and brimstone" is a symbolic phrase which, reduced to simple language, means total destruction. Fire destroys, and the word brimstone only intensifies the thought of destruction.

MAKES THE BIBLE INTERESTING

An understanding of these symbols makes the Bible the most interesting and delightful book ever written, confounds the worldly-wise, and puts to naught their wisdom. It must be admitted that the book is open to criticism if we attempt to force a literal interpretation of all its statements. We also concede that it will appear unreasonable and inharmonious, if its symbolic language is misinterpreted. In view of these facts it is incumbent on its critics that they know positively either that they understand its symbols, or else that their own interpretations are correct. Otherwise they should refrain from criticism.

When once the symbolic language of the Bible is clearly understood, its beauties and harmonies are so apparent that the critic who condemns it is readily seen to be just what the Bible calls him—a fool.—Proverbs 1:7; 29:11.

An understanding of symbols helps us to appreciate the Apostle's words, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16) What more fitting conclusion to these thoughts could be given than the beautiful symbolic statements of the Psalmist, having a special application to our day?

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [present social structure] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [swallowed up in radicalism]. Though the waters thereof [here, waters symbolize the restless people, Revelation 17:15] roar and be troubled, though the mountains [kingdoms] shake with the swelling thereof [fearful of the increase of lawlessness]. Selah. There is a river [the truth, which will soon flow] the streams whereof shall make glad the city of God [the true church]. . . .The heathen [nations] raged, the kingdoms [governments] were moved: he uttered his voice, the earth melted [organized society disintegrated]." "He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder: he burneth the chariot in the fire."—Psalm 46.

At one time this Psalm was read with fear

and foreboding. What a relief it was to find that hidden in this symbolic language were blessings and not cursings!

It is a great privilege to live in the dawning of the Golden Age — the time referred to by Daniel, when "Michael [Christ at His second advent] shall stand up [take His power], . . . and there shall be a time of trouble such as never was, . . . and knowledge shall be increased" (Daniel 12:1-4), all of which is preparatory to the introduction of the new order — the Golden Age the new heavens and the new earth.

Christian Science vs. Bible Science *By H. E. Coffey*

THAT theory or practice which is in a manner new to mankind, and which is an admixture of truth and error, is always the most subtle in effect; and once one becomes enmeshed in the web of such false science, truth becomes indistinguishable from error. Indeed, the blending of the two—truth and error—forms a maze from which it is difficult, and more often impossible, for human reason to extricate the victim. Especially is this true where such theory is substantiated by demonstrative proof which satisfies in a measure human longing and desires.

That faith cures beyond the resource of materia medica have been accomplished in the name of Christian Science will not be disputed by one intelligently informed. There is, however, much subject for discussion as to the Bible basis for such cures; and more than one question may be raised at to their lasting benefit to the patient.

The word science means truth; and the Bible is the one great science book above all others. "Thy Word is Truth [Science]." I admit with Christian Scientists that Christ Jesus was the greatest scientist who ever lived on the earth, that His teachings are all Scripturally scientific and that God is good. Refraining from personalities I purpose to set forth some facts of Bible logic by way of contrast with clear-cut statements of a well-known Christian Science parvenu.

THE RANSOM DENIED

By Webster the word atonement is defined as "the redeeming effect of Christ's obedience, suffering and death." Christian Scientists say the word means "the exemplification of man's unity with God." Neither authority is infallibile; and I turn to the Bible as a true source of information. Romans 5:11 informs us that we have received the atonement by our Lord Jesus Christ. Christ's mission was for a greater purpose than merely to "demonstrate man's oneness with the Father." He must first make this oneness a possibility; and this He did by laying down His life as stated in verse ten of the same chapter: "We were reconciled to God by the death of His Son."

But Christian Scientists deny that there is any efficacy in the sacrifice of Christ Jesus. I quote: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in his veins." This is contrary to the apostle John's statement that "the blood of Jesus Christ his Son cleanseth us from all sin." (John 1:7) Equally clear is the denial by the same authority of the atonement accomplished by Jesus in her statement that "one sacrifice however great is insufficient to pay the debt of sin." Contrast with another statement of the apostle John that "he is the propitiation [satisfaction] for our sins; and not for ours only but also for the sins of the whole world."—1 John 2:2.

The above differentiating statements should be sufficient to convince one open to reason that Christian Science is diametrically opposed to Bible science; and this assertion can be more fully established by showing its harmony with Satanic theology. According to Christian Science man is immortal, and sickness and death are imaginary and unreal. This harmonizes with Satan's original lie: "Thou shalt not surely die." That God purposed ultimately to destroy death is clearly set forth in the Bible. (Hosea 13:14) Satan ever has and is yet seeking to delude mankind into believing that this is already an accomplished fact; and since he is the "god of this world" he would seek to divert to himself the honor which rightly belongs to God and to Christ. But the delusion with which he has awed and ruled the world will shortly be broken; and afterwards he himself will be destroyed.—Heb 2:14.

"Heal thyself" is the Christian Scientist's method of gaining the victory over death. This is the opposite of Jesus' method. When Satan

would have had Him allay His hunger by changing stones into bread He yielded not to the temptation; and in no instance do we find record of Him healing His infirmities. On the contrary, He bore them for us (Matthew 8:17); and this was how He could bear them, namely, by healing others (Luke 7:21), at the expense of his own vitality. The account of His healing the afflicted woman is a point in proof.—Mark 5:30.

Mark 16:15-20, the strongest of Christian Scientist proof texts to which they make repeated reference, is clearly an interpolation made during the dark ages of Papal dominion. It is omitted from the two oldest Greek MSS—the Sinaitic and the Vatican No. 1209. No sane and rational thinker would seek to bolster faith on such noninspired falsity. Clearly, to drink deadly poison would be quite as suicidal as compliance with Satan's request that our Lord cast himself from the pinnacle of the Temple. As likely, too, would an adder bite prove fatal, though one's faith were infinitesimally near perfection, unless swift medical aid were forthcoming.

That time when "nothing shall hurt nor destroy" cannot be until the Lord's mountain (kingdom) is established in the tops of the mountains (kingdoms). (Isaiah 2:2) The kingdom of Bible science is of prophetic vision (Revelation 21:2) to be given to the "saints of the Most High." It is when this kingdom becomes an established reality that death, sorrow and crying will gradually cease. (Revelation 21:3, 4) Then it is that the Christian Scientists' spiritualized and etherealized sense will have opportunity to become materialized and real (Revelation 22:2) in the matter of being able to rightly divide the word of true science—the Bible. Looking forward to the joys and blessings of that kingdom of which the past half century has been a harbinger, may each sincere student of and seeker after divine truth be willing to pray in fervent desire with the Apostle, "Even so, come, Lord Jesus."

"Take It by the Tail" *By Ex-Lieut.-Gov. S. H. Claycomb, in the Joplin Tribune.*

WHAT is the gospel? The announcement of the salvation of mankind by Jesus Christ; the history of the life and doctrines of Jesus Christ contained in the four books of Matthew, Mark, Luke and John. Read also the 5th, 6th and 7th chapters of St. Matthew, where you will find a sermon preached by Christ himself, where perhaps you may find something that will interest you. And if I should judge by the course being pursued by some of the so-called ministers of the gospel, I am confident it would be new reading to them.

SO-CALLED MINISTERS

The so-called ministers of today, in their own estimation at least, fill the place of the apostles, and the command given by Christ to His apostles is equally applicable to the present day apostles. "Go," He said, "into all the world and preach the gospel to every creature." Some few, perhaps, follow this injunction, but many others (perhaps a majority) do not. As an example of this I will refer to what occurred in one of our churches not many months ago. The minister (so-called) of this particular church had acquired the habit of announcing in advance through the newspapers of the city what his text would be on a certain occasion. He announced through the press that on the next Sunday night he would preach from the text, "Take It by the Tail."

I read this over several times, as I was surprised that any minister of the gospel should announce such a subject as his text; and I endeavored with my limited mental capacity to discover the connecting link between this text and the gospel.

I failed, and had to give it up. The language used, however, indicated very clearly that the sermon would have to refer to something that had a tail; for how could you take it by the tail if it did not have a tail? If, however, the minister did not refer to the tail in his sermon, then his preaching would not have followed his text or, as I believe the lawyers sometimes express it, there would have been a variance between the pleading (using the text as the pleading) and the proof (using his sermon as the proof).

I did not hear the sermon based on this extraordinary text, and do not know what the reverend gentleman had to say; but I take it for

granted he stuck to his text and talked about something having a tail.

Almost all animals have tails, and in considering the various species of animals in this connection I have concluded that the skunk would be as fit as any other animal on which to base a sermon, as much can be said both for and against this little animal. The minds of great men often concur on questions of importance and I doubt not but that the reverend gentleman and myself (both great men) would agree on preaching a sermon or pronouncing a eulogy on the skunk something after this manner:

"Beloved: The subject of my discourse will be 'Take It by the Tail'."

A SPECIAL SERMON

"You will not find this text in the gospel, according to either Matthew, Mark, Luke or John, but notwithstanding such is the fact, after great deliberation I am inspired to address you on that subject, because I sincerely believe that after I analyze the subject and present it to you in the most forcible and reasonable manner you will be fully convinced that your physical well-being founded on the principle of 'Safety First' requires that you adhere strictly to the text and take it by the tail.

"This animal, although very small when compared with the elephant, rhinoceros and others, was made by the same God that made them; and hence since it is the handiwork of God, it should not be beneath our notice. A small man oftentimes attracts more attention than a man much larger, depending, of course, on what he is doing and his manner of doing it. So also a small animal like the subject of my text may attract greater attention than a much larger one, this, of course, (as in the case of the small man) depending on what it is doing and its manner of doing it.

"So, my beloved, you will observe that importance does not necessarily attach to either man or animal by reason of his or its size.

"This I regard as a very important lesson and should be remembered by everyone.

CLERICAL NONSENSE

"We read in the 24th and 25th verses of the first chapter of Genesis, 'And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after its kind; and it was so.' 'And God made the beast of the earth after his kind and cattle after their kind and everything that creepeth upon the earth after his kind; and God saw that it was good.'

"Here again consider the great significance of the language when applied to the subject of my text 'and God saw that it was good.'

"If God saw that it was good and so pronounced it, why should I be debarred the privilege of pronouncing a eulogy thereon from the pulpit?

"Again, in the language of my text, I advise you to take it by the tail.

"Read, if you please, the 19th verse of the second chapter of Genesis, 'And out of the ground the Lord God formed every beast of the field and every fowl of the air and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.'

"We are not informed at to the order in which these animals were paraded before Adam; but I imagine the larger ones were placed in the front of the procession and that the smaller ones brought up the rear.

"Neither are we advised as to the system devised by Adam in giving names to the various animals nor what he noticed in each that caused him to give to each the name he did. Doubtless, however, he was familiar with the characteristics and peculiarities of the different animals and so named them by reason thereof; and as the little animal which is the subject of my text appeared in front of Adam, being of a timid nature, it became frightened at the sight of Adam and immediately displayed one of its peculiarities, and Adam thereupon called it a skunk.

VARIOUS MEANS OF DEFENSE

"By reading the 28th verse of the first chapter of Genesis we are informed that 'God gave man dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth.' God well knew when He made the beasts of the field that some would be antagonistic to others, and He provided each with a means of defense. Some defend themselves by the use of the mouth and teeth by biting; some by the use of claws by scratching; some by the use of their legs by pawing and kicking, and possibly some others in different ways. But the subject of our text, the skunk, is the only one, as far as I am informed, that uses its tail as a means of defense.

"In concluding this discourse I desire to say that in battles between men or animals, or men and animals, it appears to be the natural instinct to cripple your adversary in his or her most formidable parts as soon as possible after the issue has been joined.

"Acting on this principle of 'Safety First,' which is the natural impulse, I beseech you if you should at any time be so unfortunate as to become embroiled in a controversy with the skunk that you immediately (in the language of my text) 'take it by the tail' and thus prevent it from wielding the caudal appendage in an indecent and offensive manner.

"We will now sing the doxology and be dismissed."

CLERGY: STOP, LOOK, AND LISTEN

Gentleman of the Clergy, if perchance a copy of the paper containing this article should happen to fall into your hands, you will doubtless pronounce the article as ridiculous and the effusion of some Smart Aleck or an infidel scoffing at religion. I admit that thus far it is ridiculous and expressly intended so to be, believing that something of the kind was absolutely necessary to so shock your nervous system as to cause you to stop, look and listen.

My purpose in writing this article is the hope of accomplishing some good. I may not be successful but I will have discharged my duty and the final result must be left to you.

As I view the situation, you should stop the methods you have adopted and now are practising not only in the pulpit but elsewhere. You should look at yourselves and see yourselves as others see you.

You should listen to the quiet mutterings not only of many of the members of your congregations but also of all those who are not associated with any church—they being the ones especially to whom you are supposed to preach the gospel and in the salvation of whose souls you pretend a deep interest. You will never be successful in inducing your fellow man to turn from his sinful ways and to lead a better and more Christ-like life as long as you persist in the methods you are now following. Your course leads many intelligent men and women to regard you as hypocrites who are preaching as a business proposition, the same as a lawyer or doctor practises his profession for the money he thinks he can make out of it. Before you can hope or expect to be successful as a minister you must pursue a course which will disabuse the minds of the people of the opinion they have formed of you.

MODERN SCRIBES AND PHARISEES

The ministers of today are, in my opinion, acting entirely too much like Scribes and Pharisees and not enough like Christ.

Matthew, in the 5th chapter and 20th verse issued a warning to all such: "For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

Gentlemen, this is a very solemn warning; and you had better examine yourselves and see wherein you are deficient. Go to your closets and in private implore your heavenly Father to lead and direct you in the pathway of true Christianity; and we are assured that when He is properly approached in private He will reward the supplicant openly. No, I am not a Smart Aleck nor an infidel scoffing at religion.

CORRUPTIONS OF CHRISTIANITY

I endorse what Thomas Jefferson said on this subject:

"To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself. I am a Christian in the only sense in which He wished anyone to be: Sincerely attached to His doctrines in preference to all others.

"Of all the systems of morality, ancient or modern, which have come under my observation none appear to me so pure as that of Jesus. He who follows this steadily need not, I think, be uneasy although he cannot comprehend the subtleties and mysteries erected on His doctrines by those who, calling themselves His special followers and favorites, would make Him come into the world to lay snares for all understandings but theirs. In all essential points you and I are of the same religion and I am too old to go into inquiries and changes of the unessential."

Gentlemen, notwithstanding parts of this article may appear and are, ludicrous, the purpose and object sought to be attained thereby are a change in the latter day method of administering matters pertaining to Christianity and an increase in that brotherly love that should characterize every one claiming to be a follower of the Lord Jesus Christ.

A Dream of the Golden Age *By Beth Gordon*

IT WAS evening, and the setting sun had cast its rays of glory over the western sky.

Over the low hills a violet mist was creeping; and dimly in the sky overhead the first faint star was peering through the dusk of twilight. All was silent, save for the frequent twitter of some small bird as it strove to find a place to settle for the night.

In a sheltered nook a small house nestled, surrounded by friendly firs and by a low rustic fence over which a mass of creeping roses climbed in careless fashion, making a crimson background for the stately hollyhocks which grew in profusion in the garden.

Farther along a man was patiently working in a bed of pansies, pinks and forget-me-nots. His face bore the look of returning youth and contentment. Had he not reason to be glad? For he knew that his labor was not in vain.

WAITING FOR HIS DEAR ONE

His trust and faith had brought him through the fire of anarchy which had swept the earth; and under the peaceful kingdom of Messiah he was patiently setting up a little home, which was to be his forever. Moreover, he was looking forward in further trust for the time when the dear one whom he had loved more than any one else, should return to share with him the joys and comforts of the home which had been provided.

Many years before she had folded her hands in rest, in the sleep of death, leaving him with a weary heart which had ached in bitter loneliness. But now it would be perhaps only a few more years or days before the glorious dream of the ancients should be fulfilled.

He had been joyfully singing a song of praise to his heavenly Father as he viewed the wonderful fruits and flowers growing about him.

No more blight or curse marred the beautiful things which the heavenly Father had given the children of men, but blossoming in all their beauty, they pictured forth the glory of the Garden of Eden; for was it not the kingdom of the Lord, and were not the words of the Prophet being fulfilled: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly and rejoice, even with joy and singing"?

As the man worked he pictured things which would be his in the kingdom; and as he surveyed the plants and flowers which he had arranged, and noted their beauty and fragrance, the earth made perfect, he pictured the pleasure they would be to the dear one who would soon be there to share them with him.

The little white cottage stood neat and prim in the midst of the beautiful flowers, its open door revealing comfort and quietness within.

The soft twilight was settling down into velvety darkness as the man finished his task; and kneeling down he thanked the great Creator for all His goodness and love. "Oh, that I might have her again, dear Father! Thou hast promised this; and Thou knowest how much I want to have faith in Thy promise; for Thou wilt grant unto Thy children even all the desires of their hearts."

HIS DEAD COMES BACK

It was a long while before he arose again from his knees; and as he did so he turned toward the little cottage, with its wide open door. But who could it be, he thought, standing in the doorway? Surely it could not be! But the face so familiar, smiling in welcome, made his heart leap with joy. "Bess," he cried, "is it you, my own beloved wife?" The quiet figure moved toward him, and a sweet, familiar voice uttered the one word "Yes." But it was enough; and with a quick stride he reached her, clasping her to him in a joyful embrace as he cried, "Father! I thank Thee!"

Oh, was it possible that it was she, really, in all truth her former self! As he gazed upon the sweet, familiar face he rubbed his eyes to make sure that he was not dreaming. "How much I wanted you," he said; "and now the day has come at last; and I can never thank the heavenly Father enough for you."

Together they knelt in the peaceful calm of the garden, to thank the heavenly Father for all His blessings and mercies.

Far up in the western sky, the evening star was brightly shining, and others faintly glimmered in the distance. A night-bird broke forth in song in the distant woods. Surely it was the end of a perfect day, and even the angels of heaven could echo the prayer of their hearts. It is a vision of Messiah's kingdom and His Word has been fulfilled: "Weeping may endure for a night, but joy cometh in the morning"—the dawn of the Golden Age!

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[89]Jehovah established the true religion in the earth, which was and is to worship Him and glorify His name. Satan established a false religion in his attempt to be like the Most High. God established His covenant with the nation of Israel and commanded that they should keep themselves separate and distinct from the heathen nations round about. Satan established a false religion amongst the heathen nations, and caused them to worship images and other things aside from Jehovah. These heathen idolaters built an altar in the valley of Hinnom for the purpose of offering sacrifices to their gods. The Jews forsook their covenant with Jehovah and became worshipers of Baal, one of Satan's deified ones. In practising Baal worship they offered their children as sacrifices, and upon this has been based the doctrine of torture by fire, concerning which Jehovah says: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind". (Jeremiah 19:5) Again said the Lord: "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin". (Jeremiah 32:35) The things which the heathen sacrificed they sacrificed to devils and not to God. (1 Corinthians 10:20) This false or devil religion established amongst the deluded people of the world was another means employed by Satan to blind the minds of men to the true teachings of the divine plan.

[90]In exercising divine justice, Jehovah at no time employs torture; but He denounces such doctrine as an abomination in His sight. Divine justice exercised destroys the evil doers; therefore that which is destroyed eternally is everlastingly punished. Some Scriptures proving this are: "Evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. . . .For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. . . . The transgressors shall be destroyed together: the end of the wicked shall be cut off."—Psalm 37:9, 10, 20, 28, 34, 38.

[91]The doctrine of eternal torment is a defamation of Jehovah's character. It is a foul stain upon His lovable name. The chief purpose of man is to glorify God. It is therefore his privilege and duty to remove from the minds of others this misconception of Jehovah and enable others to understand that God is indeed love. An understanding of the divine plan shows that everything He does is prompted by love. No sooner had He sentenced man to death than He began to reveal His plan for man's redemption and ultimate deliverance. The more clearly we see and understand these great truths, the more do we rejoice in the divine attribute of justice and the divine arrangement in making it manifest.

QUESTIONS ON "THE HARP OF GOD"

What religion did God establish on earth? ¶ 89.

What religion did Satan establish on earth? ¶ 89.

What does Jehovah's Word say about burning children in fires as offerings to Baal? ¶ 89.

To whom did the heathen sacrifice their children? ¶ 89.

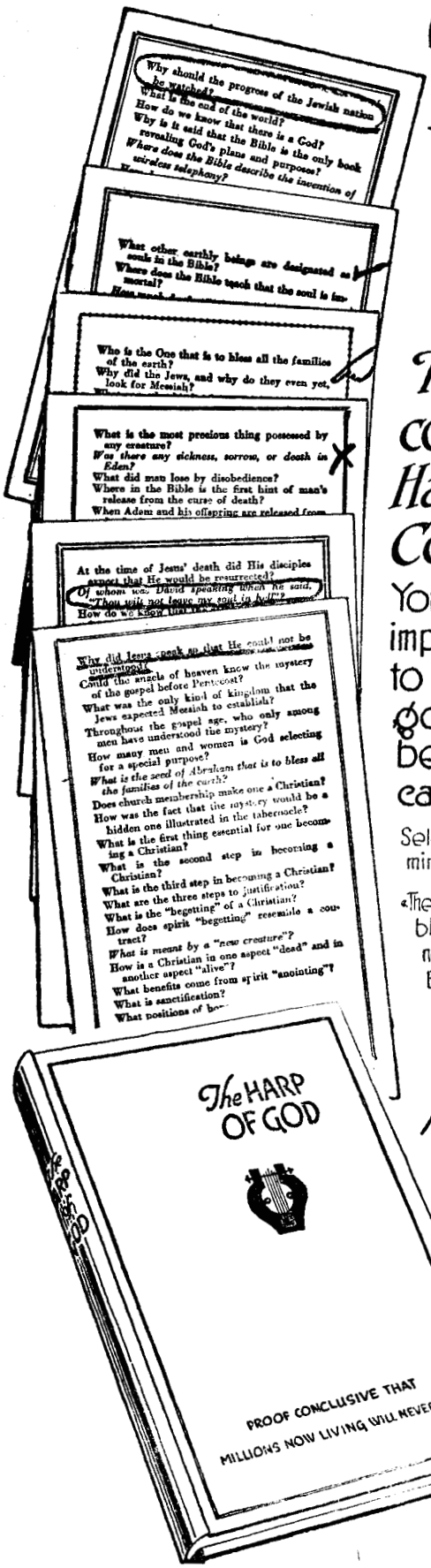
What has been Satan's purpose in teaching the false religion? ¶ 89.

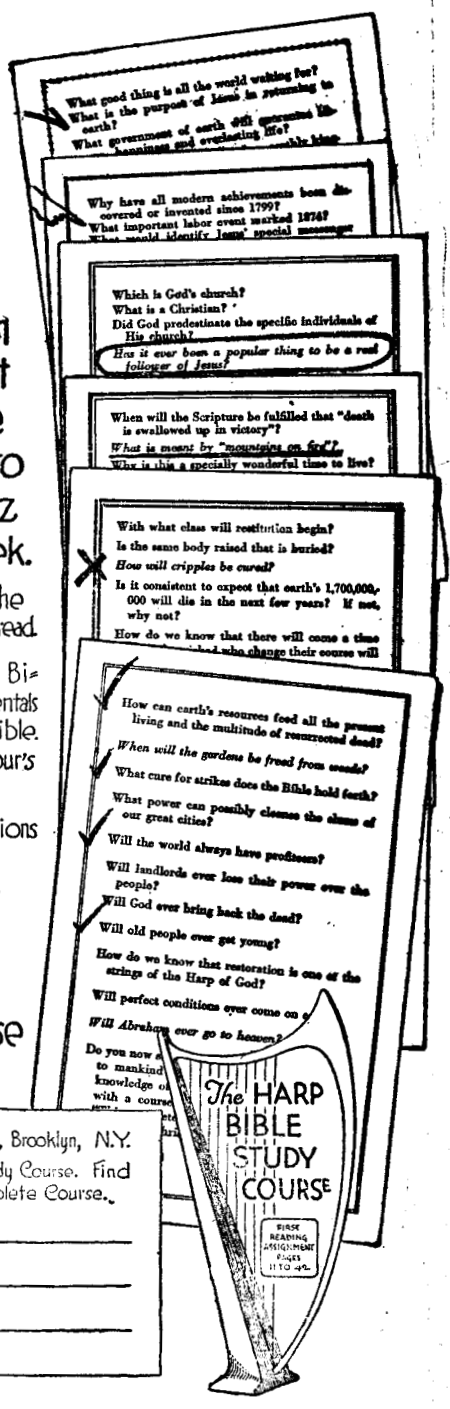
What punishment has God fixed for the willfully wicked? Give Scriptural proof. ¶ 90.

What is man's duty toward God and toward his fellow men in regard to teaching the doctrine of eternal torment? ¶ 91.

How are we affected by a proper understanding of the manifestation of divine justice? ¶ 91.

Can you answer these important questions?





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The Golden Age

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German Financial Conditions

By Robert F. Grossell (U. S. Treasury)

THE Governments of Europe have not only been wrenched in some respects from their old moorings by the war, but the peoples themselves have passed through a like experience, in some countries to a greater, in others to a lesser, degree. Social unrest is widespread, and while the hideous specter of Bolshevism has faded somewhat, it is questionable whether it is not merely in a state of temporary quiescence. Inflated, and hence depreciated, currencies coupled with general unemployment due largely to depression in international trade have resulted in creating much dissatisfaction with conditions as they now exist. It is believed by some of the best minds of the world that a new understanding must be reached between nations that will put a damper on military expenditures and stimulate international trade. The depressed conditions in trade — which are world-wide — are due primarily to the exhaustion of buying power, without which trade cannot thrive. And a factor of prime importance, and incident to the exhaustion of buying power, is the breakdown of foreign exchange, so that the regular medium, or vehicle, by which nations traded with each other is to a certain extent useless.

EUROPE DISRUPTED

The scars of Europe and the disrupted relationships, economic and otherwise, which the World War brought about, and the far-reaching shock of which has prostrated the nations, can be healed and adjusted only by the milk of human kindness—a sincere feeling of good will and active desire for coöperation. President Harding in the opening address of the Conference on Limitation of Armament on November 12, 1921, struck this chord when he stated:

"Gentlemen of the Conference, the United States welcomes you with unselfish hands. We harbor no fears; we have no sordid ends to serve; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have, we seek nothing which is another's. We only wish to do with you that finer, nobler thing which no nation can do alone."

It is a well-established statement of political economy that the welfare of any one country concerns the destiny of all other countries; and until an active spirit of coöperation has been aroused and put into effect, there cannot be expected an improvement in the affairs of the world. Especially is this true in this day of the world's history, when the nations have been so thoroughly linked together in a community of interests by the telegraph, radio, cable, telephone, railway and steamship lines.

ECONOMIC AND FINANCIAL CHAOS

A significant statement appeared in the Chicago *Tribune* under date of November 29, 1921, as follows:

"In Europe is economic and financial chaos. Unless something is promptly done to avert this disaster which approaches with constantly increasing rapidity, it will spread from one country to another, until we are involved in the maelstrom."

Where suspicions are harbored there can be little or no coöperation; and it is true with nations, as with individuals, that where a nation is in a defensive attitude it is laying itself open to many troubles and often discerns specters which do not exist. It is feared that it is only "the leaves which are for the healing of the nations" [Revelation 22:2] which will be effective in remedying the sick condition in which Europe now finds herself.

In the Pittsburgh *Dispatch* the following statement appeared:

"The disruption of economic Europe ordered by the conference of Versailles, which treated central Europe as a patchwork of political pawn, disregarding its eco-

nomic unity and necessities, has defied all political or military efforts to remedy it. It has been a case of 'all the king's horses and all the king's men' being unable 'to set Humpty Dumpty up again.' As America's one-time leading financier once said: 'You can't unscramble eggs'."

It has been estimated that two days' work a week is sufficient to supply the needs of the people of the United States at the present time. This being true, the remaining four work days of our factories should be devoted to production for foreign business, were it not for the fact that our foreign trade has been largely suspended.

The German Foreign Minister recently said that the more Germany works, the more other nations must cease working; and the statement was of sufficient importance to cause the rest of the world to pause and think. He also stated that in Great Britain and the United States, the two greatest industrial nations, there were, in the one three million, and in the other six million workers out of employment, while in Germany there are less idle than ever before.

SALE OF GERMAN CREDIT

Germany has no money with which to satisfy the Reparation demands, and in order to meet the first payments she was obliged to sell her credit. It appears that the low-water point has been reached, as evidenced by the low price of the mark—descending to about a third of a cent. The payment of one billion gold marks ($238,200,000, in United States money) on Reparations account was done only by drawing heavily upon the Reichsbank (Bank of the Empire). As a factor in this payment, a large amount of the silver, which the bank has held in a special account since the demonetization of silver in Germany, was used to establish credit balances in New York, where it brought about 50,000,000 gold marks ($11,910,000), and also it was necessary to draw upon the gold reserve of the bank to the amount of almost 68,000,000 gold marks. This reduced the holdings of the Reichsbank so that the reserve stood on August 31, 1921, at 1,023,708,000 gold marks ($243,847,245.60). This drawing upon the resources of the Reichsbank was necessary, in spite of the fact that the Government had been making every effort to increase its stock of gold for some time before the payments became due, by buying through the Reichsbank and the postoffices, gold coin and gold by weight at special prices, corresponding roughly to the value of the paper mark in world markets.

In addition to the payment of one billion gold marks as indicated above, Germany has up to April 30, 1921, made payments on Reparations account amounting to 4,554,792,000 gold marks. This covers the period November 11, 1918, to April 30, 1921, and is divided as follows:

	MARKS
Payments in cash	93,334,000
Deliveries in kind:	
Ships	276,331,000
Coal	437,160,000
Dyestuffs	36,823,000
Other deliveries	957,040,000
Immovable property and other assets	2,754,104,000
TOTAL	4,554,792,000

On January 15, 1922, a quarterly payment of 500,000,000 gold marks was due; and if the terms of the Wiesbaden agreement were carried out, it was seen that a large part of that payment would be made in the form of goods. This agreement, which was concluded early in October by the French and German Ministers for Reconstruction, provides that Germany shall supply France with goods up to a value of 7,000,000,000 gold marks during the next four and a half years.

THE GERMAN BUDGET

One of the perplexing problems before the German Government is that of increasing taxes in order to meet ordinary Government expenditures and payments on Reparations account. In July, 1921, Dr. Wirth, the Chancellor, put before the Reichstag the Government's proposals for certain taxes to meet ordinary Government expenditures. Estimates for the year were increased since the budget was first presented. German Government expenditures estimates for the fiscal year 1921 were as follows:

	MARKS
Ordinary budget	48,459,000,000
Extraordinary budget:	
Railway deficit	14,368,000,000
Post and telegraph deficit	4,515,000,000
Other extraordinary expenditures	40,797,000,000
TOTAL	108,139,000,000

The extraordinary budget contained the following items to be paid on Reparations accoun

	MARKS
For delivery of living animals	3,000,000,000
Compensation for delivery of ships	1,500,000,000
Value of Rys. in former German territory	1,500,000,000
Sundry Reparations payments	8,600,000,000
TOTAL	14,600,000,000

This does not include, however, the amount of two billion gold marks due this year, nor the equivalent of twenty-six percent of the export trade, two sums which will total, it has been estimated, 42,000,000,000 to 53,000,000,000 paper marks.

The amount of available revenues with which the Government will have to meet expenditures has been placed at 58,959,000,000 marks, which leaves a deficit of 49,180,000,000 marks, not including the amount of two billion gold marks and the twenty-six percent trade tax. The deficit in the budget is being taken care of by discounting Treasury bills through the Reichsbank. On May 31, 1921, the floating debt was 199,000,000,000 marks, and the funded debt was 78,350,000,000 on the same date, making the total debt of Germany to be 277,350,000,000 marks (about 69 billion dollars).

PUMPING THE WELL DRY

The only way Germany can satisfy the Reparations demands is by intensive production, but for this she lacks raw material, which has to be purchased in foreign lands. For these needs she lacks the ability to pay, except in credits, which sometimes cannot be accepted because of the risk involved.

In order to lighten the load that Germany has to carry with respect to meeting payments in gold, France has entered into an agreement with Germany covering a period of five years. This agreement covers the delivery of manufactured goods to the amount of seven billion gold marks ($1,667,400,000). The amount delivered by Germany will depend upon the wishes of the French, as the agreement does not require them to order goods from Germany. Up to 1926 the Germans will be credited by the Reparations Commission with at least thirty-five percent of the goods delivered each year, provided that the amount to be credited in any year does not exceed one billion gold marks. From 1926 to 1936 the amount credited each year is not to exceed the amount of Reparations payments due France. These deliveries of goods for the payment of Reparations debt will greatly simplify the task before the leaders of Germany. With respect to the delivery of goods the question now is, not how much Germany can pay but how much the Allies can afford to accept.

The London *Daily Chronicle* states that,

"In France, the Government has estimated a budget deficit in 1922 of 1,625,000,000 francs, and France relies largely on German reparations payments to make good this huge deficit. If the German mark becomes practically worthless, then the value of the German indemnity payments would disappear. The possibility of French bankruptcy might then loom on the horizon."

Already France has floated some large loans, the funds of which were for the restoration of the devastated regions. These loans were based on German Reparations payments. Should such Reparations payments fail to materialize it is easy to foresee where France financially would face disaster, as the gross debt is already at a ruinous figure.

The French Government contemplated an expenditure for the year 1921 amounting to 42,412,000,000 francs, as contrasted with receipts of 23,312,000,000 francs, thus having a deficit of about 19,000,000,000 francs to be procured by the flotation of loans. Of this deficit about 16,000,000,000 francs were regarded as eventually recoverable from Germany under the terms of the peace treaty. During the first half of the year 1921 the total public debt of France rose from 245,000,000,000 francs to 264,000,000,000 francs (approximately $52,000,000,000, computed at the standard value of the gold franc).

REVENGE VS. COMMON SENSE

The Philadelphia *Public Ledger,* in making some terse remarks concerning the growing tangle that has enmeshed France and England states the following:

"At Versailles France wanted revenge and reparations. England was fearful of a policy of revenge. It might bring new wars. Clemenceau wanted both revenge and reparations, to eat the German cake and have it. He had his way at the time.

"France backed Poland against Russia—and heaven knows Poland needed backing. England was of the opinion that Poland had loosed the red avalanche on herself by letting her white eagles soar toward Moscow.

"Then came Upper Silesia. France standing with Poland, while England was disposed to see reason in some of the German claims. When Germany stubbornly failed to do anything about reparations, the French were ready to march on Berlin, if need be; but the Eng-

lish held back. There were other balances than trade balances in the back of the British mind.

"It was and is the same in the Near East, where England, guarding the Suez gate and fearful of a Mohammedan mixed politico-holy war, has wished the Greeks Godspeed in their attempts to chase the Turk back into his deep Asiatic homelands. France has leaned Turkward, has made the treaty of Angora, is getting out of Cilicia, and is burning incense to the beard of Mohammed.

"England is fearful of a dominant France on the continent. Right now France is dominant there. Whether it numbers 600,000 or 800,000, the French army is the best and biggest military machine in the world today."

The maintenance of such a large military force means large expenditures, which with the obligations growing out of the public debt, together with those funds being devoted to restoration work, makes the current budget far exceed the receipts, a condition of things that cannot long continue. To bridge the chasm between expenditures and receipts most of the European countries have been keeping the printing presses going printing fiat money, with the result that with the exception of Switzerland Europe today is deluged with a sea of paper money. A day of reckoning must come.

Recent accounts in the papers describing the mobbing of leading hotels in Vienna, in which the people took nearly everything they could lay their hands on, read strangely like the description of disorder as given in the following paragraph of similar happenings in the year 1793 in France:

FIAT MONEY AND PILLAGE

"The washerwomen of Paris, finding soap so dear that they could hardly purchase it, insisted that all merchants who were endeavoring to save something of their little property by refusing to sell their goods for the wretched currency with which France was flooded, should be punished with death; the women of the markets and the hangers-on of the Jacobin Club called loudly for a law 'to equalize the value of paper money and silver coin.' It was also demanded that a tax be laid especially on the rich, to the amount of four hundred million francs, to buy bread. Marat declared loudly that the people, by hanging shopkeepers and plundering stores, could easily remove the trouble. The result was that on the 28th of February, 1793, at eight o'clock in the evening, a mob of men and women disguised began plundering the stores and shops of Paris. At first they demanded only bread; soon they insisted on coffee and rice and sugar; at last they seized everything on which they could lay their hands—cloth, clothing, groceries, and luxuries of every kind. Two hundred such places were plundered. This was endured for six hours and finally order was restored only by a grant of seven million francs to buy off the mob."

At last the amount of paper money outstanding was 40,000,000,000 assignats, by which time it had sunk so low in value that no effort was ever made to redeem it. It was simply abandoned as worthless.

Part of the depreciation of the mark is attributed by officials of the German Government to speculation in exchange, and it is planned to introduce as one of its new tax measures a bill taxing every exchange transaction. The decline in the foreign exchange value of the mark has made the whole German population want to possess goods rather than marks. According to cable dispatches retailers' stocks have been almost completely exhausted by the excited buying.

Foreign trade figures for September show that the unfavorable balance in Germany's foreign commerce increased during the summer of 1921. For the five months, May to September, inclusive, the adverse trade balance was 9,147,000,000 paper marks. One reason that the value of the import trade exceeds that of the export trade is the disparity between German prices and those of the rest of the world. The Germans are selling cheap and buying dear, and the difference between prices at home expressed in terms of marks increased during the summer and fall.

In order to augment the domestic stocks of grain Germany made heavy importations of grain in August, amounting to nearly fifteen million bushels of wheat. When the inflated mark met the unusual volume of foreign bills the mark naturally fell. With the fall of the mark imports were checked, exports increased.

CREDIT AND TRADE LANGUISHING

Negotiations of the Government to raise a loan to meet Reparations payments have been under way with German Industrials, but so far have not been effective, while the effort to raise a loan in London has failed.

In the second week in November, 1921, the Reparations Commission went to Berlin to investigate the situation there at first hand. The outcome of the visit was a telegram sent to Berlin on December 2, 1921, urgently requesting

the German Government to give its full attention to the steps immediately necessary to insure payments of the January and February installments due on Reparations account. The telegram emphasized the fact that the Reparations Commission is persuaded that the difficulties encountered by the German Government—difficulties which are closely connected with the fall of mark exchange—are of a financial rather than an economic character and are in a great measure due to the failure of the German Government to balance its budget.

In the case of Germany it is difficult to estimate the total amount of Government expenditures. No budget was voted by the Reichstag for 1921-1922, and the Government continues to cover the difference between receipts and expenditures by discounting Treasury bills with the Reichsbank. For the first six months of the fiscal year, beginning April 1, 1921, the difference between income and outgo has amounted to 44,000,000,000 marks; and, in a recent speech before the Reichstag, Hermes, the Minister of Finance, estimated that before the year was over the deficit would reach 110,000,000,000 marks (approximately $27,000,000,000, if based on the value of the gold mark).

Developments are making it clear that the economic recovery of Europe awaits the restoration of foreign trade; and the improvement of foreign trade involves two factors—a rectification of currency and exchange conditions between countries, and improvements in budgetary condtions. The Financial Conference held at Brussels reached the conclusion that foreign exchange stabilization and rectification must be considered almost out of the question in the absence of better budget arrangements. The conclusions then reached (in the autumn of 1920) are even more pertinent at the present time. During the year a large amount of national revenue in most countries has continued to be devoted to the development of armaments, thereby preventing the various governments from restoring their budgets to equilibrium and compelling them to rely largely upon short-term borrowing in the effort to meet current expenditures.

In view of these conditions it can readily be seen that an effective reduction in naval outlay, if carried through to success, would result in a marked betterment at the present time, while a reduction in military outlay would probably furnish in some countries an even more important means of balancing their budgets.

AN UNSPEAKABLE CATASTROPHE IMPENDING

As to Great Britain's attitude on reparations and the present condition of the German Government the following from a recent speech by the Chancellor of the Exchequer is of interest:

"The collapse of Germany, if that were unfortunately to be caused by any action on the part of the Allies, would be a misfortune, not only for Germany, but for Europe and for the world. What are we suffering from today? Among other things, perhaps, and more than any other things, we are suffering because there are so many derelict countries in Europe, at the present time. Austria and Russia, which used to be our customers, are no longer able to purchase our goods; and to that cause you can attribute a certain amount of the unemployment and depression which exist among us at the present time. But suppose you added to those countries a broken Germany. The catastrophe would be unspeakable. It would be disaster not only from the economic point of view, but no man could foretell what its reverberations would be in the political sphere. What then if we were to put pressure upon Germany? Well, she might be able to pay or she might not; and that is the question, the immediate question, which has got to be inquired into.

"But, if concessions are to be made, there are some things which first ought to be observed. Germany, as a whole, is saying that she cannot pay Reparations which she is under obligations to perform, but she is doing several things which act against the possibility of her meeting her obligations. Let me take one or two examples. She is subsidizing the price of bread in Germany. That is done at the expense of the taxpayer. It makes a deficit in the revenue of the State, but its effect in Germany itself is this: The industrialist employer is able to buy his labor at a cheaper wage because of the subsidy to bread which is given by the State.

"In another direction also she subsidizes the employer. The railways which are operated by the State are run at a loss. I think in the last quarter it amounted to something like 15,000,000 pounds sterling. That creates another tap in the State's budget, and it enables the industrialist to get his goods carried at a cheaper rate than he ought to obtain. Coal is being sold today in Germany at about half the price which is paid for coal anywhere else in the world. That is another form of State subsidy; and therefore while the German State itself is paying out money from the pockets of the taxpayers, there are certain individuals at least in Germany who are growing wealthier by reason of the subsidies which are granted by the State.

"If we are to forego our just rights in relation to German Reparations, even for a period, which I do not think we ought to decide to do, but if we are, one thing

is plain: Germany must get rid of those subsidies in order to put herself in a position to perform her proper obligations to the people to whom she is indebted. One more thing, she must make her taxation yield revenue which will meet her expenditure; within some period to be fixed she must cease to print paper marks in order to meet her deficit."

German inventive genius is now at work trying to solve some of the perplexing problems that have arisen as a result of the loss by Germany of some of what was once valuable territory in that it produced those commodities which ministered to her industrial life, and some of the problems seem to be on a fair way toward solution.

The German character in endowed with a spirit of perseverance and is possessed of an amount of egotism that is monumental; but whether or not the nation will be able to carry the burdens and meet the problems that now confront it is problematical.

The Business Situation *By J. H. L. Trautfelter*

IT IS a well-known fact that periods of depression and stagnation have followed the great wars of the last century, owing to the disorganization of the affairs of the various nations, made complex through the ever-increasing community of interest between them and accelerated by the growth of knowledge and communication in these last days. It is not a surprise that a normal setback should take place today, as after the wars of 1812 and 1861.

However, the situation today is not only much more complex, but beyond normal. The situation is appallingly abnormal and commands attention.

AN IMPOSSIBLE SITUATION

Europe is virtually bankrupt through the multiplied debts of previous conflicts, especially the last; and the value of money is so far out of proportion to that of the United States that to deal with us requires much advancement of credit on our part until they are better off financially, the scaling down of wages in this country to compare with those of Europe (an impossible task) or by raising the tariff rate sufficiently to cover the difference between the ratio of wages and the medium of exchange (and this is possible although suicidal for America so far as exporting her goods is concerned). Manufacturers must close down until this is righted if for no other reason; and this means starvation, famine, suffering.

On the other hand we have the capitalists of America and Great Britain conspiring to crush labor and to place the workmen on the plane of slaves, thus causing much discontent and slowing down of effort as well as obstinate evasion of work.

Mechanical devices have increased in kind and volume during the last forty years to such extent that the use of human labor is largely dispensed with.

Trading must necessarily be reduced through the needed economies at home due to the ever-mounting cost of living, despite the promised reduction through the introduction of machinery. The chief reason for this is the capitalization of property and inventions beyond their real value. All indebtedness demands interest and interest means that more profit must be made.

STOCK ISSUES INCREASE COSTS

Rightly so, that law prohibits the issuance of stock for less than its par value in property or cash. But there are no less than three different methods to evade it: (1) By issuing stock for overvalued property, (2) by stock dividends where an equivalent value in property has not been accumulated and (3) by consolidations under statutes whereby good-will is capitalized. The common method is to issue the stock in excess of the value of the property and by agreement to contribute a percentage equal to the excess valuation back into the treasury, to be sold at the price the market will bring.

The best illustration of this ever-growing tax in profits under the name of interest is given by the tax methods of the city of Baltimore and possibly other cities, where the assessment is increased but the tax kept constant to compare favorably with others. Whether you increase the tax rate (the interest) or the base (the capital), the result will be to add to the amount extracted for tax. The debts of the industries of the country have reached a pinnacle so far as the

profits exacted from the people in the sale of goods to pay the interest to sustain them is the measure to come from profits. The margin between the earnings of the laboring classes and the cost of living is now in favor of the cost of living. Surely the promoting game was great while it lasted.

Lack of faith on the part of man in God and His Word, superinduced by the anti- and unscriptural teachings of a reprobate clergy has weakened faith in man—and every one knows that business is conducted largely on faith and confidence in men. The getting down to a cash basis without a medium of exchange sufficient in volume operates to stifle the free course of such transactions. One case in mind is the situation in South America. Opportunities are present for shipments there if America will accept ninety-day trade acceptances or instruments of indebtedness of these countries. The business man says: "No cash—no business."

The fanatical efforts of the religious reformers to put the country into a straight jacket has no doubt contributed toward making business men timid over investments in such lines as are assailed.

The soothing, palliative doctrine of optimism was injected into the minds of men to blind them to the result of policies and practices giving them a shallow exuberance of feeling, enthusiasm, and hope as a substitute for the sound logic of cold facts. Under its delusive sway the course followed is not considered so long as everybody is bubbling over with optimism. This theory has exploded.

BAD PROSPECTS

To build a foundation for future prosperity for all men, society must be lifted up to a condition of faith in God and man, present capitalized indebtedness must be scaled down and thereby interest reduced (the boon of the nonproductive and the burden of the productive), to a point comparing with the real value of the property represented. This will in turn prepare the way for the laboring man to share in the benefits of the labor-saving machinery by the reduction of the number of hours worked. Much of the European indebtedness must be cancelled in order that foreign credit may rise, and likewise the rate of exchange. To do all this would mean a great loss to those in power and control. To change a religious fanatic is impossible. Certainly the prospect for the immediate future in business is gloomy when the false spirit of optimism is ignored and reason is consulted.

Is it not possible that these conditions are those described by the prophet Zechariah (8:10) when he said that "before those days there was neither hire for man, nor for beast," and by the prophet Isaiah (35:8) who declared that "the wayfaring man ceaseth," as a prelude to the clash of forces ending the present age and introducing the new? Can we not picture in our minds the exercise of the power among those in control in the dispensing of the few jobs remaining for the benefit of their allies as is indicated in the thirteenth chapter of Revelation?

Clever Roman Propaganda

By Clarence Brittin

I AM employed as a movie operator; and it has just come to my attention that my employer, who is a Catholic, has been inserting a small advertisement in a small public-school paper which states that this slip and 5 cents will admit one to a show on Saturday afternoon. Regular admission for children is eleven cents.

The Saturday feature picture was very favorable to the Catholic faith, extolling the virtues of the priests, and showing great reverence for them. I am wondering if this is not a scheme to inoculate the Protestant public school children with Papal doctrines and practices and virtues. The offer applies only to children under twelve years of age.

I am also wondering whether the church is paying the difference in admission price, according to the number of slips turned in. I do not suppose they would try this scheme with any managers except bonafide Roman Catholics. Big business and the churches seem to be using the movies for all they are worth, lately, doping the common people with spurious religion and other false teachings.

It seems to be parallel with the time preceding the French Revolution, when the people were filled full of false religion, which only tended to make them the more bitter when the time came to spew it out.

Violating Three Constitutions *By Chas. Henry East*

BENJAMIN FRANKLIN, in his "Autobiography," writing of his ancestors, has this to say:

"This obscure family of ours was early in the Reformation, and continued Protestants through the reign of Queen Mary, when they were sometimes in danger of trouble on account of their zeal against popery. They had got an English Bible; and to conceal and secure it, it was fastened open with tapes under and within the cover of a joint-stool. When my great-great-grandfather read it to his family, he turned up the joint-stool upon his knees, turning over the leaves then under the tapes. One of the children stood at the door to give notice if he saw the apparitor coming, who was an officer of the spiritual court. In that case the stool was turned down again upon its feet, when the Bible remained concealed under it as before."

THREE PROVISIONS FOR LIBERTY

Many such occurrences were doubtless fresh in the memory of our forefathers who wrote the Constitution of the United States; and they, realizing that the spirit of intolerance would live on, embodied in that Constitution the following clause:

"Congress shall make no law respecting an establishment of religion, or *prohibiting the free exercise thereof; or abridging the freedom of speech or of the press;* or the right of the people to peaceably assemble, and to petition the Government for a redress of grievances."

Our forefathers here in Virginia, realizing the wisdom of this, and knowing themselves of the intolerance which preceded the birth of our nation, embodied in the Constitution of this state, on June 13, 1776, a like clause, and this clause was again stamped with approval in 1902. The exact wording of this passage in the Virginia Constitution reads:

"That religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to free exercise of religion, according to the dictates of conscience; and that it is a mutual duty of all to practice Christian forbearance, love and charity towards each other."

There is yet one other Constitution to which I wish to refer. I have not a copy handy, therefore, I cannot quote; but I can state with certainty that one clause of this Constitution binds those who are under it to support the United States Constitution. The Constitution to which I have reference is that of the American Legion.

Two things cause me to recall the incident which I shall relate: (1). It is the second anniversary of my life in the TRUTH; and (2) the reading of Franklin's "Autobiography," quoted above, coupled with the fact that these same city officials of Roanoke are up for reëlection.

VIOLATIONS OF CONSTITUTIONS

All Bible Students will recall, how, in spite of National and State Constitutions, they were compelled for a period of years to keep their "Scripture Studies" under a "joint-stool." This, however, was only a part of the religious intolerance of our city which led to the following unlawful act, perpetrated under disguise of "law and order." Bible Students know, too, that nothing ever "happens," to Bible Students, and they will understand why such things occur.

Mr. A. H. Macmillan, of Nova Scotia, was scheduled to deliver the lecture, "Millions Now Living Will Never Die," at the National Business College, Roanoke, Virginia, United States of America. The meeting had been well advertised and quite a crowd turned out to hear him. "Then," if I may borrow a phrase much in use that day, "the fun began." Before Mr. Macmillan could enter the hall, he was arrested by an officer. This officer had no warrant; but Mr. Macmillan went quietly with him anyway, not desiring to violate the law in the slightest degree. He was carried to the jail and locked up, though no charge was made against him, and though he repeatedly inquired to know the charge. He was held for several hours and then released to catch a train for New York; but no warrant was ever issued, nor a charge of any kind lodged against him. After he had been taken to the jail, the contents of his suit-case were emptied upon the floor in an endeavor to find "something," I know not what. The address that Mr. Macmillan was to deliver was made at the same hall on the following Sunday by another speaker. True, Mr. Macmillan might have gotten redress to some extent in the courts; but for some reason that his persecutors perhaps cannot yet understand, he did not resort to such methods.

I think, however, that I could enlighten them on the subject; for instance, when Peter, coming to the Lord's defense after Judas had betrayed Him, cut off the ear of one of the enemy, the Lord reproved him, saying, "Put up again thy sword into his place: for all they that take

the sword shall perish with the sword." (Matthew 26:52) Again, "And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them." (Luke 9:5) There are many other instances also, which Mr. Macmillan perhaps thought of; for the conditions in Christ's day were very much the same as today.

SHEEHAN OF THE LEGION

Mr. Macmillan was arrested on complaint of one Timothy Sheehan, a Norfolk and Western Railway machinist, whose brother I understand is City Councilman Sheehan. Timothy Sheehan was also a member of the American Legion; and the "fun" was pulled off, it is alleged, in the name of the Legion. There are five members of our Council, three of whom are, the Mayor, W. W. Boxley (who gave the orders in the case of the arrest of Mr. Macmillan); R. H. Angell; and Sheehan, whose initials I do not know. I had never known the Mayor to act on his own initiative before; so when he made this move at the request of the Legion without even consulting Mr. Angell, he must have felt quite shaky. Whenever there is a speech to be made or anything of importance to be done, it is usually done by Mr. Angell, who acts as his logos, so to speak; and anyone may see that in this case he violated two Constitutions, while the Legion participants violated three. We see also that they were the real violators of the law.

The writer was not then a member of the International Bible Students Association, but I date my age from that day. I had felt for sometime that there was a Protestant-Catholic combine in the politics of our city; and when the Mayor acted thus, I knew instinctively that there was merit in the thing he was fighting. Therefore I immediately set out to find what I could concerning the matter—I was then an infidel product of the churches. Their different creeds and doctrines were such a jumbled, tangled web that I had long since thrown them over along with the Bible. I saw, too, that none of the men with whom I came in contact believed the things taught; but as stated, I realized that here indeed must be something meritorious, so I procured the Seven Volumes of "Scripture Studies," and as would be the case with almost all rational-minded people, I found that here was TRUTH! Here was Bible harmony! The Bible became a new book to me, and ever since, I have been daily feasting on its wonders; and since readjusting my telescope, I accept it all—from the first line of Genesis One to the first line of Apocalypse Twenty-Three.

TWENTIETH-CENTURY INTOLERANCE

Now, what does all this show to us? To me, it illustrates two things very positively: (1) It illustrates the fact that nothing ever "happens" to the Lord's people, and that religious intolerance has the same effect today, that it had in Reformation days; (2) it illustrates the fact that right on up to the time when the Stone, mentioned in Daniel 2:34, shall have finished its crushing work, zealous Bible Students are going to study and expound the Scriptures, while the liberty haters and religious bigots are going to try to prevent it.

This article would not be complete, did I not compliment you on your articles, "Go To Church, Thou Fool," which title, I understand was taken from *The Banner-Herald* of Athens, Georgia, and was a slogan adopted by ten of the principal churches of that city. This reminds me that even as far back as Franklin's day the "Protestants" had begun to slip back into the outstretched arms of the mother church; for, while Franklin advised his daughter to go to church, I feel certain that it was simply because there was no I. B. S. A. class for her to attend. Here is what he said to her: "I do not mean to say that you should despise sermons of preachers you do not like; for the discourse is often very much better than the man, as sweet and clear waters come through very dirty earth."

ERRATA — G. A. Number 68

Page 464, paragraph 2, line 14, should read: "islands." Page 467, paragraph 2, line 2, should read: "Kagoshima." Page 468, paragraph 1, line 22, should read: "with their cannon."

Page 466, paragraph 3, lines 4 and 5, should read: "Its civilization slowly developed, during many centuries, reaching its apogee (or zenith) under the Sung dynasty."

Land Grants to Veterans *By John Buckley*

MR. SHERMAN ROGERS, in an interview to the Boston *Post,* favors land grants in lieu of a bonus to soldiers. The idea is not new; and, I believe, veterans of the Mexican War were given such grants when they applied for them. Where is this land to be found, and what will be its value? As long ago as 1876, in our Western States land was being taken that would blow away as soon as the bunch grass on the surface was destroyed, and crops were taken off that did not pay for the threshing.

Allowing that the young Veterans secure land, how are they to work it? Most of them are unmarried and have little or no money; and the greater number are from the cities, and have no training to qualify them to follow an occupation that requires a knowledge of soils, crops, and business.

A kinsman of mine, who went to a farm in Ohio after the Civil War, thought that after the crop was planted he would be able to sit in the shade and watch it grow. When he found that the work was then but just begun, he returned to his job in the Navy Yard, sadder and wiser.

A very hard-headed Scotch farmer, for whom I worked years ago, declared that if he got fifty cents a day for his labor he was doing well. He had 160 acres of good prairie land with a house on it, a team, two cows, pigs, and hens. With a wife to help run the place, he was able to work seventy acres. Anyone that has had to do with a farm will tell you that a single man cannot run one alone, even though he may have a team and other stock; and that the more stock he has, the less farm work of other kinds he will be able to do.

To give the land to the Veterans will be to give the land over to speculators, who would be able to buy it from needy holders, who would not be able to work it and, in many cases, would not be able to reach the place of its location. The banks will not advance money on the security of unimproved land; and most of the grants would lie like our railway grants, a hindrance to the development of the country.

The young single man that tries to farm it alone will find himself in as bad a fix as the widow with five or six young children, the only difference being that he can, if he will, dispose of his encumbrances to the butcher. The single man who has found himself tied to a cow, and a bunch of chickens that had to be fed regularly, will understand what it means, and will most emphatically say: Don't.

How About It, Mr. Ratti? *By L. D. Barnes*

THE following from the pen of Arthur Brisbane, one of the great syndicate writers, and from his oft and friendly references to the Church of Rome, evidently himself a Catholic, deserves notice:

"Cardinal Ratti becomes pope under the title Pius XI. His photograph shows a strong, thoughtful face, with a high forehead, a most serious expression. Upon him falls a burden that the popes have carried for centuries, almost 2,000 years. Their influence reaches into every corner of the earth, into ice houses in the North, and huts on the equator. They must understand not one nation but the whole world. And above all they must know what NOT to do."

The photographs of plain Mr. Ratti do indeed show a very good face. But the photograph of "Pius XI" in medieval robes shows a frightened, cringing individual. The same face is hardly recognizable. Evidently the feeling of being crowned "Vicar of Christ," "Successor of St. Peter," and "Rector of the World," etc., etc., ad infinitum, was not accompanied with the confidence and inherent and inerrant powers that should go along with the exalted "office."

It seems rather strange to one not so initiated that a fellow making such claims would have to specialize on knowing "what NOT to do." Some exhibition of power that would distinguish a worthy successor of St. Peter, or the "Vicar of Christ," would be more in order. Peter just would not stay in prison. He could not be kept there because the angel of the Lord turned him out. Jesus insisted on going about and doing good. Evidently there is a "nigger in the woodpile" because a "Rector of the World" should be a citizen of the world, and able to command that world's respect through good and unselfish deeds performed for its lasting welfare. "Nearly 2,000 years"—less 517 years—of this "Rector" and "Vicar" business should begin to show up on the credit side of the world's ledger.

We humbly suggest that, in this hour of the world's sorest need, the pope divest himself of empty and meaningless titles and lay aside the musty robes and gowns and pompous claims of the darker past, or else produce the goods. The world is weary of this mountebank acting and this Santa Claus deception! Put up, or shut up!

The Busy Bee *By Joseph Greig*

THE most careful art of the engraver, when viewed under the microscope, reveals but scratchwork, while nature has engraven upon every grain of sand the most beautiful crystals of which the mind could conceive. This thought of the crudity of human workmanship and the economy and beauty of God's workmanship was forced home upon the writer by reading the following article on "How Bees Keep Warm," taken from the Philadelphia *Public Ledger*:

"Next time you feel chilly try to warm yourself by shivering. That is the way bees do it. Bees are cold-blooded animals. Nevertheless, they must keep reasonably warm in winter, lest they freeze. The hive is usually out of doors; it contains no heating plant, so the bees are obliged to furnished their own heat.

"It is an old story that the worker bee literally works herself to death. In the summer time, when there is a plentiful supply of nectar to be gathered from flowers, she toils so hard that an insurance company would not guarantee her life for more than six weeks. In winter, under favorable conditions, she may live six months.

"But during a very cold winter bees have to work so hard to keep warm that by the time summer arrives they are unable to perform properly the arduous tasks incidental to building up the colony to its full numerical strength. And they die off faster than their places are taken by newborn members of the community.

"When, as winter comes on, the temperature gets down to a certain point the bees gather into a spherical cluster in the hive, those on the outside forming a sort of shell, with their heads toward the centre. The shell may consist of several layers of bees, which move actively about, fanning with their wings and agitating their bodies with a kind of shivering—the object of this performance being to keep the cluster warm. Incidentally the shell serves as a heat-insulator. The bees inside remain quiet, except for occasional shifting of position. With the help of proper aparatus, the amount of energy developed by a man, or a dog, or a horse, can be determined by measuring the heat given off by the body. All of the energy produced by the burning of food as fuel in the body eventually appears in the form of heat, which is reckoned in terms of calories.

"Thus the heat (or energy) output of an average man actively engaged at hard work during the day is about 4000 calories in twenty-four hours. The daily output of a lumberman toiling arduously in Northern woods in the winter-time might be as great as 7000 calories.

"The bees have got even the lumberman 'beat.' Two scientists, R. D. Milner and George S. Demuth (the latter a bee expert), tried the thing out recently with a colony of 9635 bees, duly counted. They found that the energy production of each bee was much greater, relative to weight, than even that of the lumberman; and it was maintained not merely for a short time, but through the whole twenty-four hours and the whole winter."

EFFICIENCY AND FIDELITY

Such exactness and arrangement as noted in the foregoing should enlist our deepest trust in the primal work of the Logos throughout all the vast expanse of nature. Moreover, such faithfulness in the minute things of the lower orders, must likewise draw out the finer responses of all intelligent beings unto praise and love.

The story is told of an atheist who while crossing a pumpkin patch stumbled and fell hard to the ground. Arising in anger he cursed the Maker of such handiwork, saying: "If I were God I'd never put vines on the ground for people to fall over. Now look at that big tree with little acorns on. Why didn't the Originator put the pumpkins up there and the acorns on the ground?" Meanwhile the speaker had approached the tree, hat off. Hardly were the words out of his mouth when an acorn fell sharply on his bald head. Crying out with pain the atheist exclaimed: "I'm glad that wasn't a pumpkin!"

Surely it is folly to try to improve on nature. Throughout all eternity the eye will never tire of examining the wealth yet hidden in nature's laboratory. Indeed, the trouble has never been with the paradise of God, but rather in the "prodigaling" of the human heart from the great Father love. Soon this barrenness of soul is to feel its native hunger; man will return to the Giver of every good and perfect gift. Witness then the flux of blessings world-wide in harmony with every divine tenderness and grace. All hail such a reconciling prospect and such a giving-up of self upon Jehovah's footstool!

As mentioned heretofore in some of our articles in THE GOLDEN AGE, this joy and oneness can be experienced now rather than be postponed to a distant time when force will decide the issue. Furthermore, while knowledge has much to do with our focus on things of the kingdom, nevertheless, love must take the initiative and soften us to warmth like the busy bees by cuddling up to the Center of all attraction, the true God of love and of all comfort, the compassionate One.

Therefore let us become bees of this hive during the long cold spell of sin's winter, ready at the signs of spring to gather more honey from the blooms of the incoming Golden Age. Let us determine at once to erect as many barriers to temptation as possibly, making the tongue an

agent of healing and an insulator against coldness. Then we shall not need to answer like the man of Dundee who, when approached by the army officer who came asking for weapons of war, replied: "Sarah, gang awa and hold out your tongue for the mon!" Instead, we shall possess the simplicity of the other Glasgow mother who sent her two lassies to America with a Testament in their pocket. When they reached New York, unable to make anyone understand them, mother-instructed they met each enquiry by pointing to a verse in the book and to the name of their destination. It is needless to say they arrived safe among their relatives; for the passage read: "Inasmuch as ye do it unto one of these my little ones, ye do it unto me."

Will not such pitiful things melt many a heart soon? And so while all of us are cold-blooded creatures like the bees by reason of the deflection from the image of the tender One, may we continue to spend the time of our sojourn in hope of the glory of God when He opens His garden afresh and satisfies every living thing. (Psalm 145:16) It is the contemplation of these glories in nature and in Holy Writ which weans us from the things of sin, hence furnishing the correct way of being lifted up from the "pit of noise."—Psalm 40:2, *margin.*

A Theory of the Formation of Our Earth *By E. S. Mummert*

Compiled from the writings of Pastor Russell

IT IS very interesting to trace the theory of the development and formation of the sun and planets of our solar system and particularly the various stages of earth's development.

In a remote period all the matter which now makes up our sun and planets was in a nebulous condition. A nebula is an immense mass of intensely hot material in a gaseous state. The nebulous mass, as it gradually and slowly concentrated, drew together into a more dense condition and gradually set up into a spiral motion; the greater mass of the formation concentrating at the center. As this rotative motion continued through untold periods of time the central part gradually condensed into a large spherical body, while lesser portions of the gaseous masses which surrounded the central portion also condensed into smaller and independent bodies, these bodies continuing to revolve around the main central body and held at their respective distances by the balance of two opposite forces, namely, the inward attraction of the main central body and the opposite centrifugal force of the smaller bodies. These smaller bodies, being less in mass, naturally cooled down comparatively rapidly on account of being separated from the main central mass. The smaller bodies thus separated from the main mass formed the planets and their satellites, while the large central body formed the sun. It is from this period that we will follow in a very brief way the various further stages of development of the earth.

In the mass of the hot gases which constituted the early condition of the earth were all the elements of which the earth and the atmosphere are composed. But all the material and every substance were then in the gaseous state. There are three states in which matter exists, viz: gaseous, liquid and solid. There is another theoretical or fourth state known as the "electronic state" of matter, the absolute, common or fundamental state of all substance. Thus in the process of cooling from the gaseous to the liquid and from the liquid to the solid state, the less volatile and heavier gases passed downward through the liquid into the solid state, forming the basic, igneous rock — granite, basalt, etc., the bottom of the crust of the earth. Following this came other materials of a more volatile nature depositing themselves in various layers or strata one over the other, in the upper of which were the various mineral deposits.

THE CLOUDY CANOPY

Just before the later precipitations, when the minerals and water were held off as gases, they must have constituted an impenetrable canopy extending for miles around the earth in every direction. The motion of the earth on its axis would extend to these gases surrounding it, and the effect would be to concentrate them more particularly over the earth's equator in ring-like formations. As the earth cooled, these would cool and thus be resolved from gases into liquids and solids, the weightier minerals gravi-

tating in strata toward the bottom. The earth at this period probably resembled the present appearance of Saturn with his "rings."

To account for our moon we may assume that in the breaking up of the nebula a comparatively small mass condensed and cooled separately, so close to the earth that the attraction of the earth was greater than that of the sun. But instead of starting on an independent orbit around the sun, it started around the earth, held in its path by the balance of the attractive force from the earth and the repelling centrifugal force of the moon, just as the earth and other planets are guided in their orbits by a similar balance of forces between them and the sun.

THE FALL OF THE CANOPY

As the cooling process of the earth advanced, the detached and distant rings would gradually acquire a different rotative motion from that of the earth and thus gravitate closer and closer, and as they approached her, would spread out like a great canopy, but would not be permitted to fall because of the circumambient air or atmosphere, which acted as a sort of pneumatic expanse, preventing the direct precipitation. One after another these descending rings would spread out above the atmosphere and go in the direction of the two poles, where there would be the least resistance because farthest from the equator, where the centrifugal force is the greatest. The breaking down of these rings, long periods apart, furnished numerous deluges and piled strata upon strata over the earth's surface. The waters rushing over the earth would distribute variously the sand and mud and minerals, the strongly mineralized water thus covering the entire surface of the earth.

These great deluges of water and minerals followed each other perhaps thousands of years apart. The deluge of Noah's day was the last, it being of pure water only.

Some scientists claim that the earth has still another ring about it, an electrical ring which may descend in a few years and which will destroy fermentation, microbes, and parasites and will greatly assist plant and animal life.

EARTH'S WRINKLES

The period of the earth's development in which the early deluges took place is known as the Azoic or lifeless period. During this period as the earth's surface was cooling, and under constant increasing pressure of the deposits precipitated the crust buckled or wrinkled. The depressions became the ocean beds, and the upheavals the mountain ranges. The waters gathered together into the seas and oceans, and the upheaved land began slowly to drain off in preparation for vegetation. This draining must have required a long time. As further precipitations of great masses of water and minerals took place, great gullies were washed between the mountains. As the draining progressed land began to appear; and the atmosphere, heavily charged with carbon was very favorable for the development of plant life, which then began to flourish exceedingly. The earth still had considerable heat in its crust, and the oceans were warm and highly carboniferous, and the air was surcharged with carbon to the extent that breathing animals could not then exist. This was extremely favorable to gigantic growths of vegetation. Plants that now grow only a few inches or a few feet high, even at the equator, then attained a growth of forty to eighty feet and sometimes two or three feet in diameter, as is demonstrated by fossil remains.

FORMATION OF COAL

At this period our coal beds were formed. The giant vegetative growth of plants and mosses had a great affinity for carbonic acid gas, and stored up within themselves the carbon which formed the coal. While thus preparing our present coal deposits, the atmosphere was being purified for the animal life of a later epoch. The vegetation presumably passed into a condition resembling our peat beds. These vast peat-bogs and moss beds in turn were covered over by sand, clay, etc., coming under great pressure as they were washed over from results of further upheavals and depressions of the earth's surface, by tidal waves and by other descending "rings" of water from above the atmosphere. This procedure must have been oft repeated; for we find coal beds one above another with various strata of clay, sand, and limestone, between.

As the denser and more opaque materials were precipitated, the expanse covering the earth became more transparent; and the sun began to be slightly visible through the heavy banks of fog and the still carbon-laden atmos-

phere, the influence of the sun being necessary to prepare for higher forms of plant and animal life.

During this period the cretaceous organisms of the sea formed beds of limestone.

REPTILES AND ANIMALS

The Reptilian period also began about this time. The warm oceans of the earth began to swarm with living creatures, from the jelly fish to the whale. Reptiles living partly in water and partly on land belong to this period, during which the present continents and islands were gradually rising and again subsiding, at one time deluged by larger or smaller "rings" coming down and at another washed by tidal waves, thus accounting for shell fish, etc., found in the highest mountains. Swarms of untellable trillions of little creatures lived, and dying dropped their little shells forming in all parts of the earth immense beds of limestone, composed almost exclusively of conglomerate shells. These beds of limestone are sometimes called "shell-fish cemeteries."

The great prehistoric animals of which traces and remains are now found in various parts of the earth, belong to this period. These monsters lived on the rank vegetation and attained enormous sizes, some of them over eighty feet long. Skeletons representing some of these great animals can be seen in museums.

Gradually the carbon-laden atmosphere became more pure and vegetation less rank, and the higher order of animals came into existence, the heavy-boned sloth and mammoth giving way to the less bony varieties common today. Vegetation developed varieties of higher orders such as herbs, vegetables, fruits, etc. Thus gradually and finally earth was prepared for the coming of the highest of all earthly creatures, the human race.

Iridiagnosis

By Dr. J. Harbeck

I AM here in America on a visit and to introduce a new improved diagnosis and a new method of healing, to do my bit in ameliorating the great distress upon the human race.

The diagnosis is built on the saying of an old philosopher: "The exterior is the interior." In other words from the exterior of a man his inner being, his disposition, his character and his physical health can be discerned. Knowledge and judgment of human nature and character play a most important part in every department of our social life, and should therefore be taught as one of the chief studies in our schools. How much advantage could be gained and how many disappointments in life could be avoided, if discernment of human nature and character were in the possession of the majority, or at least could be found in all who are serving the people as leaders and as teachers! Then, as Frederick the Great complained, there would not be so many people in the wrong place and missing their calling.

The eye trained in this science notices at once the characteristic variety of human beings in their form of body, in their walk, in their contour, in their voice, and in their look. As the form of the sky, the earth, and all that surround us speak to us with noiseless eloquence, so also with the human being. The crowning work of the animal creation, his head, his hair, his face, his neck and his hands have something to say. It is especially the face, its signs, its lines, and its wrinkles, which call for an interpretation.

> "In every being's face and mien
> The story of his life is seen,
> His character and all his being;
> But many may not know the reading."

The face is like the dial on the clock of life, which tells us of the time that is spent and of how much time there is left. In the face there are the eyes, which are the most imposing organs of the body and which, like windows, permit a glimpse into the interior of the organism. In the eye it is the iris which produces a wondrous picture of reflection of the mind and of the body. Science has discovered many thousands of fine nerves which, as contact-nerves, are in touch with all other nerves, and which by special signs, lines, rays, clouds, and rings, reveal at once any disturbance in the organism, as it were through telegraphy.

In the wonderful nervous system, which penetrates and dominates the whole body, there are special nerve contacts and nerve junctions, i. e., the nerve ganglia. The iris is a complete sympathetic nervous system in miniature. Although

the fine nerve fibres cannot be detected with the naked eye, nor their functions followed, we cannot deny their effects, just as we cannot deny the effect of wireless telegraphy, which also does not show any visible connections.

The iris serves as a projection of the sympathetic nervous system through which and to which the symptoms of a disease are signaled.

A compact or tightly woven, clear, blue, brown or gray iris is a clear picture of an undisturbed and harmonious organism. A darkening of the iris, a separation or loosening of the pigment layers, mean a disturbance visible in the iris. Every organ has a particular place in the six regions of the iris, and in each region a special inner organic condition finds expression.

From the composition of a stone, which contains manganese and iron silicates, from the silent powers which slumber in every element, to the great melody of a human brain, nothing just happens or comes by chance. Everything is originating, is forming and is working according to the thoughts and the laws of the eternal God. Naturally it took years of diligent study and searching until this discovery of the Hungarian physician Dr. Peczely was developed to the improved state in which we have it today.

What a blessing it would be if parents, teachers, educators, physicians, and others were thoroughly informed in regard to the interpretation of physical forms, physiogomy, and particularly as to iridiagnosis, so that they could long in advance detect approaching sickness and therefore take timely measures to prevent it.

The lines of the hand and the form of the finger-nails have also a meaning. Whoever understands how to read these characteristics can, in combination with iridiagnosis, discern the physical condition of a person more quickly and surely than through ordinary diagnosis.

If the corpse after autopsy speaks to you, it is too late. Let the living speak to you by means of their sign-language! Learn this language!

Biochemic Preparations *By Prentis G. Gloystein*

IN THE November 9th issue of THE GOLDEN AGE favorable mention is made of the Ensign remedies (Battle Creek, Michigan).

It has been my privilege to have a number of years of remarkable experience with these preparations, and I can testify to their efficiency.

Twenty years ago I became deeply interested in physical culture and dietetics. Ten years later I became interested in biochemistry. During these twenty years I have come in contact, time and again, with every system of disease treatment offered to the public. It is my honest conviction, based upon experience and observation, that the Ensign System of Biochemistry is the most efficient and economical means that can be employed to correct almost all abnormal mental and physical conditions. More than that, it will enable anyone to become absolutely free and to remain independent of doctors who employ drugs, medicines, vaccines, serums, and surgical operations for diseased conditions, It will be difficult for most people to place much credence in this statement; so I desire in a succeeding article to give histories of typical chronic and acute conditions, showing how great is the scope and power of these remarkable preparations, and also to show the cost of cure.

The Ensign remedies are strictly biochemic—that is, they are prepared in accordance with the laws that govern the chemistry of life. They are neither drugs nor medicines, except in the sense of being corrective. They are physiological foods. By this is meant that they are duplications of the finished materials that compose the cells and tissues and glandular products of the body in health. It is this feature that distinguishes biochemic preparations from all drug and medical preparations.

The food we eat is crude, unfinished material. To be of use in the body it must be converted into finished materials such as are required to produce healthy cells and tissues and glandular products. These finished materials are manufactured in the "mills and factories" of the body. If, for any reason, the body's "mills and factories" fail to manufacture standard materials, the cells and tissues and glandular products will be imperfectly formed, and a state of disease created. Nearly all sickness and disease, and physical and mental imperfection, are due to a failure of the body's "mills and factories" to manufacture standard products.

The only way that such conditions ever can be corrected is to supply the body again with the elements in which it is deficient — not in the

crude form as found in food and in drugs and medicines, but in the finished form as found after having passed through a perfect functioning digestive and assimilative apparatus and set of glands. Nature, with and without the assistance of dietary, hydrotherapic, osteopathic, and chiropractic methods, etc., often accomplishes this; but frequently the recovery is unnaturally slow, and in not a few instances the trouble cannot be corrected. Biochemic preparations, being duplications of the finished materials that compose the cells and tissues and glandular products of a healthy body, supplement nature by furnishing the finished materials that nature cannot prepare from the food, and, in so doing, prevent sickness and disease which could not otherwise be prevented, and correct physical and mental conditions impossible to be corrected by any other method.

As a preventative of disease I have found biochemic preparations unequalled. In the treatment of sickness and disease they insure a far more rapid recovery than is possible by the mere use of any drugless method. They cure with ease the majority of cases which refuse to yield to drugless treatments. More than this, they will assist anyone—even the artist's model and the physical culturist—in coming closer to the point of physical exercises and dietary methods. The naturally beautiful form and complexion they are capable of producing are the desire of every woman (and man).

The individual who will use biochemic preparations for all of his ailments and physical and mental shortcomings, will soon obtain a degree of physical and mental well-being absolutely impossible to be obtained from drugs, medicines and operations, or from the mere use of drugless systems and physical culture and dietary methods.

The twelve salts known as the Schuessler tissue remedies are not fully biochemic; for they are based on analyses of the body after it has been reduced to ashes by burning. The more than 2,000 tissue-salt and glandular preparations of Ensign are truly biochemic, because they are based upon analyses of not only living tissue, but healthy tissue and glandular products. Intelligence must be used in their selection and use, otherwise little or no benefit will result. Those who have become proficient in their use can truly testify that they offer the nearest approach to restitution, and that they are the strongest single scientific proof that the Golden Age is about to be ushered in when fullest opportunity will be given mankind to be entirely released from disease and death.

Monopolistic Monologue

[In the following poem, published twenty years ago, the poetess got the thought, about as we see it fulfilled today, that big business intends to literally gobble up the earth. It seems to be their understanding that Genesis 1:26 reads: 'Let us make big business; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth.']

Let us corner up the sunbeams,
Lying all around our path;
Get a trust on wheat and roses,
Give the poor the thorns and chaff.
Let us find our chiefest pleasure
Hoarding bounties of the day,
So the poor will have scant measure
And two prices have to pay.

Yes, we'll reservoir the rivers,
And we'll levy on the lakes,
And we'll lay a trifling poll-tax
On each poor man that partakes.
We'll brand his number on him,
That he'll carry all through life,
We'll apprentice all his children,
Get a mortgage on his wife.

We will capture e'en the wind-god,
And confine him in a cave;
Then through our patent process,
We the atmosphere will save.
Thus we'll squeeze our poorer brother
When he tries his lungs to fill,
Put a meter on his wind-pipe,
And present our little bill.

We will syndicate the starlight
And monopolize the moon,
Claim royalty on rest days,
A proprietary noon.
For right of way through ocean's spray
We'll charge just what it's worth;
We'll drive our stakes around the lakes;
In short, we'll own the earth.

—*Harriet Hunt Carus*

The Hall of Fame

NEW YORK CITY, in common with several other places in the world, has a Hall of Fame, in which memorials are kept of men and women who have done or are supposed to have done something for the betterment of the human race. The Hall is located at New York University.

Among the Americans that have been awarded tablets in the Hall are: Daniel Boone, the great pioneer; Mark Twain, who has written an imperishable record of the civilizations of America and Europe; Frances E. Willard, who did more than any other one person to bring about prohibition of the liquor traffic in the United States, and who, before her death, announced herself a Socialist; Patrick Henry, who preferred death to passing through another era like that of the Tumulty-Wilson reign; Roger Williams, who was chased out of Massachusetts by the Puritans because he was a real Christian, and who thereupon founded the State of Rhode Island; James Fenimore Cooper, who preserved a readable record of the North American Indians; Oliver Wendell Holmes, who was a good physician, a good teacher of literature and a fair poet. Andrew Jackson, who stood for the rights of the plain people and against the rising power of the financial interests of his time; and Alexander Hamilton, the first Secretary of the Treasury, who placed the United States upon its feet financially and was afterward slain in a duel with Aaron Burr, printer.

The men and the women who made these choices did very well, about as well, we think, as anybody could have done with the material at hand. They seem to have tried to pick out really meritorious persons among the myriads that in the United States have had their little day of fame. They will be criticized for their omissions, but additions can always be made.

Fame among the Ancients

FAME is a great thing. Back in the days of the Assyrian and Babylonian monarchies the rulers built tablets upon which they recited the almost inconceivable atrocities they had committed, such as piling in a single pile the living bodies of thousands of captives, and setting fire to the pile, and putting out the eyes of other captives and leading still others away by chains passed through rings in their lips.

A few centuries later, in the days of Julius Cæsar, the Assyrian and Babylonian varieties of fame were no longer admired; and so we have Cæsar boasting alternately of his conquests of peoples whose sole offense was that they desired to retain their liberties, and not be swallowed up by the Roman Empire, and then of his magnanimity toward the vanquished.

Only a little while back, the famous men of the earth have been butchers. Indeed, the right-hand man of the ancient Babylonian monarchs was the butcher. He butchered the animals roasted in the barbecue, and he did what legal butchering of prisoners the king felt like having done. And butchers, those who have slain the most of their fellow men, caused the greatest miseries, the most broken hearts, the most ruined homes, the most devastated fields, and the most blind, insane, armless and legless cripples, have been the most famous, as the statues witness in every city on earth.

Financiers have seldom been famous. They have rarely sought the interests of their fellow men, except to seize those interests for themselves. Exceptions are Peter Cooper, founder of the Cooper Institute; George Peabody, founder of the Peabody Institute; and Benjamin Franklin, the printer and philosopher.

Varieties of Fame

FAME in one country means little in another, and especially little if the language of the two countries is different. To a German Goethe is the greatest author. The average American vaguely thinks that the word Goethe probably describes some variety of cheese or sausage. To a Spaniard Cervantes is the greatest author. The American thinks that this has a grand sound, and that it probably fits some general or politician of whose achievements otherwise he is a little uncertain.

The fame of modern generals is the same as that of modern politicians. The average person cannot tell the name of our last Vice President, and does not even know the names of more than three or four of the supposedly great military men of the World War.

The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's tow'rs
Shall all the world command.

About Santa Claus *By Gerald Barry*

THE name "Santa Claus" is an American corruption of the Dutch form "San Nicolaas" (St. Nicholas), whose festival used to be observed on December 6th. From early times feasts were held in this saint's honor in England and Germany, though subsequently they became confounded with the Christmas festivities. As many are not aware of the origin of the custom the following extract from the "Encyclopædia Britannica" may be of interest:

"Nicholas, St., bishop of Myra, in Lycia, a saint honored by the Greeks and the Latins on the sixth of December. His cult is as celebrated as his history is obscure. All the accounts that have come down to us are of a purely legendary character, and it is impossible to find any single incident confirmed historically. The main facts of his life are usually given as follows: He was bishop of Myra in the time of the emperor Diocletian, was persecuted, tortured for the faith, was kept in prison until the more tolerant reign of Constantine, and was present at the council of Nicea. It should be observed that this last circumstance is ignored by all the historians, and that St. Athanasius, who knew all the notable bishops of the period, never mentions Nicholas, bishop of Myra. . . .

"There are nearly 400 churches in England dedicated to St. Nicholas. He is the patron saint of Russia; the special protector of children, scholars, merchants, and sailors, and is invoked by travellers against robbers. . . . A legend of his surreptitious bestowal of dowries upon the three daughters of an impoverished citizen who, unable to procure fit marriages for them, was on the point of giving them up to a life of shame, is said to have originated the old custom of giving presents in secret on the Eve of St. Nicholas, subsequently transferred to Christmas Day. Hence the association of Christmas with 'Santa Claus,' an American corruption of the Dutch form 'San Nicolaas,' the custom being brought to America by the early Dutch colonists."—"Encyclopædia Britannica," Vol. 19, page 648.

The question may be asked: Is it wise to encourage the "Santa Claus" custom, or should children be told the plain facts of the matter?

To those who love honesty and truth, there is but one answer to this question: Such are bound to discourage everything akin to falsehood and deception. It would be better everyway to point children and all to the real spirit of Christmas — that it celebrates in a general way the great gift which God provided for the salvation of our race; namely, the gift of God's dear Son, who was born into the world as the Babe of Bethlehem. (Luke 2:10-12). On this point Pastor Russell has well said:

"Although we cannot agree that this (December 25th) is the proper day for celebrating the birth of our dear Redeemer, but must insist that it was about October 1st, nevertheless since he did not intimate his desire that we should celebrate his birthday it is quite immaterial upon what day that event, of so great importance to all, is celebrated. Upon this day, so generally celebrated, we may properly enough join with all whose hearts are in the attitude of love and appreciation toward God and toward the Savior. The habit of giving little remembrances one to another at this time of year seems to us especially appropriate. God is the great giver of every good and perfect gift. He is continually giving and we are continually receiving from Him; but amongst all His gifts the one of greatest importance to us is the gift of His Son to be our Redeemer. While, therefore, thanking the Lord for this great gift and for the great plan which centered in it, it is appropriate that we cultivate in our hearts the spirit of liberality, generosity, . . . according to our conditions and circumstances. . . . . We recommend that every little gift on this occasion should, as far as possible, represent or be accompanied by some little remembrancer of the great gift—something to draw the mind of the recipient to the fact that the great gift of God in Christ is and should be in the minds of all who give or who receive the trifling exchanges of the season."—*Watch Tower*, 1903, page 457.

Rewriting Earth's Literature *By E. J. Willits*

I CERTAINLY do enjoy reading your fearless exposures of the errors that prevail in all the walks of life, particularly among what the world calls "the higher ups"—big business, big politicians (miscalled statesmen) and big ecclesiastics. What a herculean task it will be in the Golden Age to rid this old earth of all the taints of sin that have become so deeply imbedded in every fibre of the present social fabric!

Take the matter of the world's literature: I have often wondered whether it will all be destroyed and a completely new literature written, leaving the dead past to bury its dead; or whether it will be "revised" in accordance with the truth. I can imagine the chagrin of the poet Longfellow, for instance, when upon his awakening from the sleep of death, he learns that the world has been 'turned to a pure language,' the message of truth; and perceives that he,

along with the rest of the world, was blinded by the god of this world, and that, in writing his deservedly popular poems, he contributed his portion to the dissemination of the "traditions of men." No doubt when he comprehends the grandeur and beauty of God's great plan, and sees it being executed he will want to re-write his masterpieces, and eliminate the errors.

Just how he will re-write his gem of American literature, "The Psalm of Life," I do not know; but I submit the following as a suggestion of what "The Psalm of Life" ought to be *now* in the light of present truth, or rather in anticipation of the coming Golden Age.

Tell me not in mournful numbers
Life is but an empty dream;
For the souls now in death's slumbers
Shall return to life again.

Life is real, life is earnest,
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Tells *some* truth, but not the whole.

Joy transcendant, and not sorrow,
Is man's destined end or way,
When "the Golden Age"—tomorrow—
With its joys has come to stay.

Long has been the time, now fleeting,
When our hearts, though stout and brave,
Still like muffled drums were beating
Funeral marches to the grave.

Our Redeemer won the battle,
Bought for all a chance for life.
Men are not dumb, driven cattle,
With no future after-life.

Glorious future, when the millions
Who now live shall never die,
And the more than twenty billions
In the grave shall cease to lie.

When the earth is filled with gladness,
Perfected by God's own hand;
And no trace is left of sadness
Anywhere throughout the land.

How unjust to judge God's purpose
By His uncompleted work!
Wait, and see the finished product
Where no sin within doth lurk.

Lives of great men *now* remind us
That their efforts all sublime,
When departing, only left us
"Footprints" on the sands of time;

Footprints that indeed some others,
Sailing o'er life's solemn main,
Many shipwrecked, forlorn brothers
Seeing, *do* take heart again.

But when "great men" live forever,
And when every man's a sage,
'Twill be glorious to be living,
In the happy "Golden Age."

Let us be Just to All *By Prof. John T. Read*

MR. EDITOR: Believing that you would not willingly deviate from the high standard of "Fact, Hope and Conviction" which you have set in THE GOLDEN AGE, I venture to call your attention to an article appearing in the issue of March first which does not seem to measure up to that standard. I refer to the article on Christian Science by O. L. Rosenkrans, Jr. You may be aware that my wife is a Christian Scientist—in fact, has been an earnest member of that faith for nearly twenty years, and is, I believe, recognized among them as a capable exponent of their doctrines.

I mention this fact because I think it gives me the advantage of knowing pretty thoroughly the effects of Christian Science upon the character and lives of its adherents; and I feel constrained to say that I think that Mr. Rosenkrans has not been quite fair in some of his statements. For instance, his very marked insinuation that these people are lacking in moral character and that they can "lull their conscience to rest and find justification for selfish and suppressed instincts" (see page 247) is quite without foundation, as my experience and observation has proven them to be conscientious and morally sound. His statement that "there is no moral obligation involved" is certainly misleading and would cast a slur upon great numbers of honest and upright men and women.

My wife has naturally played a large part in the training of our three sons, and I must say that I can find no fault with the moral standard to which she is teaching them to conform.

Regulation of Values *By R. E. Ader*

I HAVE been thinking upon the statement of Mr. H. E. Branch in THE GOLDEN AGE that "price is not value," and pondering in connection with it the pointed queries of Florence L. Robinson as to "what is a labor unit." Then, too, I have been thinking of Senator La Follette's speech in which he denied that the deflation which the country has been suffering is a natural phenomenon, but insists that it was artificially produced by the powers that control the credit of the nation, the Federal Reserve System.

Frankly, I am puzzled in attempting to draw an idea of where any of us can find a base for valuation. Not many years ago it was commonly said that value could not be legislated into anything, but nowadays it is beginning to look as if legislation is the real foundation of valuation.

The railroads, by permission of law, are regulating the value of transportation. The labor unions have to some extent based the value of labor upon the hour. But all values are measured by the dollar, and the banks are permitted to inflate or deflate the circulation of the dollar and thus to control its value.

The Constitution gives Congress the power to coin money and to regulate the value thereof. Congress has coined the money, but has never so much as attempted to regulate its value, except through the banks. If its value was regulated by some intelligent and really patriotic men, with an attitude towards the whole people differing from the attitude which has been characteristic of the Federal Reserve System, it would seem that this value would be like the transportation rates.

A given amount of money would then always buy a given number of bushels of wheat, pairs of shoes, hours of work, tons of steel, acres of land, etc. But all these things would have to be placed in grades of classes, in the same manner that freight is classified in the schedules. It is legislation that has made the yard the measure for cloth and the bushel for wheat; and I suggest that it may be the province of legislation to make the dollar really stand for something in the way of value, which at present it can hardly be said to do, in any accurate sense.

Correction of Food Items *By Louie Croft Boyd*

MR. EDITOR: I have been an interested reader of THE GOLDEN AGE off and on for some time, and I have been glad to pass it on to those who I knew were interested in the subjects discussed in its pages. But when you are writing on scientific subjects, the facts should be in accordance with the latest findings. There is hardly a subject that has been so greatly abused as that of foods; and it is because of errors in "What to Eat, and Why," by Mrs. Holmes, published in the March 1st number, that I am constrained to write you. This lady speaks of "mineral salts in their natural or organic form". These mineral salts are not organic but inorganic, just as water is inorganic; and both are used just as they are taken into the body. They are with the organic constituents of foods — proteins, carbohydrates, fats and oils, and vitamines — but they do not have to undergo any chemical decomposition to become available to the body.

Farther on Mrs. Holmes refers to the "different kinds of nuts" as having a "high percentage of these minerals", whereas nuts as a class are deficient in salts, and so it is well to eat common salt with them, which aids in their digestibility. And she leaves out meats, which run high in salts, as well as other food-principles. She says that "there is really no difference between whole-wheat flour and true Graham flour". There is a difference, and it is this: Graham flour is the *whole* wheat grains ground up into flour. Whole-wheat flour has the outer bran coat and the germ removed, and will keep, because the germ is taken out. Graham flour will not keep very long; for the germ, which is left in, provides excellent food for maggots.

In reference to Beri-beri, I think you will find that the Japanese army was the afflicted army about which there was so much comment; for their diet was principally polished rice. When they substituted unpolished rice for the polished, the difficulty subsided. The unpolished rice carries not only the salts but also vitamines—about which little is known, except that in some way they are necessary for maintenance.

Divine versus Satanic Law *By O. L. Rosenkrans, Jr.*

IT IS written: "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." (Mark 3:27) The strong man is Satan, "the god of this world," whom multitudes worship unwittingly as the Deity. Satan rules through the human will—unlike Jehovah, who has purposed our wills to be free. Today, virtually the will of all humanity is under Satan's spell.

Satan has been sometimes misrepresented and misunderstood. His purpose with humanity is not entirely wanton, malicious destruction, but partly a constructive program, whereby humanity may achieve its own salvation *by its own efforts,* ignoring Jehovah. It is well written (Volume VII, "Studies in the Scriptures," page 304 of the cloth edition and page 152 of the magazine edition) that the gospel of Satan is calculated to promote a fraternal spirit among men, a degree of material welfare that will make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make them so satisfied with this life that they shall be totally indifferent to the life hereafter. The gospel of Satan is one of works, whereas God tells us, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."—Ephesians 2:8.

Satan's plan is to foster certain beneficent impulses and to induce humanity to center its hopes on material welfare in this present world, over which he is the presiding genius. Hence he poses as a healer and physician for all the ills to which flesh is heir; but his system is an unstable one, containing within itself self-destructive elements. It is written that Satan will be destroyed by a fire brought out of the midst of him—of his evil system.

Among other systems of error the Christian Scientists are enthusiastic advocates of Satan's policy. It is vain to reason with a Christian Scientist; for they decline to examine the evidence against them, which would prove to them the fallacy of their doctrine if they would but read it. Mrs. Eddy was a proven cheat, fakir, and impostor. Many of her followers are people of originally good and honest characters. It is sad to see such well-intentioned people corrupted by this tissue of falsehoods. In her quotations from the Scriptures Mrs. Eddy has handled the Word of God deceitfully.

The Bible is a book which was constructed most sagaciously. The more it is studied, the more of a marvel it becomes. Every part exactly serves its intended purpose. Even the meter is adapted to convey specific impressions. If an argument is presented, you are confounded by the irrefutable logic; if a warning is conveyed, the words are pregnant with portent. If there is a triumphant assertion of Jehovah's power, they ring with exultation; if a rebuke of sin, you are made to feel how disgusting and contemptible sin is.

BIBLE WRITTEN FOR MAN'S MENTALITY

Many people fail to appreciate the fact that the Bible is composed to fit human mentality. The Almighty needs not to praise Himself, nor to gloat over the helplessness of the poor worms, His creatures. He is not writing to Himself but to us; so He adapts His ideas to our feeble understandings, as we write Mother Goose jingles for very young children.

In our arrogance and ignorant presumption we criticize the Almighty because His ideas are not up-to-date according to our most advanced theories. But He wrote for all times; and the marvelous feature of His book is that its text is adapted to the understanding of all times. What was written over two thousand years ago was not obsolete in the Reformation, and is not now.

The symbolic pictures of Revelation made a powerful appeal to a people whose ideas of natural law were rudimentary. What a striking picture is that of the King of kings galloping out from the vault of the firmament, followed by the white hosts of heaven! It is like a pæan of victory, conveying the sense of the onrush of irresistible might.

The beauty of the language of the Scriptures grows on one. Nowhere else is there anything comparable to the ringing sentences of God's Word. One peculiar feature of the Book is that if you read it, you involuntarily believe. Your reason may reject it as nonsense; all your pet theories and preconceptions may be upset; but in spite of yourself you will believe, and tremble. Maybe you will shove the Book aside, deciding that you *cannot* believe in it. In fact, you

dare not, not if you still cling to "the lust of the eyes and the lust of the flesh and the pride of life." The Master said: "The darkness hateth the light, and they that are in darkness come not to the light, lest the light make manifest their darkness." There is a rebuke on every page of the Bible.

REAL GOODNESS STILL IMPOSSIBLE

We realize that it is impossible for anyone to really be good in "this present evil world." Mrs. Eddy claimed that sin is non-existent, and pretended to prove it by Holy Writ. Mrs. Eddy was a dupe of Satan, and her inspiration was not divine truth, but the author of all lies. The Bible which she falsely quotes is a witness against her. We are all sinners; the best we can do is to try. The message to the world is for repentance. The gospel message, with its sacrifice unto death, is for the church only. To follow in Christ's footsteps is to invite the special enmity of the ruler of this world. It is equivalent to temporal suicide. The disciples were not promised an earthly reward, excepting as part of their reward was to rule and judge the world during the Millennium.

THE RANSOM THE TOUCHSTONE

When the Snake draws you, you may know that it is the Snake. Any doctrine based on the devil's first lie, "Ye shall not surely die," is of the Snake. Anyone that denies the resurrection in the flesh is of the Snake; likewise anyone that ignores the fundamental importance of our Master's sacrifice of His human life to ransom the life forfeited for Adam's seed by Adam's sin.

Our Master is Alpha and Omega, the first and the last. As the Word of God He created the universe; Himself being the first and last direct creation of God. He is "the image of the invisible God, the firstborn of every creature: for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by him and for him."—Colossians 1:15, 16.

He healed the infirmities of humanity not by "psychic power," but by yielding up to others His own vitality. He was the second perfect human being, as Adam was the first. Adam did not yield his health to others; so it took him 930 years to die, after he received sentence. But Jesus' sacrifice lasted during the three and one-half years of his ministry. He was thirty-three and one-half years old when He died, and the average human life is about thirty-three and one-half years. Jesus' method of healing was the reverse of "psychic law." He possessed miraculous powers, but used them sparingly, and only for specific purposes.

DIVINE LAW STILL REVERSED

In this world, which is under the curse, the law of God is reversed; therefore to live unselfishly is to suffer depletion of health and vitality. Whether *intentionally* or not, the good and unselfish people surrender their strength to the hard and selfish. Unselfishness in this world spells weakness and failure; selfishness is strength and is the road to success.

The Master and His disciples deliberately made themselves living sacrifices; and whoever even commences to obey divine law, violates the laws of Satan, and is punished therefor. This is a mystery which few are able to comprehend, and so the majority of professed Christians become unconscious hypocrites.

They hope to fulfill their Christian obligations, while realizing in their hearts that the wisdom of this world is to profit by being ever on the alert to take advantage of the weaknesses of one's fellow creatures. Indeed, they justify their conduct by the law which, under present conditions, pervades all life, saying, "The big eat the small; the small eat the little; and the little eat mud."

Only during Christian ages has the world come to understand dimly that the divine law of the universe is the reverse of the laws here governing nature. So Christian people made some perfunctory pretense of practising divine law, until the twentieth century was ushered in—since when divine law is falling more or less into disrepute, being superseded by "psychic law" and "will worship." It is written: "It is not to him that willeth, nor to him that runneth; but of God who showeth mercy."

DEMONIC "PSYCHIC LAW"

In our day many professing Christians confuse the holy spirit with "psychic law." What they recognize as "psychic law" and of the devil in others, in themselves they suppose to be the holy spirit and divine. But in both instances the spirit is identical, and in both its fruits are evil.

It is like making a distinction between a spade and an agricultural implement.

In the kingdom the holy spirit will descend upon all flesh, and the divine law which regulates the universe at large will obtain here also, and bring this planet into harmony with the rest. Then the "strong man" will be bound, and his influence destroyed. Meantime we cannot 'eat our cake and have it too', whatever sophistical self-deception may persuade us that we can be simultaneously selfish and unselfish. We cannot at the same time hurt and bless.

Evolution and the Universe *By John Dawson*

THE eminent scientific writer, Garret P. Serviss, in the October *Mentor Magazine,* publishes an article setting forth the fact that the universe is about one thousand times larger than has hitherto been supposed. The distances between star and star, planet and planet, expressed in thousands of trillions of miles, are incomprehensible to the human mind. The human understanding is incapable of conceiving the number and arrangement of the celestial bodies, and can only exclaim in wonder and amazement, as did David the Psalmist: "When I consider thy heavens; the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?"

Mr. Serviss lays it down as a fact that all of these stars, suns, planets and planetary systems are subject to law and principle, and behind all law and principle we discern a thinking, willing being, the Creator. Even to suppose that the laws and principles which guide and control the different planets, suns, and systems of planets and suns in their rotation and on their orbits are the product of evolution is both absurd and preposterous. The planet Earth, the most important unit in the universe to the average man, is just a speck in the scheme of things universal, and according to Mr. Serviss is something like 360,000 trillions of miles from the celestial centre.

It will be recognized that the Earth, in common with all the rest of the planets, is subject to laws and principles laid down and established. The being, man, the image and likeness of the Creator, is the inhabiter of the Earth, and is subject to the same laws and principles which guide and control the Earth, besides which, man is also subject to laws and principles peculiar to himself, and apart from such laws as gravitation and inertia; for instance, the law of heredity.

Scholars will very easily recognize that the chief difference between the Earth itself and man the inhabiter is: The Earth is matter without intelligence; while man, the inhabiter of the Earth, is matter with intelligence to grasp such fact that he has intelligence to discern — the laws and principles which guide and control his home, the Earth.

All down through the history of the world there stand out, above the general mass of mankind, men of giant intellect who have endeavored to fathom such mysteries as the universe and its origin, life and death, human destiny, and questions of similar character. These philosophers, while not having the truth, speculated and theorized as to what was the truth. Their theories and speculations today are taught as truth, even though facts demonstrated in a thousand ways have shown them false.

One great difficulty in the past has been that these philosophers have tried to dissociate the Earth and man the inhabiter. That cannot be done. The business of the scientist is to search out and discover the established natural laws and principles and the manner of their operation, and then harness them to do his bidding. The funniest thing in the world about this is the fact that so many of these scientists who have such a large measure of intelligence as to discover these laws and principles and the manner of their operation and then set them to work, have somehow got it into their heads that their forefathers were monkeys playing cocoanut catch. You know a monkey could not figure out such things.

But about the laws and principles and the forces and powers resulting from the active operation of law and principle, which man, the mighty atom, has discovered and harnessed to do his bidding: "Man, who has harnessed Niagara and liquefied the air, stands at the seaside, bridle in hand, ready to ensnare the tides, and banish manual labor from the world."

The very worst feature of the whole situation is the fact that these established natural laws,

principles, forces, and powers are being systematically used by man for the one purpose of destruction. It is true that everybody looks for a reconstruction period ahead; but to think that for thousands of years the human race has been using whatever knowledge it could acquire for the purpose of destruction is disheartening; and, as has been already shown, this present generation has at its disposal the sum of all the knowledge and experience of 6,000 years.

It does not require a very shrewd observer to discern the fact that "the next war" so much talked about will be so terrible and conditions generally so indescribable, that "except those days should be shortened, there should no flesh be saved." (Matthew 24: 22) Twenty years more of this sort of thing would see the earth desolate and empty, with not even a memory.

Let us suppose now, that this present condition of things keeps up for twenty years more. Famines and pestilences everywhere, crime increasing, labor and capital a seething pot, dirty politics, profiteering and grabbing galore, and such a condition as this in all civilized countries. Add to this the greed of nations for more territory, every nation of any consequence building up its agressive forces of armies and navies, while the agents meet at the peace table and the disarmament conference, and the military forces, left behind, take no chances, but prepare for "the next war."

To the sum of all this add the prevalence of tuberculosis, insanity, venereal disease, one-half of our young folk, boys and girls, attending the free clinics. Foot this all up, and multiply the grand total by the hatred, malice, and all uncharitableness lurking in the breast of the dissatisfied labor element, in the breasts of men in the bread-line—men who went over the top in France now going over the bottom at home, waiting their turn for a hand-out. There you have a mild-view of the situation—of "civilization."

For hundreds, aye, for thousands of years, every natural law, every principle, every force, every power, every scrap of knowledge has been used for self, self, self—first, last and all the time—self. As with individuals, so with nations; wars and rumors of wars, nation against nation, kingdom against kingdom, one-half the world doing its level best to destroy the other half; and the World War has been superseded by every man's hand against his neighbor.—Isaiah 19: 2; Matthew 24: 6-14.

Meantime, the smug, self-satisfied savants prate about evolution and the survival of the fittest. Why! Bless your heart, every man who believes in the theory of the survival of the fittest and puts his belief into practice is thereby making the condition of society that much worse. Twenty years more of this sort of thing, and the race would either go crazy altogether, or else rise and kill, slay, until hardly a soul was left.

Think of it. In twenty years, no human race! Will philosophy help then? Will Christian Science and Divine Healing be of any use when there is nobody left to heal? And what about Spiritism? Will the supposed spirit communication be of any use when there's nobody left to communicate with? Will the churches help? Only a small percentage of earth's inhabitants —30 percent—belong to a church anyway. The race is destroying itself, and making haste about it too, headed for the abyss.

Churches! churches! churches! The Federal Council of Churches in America have a preëmption on heaven; so the race cannot get in there except through membership in one of their sects. Of the various philosophies abroad in the earth today, theirs is the most ridiculous. The earth, they assert, will be burned up anyway. From here the inhabiters go to purgatory for about a thousand years; and when they get kicked out of purgatory, they roast and toast, boil and blister, stew and frizzle in HELL FIRE FOREVER AND EVER and then some! The brains of the human family are in such a pitiable condition that it is a wonder that half of them have enough sense left to feed themselves!

God's Golden Age *By H. J. Grover*

WHY do we speak of the "Golden" Age? Why apply this adjective to the period to which mankind looks forward with desire and the expectation that in it all man's golden dreams shall become actual facts? Is it because we have become so accustomed to the "Gold Standard" that all our ideals are or are to be measured by it? Of course not. Then do we use the term unconsciously, without thinking? As individuals is gold our highest standard of value?

Usually any period of prosperity is thought of and spoken of as a "Golden Age"; but really the only Golden Age this earth has ever seen was a short one enjoyed by just two human beings. They were Adam and Eve in their primeval innocence.

Perhaps gold was unknown then. Gold is not absolutely necessary to a golden age. Gold is, or was until recently, the most precious of metals, the most ductile, malleable, and submissive.

Submission to the great Jehovah is the first requisite of the Golden Age. It will open the way to many golden hours and golden opportunities. Gold can be refined to perfection—fitting symbol of things divine. Job uses it as an emblem of purity, and Job will be an authority in that Golden Age; for he will be there. "When he hath tried me, I shall come forth as gold." (Job 23:10) There will then be a higher standard than the "Gold Standard." The life of a human being will be the new standard of value. (Isaiah 13:12) and a man will not be judged "wise" by his success in his accumulations of "gold."—Job 20:12-20, 28.

The kind of wisdom that will obtain in the Golden Age, Job advises us, cannot be bought for gold, but will be very necessary. "The fear [reverence] of the Lord, that is wisdom."—Job 28:28.

So we have come to name that time a golden age in which those noblest, highest of all ideals and aspirations that ever animated the human heart will be in process of attainment. In process, we say, for man is always happy when he hopes, and what he hopes he both desires and expects. That will be a resurrection, restitution age. A fitting emblem might then be green in color. Gold is bright yellow, lustrous, solid sunlight, if you will. Hammered thin, it is green in the light.

Some day those hopes will be attained, the striving ended. The time will come when the Mediator Christ and His work for man shall fully have been completed—not merely a ransom paid, but the ransomed perfectly redeemed, a full deliverance from sin and death effected, and every human being a human son of God and worthy of the name—ready now and fit to fellowship throughout eternity with the great Father of all.—Matthew 24:14.

Then the real age of gold begins. Perfect purity, perfect light (knowledge), perfect wisdom, perfect submission to the rule divine—God's Golden Age.

"All the World's a Stage" *By Thomas R. Smith*

JEHOVAH employs two ways of impressing the lesson of the exceeding sinfulness of sin upon men and angels. To men he permits the actual experiences of sin and death. To angels he permits the observation of the same phenomena. "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto angels and to the world, and to men."—1 Corinthians 4:9.

St. Paul is here making a special and a limited application of this lesson of observation to himself and his peculiar situation. But it has a larger and more general application, if we look at the marginal reading, i. e., theatre, a public show or spectacle.

Shakespeare gives this thought full expression when he says: "All the world's a stage, and men and women are but actors." And that is just what our earth is, a great theatrical world of condemned criminals, proving by their actual experiences the exceeding sinfulness of sin and its result.

In this great theatre all the actors die upon the stage—for six thousand years. Then begin the seventh thousand years of resurrection and "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21.

Here is the tragedy of eternity, and the drama of divine love of all the ages that are to be. Jehovah, in His divine wisdom, is having this tragedy of death and the drama of love in two acts, woven into one grand spectacle, over a period of seven thousand years. It can never be acted again; for there is but one only begotten Son Christ Jesus, and there will never be another Satan.

God wants no machine-made men or women or angels. Good and evil are eternal principles; but Jehovah, the God of the Bible, is a God of love and goodness, and will create no world that will remain half good and half evil. The evil must perish, and the good alone will survive. That is why Satan was cast out of heaven, and

why he must eventually be destroyed with all his works.

It is on this earth of ours that the battle between good and evil will be fought out; and this battle and its results will be heralded as a vivid, never-to-be-forgotten lesson of observation to all creatures in all the worlds of God's creation. While the making of this earth as the scene of this battle has caused great suffering, pain and death, yet it has brought great honor to this world.

It is out of this world that Jehovah has chosen the New Creation of divine sons who will all be partakers of Jehovah's nature. And it is these divine sons, the 144,000 who are to carry to all worlds this lesson which they have witnessed and in which they haye been actors.

Is it reasonable to suppose that Jehovah is concerned only about our little world? Is it reasonable to suppose that He will put all worlds through the same sufferings, sorrow, pain, and death for thousands of years that our little world has gone through? Such a plan would necessitate the making and the dying of millions of Christs and the permitting of millions of Satans.

Jehovah seeks free-will worship, voluntary service. Nothing less would please Him or be acceptable to Him from any creature or from any world. If He can obtain this from any creature or from any world by the use of this lesson of observation, is it not a grand stroke of divine economy and wisdom? So this little earth will be a standing, living, eternal witness to all the worlds of the justice, love, power and wisdom of Jehovah as revealed in His great plan.

What is Liberty *H. E. Coffey*

LIBERTY is that something for which there has ever been a universal craving, but to the interpretation of which few have given thought. Our Revolutionary forefathers fought, and many of them died, for the principle of liberty. Patrick Henry was a zealous champion of the Colonial cause and most of us have in memory his burning words: "Give me liberty or give me death."

One queries why liberty should be an essential more to be prized than life, why life should be worthless without it. Some individuals value life as the dearest possession; but the more one comes to reason on the matter the more fully he decides that the environment of the individual really makes life worth while.

It is for individual freedom and equality that the compatriots of liberty have been striving. Complete liberty means more than the human mind can yet grasp, however. This sentence of Scripture well expresses the thought I would convey: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Corinthians 2:9.

It is impossible for anyone to appreciate something which one has never had. Yet it is possible for one to long for something for which one feels a need. One who has not had an education feels one's limitations and may have desire for a more complete intellectual grasp of ideas; but like the slave reared in serfdom one cannot fully appreciate what intellectual liberty would mean.

Nothwithstanding the fact that man is more or less a free moral agent in that he possesses a will which he may direct for good or for evil, yet man is not free in the true sense of the term. Physically and mentally he is in bondage under the great curse of sin and death. This is an unnatural state or condition.

Physical freedom alone means little. Liberty of mind to "roam abroad and trace creation's wonders o'er" is more to be prized. Freedom of intellect to reason from the standpoint of a perfect man is the greatest freedom.

With the statement that men were created equal I must agree; but with the thought that there is now any physical or mental equality I must emphatically disagree. We see about us various grades of intelligence ranging from the feeble-minded and the insane to the broadly cultured minds of college graduates of various degrees. On every hand, too, we note men and women of apparently very weak physical frame, and from these men graduate upward to those of more perfect physical form and prowess.

That this pictures a condition beyond human power to remedy all must admit. That only complete physical and mental equality can bring

happiness and full satisfaction each should be able to realize from experience. Thus the question arises: How did man lose his freedom, and will it ever be regained?

The first man, Adam, possessed liberty and freedom. He was a perfect creature. He had the power to propagate a perfect race of free and equal human beings; but before exercising his divinely given power he forfeited his life, his liberty and his freedom.

For failure to obey the just laws of his Maker Adam was placed under the curse of death. His captor, Satan, has deluded Adam's posterity with the false idea that through human power complete liberty and freedom can be restored to the human race. But still the statement of the Psalmist holds true: "None can by any means redeem his brother nor give to God a ransom for him."—Psalm 49:7.

Through Christ alone, the Super-Champion for life and liberty, will the original and much-to-be-desired condition be restored. He it was who counted not His life dear unto Him. He willingly sacrificed it that mankind might possess life, liberty and happiness in greater abundance. To Him humanity's rights to life and liberty have been entrusted.

This Being, the divine Christ, is soon to restore these forfeited rights to humankind. From this we see the supreme court of divinity to be the greatest judiciary. The courts of man may pass a sentence of condemnation on an individual supposedly designed to protect society, but this same court does not have power nor wisdom sufficient to cause the sentence to ultimately work out a blessing to the unfortunate one on whom sentence is passed.

Thus divine wisdom excels human wisdom, and God's ways are not man's ways. It is by the exercise of these attributes that God purposes to be just and yet be the justifier of the many. The divine sentence was justly passed; but divine wisdom has devised its removal; and when mankind have restored to them their original liberty and freedom of mind and of body which father Adam enjoyed, they will know how to rightly appreciate what they possess. They will think twice, yea, a hundred times, before they forfeit their life and liberty.

I have sought to picture before the vision of the reader an idea of ideal liberty trusting that, coupled with that intense desire for happiness latent or budding in the heart of every individual, the idea may engrave itself deeper than the memory of a passing vision.

If I have deepened an appreciation of and admiration for equality and freedom, then I have administered a balm of comfort and hope. My object is to water with the truth the germ of hope, trusting that it may develop and grow into a living reality.

I champion the cause of Christ Jesus, the King of Liberty—the Victor over death and the grave. I would enlist sympathy for and trust in this Bravest of all warriors. This King of right and truth is now present. He has authorized the battlecry of freedom, the message which He promised would go forth preceding the final destruction of Satan's kingdom. His victorious army are now proclaiming that message: "Millions Now Living Will Never Die."

What is freedom? Release from want, pain, sorrow, and the thought of such things. What is Liberty? Release from the bondage of sin and death, to be numbered among the living millions of the Golden Age.

"Pathos"—Past, Present, Future *(Contributed)*

PAST

IN AN almost empty garret, dark and dirty, lay a bundle huddled up in the corner. A bed, a table, a chair, a curtain at the window which had surely never seen soap, and a hungry-looking cat — these were all that the eye could see. One was almost afraid to approach. What had happened?

Why! It was an old man, alone — and dead. His face bespoke the life he had led (no doubt was born unto), a life of dirt, poverty, and misery, lighted only — in his poor judgment — by the friendly "bottle."

"An old man found dead," the newspapers reported.

Could the minister say that he had gone to heaven? Would he say that the old man had gone to hell?

The Bible says: "There shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:15.

PRESENT

The first of a neat row of red brick houses, pretty gay flowers along the veranda, and a well-cut green lawn. Father and mother are in the kitchen, talking over matters. "Well, our home will have to go; that is all I can see. We have paid more than half; but Mr. Flynn has closed down on us, and since I was laid off we have had enough to do to buy bread and butter for us all," turning around to mother: "Do you know that I have been out of work for six months? What is to be done?"

Mother leans her head on the table. Her whole frame shakes with heavy sobs.

The noise in the streets denotes that school is out. Presently in flock five children, all with the same cry on their lips: "I'm hungry, I'm hungry."

Honk! Honk! Just as mother looks up there passes the front window a luxurious limousine driven by a liveried chauffeur.

* * *

"And there shall be a time of trouble such as never was since there was a nation to that same time." (Daniel 12:1) "They shall build houses and inhabit them. . . . They shall not build, and another inhabit."—Isaiah 65:21, 22.

FUTURE — THE GOLDEN AGE

An almost perfect day. In comes a neighbor. "What! Can it be true? This isn't Faith, is it? And yet it looks like her."

"Yes, this is Faith. She was in the grave ten years; and I can hardly believe it myself that she is alive today."

Faith, who was sitting on her mother's knee, looked up into her eyes, which were overflowing with tears of love and joy.

"Mother," said the child in a subdued whisper, "this isn't our house."

"Yes, dear, it is. Our loving Redeemer provided this for me."

"But—we were never rich," replied the child, glancing around the comfortable home. "And," a cold fear stealing into her beautiful eyes, "where is Father?"

"He is not here yet, my dear little girl."

"Will he come in soon?" the look of fear deepening.

"No, dear; not until we pray for him."

Then the cloud passed, and with a sweet, sunshiny smile little Faith lifted her face to Mother's. "I know! Jesus has resurrected me, and we are in the Golden Age that dear uncle Jack used to tell me about so often."

* * *

"Behold, I make all things new." (Revelation 21: 5) "My word shall not return unto me void."—Isaiah 55:11.

The Names of the Patriarchs *By Joseph Samek*

THE names of the ten chronological patriarchs from Adam to Noah seem to give in condensed form an outline of the divine plan for human salvation. I give below the meanings of the different names and a suggestion as to what these when combined seem to imply.

1. ADAM.....Red earth.
2. SETH.....Hath appointed.
3. ENOSH.....Mortal man.
4. CANAAN.....Wailing for the dead.
5. MAHALALEEL..Why praise God?
6. JARED.....He shall descend.
7. ENOCH.....A mortal man.
8. METHUSELAH. Dismissing death.
9. LAMECH.....The weary.
10. NOAH.....Rest.

The man made out of red earth God hath appointed unto death because he is after all but a mortal man. Because of this death sentence wailing for the dead, with all its attendant sorrows has come to mankind. Why now should men praise God? Because, representatively, in our Lord Jesus, He shall descend to earth to become man's Redeemer, taking the place of the mortal man that went into death, and thus bringing to the weary the rest which none can find apart from Him.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches still my path—
And I can trust.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



String 3: THE ABRAHAMIC PROMISE

92 Some time after Adam and Eve were driven from Eden children were born to them, who grew to the estate of manhood and womanhood and they in turn had children. Cain obtained his wife by marrying his sister. Thus the peoples of earth gradually increased. They all wandered about in the earth, earning their bread in the sweat of their face. Some of these children were bad and some were good. God showed His favor to the good, as He always favors those who are good. Satan exercised his wicked influence amongst the people and most of them turned to evil.

93 Noah was a good man, and he and the members of his family served the Lord Jehovah. Sixteen hundred years and more passed from the time of the judgment in Eden (during which time the people became very wicked) and there was great violence in the earth. God purposed to destroy all the wicked of earth; so He directed Noah to build an ark and to take into the ark the members of his family; and this done, a great flood of waters came upon the earth and all living creatures were destroyed except those in the ark. There were only eight persons left on the earth after the flood. (Genesis 7:21-23; 1 Peter 3:20) Noah and his sons begat children and the peoples of earth again increased. Amongst them were some good and some bad. Amongst those who tried to do the will of God was a man named Abram, which name was later changed to Abraham. He is spoken of in the Scriptures as the friend of God. Abraham's wife was named Sarah.

94 When Abraham was seventy-five years of age, Jehovah said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and in thee shall all families of the earth be blessed." (Genesis 12:1-3) Abraham with his wife and others left Haran for the land of Canaan. When they had reached a point in that land known as Sichem, the Lord appeared unto him and said: "Unto thy seed will I give this land." Abraham builded an altar there, and the place has since been known as Bethel, which means the house of God. Afterward Abraham dwelt in the plains of Mamre, which is just above the present site of Hebron in the southern part of Palestine. While there, God made a covenant with him, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Genesis 15:18.

QUESTIONS ON "THE HARP OF GOD"

How was the earth originally peopled? ¶ 92.

Where did Cain get his wife? ¶ 92.

To whom does Jehovah show His favor? ¶ 92.

What effect does Satan's influence have on the people? ¶ 92.

What kind of man was Noah? and whom did he serve? ¶ 93.

Why did Jehovah direct Noah to build the ark? ¶ 93.

How many persons escaped destruction at the time of the flood? and who were they? ¶ 93.

How was the earth peopled after the flood? ¶ 93.

What man is mentioned in the Scriptures as the friend of God? and what was the name of his wife? ¶ 94.

What was the age of Abraham when God spoke to him? and what did Jehovah say? ¶ 94.

What was Abraham's native land? and to what land did he go in obedience to God's command? ¶ 94.

At what places did Abraham stop in Canaan that are specially mentioned in the Bible? ¶ 94.

What promise did God make to Abraham at Bethel? and what promise did He make while Abraham dwelt in the plains of Mamre? ¶ 94.

"All-seeing Eye! all-seeing, and unseen!
Hearing, unheard! all knowing, and unknown!
Above all praise! above all height of thought!
Proprietor of immortality!
Glory ineffable! Bliss underived!
Of old Thou build'st Thy throne on righteousness.
Before the Morning Stars their song began,
Or silence heard the voice of praise. Thou laid'st
Eternity's foundation stone, and saw'st
Life and existence out of Thee begin."

—*Pollok*



MIRACLE OIL

Has at Last Accomplished Upper Lubrication — Definitely & Positively

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AUTOMOVILES Y CAMIONES
PRADO 3 Y 5 CARCEL 19
HABANA, CUBA

Feb. 15th, 1922.

American Automobile Association,
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Thanking you in advance we beg to remain
Yours very truly,

J. ULLOA & CO.
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320 W. 27TH ST., NEW YORK, N. Y.

Apr. 21, 1922.

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Yours very truly,

THE COCA-COLA COMPANY
(Signed) Chas. E. Culpeper, Manager.

AMERICAN AUTOMOBILE ASS'N.

NATIONAL HEADQUARTERS
WASHINGTON, D. C.

METROPOLITAN DIVISION,
501 5TH AVE., NEW YORK, N.Y.

New York, May 2, 1922.

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501 Fifth Ave., New York City.

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AMERICAN AUTOMOBILE ASSOCIATION
(Signed) H. H. Maples, Metropolitan Division.

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The Golden Age

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Invisible Malignancy

By O. L. Rosenkrans, Jr.

WHENEVER our forefathers were confronted with some strange and unfamiliar circumstance, some deflection from the current of their ordinary experience, they were prone to unhesitatingly pronounce it to be a manifestation of the supernatural. The contemporary mind, being strongly prejudiced against any interpretation of the mysterious not based on science, despises the opinions of antiquity as ignorant superstition. We are more enlightened concerning the laws of nature and found our faith on tangible evidence rather than on fanciful conjecture.

MYSTERIOUS STRUCTURES

Nevertheless, in spite of its exhaustive researches, there remain mysteries of nature which science is not yet able satisfactorily to explain. For instance, in the Peruvian highlands there are ruins of ancient cities constructed of such enormous blocks of stone that it would tax the resources of a modern engineer to set them into place. There is no rock like this in the vicinity; so the blocks must have been quarried many miles away, and moved to their present sites across a rough mountain region intersected with yawning chasms. It seems incredible that a primitive people with their rude appliances should have been able to accomplish the feat. One traveler ingeniously suggested that perhaps the ancient builders were acquainted with some long-forgotten secret of nullifying the law of gravitation and transporting the blocks through the air. This is a power which magicians have often claimed to exercise, but at which modern science scoffs.

The belief in magic arts was once well-nigh universal, even today being unquestioned among ignorant and barbarous nations. This belief was prevalent both in pagan antiquity and in medieval ecclesiasticism. The former tacitly sanctioned it; but the latter anathematized any miracle-working except that of "holy" images, pictures, and relics. Magic yet persists in India and China, and is a prominent feature in the customs of Congo natives and American aborigines. The remark is often made that the familiar circumstances of our every-day civilized life would appall and disconcert our ancestors, appearing to them as magic; that our horseless vehicles, radiophones, and airships would probably stupefy and bewilder them to the point of mental derangement; that their mental processes could not adjust themselves to our point of view. But contemporary experience seems to refute this assumption; for after a very brief contact with the white man, the rudest savages readily accustom themselves to his inventions, and appreciate the advantages of many of them. In East Africa a motley crowd of witch-hunters and erstwhile slave-raiders throng the railroad coaches and the picture shows. A pioneer explorer with a bottle of magnesia may pose as a powerful wizard, but his successors must sustain their reputations with pocket flash-lights and phonographs. Familiarity makes the white man's magic commonplace; so the same Chinese comprador who is nervous about *feng-shui* learns nonchalently to punch a typewriter or to drive an automobile. Likewise, too, the sophisticated Pullman porter conceals a rabbit-foot in his pocket or brings suit against an enemy for "burying his photograph."

A strange anomaly in our enlightened age is the persistence of lucky charms and evil omens. However, educated people are not so prone as yesterday to be dismayed by a chance glimpse of the new moon over the left shoulder; tea-cup auguries are out of fashion; garden planting

according to the phases of the moon has fallen into disrepute. Ghost stories and fairy tricks are reserved for very young children. Curiosity concerning the supernatural is gratified by "psychic" experiments and by the analysis of the "suppressed instincts."

MAGIC ART

But neither psychic experience nor the subconscious action of our ruling instincts satisfactorily accounts for such marvels as the feats of Hindu jugglers, the "magic mirrors" of medicine men, the fulfillment of rain-makers' predictions, soothsaying, the snake-dance of the Moquis, the fire-dance and the feather-dance of the Navajos, the hot-stone ceremony of Fijians, and the like. During the war an international convention of prestidigitateurs discussed the standardizing of their tricks; but no agreement was reached because the Orientals positively refused to divulge their hereditary professional secrets, which the Europeans could neither explain nor duplicate, though the former employed only the simplest kind of equipment.

The heathen jugglers indeed regard their magic as a religious rite. The Zuni *shaman,* while seated in a darkened room, closely surrounded by spectators, conjures up an artificial thunderstorm inside while all is clear and starlit out of doors. In the blackness of the interior his mummeries cause a miniature sun to rise, ascend to the ceiling, and set on the opposite wall. At sunrise he plants a kernel of corn, and by his singing makes it grow into a mature stock with ripened ears by sunset. When he pauses in his singing, the plant stops growing until he resumes again. In full view of his audience he apparently turns himself into a coyote and then back into a man.

BASED ON SPIRITISM

These wonders are all attested to by reliable witnesses; and the only plausible explanation, that of hypnosis, has been rejected as under the circumstances absurd. The *shaman's* frank admission is that he invoked the aid of spirits, a power which his "medicine" confers. To the savage there is no blind chance in nature. Everything is sentient; every influence is the work of good or evil spirits. So spiritism would seem to offer the only valid explanation of the *shaman's* magic, so baffling to science.

Every heathen religion is based on spiritism. The oldest one open to investigation is that of the Sumerians, who inhabited the lower Tigro-Euphrates valley at the dawn of history. Their religion was, primarily, demon propitiation. They filled the unseen with hordes of malevolent beings, the authors of all sorrow, sickness, misfortune, mental perturbation; and their inimical designs must be averted with charms, magic draughts, and exorcism. Even household furniture was fashioned with a talismanic value. Besides these nameless myriads, there were the dog-headed fiend of the southwest wind, bringer of drought and famine, and the seven Maskim, who dwelt in the bottomless hollow under the earth's crust but whose awesome voices resounded in the heavens, who delighted in tempests, earthquakes, and inundations. Over all was the supreme spirit, En-lil, whose name is interpreted "Chief of Spirits." With him were associated in a triad Anna, spirit of heaven, and Enki, spirit of earth.

Subsequently in Babylonia this triad became Anu, Ea, and Bel, the gods of heaven and earth and the "prince of the spirits."

At an early date astrology was combined with demonism; and the seven wandering planets became gods whose friendly influence was believed to counteract the malice of the spirits. Most of these gods bore a title which meant "Lord of Spirits," and with their worship the serpent is associated as the symbol of wisdom and fecundity.

PAGAN IMMORTALITY

The foundation of heathen religion is the concept of the immortality of the soul. The Babylonian conception of the earth as an inverted bowl, the hollow interior constituting the dark realm of Queen Ninkigal, who corresponds to the Persephone of the Greeks. Here was the abode of the demons and of the souls of the dead, who dwelt in sadness, feeding on dust and slime, and racked with diseases. The Babylonians cremated their dead and kept the ashes in jars, around which hovered the *zi,* or shadow of the soul, to receive nourishment from "dead-offerings." The *zi* was the exact equivalent of the Egyptian *ka,* which the pious descendants appeased also with food offerings, and sometimes with pictures of food painted on the walls of tombs.

The Egyptians supposed that the *ba,* or soul,

performed a long perilous journey to the "Land of Double Truth," where Osiris, the perfect judge, weighed its virtues and its sins in a balance. If the good preponderated, the soul was admitted into a heavenly counterpart of the Nile valley. If the judgment was unfavorable, the guilty soul passed to the torments of hell or else entered the body of an animal to undergo a new probation. To protect the soul on its journey from the evil spirits that beset its path, it was fortified with charms and amulets.

This parallels the Chinese funeral custom of burning "spirit money" to pay tolls and to bribe the soul's persecutors. The Chinese mourners sometimes laboriously revolve a kind of paper capstan, the turning of which is supposed to facilitate the soul's progress. Among the Pueblos the *shaman* builds a smudge, upon which he traces false trails to perplex the witches so that they will not discover the departing spirit and pounce upon it to drag it off to the "accursed land." Our practice of smoking tobacco originated among the Indians as a magic rite calculated to disperse the hovering spirits during religious rites; but the Indians were sensible enough to taboo its use to women and boys.

A VAGUE HEREAFTER

The Greeks and the Romans entertained rather vague notions respecting the hereafter, But in general they supposed that the souls of the deceased spent a shadowy, dream-like existence below the earth in the dominion of Pluto, or Hades—a mere reflection of the vital, joyous life on earth. Though these *manes* of the departed abode in hell, it was thought possible, by performing the proper sacrifices, to call them up. Besides these, innumerable legions of invisible beings, called *dæmones* by the Greeks and *genii* by the Romans, were believed in. These were the souls of that wicked race of men swept off by Zeus in a cataclysm at the end of the "Silver Age." Another class of *dæmones* were assigned as guardian spirits over humanity—one to each individual. These were mortal, and expired at the death of their charges; so it was held to be disloyalty to one's dæmon to be reckless and foolhardy. At banquets it was customary to spill a little wine in libation to one's Agathodæmon, or "good spirit," whose symbol was usually the serpent.

All heathenism is entangled with snake-worship, and most savages regard serpents with superstitious reverence. Some, like the Zulus, imagine that their ancestors are reincarnated as serpents. In India there exists such a strong prejudice against killing even venomous ophidians that the annual mortality from snake-bite is very high. The early Irish sculptures and illuminated manuscripts are ornamented with twining serpents; and St. Patrick's expulsion of the reptiles is supposed to symbolize the overthrow of heathenism. *Naga,* or snake-worship, is still a feature of Hinduism. The Aztec pantheon of gods mostly bore names indicating snake-worship. Cihuacohuatl is the "woman serpent"; Coatlicue, the "serpent-skirted" goddess of flowers; Mixcoatl, the "cloudy serpent"; Tlaloc, the rain-god, flourishes a serpent for a thunder bolt; Huitzilopochtli, the war-god, held a serpent torch for a sceptre; Quetzalcoatl, the "feathered serpent," god of the atmosphere, is identified with Dumuzi, Horus, Tammuz, Adonis, Sossioch — various personifications of the "False Messiah."

In Roman mythology, the genii of good people watched over the household as the kindly Lares and Penates. Those of evil-doers roamed about as fiendish Lemures and Larvæ, afflicting mankind with sickness. Ancient writers, both pagan and Christian, make frequent reference to these evil spirits and to the deceptions which they practised. Lactantius, tutor of Constantine, describes them as beings originally deputed by God for the guardianship of mankind, but perverted to be its scourge. To lead men astray from the worship of the true God, they continued the pretense of benevolent protection, receiving the grateful adoration of their dupes. Clement of Alexandria ascribes to the demons the inventions of astrology, palmistry, soothsaying, the oracles, etc. To lay snares for the living they impersonated the dead or the gods, appearing in dreams and visions. Through their superhuman agency, statues were made to bow or to bleed or to sweat; and they inspired the enigmatical utterances of the Delphic Pythoness. They instigated men to parricide, suicide, and every other atrocious crime, or else drove them into insanity.

During medieval centuries the belief in ghosts was not sanctioned by Roman ecclesiasticism; else purgatory had not been such a sound finan-

cial proposition. In spite of this fact the ignorant multitude adhered to the legacy left them by their heathen progenitors — the specters, vampires, werewolves, elves, hobgoblins, and gnomes — contriving to reconcile the same with their orthodoxy. In fact, the laity were indulged in these superstitions, wherein "Mother Church" found its advantage in preoccupying the popular mind with a spell of terror, thereby insuring its submissiveness.

HEATHEN CREEDS ALIKE

There is a striking similarity between much of the doctrine of all heathen creeds; since all, being offshoots of Mystic Babylon, mother of all false religion, present parallel features. The fire-worshiping Persians declared that man in this world is given free will to choose either good or evil; but that he is incessantly tempted into wrong-doing day and night by the wicked demons. So when he dies, his soul, essaying to cross the bridge Chinevat to the mansions of the blest, is liable to be so weighted down by the burden of its misdeeds that it loses its balance and falls down into the frightful gulf Duzahk, where it is tormented continually by Ahriman, king of darkness, and his wicked demons until the last day, when all things—even the devils—will be purified with fire and regenerated.

In the Koran the bridge is called El Sirat—sharp as a scimetar's edge. The demons are Djinns and Afrites, who harass the souls of people already predestined by the careless decision of an indifferent Allah, to either Paradise or Jehannum.

Hinduism recognizes the demons as beings in a higher plane of vibration than the human and therefore invisible to us. But an adept, by practising Samadhi, or perfect concentration of the faculties, is able to rise to the demons' state of swifter vibration and to command their obedience. Every human being must animate in succession eighty-four million bodies; but if one's Karma is favorable, reincarnation may occur in a deva, or demigod. The demons are countless in number, and are apt to retain their previous malicious propensities with enhanced powers to do mischief; so they are dreaded by the multitude, who worship them with greater fervor than they do the three hundred thirty millions gods, whose pantheon is balanced by this vast pandemonium.

The prosaic Chinese nevertheless devote a considerable portion of their time and pecuniary resources to the conciliating of ghosts and devils, whose disposition to meddle in all their daily affairs is the source of perpetual embarrassment to them. The spirits are always eager to renew their vitality by sapping the health of the living; so the magician's services are in constant demand to frustrate them. In extreme cases recourse is had to Chang-tien-tzi in Kwang-si, who has control over spirits and who keeps recalcitrant ones corked up in bottles sealed by a magic formula. Credulous visitors are allowed to listen to the querulous twittering of the imprisoned sprites.

SPIRIT MONEY

Kwei are the souls of people who die of starvation, whose presence in hell is so obnoxious to the other shades that the latter drive them back to earth to haunt the living. They resemble corporeal humanity except for the absence of shadows. According to popular belief there is a city in Szetchuen containing a "Street of the Dead," where ghosts live on one side and live people on the other. Sometimes a man disappears and is officially pronounced dead. If he returns to his friends, the latter receive him as a *kwei.* His predicament is now desperate; for whether he engages in business, works for wages, or asks an alms, he is given "spirit money," which is not legal tender. His sole escape from starvation is to live precariously on the "dead offerings" on the tombs. *Kiang-shi* are souls whose bodies did not decompose after their decease. They are believed to emerge from their graves at night to dog the footsteps of belated travelers, waiting for a chance to leap on them and devour them.

The hill-dwelling Nubas of the Sudan are an example of a veritable demonocracy where the spirits exercise direct government over the tribe. *Bail* is the chief spirit, dwelling on earth, but supreme everywhere as the giver of life and death and the director of destiny. He deputizes the guardianship of mankind to lesser spirits called *Arros,* who are the souls of early fathers of the tribe. Each village is ruled by an invisible *arro,* or tutelary spirit, who makes his will known through a priesthood and especially through the *Kugur,* or high priest, who is his apotheosis. When a *Kugur* dies, the *arro* selects a successor by throwing him into a trance and, summoning the tribe by his yells,

uses him for a mouthpiece. The Nubas expect the hereafter to duplicate tribal life on earth, with cattle and villages; only there will be no children born and no sin; for all sins are expiated by bad luck in this life.

GENERAL BELIEF IN SPIRITISM

From the foregoing it is apparent how widespread has been, and is yet among a vast majority of the human race, the belief in invisible beings potent in their influence to affect human welfare. Modern rationalism condemns all spiritist phenomena as superstition, or else tries to account for it by "psychic laws." The latter are recognized as legitimate science and based on the duality of the consciousness. We are supposed to have an "objective mind," or boss of our personality, and an irresponsible "subjective mind," with enormous latent potentialities but so susceptible to all manner of suggestions as to be a perpetual danger to ourself. Our only safety lies in rigorously controlling it through the power of the will, which functions in the cerebellum. So we are urged to develop diligently the cerebellum and the medulla oblongata. But a new school has arisen which informs us that it is all in vain — sheer waste of effort, in fact — because our wills are powerless to dominate the ruling instincts of our "animal mind," which as "suppressed impulses" color all our motives, disguising themselves so artfully that they gain their ends in spite of our best intentions.

The truth is that our minds are open to an infinite variety of suggestions, some of which we can account for, and some of which are mysterious. Some are from forgotten incidents in our past life, matters which we have transiently noticed and supposedly dismissed from our minds. Others are inspired by casual sights or sounds that involuntarily link up associated trains of ideas. Some may possibly be ancestral memories or prenatal suggestions. But at times we receive suggestions so utterly foreign to anything connected with our conscious experience that the only plausible explanation is that they are direct communications from invisible agencies.

DEMON-INSPIRED THOUGHTS

We are accustomed to refer to the "imagination"; and the bulk of what we imagine is evil. Everyone is more or less susceptible to unwelcome fancies that suddenly spring into the mind and are difficult to expel, and that being rebuked return in an unguarded moment, and lurk and hint and tempt, and wear out the patience with their nagging. They remind us of past slips and follies and humiliations; they mock our hopes and deprecate our faith; they gibe at our distresses and preach despair to us out of our own experience; they try to bewilder us in our extremity and to lure us onto wrong trails by false promises of happiness. If that is the action of our subconscious mind, the same is little less than diabolic.

THE BIBLE EXPLANATION

To the believer in the Bible there need be nothing mysterious or improbable in spiritism. Every phase of heathenism would persuade us that the spirits are the souls of the dead, in death "more alive than ever" and with enhanced powers of wickedness. The Bible, on the contrary, assures us that the dead are unconscious and will remain so until the resurrection. The malicious, invisible spirits are the fallen angels, the guardians of mankind in the antediluvian world, corrupted by man's pernicious example, and therefore hating man as the author of their downfall. But this explanation is too simple and obvious to be accepted by the scientific mind, which refuses to acknowledge any wisdom in the testimony of the inspired Scriptures.

In these last days the malignancy of the invisible influences is augmented a thousandfold. Their time is short, and they are permitted increased liberty for a test. Throughout the earth the effects are apparent in a growing lawlessness, a breaking down of traditional moral standards, a callous disregard for the rights of others. Soon a reign of unchecked evil will be inaugurated unparalleled in human annals. "Except these days should be shortened, there should no flesh be saved." Fortunately, they will be shortened; and in the ensuing kingdom mankind will have peace, exposed no longer to the suggestions from invisible malignancy.

[Ed. Note.—For a more complete exposition of the "devil religion" we recommend our readers to a careful reading of the book "Can the Living Talk with the Dead?", obtainable at this office for 25 cents.]

Our Loss of Commerce *By a Retired Officer*

BEFORE the civil war our merchant ships were seen in every sea, and many of the sailing ships paid for themselves in their first voyage. They were manned by American officers (often the owners), but by mixed crews. In 1793 the French preyed on our fleet, exacting tribute in payment for our failure to make good a treaty, and nearly depleted our merchant marine; but after we fought and beat them off, they turned to the so-called Spoliation Claims, all of which we have now paid. The destruction and ransoming of our vessels by the Confederate cruisers did them less damage than has the Labor Union.

The Pacific Mail Steam Ship Company, which had plied on the Pacific for more than half a century, was employing Chinese firemen, deckhands and stewards, who were not "union men" and who worked for living wages. But by some interpretation of the labor law the Company was no longer at liberty to employ them, and the rate of wages established by that "government within a government" (the Federation of Labor) was so great as to destroy the profits of the S. S. Co.; and they so represented it to Congress, asking either relief from the rules of the Union or that they be given a subsidy, and declared they would be obliged to go out of business unless relief was afforded. No action was taken; and the Pacific Mail S. S. Co. sold its ships to the Japanese, who are now running them on the old routes under the Japanese flag.

When the war with Spain came on we had no ships for the transportation of soldiers; but fortunately, a friendly nation sold us what we needed. And when the war with Germany came, we were again in the market for ships, and found relief in the same way.

This was probably the origin of the Shipping Board, which has cost the nation money running into the billions, and which has produced in great numbers ships which are moored in the streams, without purchasers or without crews. The "wooden ships" were iron-fastened, which forbade sheathing; and therefore they could not be used in the West Indies nor anywhere else where the Toredo exists. It has been suggested to use them for pontoons. They would probably find purchasers very readily if the owners were at liberty to employ crews without the interference of the Federation of Labor. Here is where the commonwealth is between the upper and the nether millstone.

The money earned in the carrying trade goes into the coffers of the owners, and incidentally to the commonwealth. The ships moored in the stream are producing nothing, and the money invested in them is idle.

Is there some reason for this? What is it? It is so plain that it is hardly debatable. But what is the remedy? Are we not cutting off our resources, and at the same time, giving money by the millions to foreigners? Are we not losing at both ends of the Treasury?

A public document, entitled "Laws of the Sixty-fifth, Sixty-sixth and Sixty-seventh Congresses, relating to insurance" which carries salaried offices, a whole Bureau, with office rooms, clerks, etc., has for its purpose the relief of this condition, which will probably have to be put to an experiment. It begins: "WHEREAS: The foreign commerce of the United States is now greatly impeded and endangered through the absence of adequate facilities for the insurance of American vessels against the risks of war, and: . . ."

It seems to the writer that had steps been taken to protect the last American trans-Pacific Steam Ship Company, there might have been something to insure; but what is the use of creating additional offices, making appropriations, etc., to insure the personnel and material of a fleet which does not exist?

Do not most insurance companies take war risks? Has there been any trouble with them? Will not the cost of the War-Risk Bureau be greater than the subsidy asked by the late P. M. S. S. Co.?

ERRATA — G. A. Number 69

Page 502, paragraph 7, line 14: Insert after "matter": "At the end of a cycle, *before* a new universe is created, all matter and force resolve again into the original Akasa and Prana."

Page 505, paragraph 3, line 13, "to this book" should read "to the book of Daniel"; paragraph 8, line 7, "leader" should be "Healer". Page 506, paragraph 1, line 8, "God with us" should read, "God within us". Page 507, paragraph 4, line 6, "chemists" should be "alienists"; paragraph 5, line 18, "creature" should be "creatures." Page 510, paragraph 2, line 3, "lunatics" should be "heretics".

A Thesis on Human Rights *By W. G. Daniels*

IN 1776 a group of men met together and drew up a document, in the preamble of which they stated:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

Many persons in reading this document think that these three are the only rights that we have. But mark you that the Revolutionary fathers said: "Among these are," clearly indicating the existence of other rights, which by inference would also appear to be inalienable. It is unfortunate that these unmentioned rights were not also specified and set forth in the document.

I.—LIFE

But some say: "You surrendered those rights when you entered society." When did we enter society? Was it not when we were born? Then we must have had those rights prior to birth, in order to have delegated them to society; and if we possessed them prior to birth, in what way did we exercise them? Or if we did not exercise those rights, prior to birth, when we had them, what was the use of our having them?

But let us examine these three rights which are recognized in the immortal document. First, life. Shakespeare in his "Merchant of Venice" puts these truthful words into the mouth of Shylock: "Thou dost take my house when thou dost take the prop which doth sustain it." Would it not seem reasonable that if we have the guarantee of life, we should also have the guarantee of the means to sustain life? And how can we sustain life except by labor? Therefore we should have the *right to work*. But with the invention of the machine and the private ownership of the tools of production, that right has been abridged. We do not have the right to work except when it is profitable to the capitalist class for us to work. This leads us to the inevitable conclusion that the tools of production should be socially owned and democratically managed in the interests of all.

II.—LIBERTY

Next let us consider the second of these recognized rights—liberty. To my mind, it means far more than to be on the sunny side of stone walls and iron bars. It has a two-fold application, viz., to the body and to the mind.

In Comer vs. Knowles, 17 Kansas 436, it is said: "It is not necessary that the individual be confined within a prison or within walls; or that he be assaulted or even touched. It is not necessary that there should be any injury done to the individual's person, or to his character, or reputation. Nor is it necessary that the wrongful act be committed with malice, or ill-will or even with the slightest wrongful intention. Nor is it necessary that the act be under color of any legal or judicial proceeding. All that is necessary is that the individual be restrained of his liberty without any sufficient legal cause therefor; and by words or acts which he fears to disregard."

Liberty as regards the mind, brings us to liberty of conscience, or religious liberty, the right to worship according to the dictates of our own conscience. It also leads us to freedom of thought, and the expression thereof in speech and by means of the press.

The question naturally arises as to whether there shall be any restriction of the use of these rights, and if so, under what conditions. We have heard a great deal in bygone days about "personal liberty." This question may be answered in this way: One man has a right to sing, let us say, and another man has a right to sleep. The first man has the right to sing, so long as the exercise of that right does not interfere with the other man's right to sleep. Conversely, the second man has a right to sleep, provided that his exercise of that right does not interfere with the first man's right to sing. By mutual agreement society has decided that it is good for us to sing at certain times and under certain conditions, and that it is bad at other times. That is what we call the common law.

Or taking the Bible story of Adam and Eve in the garden of Eden, as a basis, we might explain it in this way: When Adam was first created, and was alone in the garden, he could do whatever he chose, being answerable only to himself and his Creator. Then Eve came upon the scene, and he was restrained to this extent that he must consider her welfare as well as his own. He could not do anything which would interfere with Eve's exercise of a similar right. Then came Cain and Abel; and Adam and Eve were further restricted in that they must consider the welfare of their offspring, and that their exercise of a right should not interfere with Cain and Abel's exercise of the same or a similar right. And so as the human race grew, the rights of the preceding members were more and more restricted. So, then, the exercise of any

right by any member of society may be abridged only as it interferes with the right of any other member of society to exercise the same right.

So fundamentally important did the Revolutionary fathers consider the rights of free speech and free press, and assemblage, that they said: "Congress[which they considered the highest authority] shall make no law abridging the right of free speech, free press, or to peacefully assemble and petition the redress of grievances." Note: The supreme court was not given power to declare acts of congress unconstitutional. That proposition was voted down three times.

The Revolutionary fathers did not intend that the document which they drafted should be fixed and unchangeable forever—that it should not be added to, broadened and extended as need arose. They did not foresee the vast and enormous growth of America — that within a century it would extend its boundaries to the great ocean on the west, and beyond, which then was but a vast expanse of plains traversed by roving savages (?) and herds of buffalo. They did not forsee the invention of the power-driven machine and its wonderful development, the iron horse which would draw long heavy trains across the plains at the rate of fifty miles an hour, the lightning of the sky harnessed to the machine to do man's work and to be his messenger boy. We cannot blame them for that. It was beyond their comprehension, incredible, unbelievable. In fact, the director of the U. S. Patent Office, in an official report about the year 1850 recommended that the office be closed, stating as his reason that he believed the height of inventive genius had been reached, and that there was nothing more left to be invented!

III.—PURSUIT OF HAPPINESS

Some of us have been pursuing it so long that we have well-nigh run ourselves to death. Some of us are so extremely tired at the end of our day's work that we cannot pursue anything or anybody.

Would it not seem reasonable that we have not merely the right of the pursuit of happiness, but also its attainment? That we should have not merely enough of nature's bounty and the product of labor to sustain life, but to insure comfort, contentment, and pleasure. When a workingman buys and wears a silk shirt, it is his individual expression of the pursuit of happiness, it is the attainment of a desire which he may have had for a more or less duration of time. He should not therefore be condemned for extravagance—he is entitled to it. The wrong is in the fact that all toilers, although entitled to some of the luxuries, as well as all of the necessities of life, do not get them.

But what of the other existing rights that are not mentioned, and not recognized?

Inasmuch as life cannot be sustained except by labor, it must necessarily follow that every worker has the moral right, and should have the legal right to employment at his or her vocation, at any and all times, whether it be profitble or not to the employers of labor.

Inasmuch as production is a social process, i. e., that two or more men work together in a shop and by the operation of machinery produce goods, does it not seem reasonable to assume that they should have the right to give or withhold their labor, to bargain collectively with their employer and to regulate the conditions under which they shall work?

Lastly, inasmuch as all wealth is the result of the application of human labor-power to the natural resources of the earth, have not those who produce, the right to the full social product of their toil? Should they not own the tools of production, the mines, mills, and factories, and of the means of distribution, the railroads, steamships, telephones, telegraphs, etc., and they should be democratically managed by the workers themselves?

The function of any government is to properly feed, clothe and house its people. The present system of government in all lands has lamentably failed in these functions.

Watchman, tell us of the night;
For the morning seems to dawn.
Traveler, darkness takes its flight,
Doubt and terror are withdrawn.

Watchman, will earth's sorrows cease,
And God's will on earth be done?
Traveler, yes, the Prince of peace,
Earth's appointed King, has come!

Mormon Errors Exposed *By Arthur C. Latimer (Ex-Mormon High Priest)*

SOME of the cardinal errors of the Mormon faith are:

"First: That the Mormon church is the actual and veritable kingdom of God on earth. Not in its fullness, because Christ has not yet come to rule in person. But for the present He rules through the priesthood of the church who are His vicegerents on earth.

"Second: That this kingdom is both a temporal and a spiritual kingdom and should rightfully control, and is entitled to the highest allegiance of men in all affairs.

"Third: That this kingdom will overthrow all governments, after which Christ will reign in person.

"Fourth: That the doctrine of blood atonement is of God, and that under it certain sins, which the blood of Christ cannot atone for, may be remitted by shedding the blood of the transgressor.

"Fifth: That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not." — Doctrines and Covenants, Sec. 132.

At the age of 21, in the year 1907, I was induced by Mormon missionaries in Springfield, Mo., to accept the Mormon faith; and in the following year I joined the Mormon colony at Pueblo, Colorado, was baptized, turned over all my surplus property ($835) to the Bishop, as required by the "Doctrines and Covenants," and by his special advice sought and found a wife among the young women of the colony. Shortly after our marriage I was informed by the Bishop that the greatest of all commandments is "Multiply, and replenish the earth," that unless we fulfilled this commandment, we would lose our eternal salvation, and there would be no opportunity for me to become an Elohim in the Melchisedec priesthood, which is the highest office in that order. That is, I would be superior to Jesus Christ, I would be able to people worlds without end.

A MORMON RITUAL

Three years later, having in the meantime been blessed with two children, my wife and I were advised to go to Salt Lake City and receive our "endowments" in the Mormon temple. We arrived on December 7th, 1911. After paying our fee of $10.00, which goes to the prophet, and which he in turn pays to God or keeps in his custody for God as trustee, we entered into an underground passageway which leads to the temple proper. From the tunnel we entered a large room of Greek architecture. After the last person passed from the tunnel into the room, three steel doors were closed down with a lever, making escape impossible.

We were then stripped of all our clothing and after prayer were bathed in large tubs laid level with the floor, supported on the backs of golden oxen. We were then wiped dry by attendants and placed upon an altar. A priest then came forward with olive oil in a ram's horn, with which he anointed the secret parts and blessed them that they might be fruitful. After another prayer and a song we were advised to join hands, and were led into a room black as night. In this room a voice came forth, saying, "Here is space, and here is matter unorganized. Let us go down and create an earth." Then a different voice answered: "We will go down."

After a little further dialogue we heard a voice say: "Let there be light." Then the room became illuminated, and we stood in an apartment which had the most beautiful trees, flowers, shrubbery and animal life portrayed upon the walls. This was intended to represent Eden. Into the room came a beautiful woman, a brunette, intended to represent Eve. Up through the floor came a man dressed in a full evening suit, wearing a goatee, with a black silk hat, gloves, a cane on his arm, and smoking a cigarette. He was intended to represent the devil. On the other side of the room was a man intended to represent Adam. Adam and Eve disappeared among the trees. They were supposed to be reproducing themselves in the world. Next there was a clap of thunder, a flash of lightning, and two men descended in an elevator, supposed to represent the highest God and Jesus Christ. Then came the expulsion from the garden, the lights went out, and the gods ascended in a spotlight.

OATH OF DISLOYALTY

We next entered a room, where we took the various oaths and grips of the Aaronic and Melchisedec priesthoods and the oath of disloyalty to the American government. These are the words, as clear to my mind as though given yesterday:

"You and each of you do covenant and promise that you will avenge upon this nation the blood of the prophets (Joseph and Hyrum Smith, slain by American mobs); and that you will teach the same unto your children and to your children's children unto the third and fourth generation; that you will pray and never cease to pray the Almighty God to guide the hands of our prophet against this nation."

We were then told that if we disobeyed any

of the instructions of this oath, or the mandates of the church, our throats would be cut from ear to ear, the heart torn from the breast, the intestines cut out until they rolled upon the ground, and the legs severed at the knees.

Over the body was placed a loose-fitting garment in the form of a loose-fitting union suit. In place of buttons it is fastened with white tape strings. Around the neck of the garment is a loose-fitting collar, running down from the back of the neck to the center of the throat on each side of the neck. The lower edge of this collar is lined with tape, symbolic of the blood-stains of execution. Over the heart is a great V-shaped mark. It is also lined with tape, showing that the heart will be cut out. Over the right breast of the garment is a square cut. It is also lined with tape, reminding us that the lungs will be cut out. Over the intestines is a long cut going straight across both laps of the garments, showing that the intestines will be cut out until they roll upon the ground. Across the knees are the same markings. These garments are worn constantly by all members of the Mormon Church who enter into the Mormon temple, as a reminder of the fate that would come upon them if they should disobey or reveal any of the secrets of the Mormon temple. That is why you very seldom see a Mormon leave the church; and why if they do leave they never reveal its secrets. I know of only one living man besides myself who has openly revealed these secrets.

After taking the oaths we were brought to the veil, on the other side of which God himself is supposed to stand. A man coming to the veil gives the Melchisedec grip to the God through the veil; but when a woman goes up to the veil the "Lord" takes her left hand with his right hand, placing his left arm around her waist, holding her in strong embrace with knee to knee and breast to breast, asking her new name, which she must give. Then he requests of them to promise that they will sacrifice their lives to bring children into the world. After accepting of this he personally escorts them through the veil, into a beautiful garden which is supposed to represent heaven itself. In this garden I was remarried to my wife for eternity and adopted for eternity my own children.

My wife and I were then ushered back to the place where we had removed our clothing, put on our street apparel and left the temple, still wearing the garments symbolic of the oaths of treason and reminding us of the horrible vengeance to be administered in case of apostasy or disobedience. As soon as we could talk it over, we concluded we had had enough and gave the whole thing up.

ANOTHER CHURCH IN POLITICS

The politics of Mormonism is controlled entirely by the church. The way in which this is done is very simple. Every Mormon believes that in the Mormon church alone are individuals who talk with God face to face as one man talks to another. The rank and file dare not go contrary to the policies of the "prophets."

Through the 10 percent tax levied on all the faithful, the Mormon church has become extremely wealthy. The Prophet is one of the most powerful financiers in the world. He has $400,000,000 of mobile capital, which he controls; and with it he exerts a powerful influence on the finances of the country.

Celestial marriage is more practised today than at any other time in the history of the Mormon church. Polygamy is the basis of the Mormon theology.

So openly is polygamy taught in the Mormon church that it sends out through the United States mail and through thousands of missionaries the "Doctrine and Covenants," the pretended revelation of God. This gives a man a right to take unto himself as many girls for wives as he desires, but he must at least have plural wives before he can become a god.

Eighteenth Amendment Foretold *By Luke Williams*

WE AMATEUR theologians are sure in earnest about fulfilled prophecy; for example, we are desperate enough to quote Isaiah 24:11: "There is a crying for wine [booze] in the streets: all joy is darkened, the mirth of the land is gone."

Who said that Jehovah never even hinted to the prophets that the world was round? Important information can be found in Isaiah 40:22, where the inspired pen writes: ""It is he that sitteth upon the circle of the earth."

Christians Tortured under Satan's Empire *By B. Larson*

IT WAS on a Saturday, the fifth of January, 1918, while on my way to report as a conscript, that I remembered the two or three talks that I had had with some Bible Students a few months previous. The reason my memory was serving so well was that I was unable to decide whether to take a determined stand against military service or submit to "the powers that be." They had already twice turned down my claim for exemption, although the last tribunal had given me the assurance that it would not be combatant service to which I would have to submit.

Still, I had to have just one more talk with those Bible Students, and as a result I received "The Finished Mystery" from them as I was leaving the Union Station at Winnipeg a few weeks later. In the interval I made repeated efforts to interview the Commander of the unit into which I had been drafted, with the object of being transferred to a non-combatant unit, but without success. So on January 28th, 1918, I left for England, without a friend, but in possession of "The Finished Mystery," which I made haste to read.

The first thing that riveted my attention was the easy unlocking of these hitherto hidden prophecies, and their cutting judgment upon this present evil world, in which I heartily concurred. The plain, unmistakable language convinced me that this was the truth, and when the opportunity came I looked up the London Office of the International Bible Students Association, and there I was supplied with the other six volumes of "Studies in the Scriptures" and an I. B. S. A. Bible, which I read diligently until the time that I was sent to Wandsworth Prison.

IN PRISON FOR CONSCIENCE' SAKE

When I returned to Camp, I refused to carry a rifle and was remanded for a District Court Martial, before which I appeared in due time. In the interval many of the soldiers who had received wounds in France became my very good friends—so much so that many of them on their own initiative testified in my favor at the court martial. Nevertheless, the court found me guilty of disobeying a lawful (?) command and sent me to Wandsworth Military Prison with a two-year sentence hanging over my head, in spite of the fact that I assured them that it was the killing of my fellowmen that I objected to and not labor, stretcher-bearing, etc.

So on April 18, 1918, I arrived at Wandsworth, the proud home of "Christian" "British Frightfulness," and was immediately subjected to the usual indignities, jostling, cursing, etc., until they discovered that they had a C. O. [conscientious objector] in their midst. Then they renewed their search for contraband. And sure enough, I did have an I. B. S. A. Bible. But right here the Lord overruled everything; for the N. C. O. [non-commissioned officer] looked for the comments in the first part of the book but did not find them; so I had these wonderful helps during the next six months, right in the very heart of the "Devil's Empire," and so was enabled to corroborate the things I had read in "The Finished Mystery." I had left "The Finished Mystery" behind in the Camp, where it and its six companions continued the work among others of bringing into judgment the hidden things of darkness. These seven books were read and discussed extensively during my incarceration.

CHRISTIANS BRUTALLY MALTREATED

Their treatment of the hapless prisoners in this diabolical institution was such as to break the strongest specimen of humanity, and I was no exception. Six weeks of systematic starvation and of merciless handling, which left me a mere shadow of my former self, convinced me that I was in no condition to continue the struggle, and so I gave in, hoping to get out while I still retained my reason. But I little knew the character of this wicked system; it does not let go its victims while they still have their reason. No, they must have a reason in harmony with the savage character of the modern state, and so they kept me prisoner for about five months more, hoping in the meantime to inoculate their brand of "kultur" into my very bones. In this they failed, as some of the guards became quite friendly. One of them supplied me with food while undergoing the bread-and-water treatment, for which I was very thankful and will always remember him.

The food supplied other times was put up in tin cans, and had through age turned black, so unclean and so unsavory that most prisoners would barely touch it the first day of their stay in this "hotel." The second day hunger drove

them into eating a little more of it; but by the third day and thereafter, taste and appearance and cleanliness of the meat and food counted for nothing—they ate all of it.

As the dreary months rolled by, I witnessed much cruel and brutal treatment of my fellow-prisoners—many of them shell-shocked. These unfortunates were kicked and beaten — sometimes so brutally that it took ten days or more before they looked like human beings again; they were manacled in specially sound-proof cells often with their hands behind their backs; they were starved systematically, some for twenty-four hours without a break. I lost eighteen pounds in less than three months. Punishments were handed out for the most trivial things. For instance, I was punished three days with bread and water, solitary confinement, etc., for sitting on the two-by-eight planks that constituted my luxurious bed, instead of on the stool or the floor.

Whenever a new guard found his way into this torture plant it took him over a week to get used to the daily spectacle of brutality. Notwithstanding, he would gradually learn to take pleasure in the cruelties inflicted on his fellowmen.

CLERGY AS AGENTS OF THE DEVIL

In the midst of all this human suffering are the sanctimonious clergy, each looking after the strayed sheep of his particular fold, teaching forgiveness for sins—and coöperating with the prison authorities, possibly letting them know when a prisoner is in the right condition of mind—"morale"—to make a good soldier again. They claim to be followers of the Prince of Peace. During the Sunday service one of these hypocrites would preach to us, with the guards sitting on either side watching to see that none should forget to listen and look at the ceiling or fall asleep. In case of such inattention it meant bread and water, and other cruelties. And because I was not a stickler for the Anglican, Methodist, or Presbyterian persuasions, they kept changing me from one persuasion to another, until I was convinced that there was no Christianity in any of them.

Several of these clergymen visited me—but never more than once—and some of them told me they felt sure we would reach the same heaven, although along different paths, forgetting that all Christians must walk the same narrow way.

But as time fled on I was better enabled to endure the hardships incidental to this institution; the comments in my Bible enabled me to understand a greater portion of it than ever before, and I began to forget my own troubles and sympathize with my fellow-prisoners, many of whom had first seen daylight in the slums for which "Christian" London is noted and who had never known what it was to live apart from misery and squalor.

On July eighteenth I was removed to Aldershot—known as the "Glass House"—with about twenty others who were also to receive their final training, preparatory to being sent to France. But all of them left for France; and I was left until the first week in October, when I was called before the Commandant, who asked me whether I wished to be sent to France as combatant or not. I replied that I had already given in against my will, and that was the reason why I had been sent here for final training; that they could take advantage of that if they desired, but that I never intended to give in again and had no desire to chase the Germans across the Rhine. Six days later I was on my way to France, on which soil I set foot on the sixteenth of October.

The last two and one-half months at Aldershot were spent mostly at the gravel pit, and there I had many opportunities of witnessing for the incoming kingdom which will be "the desire of all nations." These experiences in no way compare with those at Wandsworth, although there is great room for improving their methods of handling those unfortunate enough to have been born in the scrap heap of Satan's kingdom, the slums. Their cries and sorrows come into mind quite often, and my mind still goes back to the days when I associated with them. I thank God that I can intelligently pray: "Thy kingdom come; Thy will be done on the earth, even as it is done in heaven," knowing that soon God will turn the sorrows of the people into gladness, peace and plenty. Then these victims of an avaricious and tyrannical civilization will be cured in mind and body by the healing rays of the rising Sun of righteousness —Christ's kingdom.

Getting Well and Keeping Well *By Mrs. Andrew J. Holmes*

WE ARE all born with tendencies to some weakness, due to inheritance from our ancestors. (Romans 5:12) With some it is consumption, weak heart, skin disease, etc., and with others anæmia or corpulency. Every child inherits the vitality and strength of its parents. If the parents give no attention to the maintenance of superior vitality, then their children have a poor inheritance. They grow up incompetent weaklings, and the parents are solely to blame for these tragedies. If parents would intelligently and honestly assume the responsibility of parenthood, what a great improvement in one generation would take place!

We are all inclined to make much of financial wealth, but neglect the greater wealth of a strong, healthy body and a strong, clear mind. Yet these are of far greater importance—riches which cannot be purchased, and which, if once possessed and then lost, cannot be recovered with money. Yet health and strength are something which, if lost, can be recovered and maintained indefinitely, if we study the laws of right living, and apply them in daily practice.

ALL CAN HAVE HEALTH

Every man can have strength and vigor, which is man's glory; and every woman can be graceful and well poised, if she choose to make the effort necessary to gain such splendid riches. But when it comes to the maintenance of health, in the observation of those laws which are essential to the keeping of the body in proper repair, most of us are ignoramuses of the worst sort. Even the experts that are looked up to for wisdom on health matters are often so ignorant that they do not know how to take care of their own bodies. They are often miserable examples of physical inefficiency.

Few people realize what a simple thing right living is when compared with the complicated method practised daily by the average person. The difference is comparable to liberty and slavery. Two meals a day are so much better than the plan of "three-square-meals-a-day." It gives one more time to devote to other pursuits than stuffing oneself with food which is not required by the system, and which becomes a burden for the digestive system to dispose of.

If you want to make the most of yourself you must take care of your body, and to do that you must know how. You must study its needs and provide for them daily. And those needs may be summarized in the admonition to live hygienically, giving proper attention to diet, exercise, work, recreation, and sleep. By doing this you put your bodily defenses in such good working order that you are practically immune to disease. The defensive mechanism of the human body can be so developed as to present a practically impregnable protection against the influences of any epidemic or contagious diseases, as well as against blood, or organic diseases. It should be the aim of all intelligent people to develop their defensive mechanism to the highest degree of efficiency.

PURIFYING THE BLOOD

The first factor in health-building is to purify the blood, and the shortest and most effective way to do this is by the daily use of the enema at least once, and twice is better—and the proper selection of the foods to be eaten. Very few people realize the tremendous part internal bathing plays in the acquiring and maintaining of a clean, healthy body. If it were possible to put into the hands of the great mass of humanity; and if they would make use of it, this information regarding internal cleanliness through the use of the enema, many M. D.'s would have to go out of business, our hospitals would not be so overcrowded, and the undertakers would not do such a flourishing business. Unfortunately, however, it is not possible to do this, profitable as such information would doubtless prove to be. But if we cannot reach the great mass, we can impart this information to the few as we have opportunity.

It it a well-known fact among medical men and others who have studied the subject, that ninety-five percent of all the ills that affect the human body are caused by constipation and resultant disorders. To understand this, one must know something about constipation, and how and why it occurs. The removal of waste matter and undigested food from the body has been entrusted by nature to the colon, or large intestine. When this organ is working properly, all goes well; but as soon as the colon fails promptly and regularly to perform its duty, decay and putrefaction proceed rapidly and virulent poisons are created and carried to all parts of the body. Constipation with all its consequences is the result — kidney and liver disorders, mental and physical exhaustion, high-blood pressure, skin diseases, indigestion and

the complications resulting therefrom, and many other maladies. Many eminent physicians in making post mortem examinations of the colon report that intestinal congestion is the cause of ninety-five percent of deaths from disease.

It can readily be seen that the colon can rightfully be regarded as the source of nearly all ailments. Colon poisons are a common and direct cause of premature death. Men and women today are only fifty percent efficient. They are trying to do the work of a hundred percent person, with only fifty percent power. It cannot be done. Nature never intended the human body to operate under such adverse conditions. A machine could not do so; neither can the human body. It is not a difficult matter to keep in a good healthy condition, but it takes a little time each day to do so. A few minutes each evening before retiring devoted to internal bathing will make you healthy and will maintain that condition indefinitely.

KEEP CLEAN INSIDE

If you wish to keep well and strong, it is of the utmost importance that the body be kept free from accumulating body waste—poisons of a virulent sort. By doing this you keep your blood clean and pure, your heart normal, your kidneys free from accumulated poisons, your liver active, your skin clean—free from eruptions, your blood-pressure normal, your nerves relaxed. In a word, you do not grow prematurely old. If you wish to regain lost vigor in declining years, practice daily once or twice at least, twice is better, internal bathing. And do not procrastinate; begin today. It is just as important to wash the inside of the body as the outside, in fact, far more so; for the outside does not generate disease, but an unclean inside does.

When a physician is called, usually the first thing he does is to give a purgative. It is generally believed that the purgative cleans out the bowels. Purgatives do have the effect of emptying the bowels of their solid contents pro tem. But what is the action of the purgative? As a matter of fact there is none. What happens is that the intestines react against the purgative. When a purgative finds its way into the intestine, the latter pours out its juices in an effort to wash away the poison (for all laxatives are poisons) from the system as rapidly and as effectually as possible. In this way the bowel is emptied. Yet the after effect of the purgative is to leave the system depleted of its fluids; and because of this fact, a purgative is followed by a period of constipation, and to relieve this condition the whole harmful process must be repeated—another purgative taken.

But when the enema is used the warm water is injected into the bowel and acts directly upon the contents, it softens and detaches them from the walls, and washes them out of the intestines. The water which is used supplements the fluids of the body and tends to prevent further constipation, instead of creating it. In taking the internal bath, or enema, begin by using as much water as can be retained comfortably. Then after that has passed off, repeat the process until at least eight quarts of water have been used, and there is no solid matter left and the water is but slightly colored. Any fountain syringe or a J. B. L. Cascade will answer the purpose of injecting the water.

In purifying the blood a fast is always good, and is especially helpful when one has not a good appetite. The free drinking of both hot and cold water is also beneficial. Drink two or three quarts in the course of the morning before anything is eaten. Then eat some fruit—oranges, grapes, peaches, etc.

Health is the natural, normal condition, the result of observing nature's laws. The only path to health is through natural methods of health-building, which enable the system to get back to the normal condition. Today the greatest authorities on the human body and its needs agree that real health-building power is in the body. A healthy body cannot be built up by taking medicine. The health-building power being in the body itself needs only to be brought into action to renew health completely.

The natural methods of health-building seem so simple to those who trust in drugs that they hesitate to believe that serious diseases can be cured by simple, natural treatment. It is a fact, nevertheless, that natural drugless methods of health-building are absolutely dependable, even in most serious cases — Bright's disease, diabetes, stomach disorders, rheumatism, nervousness, high blood-pressure, eczema, erysipelas and other skin diseases, diseases of men, diseases of women, and heart-trouble—practically every disease known to the healing profession.

HUMAN BODY NEEDS MINERAL SALTS

We all know that the body is built up from the foods we daily consume, and that this food divides into several classes according to the percentage of food-material predominating in it—proteid (muscle-forming elements), carbohydrates (heat and energy producers), and fats (fats and heat-giving foods). In addition these foods also contain water, acids, refuse or waste, and the various mineral salts. And these elements, found in the various foods are the same elements that compose the human body.

In rebuilding or replacing the worn-out tissues and waste material of the body, it stands to reason the same in kind must be used to replace what is worn out, if one would reach a normal condition of health. The food used cannot be robbed of the life-giving elements without serious results. One cannot extract, concentrate, nor disarrange those elements which a wise Creator provided in right proportion, perfect harmony, and proper composition for the purpose of replacing the waste matter — the worn out tissues of the body. Those elements found in the various foods are so combined as to work in harmony the one with the other, and to disarrange this harmony is to produce something contrary to nature's provision for the needs of the human system.

When anyone attempts to live on refined, emasculated, concentrated, adulterated, disarranged foods, serious results are sure to follow. When such foods are used for some length of time the various ailments mentioned appear. Then, to make matters worse, medicines are resorted to; as a result our hospitals are overcrowded, and multitudes make a fat living out of the ignorance of the great mass of humanity on those vital subjects.

Mineral starvation is usually the primary cause of disease. The absence of those salts not only impairs all food values, but actually tends to make them poisonous. Mineral starvation is followed by disturbances in the vital processes, a reduction of the blood, and of the internal secretions, leaving the system in a condition favorable for the development of various diseases, according to the tendencies of the individual.

What a pity it is that people do not wake up to a realization of what the food-trusts are doing to the various foods before they reach the consumer! They do not realize that white flour is robbed of half—and the vital part—of the wheat; that by the roller process of refining flour the outside of the wheat-berry is removed; and that when the white flour is put upon the market eight of the sixteen elements of the "staff of life" are missing; the life-giving qualities of the wheat are taken away and fed to hogs and cattle; and the refuse is put upon the market to be made into the "staff of life"—more correctly the "staff of death"—because it is disease-producing. It produces such diseases as malnutrition, mineral-starvation, deficiency diseases, etc.; and the symptoms of those abnormal conditions are called by the names: eczema, scrofula, consumption, varicose-veins, kidney complaints, heart disease, female diseases, poor eye-sight, poor teeth, poor crops of hair, abcesses, as well as a general weakening of all the vital organs, as well as the ligaments, muscles, and cords which hold the various organs in place.

Mineral salts are absolutely indispensable to the life of the tissues of the human body, and properly nourished tissues are indispensable to a normal state of health. The body is constantly excreting these salts; and when a new supply is not immediately available the blood and the tissues are constantly impoverished. It is therefore imperative that one should know and use one's knowledge in providing those substances in the daily food, if one expects to get well and remain well. But the food-trusts take the various vegetables, fish, meats and fruits and preserve them in such a way as to either impair or entirely destroy the vitamines. Then when one is obliged to use any of those preserved foods, put up by the trusts, one should supplement them with something green—salads, etc., —as well as with fresh fruits—oranges, grapefruit, peaches, apples, and grapes.

Every one should know that from vegetables when properly prepared, and from fresh fruits, whole grains, and milk one obtains substances that are not in white flour or white flour products, nor in the refined cereals, nor in meat. Yet if one attempts to impart this information it is generally received with indifference or one's good intentions are scoffed at. Day after day men and women pay out good money for foods that are impoverished; such as white bread, pies, cakes, cookies, doughnuts, refined cereals, meat and condiments, none of which contain the substances needed by the human body.

HUMAN BODY NEEDS OXYGEN

Pure fresh air is essential to life, health and happiness. When we cease to breathe we cease to live. Oxygen is the basis of vitality. Just as oxygen is the elixir of life, so carbon dioxide is the great enemy of life. Every heart-beat, every act, means the burning of bodily cells. The resultant ashes are a deadly poison, the elimination of which is the basis of good health and a vigorous physique. We know that it is the duty of the lungs to supply the blood with oxygen and to throw off from the body the carbon dioxide. Therefore the deep breathing of pure fresh air is essential for the building of good health and strength.

To the human body oxygen is what the draft is to the stove or to the steam-boiler. Cut off the draft, or free supply of oxygen, from the body through shallow breathing or through impure air, and you smother the vital fire of life. This means that every nerve-cell will become weak, sluggish and finally die. It is oxygen that supplies the body with warmth and energy. Oxygen makes it possible for food to be transformed into bone, muscle and tissue. It is oxygen which gives the sparkling redness to the blood; and this sparkling redness produces in a healthy person the rosy cheeks which we all admire.

It is well known by those who have made a study of the human body and its needs that fatigue and premature old age are largely due to a lack of proper oxygenation of the blood. In other words, fatigue is asphyxiation. If the tissues are not supplied with sufficient oxygen, they become poisoned and die. One can see then how important deep breathing of pure, fresh air is. As "blood is the life," so oxygen is the life of the blood.

An adult person breathes 2,600 gallons of air every twenty-four hours. The air which is expelled from the lungs is charged with carbon dioxide due to the union of the oxygen in the blood with the waste carbon of the body. This latter gas is of a poisonous nature, and acts on the human system very much as water does upon a drowning person—it suffocates by reason of its density; for when taken into the lungs, those organs have difficulty in throwing it off on account of its weight. Indoor air is always vitiated and often poisonous.

Simple as the statement may seem, there are thousands of men and women who are suffering from diseases directly contracted as a result of impure air and shallow breathing. The subject of fresh air and its influence upon our health has received far too little attention. But it promises to be more popular now since drugless healing and physical culture are coming to be better understood.

NEVER TOO LATE TO IMPROVE

There are very few men or women who do not possess possibilities for better health and for that enjoyment of life which good health brings, if only they will make persistent effort to attain it. With rare exceptions men and women are capable of developing into strong, healthy manhood and womanhood if they only seek to learn the laws of right-living and then live according to those laws day by day. Determine that neither procrastination nor lack of application will in the future deter you from the attainment of all that is wholesome and enjoyable as a result of the possession of a strong, healthy physique. If you seek this great blessing with just such a determination, with necessary knowledge, and with perseverance you will be most happily rewarded.

After years of sickness many people have finally taken up the study of the human body and its needs, and thereby been restored to a good condition of health. In this study and application of the laws of right living, one must use sense and reason, keeping in mind the fact that only general rules can be laid down. The good things of life do not come to us without effort. We appreciate them most when they represent our own efforts, the reward for our hard work. And life's most resplendent gift, health, offers no exception to this rule. Most of us have good health as an inheritance; therefore we are unable to appreciate it, we do not recognize its great value. But when we lose it, then it is that we appreciate its real importance. Then when we attain health after a hard, long period of time, the achievement makes a life-long impression upon us.

To attain health you must fight for it. To keep health you must fight for it. Every day of your life you have the task before you of maintaining your body in this condition of healthy vigor. Your habits of life must be such as to insure the success of efforts which lead up to the ideal of healthy manhood and womanhood.

Economy in Milk and Butter Production *By H. E. Coffey*

IN RECENT years the producers of milk and butter have given more concern than heretofore to economy of production. For, in order to make the greatest success, the dairyman, like the manufacturer, must be a student of economics. In laying the foundation for his future success he must select that type of animal best adapted to his needs. Years of close observation and study have revealed to the searcher the dairy type of cow. Such an animal is of triangular form, or outline, when viewed from either top or side. This means that the animal must be broad across the hips, becoming narrower toward the shoulders, and that the udder must be large and capacious. Moreover, the animal of this type must not be beefy, but rather thin, since this indicates that the surplus food which the cow eats goes to produce milk and not fat nor flesh.

The extent of the mammary circulation may be judged from the length, diameter, and tortuousness of the milk veins, and the size of the milk wells. Yet all these outside points of merit are not a sure index as to the amount of milk a cow will produce. For this reason scientific dairymen interested in improving the productivity and value of their herd keep an individual daily record of each cow's production. Such a record would be too expensive and troublesome to be of practical value had it not been for modern inventive ingenuity.

The Babcock test makes it possible to find the amount of butter-fat which each cow's milk contains, in a short time, and with a minimum of labor and trouble. After the test is made, it is only necessary to weigh the cow's milk in order to be in position to figure the amount of butter-fat in the cow's milking. Such a milk and butter-fat record kept daily throughout the year is of much value. Having such a record enables the dairyman to know the real worth of his cow, and if he also keeps a feed record he knows accurately which cows are yielding him the most profit.

However, aside from mere production, there are other essentials connected with the milk and butter industry demanding an equal share of the producer's skill. Much of the milk which dairymen produce is sold as whole milk and while it is sweet. The more up-to-date dairymen pasteurize their milk or have it certified; and this not only nets them more profit, but also assures the consumer that his health is safeguarded. Dairymen far removed from market centers often skim their milk, feeding it to animals on the farm, and ship the cream to a creamery where it is manufactured into butter. If the whole milk is shipped to the creamery it may be made either into cheese or ice-cream, depending on the season of the year.

A MILK FACTORY

From this brief outline the reader has doubtless come to see that the production of milk and butter might be compared to a huge manufacturing industry, as indeed it is. The dairy cow of today is in reality an intricate and highly developed machine of more delicate structure than any machine made by man. By means of this machine, substances such as hay and various concentrated grain feeds are converted into food which is of much value to man.

Yet the hay and grain feeds on which the cow subsists are also manufactured. In the leaf of each plant there is an intricate food-factory. Here food for the cow is formed from the elements carbon, hydrogen, oxygen, etc. Food for the plant is prepared partly by the bacteria and germs in the soil. In their unprepared state these elements would be of no value as food for the cow. Thus the close relation of plant to animal, and animal to animal life, is shown. A realization of the close dependence of our life upon the plants and animals about us should at least make us appreciative of these, our benefactors.

Since milk is one of the few foods containing all the essential elements necessary to sustain the body and promote growth, it will probably be used throughout the Golden Age. It is the only food with which nature supplies us in early childhood. On the large stock-farms where the best class of beef cattle are produced it is often necessary to provide one calf with several nurse cows in order to insure the calf's best development.

In the Golden Age well-balanced and sane economy will be the rule. The highest degree of economy which it is possible to practise will insure to each individual a bountiful supply of all life's essentials. The practice of such economy will make the whole earth an Edenic Paradise "flowing with milk and honey," of which present conceptions give us but a hazy foregleam.

Church Alliance with Big Business *By A. L. Geyer*

A WINDOW-CARD placard was placed in the windows of homes and business houses in what is known as the Mt. Oliver, Knoxville, Allentown, Beltzhoover, Montooth, and Grandview Plan of Pittsburgh, which district has a population of about 25,000.

The placard read as follows:



MARCH

Go to Church Month

BIG BUSINESS MEN SAY WE NEED THE CHURCH

CO-OPERATIVE CHURCH CAMPAIGN

March 5, Church Members' Day
March 12, Church School Day
March 19, Church Family Day
March 26, Church Guests' Day

A HEARSE *is a poor vehicle in which to go to Church. Better go while you are alive*

GO TO ANY OF THESE CHURCHES:

KNOXVILLE BAPTIST CHURCH	Orchard Place
TEMPLE BAPTIST CHURCH	Brownsville Road
KNOXVILLE CHRISTIAN CHURCH	Knox Avenue and Charles Street
CHURCH OF THE INCARNATION	Grape and Saxonan Streets
KNOXVILLE METHODIST EPISCOPAL	Knox Avenue
WASHINGTON AVE. METHODIST CHURCH	Warrington Avenue
KNOXVILLE METHODIST PROTESTANT	Zara Street and Georgia Avenue
KNOXVILLE PRESBYTERIAN CHURCH	Knox Avenue and Jeanette Street
McKINLEY PARK PRESBYTERIAN CHURCH	Chalfont Street
KNOXVILLE UNITED PRESBYTERIAN CHURCH	Georgia Avenue and Charles Street

The statement on the placard "BIG BUSINESS MEN say we need the Churches" recalls to my mind how fearlessly you have been, through the GOLDEN AGE, calling to the attention of the common people that there is a great beast (political — big business — clergy) in the earth today grinding down the people. Roger W. Babson, adviser and propagandist for BIG BUSINESS is going throughout the length and breadth of our land today with the cry "Get behind the Churches." He understands very well what the churches, Catholic and Protestant, have been used for in the past and what they are used for now. In a letter of advice to capitalists he says:

"For our own sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this day give more time, money, and thought to the churches of our city, for upon those the value of all we own ultimately depends."

Truly it has been said that "the nominal church is muzzled and throttled into submission. It is like a dumb dog, old and toothless, that can no longer bite." It has played the harlot with big business and politicians.

Jehovah God through His prophet has declared:

"Woe to them [Catholic and Protestant churches] that go down to Egypt [big business and politicians—the world] for help [for worldly ideas, plans and counsels as to how they should act in the conspiracy against the common people] and stay on horses [old fables, doctrinal hobbies—mass—purgatory—hell-fire—collections, etc.] and trust in chariots [worldly organizations, big business and politics] because they are many, and in horsemen [leaders in false doctrines—popes—cardinals, bishops, priests and preachers] but they look not unto the holy one of Israel, neither seek the Lord [they put their trust in worldly organizations]. Now the Egyptians [clergymen turned from the gospel to worldly ideas] are men and not God [no longer teach God's Word and the sacrifice of Calvary] and their horses are flesh [carnal-minded—eternal torment—hell-fire—collections—mass—purgatory, which are nowhere taught in the Bible] and not spirit [the spirit of God's love, the ransom sacrifice of Jesus, that the dead are asleep in the grave and will soon hear the voice of Jesus and awake, that 'million now living will never die']. When the Lord shall stretch out his hand [His power, the power of truth and other agencies], both he that helpeth [big business and political power] shall fall, and he that is holpen [big church, Catholic and Protestant] shall fall down, and they shall all fail together [the BEAST which is in the earth today against the common people —BIG CHURCH, BIG BUSINESS, BIG POLITICS—the Lord has said so and so it shall be, the Lord's Word is the end of all controversy]."—Isaiah 31:1, 3.

Hail the glad day when this BEAST shall pass away, and God's will shall then be done in earth, even as it is done in heaven, through the kingdom of our Lord and Savior Jesus Christ, which shall then be established on this earth.

Keep the searchlight on the beast.

"Drunkenness," Ancient and Modern *By R. H. Barber*

ONE of the worst evils in the earth is drunkenness. Very properly, all good people abhor it and desire to see it destroyed from the earth. Drunkenness results from the excessive use of alcoholic drinks; and "when drink is in, wit is out." Hence a drunken man will do and say silly things, violate law, and ofttimes commit murder.

Few people realize, however, that some of the worst drunkards never touch intoxicating liquor. The prophet Isaiah mentions these in the following words: "They are drunken but not with wine; they stagger but not with strong drink." (Isaiah 29:4) In the Scriptures all kinds of excesses are called drunkenness; and in this sense of the word individuals get drunk, communities get drunk, and nations get drunk. There is a variety of "booze," also. For instance, some become intoxicated with business, political or social successes; others by the acquisition of wealth, fame, power or popularity; a public speaker may become intoxicated with the exuberance of his own verbosity, or his hearers may become drunken with the speaker's eloquence (?), though he may be uttering the veriest nonsense.

RELIGIOUS DRUNKARDS

One may be intoxicated with pride in his "family tree," and yet believe that his great-great grandfather was an ape. The worst kind of excesses are those committed by individuals and communities intoxicated with false doctrines. Of all drunkards, a religious drunkard is the worst as far as cruelty, injustice, and foolishness are concerned. The Bible abounds with illustrations. In that memorable test by Elijah, between Jehovah God and the prophets of Baal (1 Kings 18:26, 27), the latter were simply men drunken with false superstitious doctrines—"doctrines of devils." The hooting, jeering crowd that arrested Jesus and charged him with sedition, conducted the farcical trial, hired witnesses to swear to lies to secure his conviction, and finally crowned their efforts with the most hideous crime of history, by nailing that noble and innocent One to the cross, and then they wagged their heads and jeered at him, as He hung there in agony, were the clergy of that day, whom our Lord had accused of "teaching for doctrines the commandments of men," and "traditions of the elders."

So drunk with this "booze" were they that they "saw no beauty in him that they should desire him"; and yet He was 'the fairest of ten thousand, and the one altogether lovely.' It was a crowd of religious drunkards that stoned Stephen to death. (Acts 7:54) Another such a crowd "for about the space of two hours cried out, 'Great is Diana of the Ephesians'." Many others are recorded in Holy Writ. An Indian "powwow" is a religious drunk on a little higher plane than the ones above mentioned.

A THOUSAND-YEAR DRUNK

In the Bible a woman is often used to symbolize a "church." Thus, the *true* church is called a "chaste virgin" (2 Corinthians 11:2); while the false or counterfeit churches are called "harlots"; and the union of the church with the state is called adultery—fornication; for it is an illicit union, condemned throughout the Scripture. (Preachers who desire to enter politics, please take notice) In Revelation 17:6 one of these false churches is mentioned as a drunken woman. We quote: "I saw the woman [false church] drunken with the blood of saints and with the blood of the martyrs of Jesus." This simply means that this particular church was intoxicated with her success in murdering the saints of God.

History corroborates this little piece of Bible prophecy, and tells us of one particular church, that reigned *with the kings of the earth* for a thousand years, and that during that reign over fifty millions suffered martyrdom, by every fiendish device imaginable—burned at the stake, crucified, skinned alive, guillotined, and murdered in hundreds of other ways.

Who was this drunken woman? Secular history tells us that it was the Romish Church—Papacy. The prophet had *foretold* (Revelation 17:5) that this "woman" would be called the "MOTHER OF HARLOTS and abominations of the earth." Everybody knows who the mother church is. There is only one church that claims the honor (?); and she is welcome to it.

During those 1,000 years Papacy distilled a particular kind of "booze" (teaching), and made all the nations—all the inhabitants of the earth—drunk. (Revelation 17:2) This wine (teaching) was the false doctrine of the "divine right of the clergy," "the divine right of kings," and that the pope was the "vicegerent of Christ," and the papal hierarchy "Christ's kingdom in

power." With this "dope" she "made all the nations drunk." (Revelation 14:8) Protestants should wake up, and read the history of the activities of this "woman" during the dark ages.

So much for ancient drunks. Now let us note some modern ones. Humanity was treated to the spectacle of an entire world on a "spree" from 1914 to 1918. In this instance the "booze" was "propaganda"—lies. The "stills" which produced it were the pulpit and the platform, and the religious and secular press. The "moonshiners" and "bootleggers" were the politicians, financiers, and clergy, who expected to profit by rifling the pockets of the drunken people. As usual these "moonshiners" and "bootleggers" have escaped scot free thus far, and the "stills" have not yet been captured; for to divert attention from their own illicit activities these law-violators raised "mad dog" cries, and kept the Department of Justice hunting *imaginary* pro-Germans and Reds; and many an innocent "dog" had to suffer.

The Department of "Justice" is soon to be reorganized, however; and we expect all the "stills" to be destroyed, and every "moonshiner" and "bootlegger" brought to the bar and punished for his crimes—in the Golden Age now just dawning.

THE WORLD WAR "JAG"

Those preachers who told the soldier boys that they were sure of heaven if they died on the battlefield, were not only giving out "moonshine" to intoxicate the boys, but were themselves drunk with the wine of false doctrine and a false patriotism. Likewise those statesmen, politicians and editors who declared that after defeating the Allies the Germans would come over to American and destroy the governments of the United States and Canada, were not only fixing up a decoction intended to intoxicate the masses, but were themselves intoxicated with the lying schemes which they saw would fatten their own pocket books. What silly and foolish things they did say and do! But the scheme worked; for the people "guzzled the booze" and got drunk, too; and never has the poor old blinded, buffeted, and deceived world experienced such a debauch as that of 1914-1918.

Now, the war is over, and other efforts are being made by the same crowd to keep the people drunk, in order that the plundering process can go on. So a new "booze" has been invented. The new "dope" is "League," "League," "League." One scheme after another is being brought forward, camouflaged under some high sounding name, set forth in glaring headlines, with noisy demonstration, club-dinners, chamber-of-commerce speeches, shouted from the pulpit, and "endorsed" by ladies' organizations, designed to keep the people drunk with false hopes. First was the League of Nations idea. Then followed a Four Power League, and a Disarmament Conference. The clergy gulped down the "League" spirit, and launched successively The Layman's Missionary Movement; The Federal Council of the Churches of Christ in America; The Interchurch World Movement; The Federation of Catholic Societies; a proposed World Conference of Faith and Order; and reports are that the world is to be afflicted with still another. A news dispatch stated:

"Commissioners of approximately twenty denominations have accepted an invitation from the Presbyterian Church to confer in Philadelphia February 3 to 6 on a proposal 'for a national merger of Christian interests under the name of the United Churches of Christ in America,' according to announcement from Presbyterian headquarters in this city."

This League idea is simply a new kind of "booze." If anyone is courageous enough to refuse to imbibe the stuff, and refuse to fall into line and coöperate with these foolish and nonsensical schemes, he is promptly denounced as not 100 percent American, and is persecuted and ostracised.

PEOPLE AVOIDING THE "BOOZE"

It is noticeable, however, that these schemes are not so successful as formerly. Since 1918 the common people are becoming less and less disposed to use the "booze" brewed by politicians, financiers, and preachers; as witness, the Farm Bloc now well organized in Congress, and the quite recent reports of a Farmer-Labor combination in politics, all of which augurs ill for the "regular" brewers — big politics, big business, and big religion. It is the purpose of the new combination to "vote" the country DRY from the metaphorical brew and to end the reign of the old crowd of "bootleggers" and "moonshiners."

The handwriting is on the wall. We can see but one hope for the old regime, and that only a temporary one, viz: like their prototypes—the literal brewers—they might set up business among "the heathen Chinee."

Sometimes these "sprees" are entirely local in character. Recently, the little city of Spartanburg, South Carolina, passed through a six weeks "debauch." In this instance Billy Sunday furnished the "booze." It will take a year, at least, for the Spartans to sober up—and what a carousal it was! The people got drunk; the city officials got drunk; and the newspapers got drunk on the wine of false doctrine and flattery, furnished by Billy. We quote some of the "booze" as reported in the press. The Junior O. U. A. M. presented Billy with four neckties. Selecting one, he took off his old one and cast it behind him, and *dexterously,* oblivious of the audience, he donned the new one — a simple enough piece of *acting.* But how it did intoxicate; for, "the audience sat spellbound and burst into wild applause," as Billy "calmly proceeded with his sermon."

But Billy knew his audience, and he had some still better wine. Hear him again:

"Mr. Sunday praised South Carolina at the outset of the sermon, declaring that 'for high ideals and loyalty to God old South Carolina with its hills dotted with schools and colleges training up boys and girls to be God-fearing men and women challenges any other state in the Union.'

"Continuing Mr. Sunday said: 'The purest strain of American blood to be found in the entire nation is in North and South Carolina, east Tennessee and western Virginia. Other states by the influx of foreigners have changed, but these states are as American today in their ideas and ideals as at any time in their history. I take off my hat to such states, old South Carolina included.'"

This was just what the thirsty people wanted, as witness the press report:

"The applause which greeted this statement was probably the most universal of any previous occasion. Men and women joined heartily in the cheering, and it was several minutes after this outburst before Mr. Sunday was able to proceed."

And the drunken people offered to build him a home if he would come to Spartanburg to live.

Newspaper reports said that the "voluntary offerings" by the Spartanburg people for hearing Billy preach the "Gospel" was over $2,658.

Another instance, as reported by the papers, was that a young man watched "Ma" Sunday all through the meeting; and he then asked her to stand on some sawdust, after which he gathered it up into a handkerchief, to be kept in memoriam of "Ma." Billy said: "That gets right next to me. You southern young men surely do honor womankind." Then the people "raved"— drunken boy— drunken Billy— drunken crowd. The newspaper got so "tipsy" that it used a half column to relate the sawdust incident and another half column for the necktie incident.

A DRUNKEN CITY

Most deplorable of all, however, is the fact that the city officials got drunk on Billy's "dope," and exercised their official functions in foolish and unconstitutional ways. Two ladies were exercising their constitutional right of canvassing for Bibles and other religious literature in the city; and because the literature was not to Billy's taste, nor to their liking, these ladies were summoned before those august officials, who demanded their reasons for not coöperating in the "Sunday Meeting." (Behold the spectacle of drunken officials questioning sober people. How like the Pharisees questioning Jesus!) The ladies kindly asserted their constitutional right to serve God according to the dictates of their own consciences, and to preach the gospel in what they thought the wisest and best way. Then those 100 percent American (?) officials passed a special city ordinance requiring a $300 license for the privilege of selling Bibles and religious literature in the city of Spartanburg, and a second ordinance requiring that such a canvasser must submit to a physical examination by the city doctor, and have a health certificate before such a license would be granted, on the plea that canvassers would endanger the public health by transmitting contagious or infectious diseases.

Noble city fathers! It seemed never to have entered their dull brains that the public health was menaced and endangered a thousand times more by butchers, bakers, candy and ice-cream makers, waiters in hotels and restaurants, clerks, ticket agents, stenographers, typists, etc. Everyone knows that these officials were using their public office *not* as a public trust, but to serve private and personal and religious ends. But they were "drunk" with the poisonous potions from Billy's cup, and stultified themselves, proving themselves unworthy to be the custodians of the people's *rights* and *liberties.*

"HOW LONG, O LORD!"

How long are the rights and liberties of the people to be subverted? Is there no deliverance? Clear and strong comes the answer from God's Word: "Behold, the Lord hath a mighty and

strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. [Then] the crown of pride, the drunkards of Ephraim, shall be trodden under feet," by that "mighty and strong one" sent by Jehovah.—Isaiah 28:2, 3.

The work of destroying these drunkards has already begun. "Now is the day of their perplexity." "Men's hearts [are] failing them for fear and for looking after those things which are coming on the earth."

There is always a penalty attached to a "spree," and the present distress of nations is the penalty for the recent four years' "spree." It is but the just operation of the retributive judgments of our God, as recorded by the Prophet: "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."—Isaiah 13:11.

Terrible will be the punishment; but most richly deserved. We are assured its effect will be most salutary; for "all hands shall be weak, all knees feeble, and all hearts faint." Then, and not until then, will the world be ready to recognize the new king — "that mighty and strong one," and the now rapidly incoming "Golden Age" with its multiplicity of blessings, including the everlasting destruction of both drunkards and drunkenness—literal and symbolic—excesses of all kinds.—Ephesians 5:18.

All over the world the message is now going forth that "the day is at hand"; that Christ's kingdom, for which men have so long prayed, is here, and that "millions now living will never die." Indisputable proof is being furnished from God's Word. It is being made so clear and plain—and so cheap—that there is no reason why everybody should not know — except the one reason, that the people are "drunk."

THEY KNOW NOT

Jesus' words descriptive of this event and of our day are being literally fulfilled: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and *drunkenness,* and cares of this life, and so that day come upon you unawares." (Luke 21:34) "For as in the days that were before the flood, they were eating, and *drinking,* marrying and giving in marriage [engrossed with pleasure, business and social affairs] . . . and *knew not,* . . . so shall also the coming of the Son of Man be." (Matthew 24:38, 39) How accurately these words describe present conditions! The people are "drunk" with business, pleasure, and folly, and *know not.* The Apostle declared that the true Christians would know when that day had arrived, because *they* would be "sober" and on the watch.—1 Thessalonians 5:4-8.

Nineteen centuries ago Jesus said that at that time nobody knew the "day or the hour, not the angels, neither the Son." But Daniel had long before that written these words: In "the time of the end . . . none of the wicked shall understand; but the wise shall understand."

The great drunken debauch now going on in the earth is accurately typified by the drunken feast of Belshazzar and a thousand of his lords. (Daniel 5) The end of the debauch is pictured also by the termination of that feast.

According to the Bible there is to be one more season of intoxication in the near future, but the intoxicants will not be furnished by any of the present "dopesters"; for the LORD will pour out the cup. It will be a cup of fury, and will mean the end of this unrighteous order. Terrible will be the humiliation and overthrow of those combined agencies—political, financial and religious — which have made the people drunk with false teachings and false hopes in the end of the age. So fearful will be the punishment, and so complete the overthrow of the present order, that men will be astonished, humiliated, stunned. They will stagger and reel and know not which way to turn. Hear the Word of the Lord: "I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." (Isaiah 63:6) "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones [the highly privileged classes, civil, financial and clerical] that are on high, and the kings of the earth upon the earth."—Isaiah 24:20, 21.

"Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, [teachers of lies and preachers of false doctrines]. . . . Gird yourselves and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye min-

isters of my God: for the meat offering and the drink offering is withholden from the house of your God." (Joel 1:5, 13) Thus will end the world's greatest "spree," as well as all other "sprees"; and never again will the Lord permit the people to be enthused and deluded with false hopes, with false ideas of patriotism or with false theology.

The Two Aspects of Peter *By Thomas R. Smith*

THERE are two Peters, altogether different, in the one personality of Simon Peter, the son of Jonas. How amazing the difference between the first Peter, the savage and murderous Peter of Gethsemane, who struck at and cut off the ear of Malchus, and the non-resistant, peace-loving, healing Peter on the way to God's Temple to worship! (Acts 3:1) What caused this difference in the one individuality?

It is the spirit that rules and controls and gives life to our actions. The apostle John says: "Try the spirits." (1 John 4:1) This suggestion has no reference to spiritism. It means for us to try the spirit, or the teaching of each doctrine presented to us as truth — try it by the law of love; and to try the spirit of each action by the Golden Rule.

TWO KINDS OF CHRISTIANITY

There is a deeper and more significant lesson in this than some people think. Is it not a symbolic picture of the present state of the so-called Christendom? Is not Christianity divided into two great camps, each of which claims to act by authority and in the name of Christ?

We have a form of militant Christianity, or Churchianity, in Great Babylon, made up of hundreds of warring, fighting sects that have shed more blood and made more martyrs in the world than have all the pagan civilizations that have preceded Christianity. And what is very peculiar, and very true, it is this form of churchianity that claims Peter for its first pope. Moreover, it is the murderous Peter of Gethsemane, with sword in hand cutting off ears, that they have copied all through the dark ages.

But there is another form of Christianity not so large, yet quite as important and of better quality because of a more peaceful disposition. It is composed of the footstep followers of the non-resistant Peter of Acts 3:1, and of the peaceful Christ. And this form, this class of people, never shed a drop of blood, never use the least degree of coercion of any kind in order to make converts. They win men by love, as Christ has done, or not at all.

These two forms of Christianity are in the world today, and they seem to possess all the power and vitality to make progress along all lines of political and industrial activity. Heathenism of all shades is of no account now in the world. Stagnation and decay are paralyzing their life.

The three great nations of heathendom — India, China, and Japan — are closely copying the methods and industrial programs and modern thought of the so-called Christian nations of the world. But alas! They are not copying from the peaceful, non-resistant Peter's camp. Japan and China are practising the goose-steps of the Germans and all the other things that go with militaristic ambition.

Now let me explain what it is that has made the wonderful difference in the one individuality of Peter. The disciple Peter was only a learner in the school of Christ. He was only a natural man. He was not spirit-begotten until he became the apostle Peter, after the day of Pentecost. Then, and not until then, did he become the non-resistant, peaceful Peter, the Apostle of Christ.

TRUE VERSUS FALSE RELIGION

But when, where, and how did this murderous spirit of the first Peter of Gethsemane develop and get such a stranglehold on the poor, intoxicated world?

For three hundred and twenty-five years there was a fight between paganism and the pure apostolic church. This church had no pope, no cardinals, no archbishops, no priests, no masses, and—above all—no creeds. Yet in three hundred and twenty-five years it had conquered by its peaceful, non-resistant doctrines, the great Roman Empire without shedding one drop of blood. The only blood that was shed was Christian blood, when the Roman pagans threw the Christians to the lions in the amphitheatre.

This peaceful, non-resistant Christianity had

gone into homes of the Roman people, the pagan temples were deserted, and the priests were lonely. It worked its way into the palace of the Cæsars, and converted their best and greatest to the peaceful doctrines of Christ. It made its peaceful way into the Roman camps, and turned the savage spirit of the fierce Roman warrior into the harmlessness of a child.

But a radical change was soon to take place, one that diverted the whole trend of our civilization. Satan, the arch-plotter, "double-crossed" the pure apostolic church through the agency of the pagan emperor Constantine, who started the church in creed-making at the first Council of Nice, 325 A. D. This was not the first appearance of the "mystery of iniquity," but it was the first public act; for the apostle Paul testifies that the "mystery of iniquity" was already working in secret in his day.—2 Thessalonians 2:7.

Persecution ceased. The elders of the young church were becoming popular and very proud. The emperor began to shower favors upon them; and the taste of state recognition was rolled as a sweet morsel under their tongues. Then the great metropolitan elders began to claim precedence and authority over the lesser country elders. Thus they began to create castes and to grade the elders; and this was the first open departure of the church from Christ, the beginning of the episcopal form of church government. They made bishops and archbishops, deacons and archdeacons; and in time they made cardinals—princes in the church.

Centuries before, on their way to the upper room, the disciples had quarrelled as to which of them should be the greatest, and the Master had settled it on the Christlike lines that there was neither lordship nor castes in His true church. Yet that divine decision was completely reversed by the apostate church after the Council of Nice.

To me it looks suspiciously clear that this caste system and the grading of clergy in the apostate church after they had sold out to Constantine for state recognition was a close copy of the caste system of Hinduism in India. It seems equally clear that the princely pride of a cardinal mixed with creed hate would combine to make a modern Brahmin, no matter about dress or name.

Thus we have the two Peter camps, and they divide the so-called Christendom of today. Moreover, the fight is on between these two camps which will determine which side will gain the final victory. And what is still more significant, the battleground of this great fight is in the United States of America.

SABERS VERSUS THE SWORD OF THE SPIRIT

All the world is crying for peace and would welcome it, unless Japan might be an exception. Rome has almost given up the fight in Europe, and is concentrating all her power in America. In all her associated societies she has nearly one million men well armed and drilled, with stores of arms and machine-guns, for the decisive last battle, which all can see is surely coming.

But the camp of the peaceful Peters, the footstep followers of Christ, is not arming with military armaments of any kind. The weapons of their warfare are not carnal. In Ezekiel 9:2 the Prophet fully describes the men and the weapons which they use: "And behold, six men came from the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar."

Here is an inspired prophetic description of the men — who they are, and how they are armed, and the kind of slaughter weapon they use. There are seven men, all told. Six are armed with 'slaughter weapons'; and one is not armed, but has only an inkhorn, suggestive of a pen with it. Now in the Scriptures seven is a symbol of perfection or completeness. Six is a symbol of imperfection or human agency. These six men are symbolic of the thousands of men and women who are now using and who will continue to use these 'slaughter weapons'—seven books, written by this man with the inkhorn.

These 'slaughter weapons' are seven books by Pastor Russell; and the seven make one harmonized Bible—or, to use Judge Rutherford's name, "Harp of God," with ten strings—giving out the divine harmony of God's great plan of the ages for the saving of the world. These are the 'slaughter weapons' which the peaceful Peters use, or ever will use.

It is through these 'slaughter weapons,' books written by Pastor Russell, that the mark was put upon the foreheads of the men "that sigh

and cry for all the abominations that be done in the midst thereof" of the great city—Christendom. And these slaughter weapons, these books supplemented by "The Harp of God," will form and develop the great class of "millions now living [that] will never die."

"The Harp of God" is one of the most useful of books, and is put out in that form which will best suit the new class in the world. God must have inspired it; and its appearance is a sure sign that God is still using the I. B. S. A.

The Spirit of Life *By Gerald Barry*

IN READING the article, "What is the Spirit of Man?" by J. L. Martin, in the GOLDEN AGE for August 3rd, which on the whole is an excellent and instructive article, I noticed a Scripture text that seemed to me to be misapplied; and as it might have important consequences, I thought it well to call attention to it. The passage I refer to is on page 669, lines 15 to 19, of the GOLDEN AGE for August 3rd. It is as follows: "And when Job [this should be Solomon] said: 'The spirit shall return to God who gave it,' he was thinking of his mental powers, generated by breath, ceasing by the divine withdrawal of his breath."—Ecclesiastes 12:7.

On this text, Pastor Russell said in "Studies in the Scriptures," Volume 5, page 315, paragraph 5: "Mankind received the *spirit of life* from God, the fountain of life, through father Adam. Adam forfeited his right to the power or spirit of life by disobedience, and gradually relinquished his hold upon it—dying slowly for nine hundred and thirty years. Then the body returned to the dust as it was before creation, and the spirit of life, the privilege of living, the power or permission of living, returned to God who gave that privilege or power: just as any contingent privilege or favor returns to the giver if its conditions are not complied with. (Ecclesiastes 12:7) Nothing in this text implies that the spirit of life "wings its flight back to God" as some would represent; for the spirit of life is not an intelligence, nor a person, but merely a *power* or *privilege* which has been forfeited and hence reverts to the original giver of that power or privilege. The thought is that man, having sinned, has no further *life-rights*: the return of his forfeited life-rights to God and the return of his flesh to dust, reduces his condition to exactly what is was before he was created."

Again in Volume 5, pages 308, 309, Pastor Russell says: "The Scriptures recognize man as composed of two elements, body and spirit. These two produce soul, sentient being, intelligence, the man himself, the being, or soul. The term 'body' applies merely to the physical organism. It relates neither to the life which animates it, nor to the sentient being which is the result of animation. . . . The words 'spirit of life,' however, signify more than merely breath; they relate to the spark of life itself, without which breath would be an impossibility. This spark of life we receive from our fathers, it being nourished and developed through our mothers. It is quite untrue that the spark of human life is communicated in a miraculous way, any more than is the spark of brute life."

On page 314 of Volume 5, paragraph 1, Pastor Russell says: "The word 'spirit' is used of mankind in general, especially in the Old Testament; but always either with reference to (e) the *spirit of life,* the animating spark which God first enkindled in Adam and which thence (impaired) descended to all his posterity—which is an *invisible power* or quality; or(f)the *spirit of the mind, the will*—an invisible power which controls the life." Thus he shows that the spirit of life in man, and the mental powers of man controlled by the will, are two separate things, even though closely related.

Again, on page 315, Volume 5, paragraph 2, he quotes the text (Ecclesiastes 3:19): "'That which befalleth the sons of men [death] befalleth beasts; even one [the same] thing befalleth them: as the one dieth, so dieth the other; yea, they all have one breath [*ruach* — spirit of life, breath of life]; so that a man hath no preeminence above a beast'—in this respect, in the matter of having a different kind of life. His preëminence must be sought and found elsewhere, as we shall see."

If the word "spirit" referred to man's mental powers only, then man would have preëminence above a beast in this respect; for man's mental powers greatly exceed the mental powers of the lower animal creation. But when the words

"spirit of life" are understood to refer to the energizing life-principle, the power or privilege of life, then we see that man and the lower animals both possess the same kind of energizing life principle.

Do not misunderstand me to object always to the application of the word "spirit" to the powers of the mind; for I recognize that the Scriptures sometimes so apply it. But I am calling attention to the difference between the *spirit of life* and the *spirit of the mind* (the mental powers), and showing that it is not the mental powers exactly that are said to return to God, but the spirit of life, the power or privilege of living, though of course in a sense this includes all the powers of mind and body.

I will close this letter by quoting from Volume 5, page 316, lines 10 to 24: "Our Redeemer *purchased* the spirit of life-rights which father Adam had forfeited for himself and all his family. Now, therefore, believers can for themselves, (and, by a knowledge of God's plan, for others also) commit their spirits (their powers of life) to God's hand also, as did our Lord and as did Stephen—full of faith that God's promise of a *resurrection* would be fulfilled. A resurrection will mean to the world a reorganization of a human body, and its vivifying or quickening with life-energy, the spirit of life (Hebrew, *ruach;* Greek, *pneuma*). To the gospel church, sharers in the 'first [chief] resurrection,' it will mean the impartation of the spirit of life or life energy (Hebrew, *ruach;* Greek, *pneuma*) to a spirit body.—1 Corinthians 15:42-45."

Christian Science vs. Bible Science *By H. E. Coffey*

THAT theory or practice which is in a manner new to mankind, and which is composed of an admixture of truth and error, is always the most subtle in effect; and once one becomes enmeshed in the web of such false science, truth becomes indistinguishable from error. Indeed, the blending of the two — truth and error — forms a maze from which it is difficult, and more often impossible, for human reason to extricate the victim. Especially is this true where such theory is substantiated by demonstrative proof which satisfies in a measure longing and desires.

That faith-cures beyond the resources of materia medica have been accomplished in the name of Christian Science will not be disputed by one intelligently informed. There is, however, much subject for discussion as to the Bible basis for such cures; and more than one question may be raised as to their lasting benefit to the patient.

The word science means truth; and the Bible is the one great science-book above all others. "Thy Word is truth [Science]." I admit with Christian Scientists that Christ Jesus was the greatest scientists who ever lived on the earth, that His teachings are all Scripturally scientific, and that God is good. Refraining from personalities I purpose to set forth some facts of Bible logic by way of contrast with clear-cut statements of a well-known Christian Science parvenu.

By Webster the word atonement is defined as "the redeeming effect of Christ's obedience, suffering and death." Christian Scientists say that the word means "the exemplification of man's unity with God." Neither authority is infallible; and I turn to the Bible as a true source of information. Romans 5:11 informs us that we have received the atonement by our Lord Jesus Christ. Christ's mission was for a greater purpose than merely to "demonstrate man's oneness with God." He must first make this oneness a possibility, and this he did by laying down His life, as stated in verse 10 of the same chapter: "We were reconciled to God by the death of his Son."

But Christian Scientists deny that there is any efficacy in the sacrifice of Christ Jesus. I quote: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins." This is contrary to the apostle John's statement that "the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7) Equally clear is the denial by the same authority of the atonement accomplished by Jesus in the statement that "one sacrifice however great is insufficient to pay the debt of sin." Contrast this with another statement of the apostle John that "he is the propitiation [satisfaction] for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:2.

The preceding differentiating statements should be sufficient to convince one open to reason that Christian Science is diametrically opposed to Bible science; and this assertion can be more fully established by showing its harmony with Satanic theology. According to Christian Science man is immortal, and sickness and death are imaginary and unreal. This harmonizes with Satan's original lie: "Ye shall not surely die." That God purposed ultimately to destroy death is clearly set forth in the Bible. (Hosea 13:14) Satan ever has deluded mankind, and is still seeking to delude them, into believing that this is already an accomplished fact; and since he is "the god of this world" he would seek to divert to himself the honor which rightly belongs to God and to Christ. But the delusion with which he has awed and ruled the world will shortly be broken, and afterward he himself will be destroyed.—Hebrews 2:14.

"Heal thyself," is the Christian Scientist's method of gaining the victory over death. This is the opposite of Jesus' method. When Satan would have had Him allay His hunger by changing stones into bread, He yielded not to the temptation; and in no instance do we find record of His healing His own infirmities, for He had none. On the contrary, He bore ours for us (Matthew 8:17); and this was how He could bear them, namely, by healing others. (Luke 7:21) The account of His healing the afflicted woman is a point in proof.—Mark 5:30.

Mark 16:15-20, the strongest of Christian Scientists' proof-texts, to which they make repeated reference, is clearly an interpolation made during the dark ages of papal dominion. It is omitted from the two oldest Greek MSS.—the Sinaitic and the Vatican No. 1209. No sane and rational thinker would seek to bolster faith on such non-inspired falsity. Clearly, to drink deadly poison would be quite as suicidal as compliance with Satan's request that our Lord cast Himself from the pinnacle of the temple. As likely, too, would an adder bite prove fatal, though one's faith were infinitesimally near perfection, unless swift medical aid were forthcoming.

That time when "nothing shall hurt nor destroy" cannot be until the Lord's mountain (kingdom) is established in the tops of the mountains (kingdoms). (Isaiah 2:2) The kingdom of Bible science is of prophetic vision (Revelation 21:2), to be given to "the saints of the Most High." It is when this kingdom becomes an established reality that death, sorrow, and crying will gradually cease. (Revelation 21:3, 4) Then it is that the Christian Scientist's spiritualized and etherealized sense will have opportunity to become materialized and real (Revelation 22:2) in the matter of being able to rightly divide the Word of true science—the Bible. Looking forward to the joys and blessings of that kingdom, of which the past half-century has been a harbinger, may each sincere student and seeker after divine truth be willing to pray in fervent desire with the Apostle: "Even so, come, Lord Jesus!"

The Resurrection of Jesus Christ *By John J. McMillan*

THERE is much false teaching concerning the resurrection of Christ from the dead. In a footnote in the Catholic Bible, explaining Romans 1:4 it is stated that Christ was predestinated the Son of God by His resurrection, or "raising himself from the dead."

I fail to find even one passage of Scripture stating that Christ raised himself from the dead. True, He said: "I lay down my life that I may take it again." But that right or privilege He received from the Father. (John 10:17, 18) It is also stated that He rose from the dead. See Acts 10:4; Romans 14:9; 1 Corinthians 15:4; 2 Corinthians 5:15; 1 Thessalonians 4:14. Yes, He rose from the dead, but not by His own power; for He lay helpless and really dead for three days and nights, and would still be dead if God the Father had not raised Him up.

Why should so many of our Catholic and Protestant friends overlook this great truth? There must be some reason why they do so. Is it because they still believe that Christ did not really die, or that in life or death Christ was equal with God the Father, as so many creeds declare?

It is strange that so many who believe in the resurrection of Christ fail to believe the Scriptural account that "God raised him from the dead." Let those that pin their faith on the statement in the above-mentioned footnote get

their Bibles and read the following citations to prove that the resurrection of Christ from the dead was the work of God alone—"whom God hath raised up": Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40; 13:30, 33, 34; 17:31; Romans 10:9; 1 Corinthians 6:14; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:10. See also Romans 4:24. Christ was raised from the dead by the Father: Romans 6:4; 8:11; 1 Corinthians 15:15; Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21. We can all rejoice in the truth that "Christ died for our sins [all sinned in Adam] and rose again [or was raised] for our justification."

As one who has wandered outside of all so-called churches for forty years in the wilderness, I can see no other way to do away with the one thousand and one different beliefs about God and His way of salvation for the sons of men, but for men to receive the truth that "in Adam all die," and are really dead; and that all in Christ shall be made alive, or live again, in God's due time.

If the clergy believed and preached these truths there would be nothing to divide the sons of men. There would not be so many false teachers trying to "save" men from a non-existent hell of fire and brimstone, and get them into heaven at death by the clergy's own laid-out route. If they would preach only the truth, and would not vainly try to interfere with God's own well-laid-out plan for the salvation of the sons of men, even the ungodly would "sit up and take notice," and God's people the world over would be united in the bonds of peace and love.

"I was a Stranger and —" *By Luke Williams*

EVIDENTLY not much charity of the brotherly-love type affects the clergy and their flocks out at Hutchinson, Kansas, if we are to accept as a criterion of the religious situation the following statements of Mr. A. B. Leigh of that berg in a letter to the Kansas City *Star*:

"Quite recently a woman with two little children came to our town; a woman deserted by her husband, penniless, homeless and heavy-hearted. She asked a place to stay for a while until her family could be notified of her destitute condition and the only place open to her was the woman's ward of the city jail. There she was fed and lodged.

"It is a sad reflection on the city that a destitute mother must be cared for in a jail; and that a jail should harbor little children. There is a solution for a problem like this.

"How many churches have we in the city — in all cities? Why not keep open house in one or two of them each week and fit up a room for pilgrims like this poor mother and the two little ones? Among the members of the various churches some good woman could be found who would offer her services for a certain day each week and when the destitute man or woman came the kindly arm of the church could reach out and give help or comfort."

The writer, having 'made that town' among others, entertains a kindly remembrance of the railroad "boys" at Hutchinson, and feels sure that the big hearted railroad men were not aware that little children were camping down in the town jail.

Was it a case of "no room for them in the inn" in this year of our Lord 1922? Why did professed Christians stand by and witness a "bonehead pulled off" at their jail house under the fictitious names of generosity or hospitality?

The very thought of this moral tragedy should prove a nightmare to the preacher in that city who may "nerve up" to quote such Holy Writ as "in my Father's house are many mansions." Anybody get the consistency?

I do not believe that Mr. Leigh told a lie in his letter. That letter is a moral-masterpiece from the pen of conscience. It is a real message to the churches of this land that are on the look-out for "mansions in the sky," yet being content that innocent little children ("For of such is the kingdom of heaven") shall board and sleep in a building that is designed for the safe-keeping of thieves and murderers.

And a voice was heard at last by the church
From Him who sat on the throne,
"I know thy works, and how thou hast said,
'I am rich'; and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore, from my presence, I cast thee out,
And blot thy name from its place."

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[95]Thereafter, when Abraham was ninety-nine years old, the Lord appeared unto him and said: "I will make my covenant between me and thee, and will multiply thee exceedingly, . . . and thou shalt be a father of many nations. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Genesis 17:2, 4, 8) Some time later, when Abraham was sitting at the door of his tent, which was pitched in the plains of Mamre, there stood before him three men, messengers from Jehovah. In the plains of Mamre, a short distance above the town of Hebron, still stands a very ancient oak tree, about thirty feet in circumference. It is claimed that this is Abraham's oak, where he pitched his tent at the time these holy messengers appeared to him. Of course we cannot believe this is true, because an oak would not live that length of time. It is interesting, however, to note this ancient tree standing approximately at the point where Abraham is supposed to have resided in his tent. Here it was that Abraham prepared refreshments for his distinguished visitors; and "he stood by them under the tree, and they did eat." Here it was that the messenger of Jehovah told Abraham that he and his wife Sarah would be given a son.—Genesis 18:1-14.

[96]In due time a son was born unto Abraham and Sarah and his name was called Isaac. (Genesis 21:1-3) Afterward, when the son Isaac had grown up, Jehovah put Abraham to a great test, and in doing so He made a picture which foreshadowed the redemption of the human race. This record appears in the twenty-second chapter of Genesis. God said unto Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." (Genesis 22:2) It is interesting here to note that Mount Moriah is inside of the walls of the present city of Jerusalem. It was the site of the temple of Solomon, and supposed to be the very spot where Abraham was met by Melchizedek. It is the place where Abraham was directed to offer and did offer up his son Isaac.

[97]Providing himself with wood to be used for the fire, Abraham and his son and servants journeyed for three days from the plains of Mamre to Moriah; and arriving there, he at once prepared for the burnt-offering. Isaac was not aware of the purpose of his father to offer him; so he said to his father: "Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering." Abraham then informed his son that he was to be the offering. Then he bound Isaac and laid him upon the altar and stretched forth his hand and took the knife with which to slay his son. This was a great test to Abraham's faith. Isaac was his only son, whom he loved dearly; but Jehovah had commanded him to offer him up as a sacrifice, and because of his love for Jehovah he proceeded to obey God's command. As he raised his hand to strike dead his only beloved son, "the angel of the Lord called unto him out of heaven, and said, Abraham, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." When Abraham looked he saw a ram caught in a thicket nearby, and he took the ram and offered it for a burnt-offering.

QUESTIONS ON "THE HARP OF GOD"

Describe the place of Abraham's residence at the time Jehovah promised him a son. Quote the Scriptural account. ¶ 95.

How many sons did Abraham have by his wife Sarah? Give Scriptural proof. ¶ 96.

To what special test did God put Abraham with reference to his son Isaac? ¶ 96.

Describe in detail the offering of Isaac. ¶ 97.

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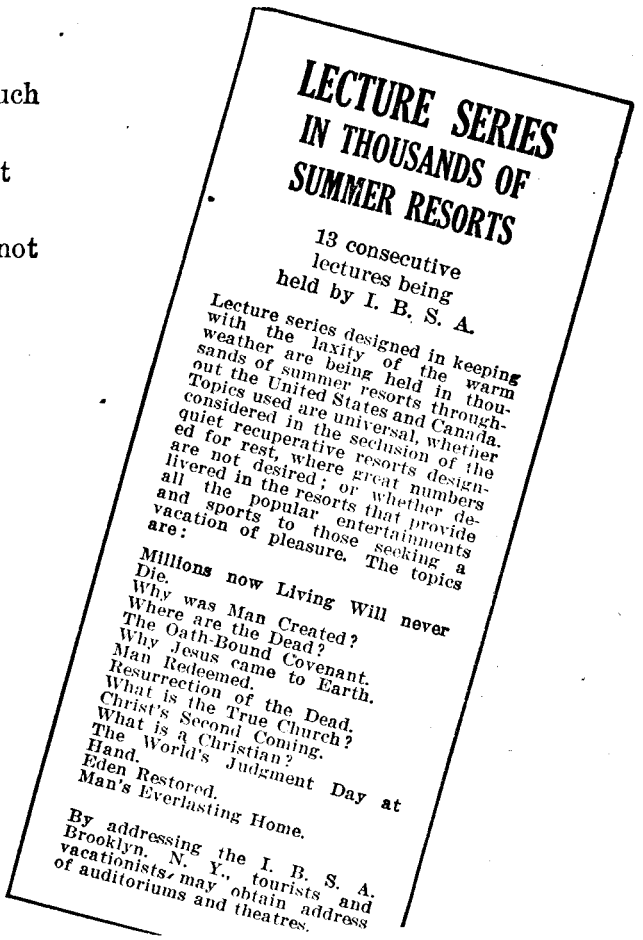
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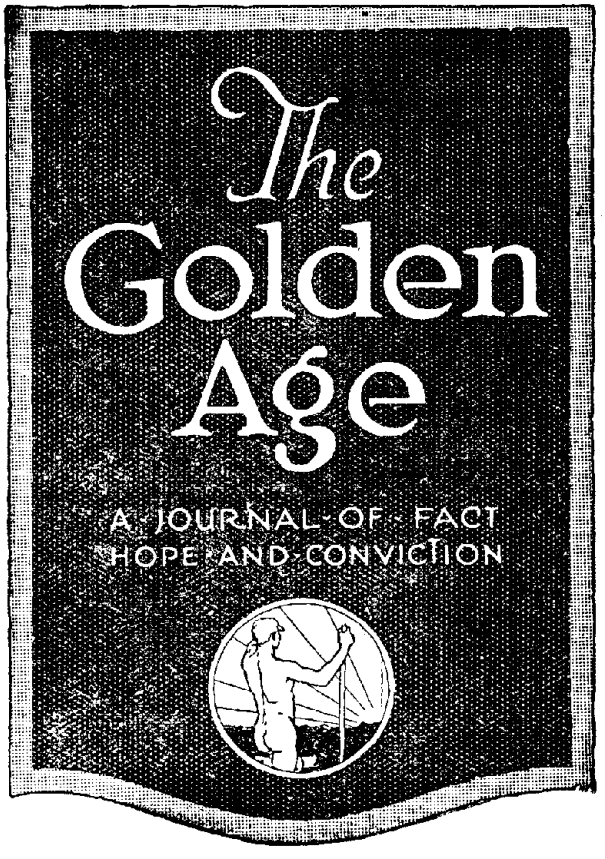
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Notes on the Silk Industry

THE history of the silk industry reaches back to Queen Sie Lang Chi, of China, who is supposed to have reigned about 2,000 B. C. This lady found some cocoons of the silkworm and conceived the idea of a gown made of the fine, glossy, tough fibres. The result was so pleasing that the industry became promptly established.

For centuries Chinese silks found their way into Europe by caravans and were highly prized. The Chinese guarded jealously the secret of their manufacture; but it was finally discovered by two Armenian priests (sent there for the purpose by big business), who brought back to Armenia a quantity of mulberry seeds and silkworm-moth eggs. From Armenia the culture soon spread to other oriental countries and to those bordering on the Mediterranean.

At the present time Japan is the greatest silk-producing country, China is second, the Eastern Mediterranean region is third, Italy is fourth, and France is a bad fifth. The total yield for the world in the year 1919 is estimated at sixty million pounds. In that year the United States imported $400,000,000 worth of silk. At that time Japan was not only leading in the silk industry, but bade fair to beat Germany in the manufacture of the cheap goods for which Germany has become famous.

The silk business received a severe jolt in the early summer of 1920. During the three years previous it had been a mint for everybody connected with it, whether he had any knowledge of the business or not. In some districts in New York, as fast as the saloons were closed under the Volstead Act they were reopened by silk jobbers, all of whom did a rushing business. The demand was insatiable, and there seemed to be no limit to the price the public would pay. At about that time a silk importer who had already made a large fortune, went to Japan and purchased $1,000,000 worth of habitui silk. But by the time the silk reached America, the bottom had dropped out of the inflated market; and his purchases sold for only half what he had paid for them. The wholesale price of $18 a pound for raw silk in Japan in January, 1920, was only $8 in July, 1920; and jobbers who a few months previous had been turning down orders were offering their stocks at retail at less than the wholesale price. It was nine months after the break before there was any considerable resumption of activity in the silk-mills of the country, and even now business in this line is poor. And this is true of all businesses.

The *Textile Worker* reports that American silk markets have been flooded with poorly-made silk, manufactured by the new companies that sprang up during the war. Such efficiency has been achieved in the finishing of silk that fabrics which are less than half silk look so much like the real article that only a trained expert can tell the difference.

Improvements in Silk-Making

THE Chinese, who are among the cleverest merchants of the world, have recently strengthened their hold upon the American and French markets by shipping their silk in a better condition than heretofore. The silk has been re-reeled, and many of the fine ends and weak spots removed, thus rendering it more adaptable for weaving. American capitalists approve this innovation, because it does away with a certain amount of high-priced American labor, and places the work where it can be done by capable workers who expect and receive but $10 per month. Every American manufacturer who is striving for cheaper and ever cheaper labor is helping to drive the silk business and myriads of other businesses to the wall. People that get wages of $10 per month can buy rice

sufficient to keep alive, and little else—certainly no silk. Good wages mean good buyers. Good buyers mean good business, with prosperity in every direction; but poor wages mean poor business.

In New Orleans, Dr. Vartain K. Osigian, an Armenian-American, whose ancestors have been in the silk business for seven centuries, has developed a new type of silkworm which is twice the size of the ordinary silkworm and produces 1,800 yards of silk to the cocoon as compared with 1,000 yards, the normal production.

The new type of silkworm is obtained through the grafting of mulberry shoots on osage-orange roots, producing a larger, fleshier leaf, of greater food value. By special treatment of the silkworm's food, Dr. Osigian has succeeded also in producing silk of eighteen different colors direct from the cocoons, thus doing away with the interference caused by artificial dyes.

Dr. Osigian now has the largest silk farm in the world; and instead of one crop of silkworms a year as is the custom abroad, eight crops have been produced. With plenty of equipment one person can care for about 100,000 silkworms.

On Dr. Osigian's farm the silkworms occupy three days in spinning their cocoons. The worm winds the fiber around and around himself in one continuous thread, at the rate of about a foot a minute, from the outside in. The expert silk-weaver, finding the end at which the worm began to weave, can unwind the entire cocoon.

It is said that Luther Burbank has announced a contract with G. Imai, one of the world's largest raw-silk producers, to produce a mulberry bush more compact than the one now in general use and more rapid in growth and heavier in foliage.

Wonderful Artificial Silks

THE chemists are transforming the world. Now they are even jealous of the silkworm, and cannot let him alone in the solemn task, which he does so well, of winding for himself such a beautiful, shimmery, water-tight shroud. In fact, they are making the silkworm an excrescence on the body politic.

There are three principal methods of making artificial silk, each of which is a chemical achievement. The first is made from raw or waste cotton by what is called the Chardonnet process, and is called cellulose-nitrate silk. The second is made from the same materials by the use of cuproammonium, and is called cuproammonium silk.

The third is made chiefly of spruce wood and is called viscose silk. This is the most important and widely used artificial silk. Many millions of pounds of this kind of silk are turned out in the United States yearly. It has a greater lustre than real silk and is for that reason seldom used as an adulterant for real silk. The mild nature of the chemical reactions to which it has been subjected causes the fibre to be much less disintegrated than in any other artificial-silk process. The superior lustre is due to the curious shape of the cross-section of the filaments.

Hosiery is the principal knit-goods line in which artificial silk has been used; but it is coming into more general use for shawls, caps, sweaters, knitted and woven neckties, braids and trimmings, embroideries, laces, imitation furs, tapestries, and imitation oriental silk-rugs. Fifteen million pairs of "silk" stockings are now made annually from wooden silk, and many shirts sold to American consumers are as thoroughly wooden as a kitchen chair.

The spruce wood is reduced to a pulp which makes it look and act like molasses. This molasses-like pulp is strained through a fine screen, the strings dropping into a solution which transforms them into yarn thread. This yarn takes the dye readily, is as strong as any silkworm silk, and wears well. At first it was highly inflammable, but the chemists have now overcome this. Caustic soda and carbon disulfid are the principal chemicals used in transforming the cellulose into silk.

The spruce wood comes into the silk-plant bleached, at about $60 per ton, and goes out as silk at the rate of about $8,000 per ton. The viscose silk is supplanting real silk for insulation and for making incandescent mantles. Some five thousand persons in the United States are now engaged in the viscose-silk industry. The cost of the product is about half that of natural silk. The industry was brought to America from Belgium by the Du Ponts, and is located at one of the war munition plants, at Hopewell, Va.

A new kind of paper fabric is being manufactured in Japan. It is a composition of silk and paper, called "paper silk." It looks like the best mercerized cotton and is suitable for making blouses, sheetings, and dress materials.

A Socialist Theocracy *By O. L. Rosenkrans, Jr.*

THE sporadic agitation of clergymen to revive Sunday observance on an extensive scale appeals to the average man of today as sheer futility; for public sentiment is distinctly apathetic concerning church-going. In fact, theology has been steadily losing ground for a generation, until in these post-war times its disrepute is not to be ignored. Such religious sentiment as still lingers in our world tends increasingly to favor what Herbert George Wells entitles the "religion of the new thought."

This "renascent religion" Mr. Wells undertakes to explain in his book "God the Invisible King." It is, he magniloquently proclaims, the worship of the true God, whose proselytes are drawn from every religious system extant, every race and nation of man, and every walk in life. It is a religion without a founder, depending on no mysteries, no authority, no revelation, being the response of the sincere truth-seeker's heart to the "still, small voice within." Whoever experiences this perception of the true God is moved to consecrate his all to His service. As more and more people come to recognize His divine nature, the great majority will devote their lives to Him recognizing Him as the invisible King of all the earth, and all humanity will become His priesthood. His service means subordination of personal ambitions to the public weal. When His worship is established universally, all existing imperfect systems of government will have disappeared; there will remain only one government and one system of society and a world-wide Socialist Theocracy.

We know that Mr. Wells is both a Socialist and a very brilliant thinker, and certainly in this instance his genius has unerringly detected the great defect of Socialism — the need of a spiritual impulse to vitalize it. This Mr. Wells supplies by inspiring its adherents with religious zeal. Though Socialism has been termed "properly a religion," such designation of it has been a misnomer; for it is antagonistic to religion. But couple religious fervor with the revolutionary spirit which is pervading the earth, and the two become irresistible. Mr. Wells is a keen observer of current tendencies, though not always a reliable prophet. In order to determine what the probabilities are of this Socialistic theocracy of his coming to pass, let us examine a little into the tenets of this "religion of modernity" he discourses on and satisfy ourselves respecting its adaptability to the current requirements; for unless it really gives expression to the latent yearnings of the majority of latter-day people it is unlikely to make much headway.

At a first glance the "renascent religion" would seem to embody ideas and aims in accordance with those of Christian believers. It expects a kingdom of God, governed by an invisible King, whom the author styles "God-as-Christ"; it predicts the end of the reign of selfishness, and foretells an ultimate "conquest of death." But Mr. Wells is careful to disabuse our minds of the opinion that the promised invisible kingdom will be under the auspices of Christianity. He frankly notifies us that he considers the Bible a mass of antique nonsense, and that his god is not its god. His god, whom he calls "God-as-Christ" or the Redeemer and more often the "God of the Human Heart," he is willing to recognize in Krishna, Buddha, or Quetzalcoatl, but not in the person of "the man Jesus." Indeed, he refers to the "mistaken identification of the latter with the theological Christ," as if Jesus were an imposture of the Christ-hope long latent in the heart of man. Again, he insists on assuming that the triune God of ecclesiasticism is necessarily the God of Christian belief, and that to repudiate the three-in-one is equivalent to abjuring the Bible altogether. Finally, he informs us that various heretical sects, such as the Paulicians, Albigenses, Manicheans, and sundry heathen religions like Zoroastrianism, regarded God the Father as the evil principle against whom God the Son is perpetually in rebellion in a vital struggle to deliver mankind from the law of death.

This latter view, which is certainly unscriptural, peculiarly appeals to our author as the long hidden truth, the mysterious key to the phenomena of existence. Hence he proceeds to elaborate his distinction between God-as-Nature or the Creator, and God-as-Christ. The former he describes as an inscrutable "veiled being," beyond the limits of human understanding, "enigmatical and incomprehensible," neither beneficent nor malignant, "knowing nothing of good or evil," "brooding eternally in a great stillness." He sets in motion the laws of existence and is sublimely indifferent concerning the welfare of his creatures. But not so God-the-Redeemer who is "our friend and brother and

the light of the world," who "is thought and steadfast will," who "by our poor scales of measurement" is "boundless love and boundless generosity," who "works in men and through men," and has been called the "Life Force, the Will to Live, the Struggle for Existence, Mother Nature." This is a finite god, not omniscient, but increasing in knowledge and perfection as humanity grows; a kind of personified soul of the human race, the "Will to Be" against every adverse pressure of nature.

This god is "aware of itself not as a whole but dispersedly as individual self-consciousness, starting out dispersedly from every one of the sentient creatures it has called into being," to live with us and comfort our prayers, to die with us individually, merging us into its consciousness at the death-pang. Originally it was an emanation from the veiled being with whom it is in perpetual conflict. The author supposes it to correspond with the Demiurge of the Gnostics; but obviously it is, in a sense, a plagiarizing of the Christian thought regarding the Logos. It is, says Wells, the "god whom men have sought and found in all ages as the Messiah or Savior," as distinguished from the infinite Creator. The attempt to reconcile these two opposing conceptions he considers to underlie all the religious activity of the centuries preceding the "violent crystallization of religious belief into the Nicene Creed."

The writer suspects this "renascent religion" to be one of the most diabolically insidious perversions of truth that has ever been perpetrated. It is as if Satan, realizing the growing restlessness of mankind under antique theological restraints and formulæ and groping vaguely upward toward the light, cunningly resolves to divert and frustrate the efforts toward enlightenment by posing as the enlightener. Discerning the popular disillusionment respecting theology and its triune God, Satan now advances as the champion of the anti-Trinitarians, denouncing with virtuous indignation his own pet system while impudently pretending the same to be the real Christianity. First he foisted this atrocity onto the Christian creed and then used it for an argument against the Bible, condemning the Holy Book because of the errors he himself introduced into it. So we are reminded of the "Hebrew-Christian God of Nicæa," which trails after it "1000 misconceptions and bad associations," who is vindictive, jealous, spiteful, revengeful, and yet who rebukes these faults. This exponent of a new religion, presuming on a sympathetic audience, proceeds, as it were, to cut capers and finger the nose, alluding contemptuously to the Christian deity as a "magic god, very great medicine in battle," ingeniously represented by early missionaries as being so all-powerful that it was futile for any other god to attempt to cope with Him. Doubtless the idea of divine omnipotence is distasteful to this world and its god! Faith in the divine inspiration of Holy Writ is sneered at as Bibliolatry, and we are informed how the "idea of textual inspiration presently swamped textual interpretation."

But why concede disinterested purity of motives to the apostles and deride the gospels they composed? Why should the apparent harshness of Jehovah be censured while complacently likening the "God of the Human Heart" to a general who unflinchingly sent his soldiers to torture and death? The mercy of Jehovah makes provision for a compensation for the victims who serve as examples; the servants of Mr. Well's god perish unrequited. Their devotion and self-sacrifice, while affording manifest enjoyment to this "God of Youth," receives no guerdon from him.

Though the latter god is depicted as "boundless love," the author scorns the implication of his being humble or compassionate. They of the new thought religion, he declares, cannot tolerate a "pitiful God." "The accepted figure of Jesus, instinct with meek submission," is not the tone of their worship. Death is conquered, not by submission, but by fighting; so he would represent his god's image with one hand torn loose from the cross and eyes turned defiantly to the sky. Yet how paltry is such puny defiance of fate, such impotent rage at the irresistible, like that of any cornered rat, compared with the sublime self-abnegation of Jesus and His unfaltering trust in the benign purpose of His Father! When we consider the career of the Nazarene, unparalleled in human annals, what puerile vaunting it seems to proclaim the modernist Redeemer "a rebel, like Prometheus."

According to the new religionists the Father is Creator of both good and evil, and therefore intrinsically incapable of discriminating between his two balancing forces in the law of

nature in favor of one against the other. Cold and unmerciful, he formulates inexorable laws which must be disobeyed and broken for the salvation of humanity. He is not, like Jehovah, the everlastingly wise author of His own plan of salvation. So the Redeemer breaks the power of death, not by obedient submission, but by unfilial challenging of the source of all power. It is not Christ, but Lucifer. Such a being we may expect to find tolerant of moral turpitude, and so we are assured that he is. The God of Youth meets both good and evil with kindly sympathy; for his nature comprehends both good and evil. Evidently the author is obtuse to the merit of the ransom and the atonement, since he disdains any allusion to Adam's fall. If virtue exists in rebellion, disobedience could be no sin. So through the modernists we achieve a new viewpoint on the curse—a Satanic viewpoint.

Having now arrived at a wholly up-to-date conception of the Redeemer, the perplexed truth-seeker is fain to inquire what office he performs in individual human destiny. We are instructed that the finding of him is salvation; but salvation from what? From personal death? Not at all. Immortality is excluded from the field of religious discussion; it is a "question for the psychologists." Inferentially, if Spiritism amuses one, the same may be indulged in as a harmless pastime; the foibles of a literary contemporary should not be chided unduly. After all, personal death is a matter of slight consequence; and anxiety concerning the same impresses our author as egregious egotism, exciting his philosophic amazement.

Probably a person enjoying a fair measure of health, worldly goods, fame, education, social advantages, travel, contact with the prominent ones of the world, might, out of the fullness of present comforts, regard the future with indifference. But an altruistic solicitude concerning posterity affords scant compensation for the woes and miseries and heart-breakings of this life to the diseased slum-dweller whose habitat is a filthy back-tenement overlooking a fetid alley, and who subsists on polluted rubbish; or to the blind mendicant who mutely invites your charity. Nevertheless, we are exhorted to confine our aspirations toward a hereafter to the prospect of perpetual life for the species Homo, and to the progress in electrical inventions which will sometime enable mankind to arrest the cooling-off process of our planet, beneath a cooling sun. Evidently this book was written before scientists had decided that there is radium enough in the earth to supply it with heat and power indefinitely. If, then, this new-thought god cannot deliver us from personal death; if our prayers to him do not suffice to avert accident and misfortune; if morality is a question of expediency; in what consists this salvation that the finding of this god insures? We are solemnly answered that it is "salvation from the purposelessness of life." Bathos! Some already have found the same in a steady job, home ties, business cares, political ambitions, art or sports. Perhaps this god may save the bored *roué* from ennui, or the author from a dilemma.

It is palpable that this redeemer and his salvation are very different from those of the Scriptures. Our author admits as much, but nevertheless holds out an elusive hope to lukewarm apostates that maybe, after all, the Savior of their faith was really this new-found deity, only never properly presented to them and understood by them before. He explains that "the new religion has but disentangled the idea of him from the absolutes and infinities and mysteries of Christian theologians; from mythological virgin births and the cosmogonies and intellectual pretentiousness of a vanished age"—in other words, has divorced him from the Bible. Instead of a harmonious divine plan we are offered the contradictory testimony of scientists, a haphazard universe, a scheme of existence devoid of the logical sequence of events. We are forbidden to cherish the hope of a hereafter, or of compensation for present woe. Personal sin is a bugbear. There is to be no righting of individual wrongs. Instead of this we are admonished to look for an Ultimate Good for remote posterity, accomplished by a personified human hope, who learns through the progress of human knowledge. There is substituted a temporal god preaching the gospel of Satan, teaching mankind to rely on itself to work out its own destiny, including the eventual elimination of disease and death, presumably through the progressive development of psychic powers. The author declares that the god of modernity stands alone, conceding nothing to Cæsar. This is mere empty bombast; for

Cæsar typifies the powers-that-be, whether regal, bourgeois, or bolshevik. He envisions a Socialist theocracy with all humanity consecrated to the service of his god, and, by inference, all non-conformists rated as criminals against society, amenable to prosecution and punishment, whereby the new government automatically becomes Cæsar; it is the Dragon masquerading in the Lamb's skin.

It is obvious to all Bible Students that the god of the "religion of the new thought" is the god of this world, Satan. Aware of the disruptive tendencies of today, pointing toward the imminent collapse of present governments, he is preparing to desert his erstwhile protégés, and ally himself with the "beastly" revolutionary powers soon to be established, hoping to so organize and consolidate the same as to insure their perpetuity, thus prolonging his own dominion. In the example of Russia we are witness to what unbridled intolerance, fanaticism, and ruthlessness Communism is responsible for. Extend the same throughout the world as a universal Socialist Theocracy, and the power of Satan would be measurably enhanced. It is written that in the last days he will have "all power"; and with the vast majority of mankind abnegating their wills in consecration to his service, perhaps this is what Satan plans to bring about. Then would that Wicked be indeed revealed.

But his triumph will be evanescent, and a prelude merely to his complete overthrow; for the true Lord of lords is soon to set up His dominion in the earth, and nothing can withstand His might, backed as it is by the whole power of the universe. Satan's kingdom will crumble into dust, disappearing forever, and with it every Utopian dream of a Socialist Theocracy.

Establishing Prices on Cost and Relative Value *By A. H. Kent*

IN ALMOST every farm, labor, and livestock paper there are suggestions and plans for correcting our present social difficulties. These ideas differ so materially that it is evident that some have looked only at one feature of the trouble, and that few have gone to the root of the matter. Under our form of government, to correct an evil that is nation-wide it is necessary first to locate the cause, then to devise a remedy that is at once plain and practical and, like all truth, easy to understand. Then the plan must be submitted to the people; and at least a majority must favor it, in order to get results.

The voice of the people, however, is scarcely audible. Their representatives seldom know what their wishes are because most of the questions come up after election. On the other hand, the opposing interests of big business are carefully looked after from day to day by the shrewdest lawyers. This is why a very small minority get what they want, and why a very large majority turn it all over to them. Few (a small minority) will deny that our trouble is due to the ease with which large fortunes are acquired, to their wrong use in controlling living prices, speculation, profiteering, and the displacement of labor by machinery.

Price fluctuation alone is responsible for speculation. Unequal prices, though permanent, would admit of profiteering. It is evident that if prices were stable and equal, it would be impossible to speculate or to profiteer. So to correct these evils it is necessary to establish prices on a just basis. But before we can establish prices, we must determine our profit; for if we believe in the right to unlimited profit, then with fairness to all we should repeal the interest-rate laws and stop trying to regulate profits.

If we recognize the right to limited profit, then it becomes our duty to define and establish that limit and to make it possible for all to get their profit. But if we recognize the fact that all profit above a wage or labor cost must necessarily come out of the wage of some one else, then we have found the underlying principle of social equality. "If any would not work, neither should he eat."

Let a man receive according to the service which he renders in production and distribution, and not according to his ability to bargain. Price-making through bargaining has always been disgusting. It breeds lying, deceit, and intrigue.

Bargaining implies one of two things; either the inability to name a right price, or a desire to

take advantage of another. The best end of a bargain generally goes to the one in the strongest position. It has been used because we have never installed a system for fixing prices permanently, and not because it is popular. Our standards have always been established either by long use or by law. We can never have a standard wage until we establish it by law; and we can never have a standard price for a product that will be fair until we have established labor, which is the basic element of our social intercourse.

WAGES FOR SERVICE

The first duty of organized society in establishing the earth is to install a system by which each individual will receive of the products of living according to the services rendered in their production and distribution. There is no way by which this can be done so simply and equitably as by the wage and labor cost for product, a standard wage for each occupation according to skill, etc., to be made the sole earning power of all. Then we have laid the foundation on which to build the superstructure of stabilized living.

Product should be priced on what it costs in labor to produce, plus distribution cost, except where there are two or more articles of a class that vary in labor contents. A class would contain all articles that would substitute for one another. Below is a hint of how products could be priced on their labor contents and value units. Articles of food contain varying amounts of nutrition units, or food value. Coals and oils contain varying amounts of heat and power units. Textures contain varying amounts of wearing service and heat-insulating value; and so with all classes of product.

All these units of value are, or should be, properly defined and classed. Labor accounting per value unit would show the relative cost at which each article of a class could be produced. Then by taking the low-grade article of a class as a labor-cost or base-price article, and dividing its labor contents by its value units, would give a base price for value unit for all articles of that class. The price of each article would then represent its true value as compared to any other article of the same class. Where the selling-price thus established exceeded the labor cost, the product would show an excess value. This value should be used in lowering distribution cost, so that all would receive their share of the excess. Wherever practical, the labor contents and value units should be stamped on the product. This would be a government guarantee of their value, and would forever do away with the sale of worthless goods at a high price. The food analysis on each package would be invaluable to the housewife in serving a balanced ration.

But the exact method of fixing prices is not so important as that they be so established that the price of products represents their relative values and be high enough to meet the standard wage of their producers, and that any surplus be used to lower general expense. The same act of establishing the price of labor and product gives money a standard buying-value and fixes the relativity of labor, money, and product beyond controversy. This system gives every one the same chance to earn, whether he has or has not money or property to start with; and when his service stops, his income stops. It takes price-fixing out of the hands of a few whose interest it is to price initial product as low as possible and finished product the opposite, appropriating the difference to themselves for the service thus rendered. Fixing prices permanently on the start, as against six months or a year at a time, has the advantage of settling the whole business at one time and of taking it out of politics, not leaving it with a commission to unsettle affairs by changing prices when there is no need.

USURY AND INCREASE

It is evident that not all can live on usury and increase; for if each had sufficient, money or property would have no earning power, and to produce a living would require the same labor as now. So, we see, usury and increase are made possible by the unequal division of wealth; and the more unequal wealth becomes, the larger increase it commands until finally, if left to takes its course, all wealth centers in the hands of a few. The earnings of money and property are paid by the producer out of his earnings or are passed on with the product to be paid by the ultimate consumer, and detract that much from the buying power of all. It requires only a certain amount of product to feed and clothe the people properly. The earnings of labor in its production and distribution should be sufficient to buy the total product. But if usury and in-

crease draw from ten to fifty percent of these earnings, the balance is insufficient to buy the whole product, causing not only under-consumption but under-employment, until the balance is used.

The owners of wealth acquire these earnings; but not being able to consume the product it represents, they leave it on the market with no corresponding wage to buy it. Had the money gained by usury and increase not been invested from time to time in buildings and improvements, giving labor a second chance to buy the product which the workers produced in earning the first wage, they would have starved under this system long ago.

So usury and increase without any labor expended takes enough from the wage of the producer and laborer to build all improvements and to lay by large fortunes of money besides in the right of those who practise it. We see that the principle is wrong. Labor does the producing, distributing, building, and improving, and in the end has nothing, but must pay a further tribute for the use of any of these improvements. Labor does all this work to get less than three-fourths of what they produce in living. This is done by working more than twice the hours it would take to produce and distribute their living. Such is the curse of usury and increase. A contract to pay usury or increase should be made as illegal as a contract to give or sell oneself or family into slavery of any other kind.

FORTUNES ARE PUBLIC LIABILITIES

Each fortune built up is a claim against society in general for its amount, and under our present system also for what it will earn. Someone must produce the goods and render the service it will buy before it is reclaimed. The people should know how these fortunes are being acquired—whether we are getting something of lasting value for this money, and whether this value is in the right of the people or still in private hands; whether the responsibility of these fortunes is being intelligently and willingly assumed by the people or being forced on them by the owners' getting their money without service rendered.

The time to regulate these things is before the responsibility gets too heavy. One revolution after another with untold misery and suffering has resulted from the people's efforts to free themselves from such forced servility, when a little forethought and regulation on the part of the ruling ones would have averted it and would have been of value to all. Under our form of government revolution or mob violence can be of no value in correcting evils; for there is no right to equality but that is already vested in our franchise to citizenship and may be exercised by suffrage. But this right is of no value unless it is used collectively. Definite, concurrent action is necessary to get results.

Some factors that have to some extent counteracted the effect of the earning power of money, property, and privately-owned machinery by giving to labor further opportunity to earn the necessities of life, by increasing their hours of toil, and have produced what in the past we called prosperity, were cheap land; a good foreign market for surplus product; the vast deposit of mineral wealth requiring labor for its development; the great demand for machinery of every kind, replacing the old with new and later improved; the steady rise in the value of land and other property, producing a large unearned increment that could be either cashed or used as collateral. In fact, the exceeding development of the country has made it possible for people to live without lowering the standard to the same extent that would have been necessary in an older and more developed country, as ours has become.

LABOR-SAVING MACHINERY

Much injustice and suffering have been caused by our law-makers failing to notice the tendency of labor-saving machinery and to legislate to meet the changed conditions. It requires a certain amount of labor to produce the required amount of product. If one-third of this labor is done with machinery, then it follows that the hours of all must be correspondingly shortened and the wage remain the same, or one-third of the laborers will be crowded out of employment onto the bargain counter, under our practice of bargaining for wage.

For every dollar's worth of product produced and distributed, a corresponding dollar should be earned in wage to consume it. If the factoryman does one hundred men's work with the machinery he owns, and consumes but one man's share of the product it leaves ninety-nine men's

share on the market and ninety-nine men without means to buy. This is the condition we have today, under-consumption. If the machinery were owned collectively, the hours could be shortened, the wages remain the same, and consumption become normal.

We have never received much benefit from machinery in the shortening of the hours of labor or in the cheapening of production. One reason is that our patent laws have made it possible for private interests to get pay for about all it saved on labor. In place of a patent, a small royalty or the purchase of the invention outright by the government for the people would have been a great advantage over our present patent monopoly. The custom of one man with machinery earning the wage of thousands is just as bad as the speculator beating them out of their wage in the high cost of living, or as the gambler with his cards on pay-day. Each operation has the same effect on the man and his family.

As the yields of grains and fruits increased, and as labor and machinery became more efficient, the hours could be still further shortened, always leaving the wage and the product-price the same, because they represent living; and once established, the relativity of labor, money, and product should never be disturbed. We have been trying for one hundred and forty-five years to make the supply of both labor and product equal the demand closely enough to stablize prices. This should prove that it just cannot be done. But with standard prices we can regulate the supply of product to from one to two years ahead of the consumption, so that if we, like Russia, should miss a crop there would still be plenty. Then our prices could no longer be compared to a pendulum, first butted by a Bull and then slapped back by a Bear.

ESTABLISHING A WAGE

Living is all-important. We have seen that labor is the basic factor in all its requirement. Man's province is to assist nature in its production and to gather, combine, store, and distribute its various products. In coöperative living the first principle is that each individual has equal opportunity to participate in its making and benefits. Equal work and equal pay for all will increase consumption to the limit, and production to ample needs; and this principle is not difficult to put into operation.

When six thousand and forty-nine years ago Jehovah said to Adam: "In the sweat of thy face shalt thou eat bread," He established labor as a base for living. So to this day man's labor is the basic element or controlling factor on which to build our social structure, and should have first consideration.

A few generations ago the home was self-providing, or product could be traded for product. Money was of small consequence, except in traveling. But with the advent of labor-saving machinery capitalized industry started in the production of living. The owner of each enterprise assumed responsibility of the product as it passed from one to the other in the process of manufacture, paying a wage to those who labored in its production. As the selling-price was uncertain, the wage was kept as low as possible in order to meet competition. As long as product sold close to labor cost, it made little difference at what figure labor was priced. If a dollar wage bought nearly 100 percent of the product produced in a day, it was of the same value as a four-dollar wage that bought the same percent of product. But when the industries began to combine and control prices of both labor and product, widening the gap between labor cost and the price of finished goods, labor organized to demand a wage that represented a larger percent of the goods which the workers produced. Some particularly well-trained bodies of men have received better wages and conditions for a time; but when the rank and file succeeded in raising their wage, it was quickly met by the higher cost of living. So the farmer and the laborer are learning that money is worth only what it will buy.

In deciding on a standard wage there are two factors to be considered: the level on which our debts and savings were contracted and earned, and the wage basis of the nations with whom we trade most. Otherwise it would make no difference. The plan is, first to establish the wage to protect us as producers and laborers, and then to establish the price of finished product to protect our interests as consumers. What could be more simple, more just, more practical and easy to put into operation? It leaves no place for the speculator, profiteer, usurer, and taker of increase. Under this plan private enterprise, normally, would show no profit to its owner. He should be insured against risk, and his property against depreciation. Compensa-

tion for his service should be so arranged that his interest would be to shorten by efficiency still further the hours of labor. This might be accomplished by his receiving, in addition to his standard wage, a percent of the employés' wages for a stipulated time, for any improvement that would further lighten or shorten their hours of labor.

RAILROADS RUN FOR SERVICE

An enterprise like our railroads, that effects the well-being of every citizen, should not be run for profit, much less be made the stake in a great gamble. The least the Government should do with this unruly white elephant is to deflate it. A new valuation based on labor cost of construction less depreciation, represented by a new stock uniform for all roads to be used in paying the debts and redeeming the old stock pro rata, completely submerging them under one head, would put the roads where they could be dealt with intelligently. There are scores of other big speculative valuations that should be dealt with in the same way.

There is no question but that deflation is the best possible remedy; but not the kind that inflates money value (which should be only the representative of true value) and thus lowers the price of all true values. Apply the measuring scale of labor cost to all values, and establish them there. All unearned increment represents inflation (except, as seen above, where the value units exceeded the labor contents, and then the profit should go to all, by lowering the taxes). There is nothing back of it but air—hot air, mostly; and when these fictitious values earn, or are exchanged for, legal tender, a moral crime is committed against all consumers, who pay the earnings in higher living cost, and against the bubble-holders, when the bubbles burst.

It should be evident that any method which would stablize prices would have the same effect as fixing them by law. It would establish the buying power of money.

Possibly a minimum wage for common labor, and a maximum wage for skilled labor, would give labor a better chance to adjust itself at all times to the work in hand. But we would say, A standard wage for each class of work that gives an unchanging base for product prices. The producer and the distributor coöperate in the matter of living. They should not expect their combined earnings to be more than the value placed on their gross product at destination, or be satisfied with less. Labor cost of production plus distributive cost measures the delivered product by the wage. If the wage was three dollars, it would buy the product which a three-dollar man could produce and distribute in a day. If it was six dollars for the same class of labor, it would buy no more. But the wage once established should never be changed; for it would disturb the relation between product and stored wealth, and also between product and debt.

FACTS AND ARGUMENT

As a medium of exchange, money should represent the same value at all times. In order that it may do so, the relative exchange value of products must first be defined in terms of money and then established. Money has no relation to either labor or product until that relation is in some way defined. Labor has a relation to product; i.e., each article has a certain labor requirement. Price labor and the earned increment, labor cost, can be determined. Value is what a thing is worth for use or service, regardless of price or labor cost.

We find these values from nature's storehouse in different stages of development and with different labor requirements. To make some ready for use the labor cost equals or exceeds their value, because other articles with lower labor cost will substitute; while others are almost or quite ready for use with little or no labor required. Their value units are largely in excess of their labor cost—unearned increment. We select the article of a class highest in labor cost as a base-price article; otherwise some products would show a loss. The cost-price article would be given the same price as the labor that produced and distributed it. Divide the cost price by the number of its value units, and we have a price per value unit for all units contained in that class of articles.

So the wage, or labor cost, becomes the measure of money value. The labor cost is the earned increment for which the laborer receives his wages. The selling-price represents both the earned and the unearned increment, or its true money value as compared to other articles of the same class. The excess-value units, or unearned increment, should still belong to the peo-

ple collectively, and the proceeds be used in distribution cost or general expense. This virtually divides the excess value among all consumers by cheapening distribution cost, or tax.

Establish the relation between money and labor as we have other standards, and we can measure the money value of any class of articles whose value units have been defined. Establishing the yard measured nothing; it must be applied. So with the wage—each article of a class must be separately measured by its labor expense, and priced at its relative value. Value should be determined by analysis, inspection, and actual tests, and not by supply, demand, or labor cost.

END OF SUPPLY-AND-DEMAND PRICE

Supply has no relation to value, but to volume; and it should not function in price-making, but should be regulated by the labor hours per day, so that all who choose may earn. Demand will always to an extent govern the kind, appearance, quality, and amount of goods to be produced. But why their value?

Price is the connecting-link in the exchange of products. Correctly define the money value of each product, and their exchange is equitable.

The hours of labor per day should be so limited that all who need may have a share in production. If public improvements require a certain percent of labor, the hours should be lengthened to that extent, in order that all may bear their share, in labor, of the expense and not diminish the output of product. Private improvement is an individual matter that each should regulate according to his savings and his needs.

Money value, or price, is given for the purpose of exchange. It is neither necessary nor desirable that price follow the extremes of scarcity and abundance or represent the value that things might have under varying conditions. But it is imperative to just dealing that the price of all things represent their expense plus excess value. If a day's labor always produced or made ready the same product value, the labor expense would equal the selling-price; or again, if the expense of each article was in the same proportion to the value, price could represent both cost and value.

Our system of coöperative living should exclude all products in which we specialize or produce collectively. All articles that are exchanged, or where money functions, are of collective interest, and should be governed by coöperative law until they reach the hand of the ultimate consumer. Then they become private property. The money received for labor in their production, manufacture, and distribution represents the share of expense each has borne of the delivered product. Any change in the amount of that share by changing prices is an injustice to some one, generally to all interests save one.

Our money bears the Government stamp, and should be under its control. So should be the price of the product which it represents. If any prefer to grow his own product, and to manufacture his own living supplies, he has that right. But those who join in coöperative living should come in on equal terms and under just regulations. Things of public interest should not be governed by private interests, called capitalism; nor should private interests be governed collectively, called communism. Public interests should be governed collectively, and private interests individually. We coöperate in production, manufacture, sale, and distribution of surplus only.

MONEY OF STABLE VALUE

A medium of exchange should be coined of a product of stable value or secured by one to be delivered on demand. It is a certificate of value to be held while the value is temporarily in other hands. It should be so plentiful that whoever chose could hoard his part until he wished to use it, without interfering with general business. It should not be overworked by being made a medium, a base for a medium, and an earning power at the same time, but should be limited to its own function. It is of general use and should be under the control of the Government at all times, except when passed out temporarily in exchange for product or other values. A base for currency should be so regulated that no private interest could hoard it or put it into their pocket and walk off with it.

Coin having intrinsic value is more suitable for international trade where coöperative relations have never been established. Gold and silver have long been used as money; and if they were more plentiful and their buying value established, they would serve all needs. But they are in no way necessary to prosperity in national affairs.

For a national medium a currency with stabilized product as a base would be ideal. As we have seen, to be safe, however, we should have at least one to two years' supply of product in store. It must be held until needed. Our present method of leaving it in the hands of speculators has proven expensive and uncertain of results. This product is for general use. What would be more fitting than for the general Government to hold this surplus at general expense, passing out correct certificates in receipt, to be used as legal tender in payment of all bills and retired when the product was sold? This base could not be hoarded or exported without Government sanction.

Real estate and other permanent values should be so stabilized in price, provision being made for their upkeep, that if necessary any part of their value could be sold as stock at par, holding it for a stipulated time when either it could be redeemed or the balance purchased and disposed of, closing the transaction. No one need be to any expense except the actual labor; and no one need take any risk if the value is properly fixed. The ability to put values in liquid form temporarily, and without expense, would be a boon in times of misfortune, and depends largely on the stability of prices. A circulating medium is secured by the nation's wealth. Why should the owners of this wealth, its real estate and other fixed values, furnish the security and pay for the use of the paper they secure? It is simply private interests using public credit for their gain at others' expense.

Why should we try to represent all true values with one or two very limited products, as gold and silver, and these owned and controlled to a very large extent by private interests? An impossibility. We supplement bonds, notes, and every conceivable kind of interest-bearing paper that only increase the cost of living. Interest is always an expense. It increases the hours of labor, which is a waste of energy, and on the other side builds up large fortunes which, unless regulated, are a menace to society. They are seldom productive of good to the extent that they are of evil. They work hardship while in the making, which ends only when they are spent. Inheritance taxes, disinheritance and other retroactive laws would correct only one-half of the evil. Their prevention is economy.

Our system of placing money in circulation is expensive, and leaves it in the control of private institutions with full power to inflate, deflate, or discriminate at will. As security the Government accepts its own interest-bearing bonds, giving in return bank notes to be loaned. By the time the money goes into circulation, it and the bonds are drawing from ten to twelve percent per annum from the public earnings. Think of the vast expense that could be saved by paying our money into circulation direct for expenses, and in the purchase of surplus product, saying nothing of the other benefits. Of course, this cannot be successfully done until the relation between money and product is rightly defined, and established.

The ignoring of the above principles has landed us in debt to the (estimated) amount of fifty billions of dollars on one side, and placed a large amount of these securities, together with hoards of money, real estate, and other values in the hands of comparatively few. When shall we correct our policies?

FOREIGN TRADE

Under proper conditions more foreign trade than an equal exchange of values would be no help to prosperity, either at home or abroad, but a hindrance. True prosperity lies in our ability to live well with the least possible effort. Producing product for export requires labor that could well be used in improvements. It is an extra burden on ourselves, and deprives the foreign laborer of his opportunity to earn. It is only our lack of economy in the management and control of things of collective interest that makes it necessary to produce twice in order that we may consume once.

The Great Creator of all values has filled His storehouse, and given it to the children of men. With thanks we should accept these as we find them. The chief concern of each should be to bear in labor his share of the expense of modern living and to receive but his share of bounties. In their social relations mankind will always be guided by laws as principles of righteousness; and as they become perfected, the more clearly will these rules of conduct and dealing be understood, until when the final consummation is reached at the end of the Golden Age God's laws shall have been recorded in the hearts and minds of all who will accept life on the only terms (perfect obedience to those laws)

that would make it a blessing. This is guaranteed by the unconditional promise of a new covenant to that effect, soon to be made with the house of Israel.

Surely the Judge of all the earth is gradually revealing the truth on all subjects. Each truth, as it is properly connected, becomes a link in the "great chain" of truth that when complete will bind "the dragon, that old serpent, which is the devil and Satan." No error, however strong, will stand; and no truth, however slight, will give way to him. With this in view we desire all honest criticism of the foregoing to the intent that truth may prevail; for the ignorance most fraught with evil is that of deception, to know awrong. While we believe the foregoing truths to be the very essence of economic law, we would claim no originality of ideas, save possibly in their combination. For the most part they have been voiced from time to time, no record of which we have at hand. We repeat them only in the interest of truth.

Striking at the Roots *A Dictionary Probe by Joseph Greig*

THE story goes that after Henry Ward Beecher had delivered himself of an eloquent address one Sunday, Mark Twain approached Mr. Beecher congratulatorily, and exclaimed:

"I have a book home, Doctor, that contains every word of that sermon in it!"

"It can't be," returned the pulpiteer. "It took me weeks to get that up!"

"I can't help that, Mr. Beecher; but I still have a book home that has every word of it in," reiterated the famous American author.

"Pray, Mr. Clemens, what is the name of that book?" inquired the Brooklynite.

"Why, it's the dictionary," laughed the Yankee wit.

Indeed, we might add that this first book of language is a veritable storehouse of information that will astonish every student who scrutinizes its pages to the roots. For instance, customs and usages that are hoary with age and long accepted by a credulous public as bonafide axioms of truth, when opened to the scrutiny of exact research, reveal nothing but idols of superstition set up in an excited past.

Particularizing, we might mention the rise of the popular "Punch and Judy" show, so vivid to the minds of the young. In very fact, this simple doll-dialogue was used in Latin Italy under the patronage of Catholicism to picture the devil and Judas in deadly argument.

Again, note the origin of the mystic college term: *"Alma mater,"* meaning "benign mother." The word "holy" comes from a root "hale," and means health.

"Barber" finds its source from "bara" the beard; hence the shops pertaining to that trade.

Follow the common list of everyday names, and see the cords of the family affection, viz:

Alice (German) noble, Edith (Saxon) happiness, Esther (Hebrew) secret, Mabel (Latin) lovely, Magdalene (Syriac) magnificent, Maud, (Greek) a lady of honor, Margaret (German) a pearl, Patrick (Latin) a nobleman, Harold (Saxon) a champion, Henry (German) a rich lord, Hugh (Dutch) high, lofty, Job (Hebrew) sorrowing, Robert (German) famous in counsel, Walter (German) a wood-master.

When naming some of the tribes of Africa, one people jabbered: "Hut — en — tut." So they named it "Hottentot."

Johnny-cakes came from Indian meal, baked in ashes originally.

The man in the moon has always been pointed out in legend as the one who broke the Sabbath; hence his banishment.

Mother Goose, so often quoted, refers to a lady who lived in Boston and was a nursery rhymer.

"The tune the old cow died on," is from an old song which tells of a man who fed his cow on words when the grass played out.

When we begin to apply this inquiry to matters more lofty or serious, such as the gist of all religions, viz., "Heaven or Hell," we often find the need of much uncovering ere we reach the true sense. How sad a travesty on human intelligence does history depict relative to the four little simple words of Holy Writ in reference to the death condition! Any old English dictionary will tell you that "hell" is from *"helion,"* Saxonized by old English writers. These used it in the right sense when telling of Farmer Jones or Smith "helling his house" and "helling his potatoes." Such poor befogged

people we all were to get fire, brimstone and devils mixed up with this plain, innocent term. What a revelation to examine every occurrence of the word in the Sacred Oracle and relieve the mind of the nightmare of superstitious dread. What a load falls from the mental faculties!

It is said that the root-idiom for Satan in the Syriac language means "a feeder on slander." In another language he is known as the name-blacker. Surely our great adversary has been permitted to word-paint the Creator as odious and fiendish, lest the loving purpose of a holy God of mercy and comfort should be seen by His fallen creatures. To satisfy a whole-souled desire for a wonderful trusted Friend, evil has been allowed to run its limit preparatory that an eternity of joy thereafter might be enjoyed by all the honest-hearted.

Therefore, in conclusion, we would recommend a faithful examination of the recorded Word of inspiration, even to the punctuation points, as in a legal document where one comma often means millions of dollars. THE GOLDEN AGE magazine in fulfilling its mission can refer you to the particular three manuscripts from which all the versions of the Bible have come. Analyzing the text and comparing it with the three manuscripts you are treading on the only safe ground in matters of all truth. And so we read: "At the mouth of two or three witnesses every word shall be established." This is the only basis for a solid Christian union and is the only hope for bringing in a sectless religion and that glorious Golden Age, yet in reservation for the children of men. Divine power will be necessary to accomplish this seemingly stupendous task.

Conditions in Germany *By Dr. J. Harbeck*

WHEN I left Germany recently, the country was still bleeding from many wounds which the war has caused. The communistic as well the left or the radical wing of the social-democratic party and also the monarchial party are making use of every trouble such as the recent railroad strike to put through their particular scheme. The conservative elements, and those whose minds are not altogether darkened by political partisan spirit, are doing all in their power to stem the rising tide of a second revolution. Whether or not they will succeed is hard to say.

The majority of the German people are willing to work and are longing for peace and normal conditions; but the nation as a whole is in great unrest, because of the oppressive measures of the Allies, because of interior factions, and because of the ever rising cost of living. Trouble is brewing throughout the country; and if the terrible burden and expense of the troops of occupation and the payments of indemnities are not moderated by France and England to afford a breathing spell, the complete crash of Germany is certain in the not-far distant future.

Even though a small portion of the nation—about ten percent, i. e., the big landowners, the big manufacturers, the financiers and the profiteers, who got rich through the war—gives the appearance through showy dress and luxurious living that the Germans are prosperous, it is nevertheless a fact that the great mass of the people are struggling hard for an existence and that millions are literally starving.

At least seventy percent of the children are underfed; and thousands of them will soon succumb in the hopeless struggle, unless immediate succor is provided.

If the German people, who are still sound at the core and who as a whole are thrifty and peace-loving, were granted a few years' time for reconstruction, they would soon overcome all communistic and bolshevist efforts to overthrow the present government. To help Germany now would really work a great advantage to all other nations, while the fall of Germany would undoubtedly precipitate the collapse of half the world.

ERRATA — G. A. Number 70 and 71

GOLDEN AGE, Number 70, page 527, paragraph 5, line 3, "14 cents each" should be "14 dollars each."

GOLDEN AGE, Number 71, page 549, paragraph 4, first line —"Extinct" should have been "instinct."

A Greater Menace than Economic Unrest *By R. H. Barber*

UNPOPULAR truths are seldom heralded in the daily press, for the reason that to do so would jeopardize the financial interests of the paper which would dare publish them and would subject such papers to the risk of being called "radical," or branded as not 100 percent American. Congratulations are due the Atlanta *Georgian* for publishing in its issue of March 27, 1922, some plain, blunt facts uttered by two Georgia judges, denouncing the clergy and civic and ladies clubs as MEDDLERS in the administration of justice by our courts, and declaring them a menace to civilization, to the courts, and to the constitutional liberties of the people. The rebukes are couched in sharp language; yet they are spoken dispassionately, and will probably bring forth some "protests," some "resolutions," and some "pulpit" oratory on the part of the "meddlers."

THE GOLDEN AGE has repeatedly called attention to the unwarranted "meddling" on the part of this *"trio of evils"*; and it is a great satisfaction to realize that others are waking up to the fact. This criticism ought to be printed in every paper in the earth, so that these meddlers may know that judges regard them as "in contempt of court," and that millions of people hold them in contempt also. The *Georgian* article follows:

MEDDLING WITH COURTS FROM PULPIT AND CIVIC BODIES SCORED BY BELL

LAW BANNING PUBLIC EXPRESSION OF OPINIONS BEFORE TRIAL SUGGESTED

"Meddling by the pulpit and civic societies, hasty exploitation by the press, publicity seeking by lawyers —'the great trio of evils which beset the modern legal world'—were severely denounced in speeches by Judge George L. Bell, of Fulton Superior Court, and Justice James K. Hines, of the Georgia Supreme Court, at the annual dinner of the Atlanta Bar Association at Hotel Ansley Saturday night. Judge Bell was the principal speaker.

"Paying tribute to the upright and conscientious lawyer, Judge Bell said that, nevertheless, no longer was it considered, as it ought to be and used to be, an insult for a committee of professional uplifters to invade the sacred precincts of the courts and tell the judges what they ought to do.

" 'We are fallen upon strange days, gentlemen,' Judge Bell began. 'And far be it from me to say that lawyers today are not upright men. But times have changed. The very forces which are popularly considered agents for social good, are in fact the forces which are rushing us toward a state of anarchy so far as the guarantees provided for in sound law are concerned, if we continue to let them have full sway.

" 'The general condition of lawlessness is not due in largest part to the state of economic unrest. It is due to the fact that the people have come to regard the business of the courts as everybody's business. We find that judges are visited by delegations from civic societies, professional uplifters, and told what they ought to do. In my opinion these people are in contempt of court, and I believe the courts should so declare. But the courts hate to do this because most of the professional uplifters, these meddlers, are well meaning, but uninformed and certainly ill-advised persons.

" 'I have no hesitancy in telling you that the gravest danger confronting the rising generation of lawyers is the trying of cases in the pulpits, in the streets and in the newspapers, in advance of the orderly and legal trial of such cases in the courts of law. This practice is nothing short of a prostitution of the law—it muddles, it pollutes, the stream of justice.

" 'There is no surer sign that we are on the road to civic destruction—and I am not an alarmist—than this modern plague of societies, organizations of every kind, and even preachers, which are forever offering to tell judges what they ought to do, instead of letting judges do what judges ought to do.

" 'But what is the remedy? I know of only one. That is a law which shall declare it a crime for persons to discuss in the street, in the pulpit, on the platform or in the press, any pending legal case.'

"Judge Bell was cheered.

" 'I wish to give our younger lawyers just a few "Don'ts." Don't hire press agents, don't discuss your cases in the streets, and don't encourage interference with the courts. For I tell you that when the time comes when it is the general custom to do these things, the death knell of human liberty has been sounded.'

"A rising vote of thanks was given Judge Bell.

"Judge Hines told the lawyers he desired to firmly indorse all Judge Bell had said.

" 'No man stands a fair showing for an impartial trial when his case has been exploited in the newspapers,' Judge Hines said. 'We ought to have the same law Great Britain has, which has made it a crime to publish the facts of cases until they have been tried, and then can only a most carefully edited statement of facts be published.'

"Judge Hines said a delegation of women once asked him how they should go about expressing to a criminal judge what he should do in a 'blind tiger' case and declared the delegation should have been sent to jail for 20 days for daring to speak to the judge about the case."

Canadian Finances—a Correction *By H. L. Moyer*

ON PAGE 560 in your issue (No. 71) under the heading "A Short Lesson in Finance," I notice the claim made that for $6,000,000 placed in the reserve account the Canadian banks were permitted to issue $228,000,000 in notes for circulation.

Is it not possible that the above is greatly in error? I have no doubt the banks in Canada have been granted a very special privilege in their permission to issue their notes up to the amount of their paid-up unimpaired capital stock. For all that they issue beyond that amount they have either to pay in to the Government to be held in the Central Gold Reserves, dollar for dollar in gold or Dominion notes. An additional temporary privilege they have is to issue their notes only during the crop-moving period (September 1 to February 28 in each year) to an amount over and above the foregoing, equal to 15 percent of the combined unimpaired capital stock and the reserve, and that by paying the Government 5 percent interest on such issues and calling them in at the expiration of the period.

The April, 1922, bank statement for Canada shows as follows:

Combined unimpaired capital stock	$124,073,279
Bank notes in circulation	164,724,476
Principal deposits in Gold Reserve	60,052,533
Additional deposits Gold Reserve	6,534,021

I have been a subscriber to the GOLDEN AGE from its first issue, and have greatly appreciated the timely information contained therein, and your determination to bring to light the hidden things of darkness; and I write this article to assist in bringing the actual situation of the bankers' special privileges, and not an imaginary one, to the notice of your readers.

Criminals in Office

THE United States seems to be the one country where the criminal class has learned how to ply their trade. In other countries they potter along in much the same way as of old, doing business at night with such crude weapons as sandbags, guns and blackjacks; but such a method is too slow for this progressive country. The modern criminal gets himself elected to office and does business in the open.

In one issue of the Kansas City *Star*, namely that of March 22, there was a photograph of the governor of a nearby state indicted for accepting a bribe to hush up a bank scandal, a news item about a constable, a deputy in a Justice's court who was a bandit; and then the general accusations were made that it is a common thing in many of the large cities of the country for juries to be bribed, for murderers to walk the streets free and unmolested, for judges to grant habeas corpus writs before the police can put the criminals into the station house, for jurors to fear to return a just verdict on account of almost certain violence to follow against them or their families, for lawyers to act as conspirators with murderers and other felons, and for drunken orgies to occur in court rooms following the acquittal of alleged murderers.

Down in Massachusetts they are finding that some of the greatest criminals in the state are the district attorneys, who, normally, would have the work of prosecuting criminals. And they find them "ably assisted" by leading lights of the legal profession who have learned that if they cannot make a living honestly they can at least make one dishonestly. But these men are 100 percent Americans. They will tell you so themselves. They are patriots. They will tell you that, too. It is a great life if you don't weaken; but if you do there is nowhere to go.

Whole Wheat Saves Doctor Bills *By Annie Boerger*

I MAKE flour out of whole wheat grain, as THE GOLDEN AGE told us to do some time ago; and it has saved us from many a sick day. This information alone has saved me more than enough to pay for the subscription price of the magazine several times over.

I am in love with your paper. The knocks you get arouse my sympathy. I think that the knockers are too hard on you. It is a wonder that you do not make more mistakes than you do, considering how hard it is to get at the truth.

Religion on the Moon

Translated from the Norwegian of F. O. Sustad, by Harriet J. Hanson

LIKE all other women and weak spirits my mother had religion, and believed in all sorts of preachers and prophets. My father, on the contrary, believed in nothing at all.

My mother wanted to teach me religion and to take me to church. My father, however, put his foot down and said, "No!" And so I grew to manhood without any religion. However, as I grew older my mother's evident misery at my being so heathenish worked hard on my feelings, and I began to wonder and think about religion. But when I heard that upon the earth there were many thousand different religions to choose from, I asked my father which was the right one. He answered: "They are but lies and graft, the whole bunch of them."

Now I knew my father to be an honest, upright man; so I felt that I must not doubt him, and yet on the other hand I felt that there must be something to religion if one were only sure of finding the right one. So one day I made up my mind to take a journey to some other sphere, thinking that perhaps the inhabitants there might have the right religion. I went to my father and asked his permission to go on a journey. "Where to?" he asked. "To the moon," I replied. "Why are you going there, my son?" "I want to find the right religion," I answered. "Well, all right; but I will bet you a kroner that you will return as wise as you depart. However, there will be no harm in trying it."

FIGHTING FOR THE SAKE OF GOD

So I made myself an air balloon and flew away. After a few months of very difficult traveling I beheld the outlines of the moon. There seemed to be a great din and confusion in the vicinity, and the air was filled with smoke. As I got closer to the coast, I saw that a war was in progress. Blood flowed in the streets, and thousands of dead bodies were strewn about. Suddenly with a fiendish yell the opposing party fled. The other side sang a song of jubilee and victory.

Now that there seemed to be no more danger, I allowed my balloon to descend quietly upon a high mountain. At the foot of the mountain the entire victorious army threw themselves upon their stomachs and held up their left thumbs. I stepped from my balloon and slowly wended my way down the slopes of the mountain. Immediately the army set up their jubilee song. Soon I was in their midst. Again they prostrated themselves and extended their thumbs heavenward. Then the leader came and placed his hand upon my breast, while the people strewed blue grass and leaves in my pathway, always keeping their thumbs up.

As yet I had not attempted to converse with them, thinking that our speech must be different. Imagine my surprise when I learned that they talked English! Immediately we began to converse. They gave me to understand that they were indebted to me for arriving in my balloon just then; for they were on the verge of giving up when they suddenly saw me. Their joy was unbounded, as they thought that I was a god coming to defend their cause. Therefore they began the song of jubilee which sent their enemies into such a panic that they fled. I asked them what they had been fighting about. They answered: "We fight for the sake of God. Our enemies are children of the devil, unbelieving dogs, who will not believe in the true religion, but who have instead a religion of their own which will bring misery and death upon all mankind."

Then I asked how many religions they happened to have on the moon. They answered, "Four hundred." "Well," I next asked, "which is the true one?" Their reply was: "Ours is, of course; and if you do not believe in it, you will be forever damned." So I asked them to give me an outline of their religion. Thereupon the leader blew four blasts on his trumpet. Immediately the people prostrated themselves and held up their left thumbs. Then a procession of men clad in green robes came out from a cave in the mountain. One of these green bedecked persons had on his head a tall headgear of some sort, and over his robe a little blue coat upon which was embroidered a huge thumb. This man, it seemed, was a sort of bishop or cardinal; in fact, he seemed to be high up in the hierarchy. He lifted his thumb and in a loud voice said: "The only true religion in this: That God should be exalted by throwing one's self upon one's stomach and extending one's left thumb into the air; and each one who is a believer must four times every year eat an oatcake and drink blueberry juice. Whoever believes this and does accordingly shall be saved;

but whoever refuses to believe will surely be damned."

I must confess that this struck me as being a rather peculiar religion; so I asked what other religions they happened to have upon the moon. The leader replied: "There are four hundred other religions, but every one except ours is false." So I continued curiously: "What do the others believe?" He answered: "Some believe that it is not necessary to prostrate one's self upon the ground, but that it is enough merely to lie on one's stomach. Still others believe that it is necessary to use the right thumb instead of the left, while others hold that one must use the index finger, and others the ring finger. Then some believe that oatcake and blueberry juice are sufficient twice a year; others that these must be taken daily; others monthly, and still others once a year. Now some poor unbelievers think that it is sufficient to eat the oatcake, and therefore eliminate the blueberry juice; others use the juice and not the oatcake; and so on. In fact there is no end to false teachings and false prophets.

"Each is trying to impress upon the others that it is right; therefore the everlasting religious wars. The war which we were waging just when you appeared was with a company of vagabonds who actually believe that one should use the little finger instead of the thumb, and that an oatcake is enough without the blueberry juice. We have been engaged in many battles with unbelievers; but we have always had as our motto: 'God with us'; and somehow we have always won. Now we have the best hopes on the moon that these poor sinners will believe as we do, and thereby save themselves and their posterity from everlasting torment."

When he had finished speaking, he immediately with all pomp and pomposity threw himself on his stomach and extended his left thumb in the air, all the people following his example. After this ceremony they proceeded to bury their dead, some three thousand or more, all the while praising God that He had done such a good job in one day.

Towards evening the high priest took me to his house. When we were alone he asked me about my religion; and when I told him that I had none he looked at me in amazement and then asked me whether I would not like to believe as they did and join their church. I told him that as yet I did not feel fully convinced as to whether or not it was the right religion.

"Convinced!" he cried, "Why, that is the last thing on the moon to think about. It is not at all necessary. All you have to do is to believe as I say; and I will immediately administer unto you an oatcake to eat and blueberry juice to drink, and will anoint you with milk. Then you will be a limb of the true church."

"Anoint with milk. Pray, what may that be?" I asked. He answered: "Oh, it is a holy sacrament whereby a person is immediately taken into communion with God. I pour a little milk over your head, and immediately you are a member of the true religion and the true church. Come, let me do it at once."

Now I did not exactly fancy the idea of having milk poured on my head; so I said that I did not believe I would undergo the operation. The following dialogue then ensued:

HE: "What do you then believe?"

I: "I have no belief."

HE: "Surely you believe in God."

I: "I do not know. I have neither seen nor heard Him."

HE: "Surely you believe in a life after death."

I: "I do not know. No dead person has yet returned to tell us about it."

HE: "You are, then, a free-thinker; worse than that, an atheist?"

I: "I am."

HE: "Surely you must be the only one on earth who does not believe in anything?"

I: "No. In these latter years there are many who think for themselves."

HE: "And do they allow such people to live?"

I: "Yes: in these days. But in olden times they were persecuted and thrown into prison. But now we are allowed to think for ourselves, if we wish: and it is not necessary to belong to any church unless we so choose."

HE: "What is this that you say? Allowed to think for themselves and to do as their own conscience dictates?"

I: "Yes: we are also allowed to be honest and sensible if we choose."

HE: "In other words you insinuate that those who do believe in the preachers are either foolish or dishonest?"

I: "Certainly."

HE: "I suppose that you think the same about me, then?"

I: "Well—"

HE: "Now speak out."

I: "Well, a direct question is worthy of a direct answer. I honestly do not believe that any sensible person believes that he can be saved by extending his thumb in the air and eating an oatcake and drinking blueberry juice between times; and I do not believe that they really think so themselves."

When I had said this, he put his hand over my mouth and bade me not to talk so loudly lest some one might be around to hear what I said. He then proceeded to close the door tightly and to lock it; and having made himself certain that there was no danger of any outside disturbances, he seated himself near me and said:

"Listen, young man. We will from now on talk as is befitting for two upright men to talk. You seem to be a sensible young man who does his own thinking; and it will in a measure relieve me to talk to you from my heart. I will tell you truthfully that I have absolutely no faith in the thumb ceremony nor in the eating of oatcake and the drinking of blueberry juice. But, you see, my position demands that I preach this nonsense to the people, because they pay me well for doing it, and they also honor me as a god. I can assure you that the people love me so much that they are perfectly willing to tear each other to pieces if they think that anyone believes otherwise than as I have taught them. Therefore, you see, it is absolutely necessary for me to hold them under my thumb; otherwise I should in the first place lose my salary and the honor and then in time all my parishoners. Then we have a king here who lives in a great palace. He has a harem with many wives, all clothed in gold-embroidered silk robes. The king has also a great army and many courtiers, as well as servants to run his vast establishment. We also have many land-owners who own all the land. All of these people must be taken care of. And so without religion all would be confusion and chaos. The people would kill the king and all his wives; they would refuse to serve in the army, and would not feed all the unnecessary courtiers and servants of the king. Worst of all, they would take the land from the great land-owners and would divide it up among themselves. But by continually dinning into their ears from the pulpits that they will be rewarded in heaven if they continue under my commands, and that they will fry in hell if they do not, everything goes on in the same old order from one century to the next, and no one seems to complain. In fact, they seem to be comparatively happy—the aristocracy because they are living well here on the moon, and the moon of mankind because they have hopes of obtaining a hundred times more in heaven than they now possess. So when all seem to be happy, why change? What do you say?"

MINORITY VERSUS MAJORITY

My reply was: "All that I can say is that it strikes me as very singular how much alike conditions are here and on the earth. There the minority of the people grab all the good things of life and live in absolute abandon; while the great majority suffer in every possible way from hunger and privation. And the cause of it all is that the preachers have poisoned the people's minds with lies and made them believe in sheer nonsense."

HE: "Strange that it should be the same on the earth, which is a much older planet and much larger. Very strange that they should not have made more progress than we. Are you sure there is no difference?"

I: "Absolutely none."

HE: "Do they, then, believe in the thumb, and the oatcake and the blueberry juice, and milk-anointing?"

I: "Not exactly; but what they do believe in is essentially the same."

HE: "Explain fully, please."

I: "Instead of extending the thumb in the air, they cross their fingers. Instead of wearing green robes, their priests wear black ones; and instead of the blue surplice with the embroidered thumb they wear a white one embroidered with a cross. Instead of prostrating themselves on their stomach, the people of the earth fall on their knees; and in place of the anointing with milk, they sprinkle a few drops of water on the heads of infants, and sometimes of big people, too. In place of drinking blueberry juice and eating oatcakes, the earth people use grape wine and wheat bread. And, as here, the earth is filled with religious hate and religious war. They have killed each other by the million for the sake of religion; and yet the clergy have merely sat by and smiled upon it all, while the people have gone back to their same old ruts, not knowing what else to do. There are some black people in Africa who say that a good spirit made the earth, but an evil spirit rules it."

A Reply to "Religion on the Moon" *By Harriet J. Hanson.*

IN THE first place, my dear friend, never call women *"svage vasener,"* (weak spirits). It was not Herod who beheaded John the Baptist; it was Herodias. It was not Ahab who caused Elijah to flee to the wilderness; it was Jezebel, the queen. Moreover, it was not a man who had Samson shorn of his power; it was the influence of Delilah. Woman is the power behind the throne. Her lips have had much to do with the making of history, and her subtle influence has caused men and nations to rise and fall. So much for the women.

I admit that the religions practised on the poor human beings of this old earth have been "dope," as Mrs. Darrow says—not mere dope, but the worst kind of dope. It has done its work in a manner more deadly than any opium den could have managed to do. In fact, the various delusions called religions have not only dulled the sensibilities and minds, but actually paralyzed the human race. I have in mind a picture that I shall send you as soon as I can get another copy. It is called "The Traveler Inquires the Way to Heaven." Preachers of every denomination are pointing in every direction. The poor traveler is without a doubt as bewildered as he looks.

A USELESS PROFESSION

Clergymen are the most useless of all professional men; and the Bible calls them "blind leaders of the blind." They have rightly named themselves D. D.'s — dumb dogs, that cannot bark. They know very little, puff themselves up and look wise, and great croakings issue from their mouths. Verily they have converted the world into a frog pond. You know of their love for honor and display, their wise expression and the veritable nonsense with which they have filled their hearers full since the days of the apostles. As a result the world has become so polluted with false teachings that there is not a clear pool of water anywhere—only stagnation.

But in spite of the fact that confusion and pollution have driven truth and purity into the wilderness, there is nevertheless such a thing as truth; and while it has been crushed to earth, it must rise again, supreme, triumphant. After the world has fought itself sick, and becomes tired of being doped, the remaining fragments of humanity will be glad to rest awhile and watch the Almighty do a little restitution work in their favor. It may seem strange, but the earth is not yet completed, you know. The work of creation is still going on. We are now in the days of the clearing away of the rubbish. Watch the oppressors fall from their thrones, men's hearts failing them for fear of what is coming upon the earth — great changes, social, political and ecclesiastical, taking place all over the world. It means the ushering in of the new era, the time of peace, real peace, not the kind which the clergy promised us would come after the war was over. To the world in general it surely looks like confusion and chaos. It is. But in the meantime the work of creation is progressing right along.

GOD'S PLAN IS PROGRESSIVE

Take, for instance, the putting up of a great structure. The mortar, the bricks, the sand, the stones, the men running to and fro, some putting up scaffolds, others tearing them down. It surely looks like a jumble of affairs. I have been out to some of the places which my father has put up; and I have said with wonder: "Papa, how can you tell whether anything is progressing or not? It looks to me about the same as it did last week." Whereupon he laughed and said: "Wait, little girl until we clear away some of this mess, and you will see that the building is really progressing." And so when I came again, some time later, there stood the edifice in all its majesty, awe-inspiring against the horizon. Father knew it all the time, while it took all the clearing away of the débris before I saw it. Had I been a civil engineer, however, and studied blue prints, I would have known it and have seen it before then.

So it is with God's plan. When all this nonsense, ignorance, and folly that have blown smoke into the people's eyes, have been cleared away, the beauty of creation, completed and perfected, will doubtless cause most of us to say: "Well, I did not see much progress, but here it is, a restored earth, perfect people, and perfect understanding."

You and I differ in just these two points: I do believe in God and in the Bible. Why? Because I know that there is a Supreme Being with force and power back of all the universe. Think of the stellar system, with its millions of bodies moving through space at the terrific speed of thousands of miles per second. The

greatest of scientists have not yet been able to tell just why the grass grows or why the cocoon produces the butterfly. To be honest they would have to say that it is because God permits it.

Now why do I believe in the Bible? Because everything the Bible tells us in the way of history has occurred. Prophecies have been fulfilled and are still being fulfilled. Away back in the beginning God told the principals in Eden that if they sinned they would die. It is true that the human race dies. He also said that man must work for his living. That is just what all honest men have been doing ever since. The Bible shows that He also said that women should bear children in sorrow and suffering. Medical history tells us all about that phase of human life. God also declared that the earth would bring forth thorns and thistles. Every farmer knows how fast the weeds grow. The Bible also foretold that a great war would come, nations raging against each other. The war came on time, the date 1914. The Bible also showed that pestilence would sweep the earth after the war. The "flu" killed more people than did the war. The pestilence was to be followed by times of distress such as never was since there was a nation. These times are right here now. No one can deny this fact. Now for the other side, the side of beauty. The Bible promises that millions now living will never die, that shortly the world shall become perfect, that in a few years men will begin work on their everlasting homes, and that our dear ones who are asleep in the prison-house of death shall return from the land of the enemy. This cannot be an idle dream; for all these other things promised in God's Word have come true.

It is true that the preachers or, in other words, the scribes, pharisees, hypocrites, have used the Bible as a fiddle upon which to play any tune they chose. Hence the many hundred denominations. Therefore oceans of blood have been "shed in the name of God" just because one decided that the little finger was the proper one to use in the ceremony, instead of the thumb, and because blueberry wine was essential to some but not to others.

When it comes to picturing churchianity upon this earth, your write-up is wonderful. I surely thank you for letting me read it. It is true to life; and I am sure that when people begin to realize what big fools they have been, they will surely give the clergy a bath in the milk that was to have been poured on their own heads, or in the blueberry wine that was to have gone down into their stomachs.

EMPTY STOMACHS FROM EMPTY HEADS

The reason why so many people have empty stomachs is that they have empty heads. They have let someone else think for them, and in the meantime dope them to numb the pain of starvation. Selfishness and ignorance are surely the cause of all the present unrest. Wait until love begins to undo the work of hate. Under its soft touch mankind will blossom as a flower kissed by the sun and the dew, and will raise their heads in adoration and praise; for everything about them will be so perfect, so beautiful, so glad, and life so desirable.

In case you have this article some time after 1925, please take it out and reread it. If I am still alive on this old earth, I shall come to you; and we shall talk it over. In place of your conversing with the man in the moon, it will be you and I who will chat as follows:

I: "And all the things the Bible predicted came true after all, did they not?"

You: "They surely did, my little friend."

I: "By the way, my little sister returned just the other day. She had been in the grave for twenty years or more."

You: "Well, I am getting ready for the return of some of my dear ones. I planted these beautiful new-age roses this Spring. See how perfectly they have grown. They make the porch look very restful and cool. I have also purchased a new grand piano and several other fine musical instruments. My family was always fond of music, but it has been a long time since we have had a recital in our drawing-room. When the home circle was broken up, I sold the piano and all those things so fraught with painful memories. But now we shall have many wonderful hours of music."

I: "You know that I always loved music, and especially now, since everyone plays faultlessly, without a discord. I can sit for hours and fairly lose myself in the beauty of it."

You: "Yes, you remember when back in 1921 I paid you a short visit at your home we thought that we were hearing the real thing when Heifetz and Mischa Elman, the two Russian violinists, played. Have you heard them lately? You

never could compare the records of 1921 with those of today, wonderful as they were then."

I: "Yes, I heard them in Jerusalem only last week at the new Hall of Music. I sat next to father Abraham, and he seemed to enjoy hearing one of his dear children praising God through the medium of his violin, as much as I did."

You: "It does not seem at all strange to hear you say that now, but a few years back I thought it the biggest joke I had ever heard—father Abraham and Joseph and all the rest of the ancient worthies coming back here and mingling with the rest of us."

I: "Indeed; and, just think, you used to say that you did not believe in God, merely because you had never seen Him. Why, I read an essay written by you about talking to the man in the moon and saying that very thing."

You: "I will admit that the jumble of religions back in that age made God the blackest of characters, so black that I did not care even to think of Him at all. It was much easier to convince one's self that nature ran itself. But now that all the stumbling-blocks have been removed, it is easy enough to know that God is."

I: "That reminds me of what I told you about the building back in those days, about removing the débris and all that. Papa is still an engineer. He is now superintending the building of the new electric plant at Jericho. He is going to take me over there next week in his new biplane."

You: "By the way, have you seen our old friend, M. L., lately? And what is he doing?"

I: "He is living with his heart's desire in the most beautiful bungalow in California. He believes in God and loves Him, too. I am going out there some day soon in my new 1938 model. It is very easy to get around on these wonderful paved roads. California does not seem any farther from Minneapolis now than St. Paul used to seem from the twin cities' little suburb, St. Louis Park. By the way, Mr. S., in case you would like to go with me to see Mr. and Mrs. M. L., I shall be happy to take you. We can talk over all the things about which we used to argue back in the old days, and tell each other how glad we are that at last we have reached the age of everlasting perfection; and that the days of arguing, doubt, and perplexity have passed away forever."

Going to Church? Why? *By James A. Robinson*

AFTER reading the articles bearing the title, "Go to Church, Thou Fool," in the first four issues of The Golden Age for 1922, one wonders whether going to church is all that is claimed for it, or whether staying at home would be occupying time in a way as good, or better.

Thoughts thus entertained germinate into the questions, Was it ever thus? Has the church always been ruled by ambitious men under the cloak of Christianity? Has religion in general always been subsidized, resulting in priestly domination, clerical intrigue, and deception?

To one whose sole sources of information are the priest, the minister, or the newspaper, such questions seem ridiculous; but to the one willing to examine the literature, conservative and liberal, of every age, such questions are easily answered. "'Twas ever thus."

CLERGY ALWAYS POLITICAL

In every age have the clergy influenced government, both visible and invisible. Ambition, lust for power and for prestige, has dominated the minds and the methods of clergymen ever since that class came into existence.

The cause for scheming priestcraft, the governing mind directing schemes for wealth, power, and honor, is Satan. He possesses superhuman ability in the affairs of men. No human being can be held entirely responsibility for the crimes of the clergy in their schemes for enslaving the people; for it is beyond the power of any one member of our race. Nor can it be said that an organization of the brightest of human minds could produce such a scheme as we see now working, and which has been in operation for centuries. The fact that the truth is coming to light should revive in our hearts hope for a day of freedom from this accursed thing.

Looking back into the past, we are told that the cause of a change in the religious worship of the Medes and Persians, which world-empire began in 536 B. C. and ended in 336 B. C., was a scheming priesthood. Originally the Medes and Persians worshiped one God; but when the

priesthood gained the ascendency in and with the government, Monotheism was changed into Trinitarianism. This fact indicates that the Trinitarian doctrine, so tenaciously adhered to by those dependent upon the clergy for religious knowledge, is not of Christian origin. Did the Persian priests manufacture this doctrine? No; for Mythology says that it was taught in Egypt centuries before their day.

Upon gaining the ascendency, the priests of the Medes and Persians substituted for Monotheism the worship of the pagan god Mithras. Today we find the Church of England manifesting her real character by the regalia of her priesthood, which is that of the priests of Mithras.

The scheme of priestcraft to becloud truth and to substitute for it a series of "mysteries" infected the Christian church soon after the death of the apostles. Indeed, before the leaders of the church had passed away these schemes had infected the body. (2 Peter 2:1, 2; 1 John 2:18, 19; 1 Corinthians 11:18; 2 Thessalonians 2:7; etc., etc.) As early as 325 A. D. the scheming had made such progress that in that year Athanasius, as the ecclesiastical field marshal of Emperor Constantine, foisted upon the Christian church the unreasonable and ridiculous theory of the trinity.

As prearranged, before the Council of Nice was called, Emperor Constantine decreed that henceforth the trinitarian theory should be accepted as a part of the Christian faith without which, according to the "Book of Common Prayer," one cannot be saved. This same Constantine who "put over" the doctrine of the trinity showed his real character by the murder of his own wife, Fausta, in a bath of boiling water, by beheading his own son Crispus in the year during which he presided at the Council of Nice (325 A. D.), by murdering the husbands of his two sisters, his wife's father, his nephew (a boy of twelve, the son of his sister Constantia), a pagan priest, and others. These atrocities were committed, according to Robert Taylor in his "Diegesis," after Constantine had "embraced Christianity."

CRIMES OF THE CLERGY

The successor of Athanasius as bishop of Alexandria, St. Cyril, permitted his ambition and lust for power to dominate his life. The extent to which the clergy have been, and are yet, willing to go is well illustrated in the following excerpt from Gibbons' "History of the Decline and Fall of the Roman Empire":

"Hypatia, the daughter of Theon, the mathematician, was initiated in her father's studies. She publicly taught at both Athens and Alexandria, the philosophy of Plato and Aristole. In the bloom of youth and in the maturity of wisdom the modest maid (Suidas says she was married to the philosopher, Isidorus) refused her lovers and instructed her disciples; the persons most illustrious for their rank or merit were impatient to visit the female philosopher; and Cyril beheld with a jealous eye the gorgeous train of horses and slaves which crowded the door of her academy. A rumor was spread among the Christians that the daughter of Theon was the only obstacle to the reconciliation of the Præfect and the Archbishop; and that obstacle was speedily removed. On a fatal day in the holy season of Lent, Hypatia was torn from her chariot, stripped naked, dragged to the church and inhumanly butchered by the hands of Peter the reader and a troop of savage and merciless fanatics; her flesh was scraped from her bones with sharp oyster shells, and her quivering limbs were delivered to the flames. The just progress of inquiry and punishments was stopped by seasonable gifts; but the memory of Hypatia has imprinted an indelible stain on the character and religion of Cyril of Alexandria."

Such were the methods used in past ages, methods which would still be used were it not for reasons hinted at by Upton Sinclair in the following:

"The church which burned John Huss, which burned Giordano Bruno for teaching the earth moves around the sun—the same church, in the name of the same three-headed god sent out Francisco Ferrer to the firing squad; and if it does not do the same thing to the author of this book it will be solely because of the police."

The backbone of this scheme of the clergy for civil and religious power has been the ignorance of the populace. Large volumes have been written, and could yet be written, upon the subject of Paganized Churchianity, the substitution of pagan theology for the true, freedom-loving Christianity. That this statement is no exaggeration is borne out by that able exponent of Churchianity, that priest of both English and Roman churches, that talented but much abused preacher who wrote the inspiring hymn, "Lead Kindly Light, amid the encircling gloom," Cardinal John Henry Newman, when he said:

"The instruments and appendages of demon worship have been brought into the church."

No wonder is it that church pews are empty. No wonder that we must turn our churches into

restaurants, or into dance-halls (in one of which the writer received instruction in the graceful art), or into moving-picture emporiums. No wonder it is necessary for the preacher to obtain shekels by using methods similar to those of the highway robber, such as is illustrated on page 55 of Judge Rutherford's book, "Millions Now Living Will Never Die."

Take down from your library shelf a volume bearing the title, "Tallyrand's Letter to the Pope," written by the Bishop of Atun, France, during the revolution of 1789-1799; written by a man who knew the clergy game, and who quoted the words of another church dignitary, also acquainted with clerical ambitions; written by a bishop who in the National Assembly —composed of the 600 common delegates to the States General called by Louis XVI of France, May 5, 1789, together with 149 of the 300 clerical delegates to the same body(States General) —made a motion, in that Assembly of 750 delegates, to confiscate the estates of the clergy (who owned two-fifths of the good land in France) in order to sell and to buy bread for the poor, which motion was passed and put into effect; written by the same individual who in answer to the excommunication of the pope, Pius VII (in which letter he says that the power of heaven, hell, purgatory, and excommunication, supposed to be in the hands of the pope, came from IGNORANT MEN!) quotes from the predecessor of Pius VII—Clement XIV, who when speaking to his friends said:

"No human being has suffered as I have, either morally or physically. Confined by cruel and unnatural parents within the walls of a convent I was threatened with all the horrors of the dungeon if I did not clothe myself with the garments of religion and hypocrisy, and did not abjure nature and my own species. A few scattered rays of genius, which escaped from my claustral prison, gave to the world and to the court of Rome the first intimation of my existence. My amenity, docility and frankness, and my large fortune, but above all my disinterestedness, procured me the good opinion of Cardinal Ostali, who during a vacancy in the Pontifical chair, obtained in the Conclave a majority of votes in my favor, and I was invested with the purple robes and seated upon the throne as head of the church.

"The world knows how reluctantly I accepted a situation which was incompatible with my private feelings, my taste for poetry and other innocent pleasures, and that I only yielded to the most urgent solicitations. I had formed many chimerical ideas with regard to the place I now occupy, deeming it possible for me to decrease the sum of miseries which falls to the lot of man, in the same proportion that I would increase the sum of his happiness, and these were the motives which induced me to accept the tiara. I had also resolved to overthrow Christianity, that is to say, Idolatry; but watched by the sleepless eyes of a thousand Arguses, and always surrounded by the Apostles of Error, I have only been able thus far to hope from the bottom of my heart that the time might soon come to put into execution this important reform. Obliged, although in opposition to my natural frame of mind, to assume a contemptible authority, I really blush to appear in Rome, in Italy, or even before Europe. I feel no less shame at the incense which a crapulous superstition lays at my feet and at the homage paid to me as if I were a living idol. I feel that I am giving countenance to fanaticism, and that public opinion looks upon me as the trustee of heavenly gifts—the living oracle of a fabled god.

"But alas! I know that I am only a weak mortal with limited faculties, a precarious existence, already weighted down by the infirmities inseparable from our peculiar organism, and who can only scan that which is within the scope of my vision. How can I pretend to foresee the future—to send some of my fellow creatures to heaven and consign others to the torments of hell? How can I wish to be acknowledged as a representative of Divinity when I know nothing of such a being? . . . At all events, my friends, you are perfectly aware that a Pope is the passive creature of the College of Cardinals, who create and annihilate him at pleasure. [Clement was poisoned.—Ed.]

"Though we are supposed to rule everything on earth, nevertheless we are kept in the most abject slavery by this dreaded and mysterious power, whose revenge is sure to reach any Pope who may have thoughtlessly wounded their pride or endangered their temporal welfare. In public the Pope is the idol of the tumultuous rabble; but in the mysterious recesses of the Vatican, this very Pope who has in one hand the keys of heaven and in the other the thunder-bolt of excommunication, is a mere automaton—a passive instrument in the hands of the Cardinals forming the Sacred College.

"The State revenues, and money raised in Catholic countries by imposition, mendacity, and monopolies are divided among the Cardinals, as plunder is divided among robbers, and only a small portion falls annually to the share of the Pontiff, who has to provide all the expenses of the Court, and to pay that ready tool of tyranny—the soldier.

"A Pope, like every king, is a mere shadow conjured up by a powerful body of men: it is an idol they raise to frighten a credulous and ignorant populace, and well do they succeed with their divine phantasmagoria; for it enables these designing impostors to oppress the people with the iron sceptre of superstition. Such, my friends, are the effects of a system which was invented

only to degrade mankind and to retain the masses in gross slumber of ignorance and error."

CLERGY ENSLAVE THE PEOPLE

Therefore considering that such high officials of the church declare the schemes of the clergy are for the enslavement of the people, would not the advertisement printed in the Athens *Banner Herald* be nearer to the truth if it read: 'You are a fool if you go to church.'

A remedy is needed which according to Holy Writ will be provided; for the Prophet, speaking upon the subject in hand, said (Zechariah 13:2-6): "And it shall come to pass in that day [which is future but a short time] saith the Lord of hosts, that I will cut off the names of the idols out of the land, and also I will cause the prophets [prophet means public expounder or preacher] and the unclean spirit [pagan doctrine] to pass out of the land. And it shall come to pass that when any shall yet prophesy [when any preachers preach] then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies [creeds and pagan theories such as trinity] in the name of the Lord. . . . And it shall come to pass [very soon] that the prophets [preachers] shall be ashamed every one of his vision when he hath prophesied; neither shall they wear a rough garment to deceive [the cloth and collars buttoned in back], but he [the preacher] shall say, I am no prophet [preacher], I am an husbandman [farmer]; for man taught me to keep cattle from my youth. And one [of his congregation] shall say unto him, What are these wounds in thine hands [why this loss of power]? Then he shall answer, These with which I was wounded in the house of my friends [suffered at the hands of his own congregation]."

Therefore should not the Scriptures, the only Book which promises relief from this accursed thing, stimulate our hopes for a brighter, better, and happier day, the dawning of which can now be seen over the mountain tops?

Idolatry *By J. C. Johnson*

THE references to idolatry in Scripture, especially in the Old Testament, are of great number and variety. The second commandment is the first formal prohibition, and strictly forbids paying homage to any image. Anything or anyone less than Jehovah Himself falls far below the high standard; for no external form can image such a Being. Even the exalted Jesus Christ, the express image of the Father, directs His hearers to worship, not the image, i. e., Himself, but the Father. If any image is adopted for worship it must inevitably tend to debase and pervert instead of to help.—Acts 17:29, 30.

We find that man has frequently set up human forms as objects of worship. In such cases the male is represented as more severe and manly and as having a female counterpart, such as Baal, Ashteroth; Jupiter, Juno; etc.

We pass on to note how man in his lust for idolatry has not been satisfied with the human form, but has deified even the brute creations. The predominent virtues of skill, bravery, wisdom, beauty—in fact, every phase of human character and lust of heart has been the object of individual and national worship. Even earth's creations have failed to satisfy man in his lust for idolatry—each particular form the symbol of something fanciful, always dragging down the Creator to the things created.

The Lord's denunciation against idolatry has been severe and is still equally as severe. A careful reading of Isaiah 40:18-31 is worthy of deep meditation at this point. Again the same Prophet in Isaiah 1:10-15 makes us wonder how it is that so many of the Lord's people fail to see that their holy days, their solemn meetings, their two-minute silence, their days of repentance and hope, their burning of incense, are iniquity in His sight, a trouble and a weariness to Him. Their vain oblations are an abomination unto God.

THREE PHASES OF IDOLATRY

The Scriptures bring to our attention three views of idolatry: (1) The worship of false gods (Acts 17:16); (2) The false worship of the true God (1 Corinthians 10:7); (3) Inordinate attachment to earthy things (Colossians 3:5).

Before making a closer examination of these features, let us examine a few of the meanings of this word idolatry. The first impression we receive is the remarkable number of meanings attached to this English word and its derivatives—idol, idolatry, etc.

In Jeremiah 50:38 the Hebrew word translated idol means "an object of terror." Apply this thought to the word "idols" in this verse, and it reads: "And they are mad upon their objects of terror." Compare this thought with Jeremiah 51:7, which reads: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine [divine right of kings, big business, ecclesiasticism, etc.]; therefore the nations are mad." This puts a finger upon the great sore, and points us to idolatry.

Again in Psalm 96:5 the word for idol means "a thing of nought." The Scripture now reads: "For all the gods [mighty ones] of the nations are things of nought." Now look up Zechariah 11:17: "Woe to the idol shepherd"; in other words, "Woe to the shepherd of nothing." The apostle Paul must have had this thought in mind when writing 1 Corinthians 8:1-4. It also shows how he correctly saw the meanings of the words. I quote at length, calling special attention to the omission of the parenthesis which can be verified by reference to Wilson's Emphatic Diaglott: "Now as touching things offered unto idols [parenthesis to verse 4] we know that an idol is nothing in the world."

Again, 1 Kings 15:10-13 gives another meaning to the word: "Horror, a *cause* of trembling." Note particularly the connection in verse 12 with the Sodomites, compare also with our remarks upon Isaiah 1:10-15. The Sodomites are there spoken of, and again in Revelation 11:8, truly a cause of trembling.

Psalm 106:36-39: "A *cause* of grief."

Psalm 115:1-8: "Silver and gold, the work of men's hands." Truly the idols of Christendom can be easily traced here. Verse 8 also shows the effect: "They that make them are like unto them." Their particular characteristics are enumerated in the intermediate verses. Notice in verse 4 the word idols which now reads: "Their causes of grief are silver and gold, the work of men's hands." Again, Zechariah 13:2: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the causes of grief, [precious promise] and they [the idols] shall no more be remembered." The names can be easily identified by reference to Hosea 2:16, 17.

In 2 Kings 23:5 the meaning of the word is "ascetic," i. e., one who retires from the world and devotes himself to a life of severe, self-denying discipline. Josiah did away with these.

1 Samuel 15:23: Means "Household idols, healers, stubbornness," i. e., unreasonably obstinate, fixed in opinion, obstinately resisting command. This is evidently what the apostle Paul meant in Ephesians 4:17-19.

WORSHIP OF FALSE GODS

Now let us return to the three views of idolatry: First the worship of false gods. In Acts 17:16, footnote (Emphatic Diaglott), distinction is made between those who met in the places of worship and those outside (see verse 17); therefore we reason that the worship of false gods takes us outside of Christendom.

The second phase of idolatry takes us inside of Christendom, "Those who know him." These are evidently pictured in 1 Corinthians 10:1-7. Verse 11 says "types; verse 21 makes our position very clear; verse 20 gives us instruction to have no fellowship with them; we must not have secret longings and lookings back to the time before we were illuminated when we were receiving our refreshment, not from the Lord's cup, but from the devil's cup.

2 Kings 18:4 speaks of the brazen serpent being set up as an idol. This reminds us of "relic worship." King Hezekiah gave it its proper name, and had it destroyed.

With these thoughts before us let us read Mark 7:7, 8, placing the thoughts on the first and second advent. What will God's view be of Christendom's many ceremonies, such as consecrated ground for burial, forgetting that the earth is the Lord's and the fullness thereof? Consecrated ground is more expensive in our districts in England, if you are Roman Catholic or Protestant. A non-conformist is excluded from this privilege.

What about the poor fellows buried in the trenches, the sailor buried at sea? When viewed from the light of reason we come to the conclusion, it is all consecrated humbug—including infant baptisms, and their many forms and ceremonies. I can quite enter into the prophet Isaiah's feelings as expressed in the first chapter of his prophecy.

There is yet another view to take into consideration which is more subtle and brings the subject of idolatry very near to our own persons—inordinate attachment to earthly things. See Colossians 3:5, Emphatic Diaglott.

"Put to death therefore *those members on the earth.*"

1. Fornication: What is meant by this?
Matthew 15:19, 20: Clearly shows it to be a wrong condition of heart.
Galatians 5:19: A work of the flesh.
Revelation 2:21: The spiritual application of this word which can be summarized as follows: A church in a wrong condition of heart through works of the flesh; this can be seen in the union of church and state.
2. Impurity: Unclean, not pure.—Hab. 1:13.
3. Passions: Inordinate affections.
4. Evil desire.
5. Inordinate lust, covetousness, greediness; the cause of these is self-preservation, which is idolatry.

Read carefully verses 6-17: "Bowels of mercies" may mean, from our most tender and innermost parts, something you cannot put off, or wear only on Sundays; showing how our very heart sentiments must be part of our very being.

BEASTS AND IMAGES

What may now be said of the image and the beasts of Daniel? The former shows the nature—silver and gold, the work of men's hands and the causes of grief, void of those bowels of mercies; no tender affections; the latter the character, beastly. Revelation brings to our attention the beast that rose up out of the sea showing in symbol the growth of Papacy out of disordered Pagan Rome. Another beast comes up out of the earth, a fitting symbol of the greatest Empire on Earth. The image reminds us of our second commandment: we must not bow down to any image.

This subject of idolatry is so large and has so many degrees of fine differences, as to make it a heart-searching study. We conclude by leaving the reader to use his spiritual apprehension to search the Scriptures to see if these things are so, search the heart to find iniquity lodging there. Again we find our sphere of expression deficient and ask the Lord, How can I be free from such a subtle sin as idolatry? His answer comes: "Thou shalt love [worship] the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." "Him only shalt thou worship."

In other words, remember our consecration, renew it each day and line up to our present privileges.

The Golden Rule *By I. B. Alford*

INDUSTRIAL and political economists of the present day in their fancied wisdom, declare the Golden Rule to be impracticable, and apply the epithet of lunatic to any one who insists on urging the recognition of any such governing principle in every-day affairs. Still, they do not attempt to set up any argument denying the soundness of such a rule—they merely declare that "it won't work." Such economists must admit that the world has never tried the Golden Rule. They must also admit that the rule of gold has, from the dawn of history been a proven failure. These directors of human affairs forget that it was Jesus who, in the light of repeated failures under the then and now prevailing world program of industrial, social, political and religious affairs, gave announcement of a new program based on the "new commandment" of love for one another. Is it impracticable? Jesus said it. Is it lunacy? Jesus of Nazareth gave His approval to such a program. Are they willing to call Jesus a lunatic?

The writer suggests that church members either take their religion seriously, and begin to practise the admirable virtue of doing as they would be done by, or else cease to prate of the intrinsic value of this Golden Rule and junk it, as they have already done with most of the other sayings of Jesus.

SELFISH INTERESTS OPPOSE IT

Selfish interests are, and have ever been, the only protesters against the Golden Rule, and they are protesting loudly today. To them the operation of the Golden Rule would mean the cessation forever of their hitherto conceded practice of piling up their millions of ill-gotten gains in the manipulations of the general affairs of mankind. Even now they would turn back the dial of time to pre-war conditions in order that they might continue their plunder.

When Cain, under the impulse of jealous anger, instigated by the adversary, slew his brother, and afterwards in justification of his crime denied being his brother's keeper, the trouble

had begun. This was manifestly the first "sowing to the wind." Down through the ages, this plant of disregard-of-his-fellows has been industriously cultivated; and now the world is about to reap the "whirlwind of destruction." Proverbs 1:24—33.

Forgetting God, and denying any obligation to fellow man appears to have been a potent cause of the present deplorable state of humanity. Relief, therefore, may be found only in a renewal of covenant relationship with Jehovah, and a universal recognition of the virtue of the Golden Rule. The "Man of Galilee" sounded the keynote when He said: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself." This is not only every-day plain, practical religion; but it is plain every-day common sense. It forms the only rational basis of operating the world's affairs at the present time. In proportion as knowledge has increased ignorance and superstition have waned, thus banishing the fear of man, be he warlord, prince, or emperor. The logical result has been, and will continue to be, rebellion against any power or government that either fosters or permits a condition of industrial operations whose machinery is so unbalanced as to produce from the same mill both millionaires and paupers.

The common people are no longer in blissful ignorance of affairs, but are wide awake—distressingly so, in fact — and the great blunder many of our "statesmen" are making today is their apparent supposition that world affairs will finally adjust themselves as of yore. No greater mistake in diagnosis of present conditions can be made. New thoughts breed new ideals and new actions. The world's affairs must conform to a new program. It is written that in the days immediately preceding the inauguration of this new order of earth's affairs "the wisdom of their wise [men] shall fail." With the present "handwriting on the wall" their failure is now manifest. Those now at the head of world affairs, having from time out of mind been the beneficiaries of special privileges growing out of the unequal distribution of the world's wealth, will be slow to recognize the true import of the rising storm.

But it has been truly said that "man's extremity is God's opportunity." In the midst of the trouble now prevailing, "the Sun of Righteousness will arise with healing in His beams." He is now completing the overthrow of the old order of selfishness which refuses to recognize that all men are endowed with the right to be happy, and will soon set in order the new régime of "peace on earth, good will to men."

"Rich and Increased with Goods"

WE HAVE at hand a paper called the *West Virginian,* from which we quote a few paragraphs calculated to awaken thought of a different kind from what was anticipated by the hero of the occasion. One of the attendant circumstances was reported as the singing of a hymn entitled "Somebody Came and Lifted Me." It does not say whether this was before or after the lifting of the collection. The account of the sermon says, in part:

"Holding in his hand a government bond for $100, Reverend Eddy called attention to the fact that the stability and strength of the government depended upon its ability to make good that bond. He interpreted the resources of the government that guarantees the value of bonds issued by it and applied this interpretation to the gift of salvation.

"'God,' he said, 'has infinitely greater resources for making good any promise He makes—resources that the human mind can scarcely comprehend.' He said that if a man in the audience owned a hundred million dollars he would be too proud of himself to sit with the other people.

"Toward the end of the sermon Reverend Eddy quoted from Roger Babson, the most noted statistician in the United States, to show that the gift of salvation when received by the individual equips him to succeed financially. In support of this contention, Babson says that the people of this country last year made seventy billion dollars. Two-fifths of the people of the country or forty millions are church members, and these forty million people made four-fifths of the money.

"'If Babson doesn't convince you of the value of being a Christian,' said the preacher, 'then let Jesus Christ speak to you—"Seek first the kingdom of God and his righteousness, and all these things will be added unto you.'"

"In response to the invitation, several went forward to the altar to express their determination of accepting salvation."

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[98]Then "the angel of the Lord called unto Abraham the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Genesis 22: 15-18.

[99]In this wonderful picture Abraham was a type of Jehovah, while Isaac was a type of Jesus, the beloved Son of Jehovah. Abraham's offering his beloved son on the altar, pictured how God in due time would offer His only beloved Son as a great sacrifice that mankind might be redeemed from death and have an opportunity to live. Abraham did not, as indeed he could not, understand God's purposes, for the reason that Jehovah did not reveal them to him; but he knew that God had here made a covenant with him and bound it with His oath; and that by these two certain and unchangeable things, His word and His oath, God would carry out His covenant in due time, and that covenant would result in the blessing of all the families and nations of earth.

[100]The word covenant means contract; and it is the solemn form for expressing a compact, agreement, or contract between parties, or particularly on the part of one whereby he promises to do a certain thing. With Jehovah a covenant or a contract is sacred and inviolate, because Jehovah changes not. (Malachi 3:6) Having promised it, He will fulfill it. (Hebrews 6: 18) It is always necessary that there be two parties to a contract. There may be more. Where one party only is bound to do a certain thing that contract is called unilateral, or one-sided; and where both parties are bound to perform certain things, the contract is called bilateral, or two-sided.

[101]It will be observed that this oathbound covenant that Jehovah made with Abraham contained no conditions or limitations, but was merely a promise of Jehovah bound by His oath, and is therefore properly called a unilateral or one-sided covenant; for the reason that God's purpose was and is to carry out His plan to bless the human race, regardless of what anyone may or may not do. There was no need for Him to make any conditions to the covenant. He merely announced His benevolent purpose toward mankind. The covenant does not even say that the blessing of the people will follow upon the condition that Abraham should do a certain thing, or that the people should seek Him. The covenant does not say that every person will be blessed with life everlasting; but it does say that all the families of the earth shall be blessed, which means that every one must in God's due time have a full, fair opportunity for life everlasting. It means, furthermore, that in God's due time knowledge will be brought to all in order that every one may avail himself of the opportunity thus provided for life. It means, furthermore, that assistance will be given to every one, that he may profit by this blessed opportunity; and all who prove their loyalty under the test that will come by reason of it will be granted life everlasting.

QUESTIONS ON "THE HARP OF GOD"

Repeat God's promise to Abraham at the time of his offering of Isaac. ¶ 98.

Whom did Abraham typify in this offering? and of whom was Isaac a type? ¶ 99.

What did the offering of Isaac picture? ¶ 99.

Did Abraham understand the full meaning of God's promise? ¶ 99.

What is the meaning of the word "covenant"? ¶ 100.

How does God regard His covenants? Give Scriptural proof. ¶ 100.

How many parties are required to make a covenant? ¶ 100.

Where only one party is bound, what kind of covenant is it? ¶ 100.

Where both parties are bound to perform certain things, then what do we call the covenant? ¶ 100.

Why was God's covenant with Abraham a one-sided covenant? ¶ 101.

What is the important statement of the Abrahamic covenant or promise? ¶ 101.

Whom will the Abrahamic covenant ultimately affect? ¶ 101.

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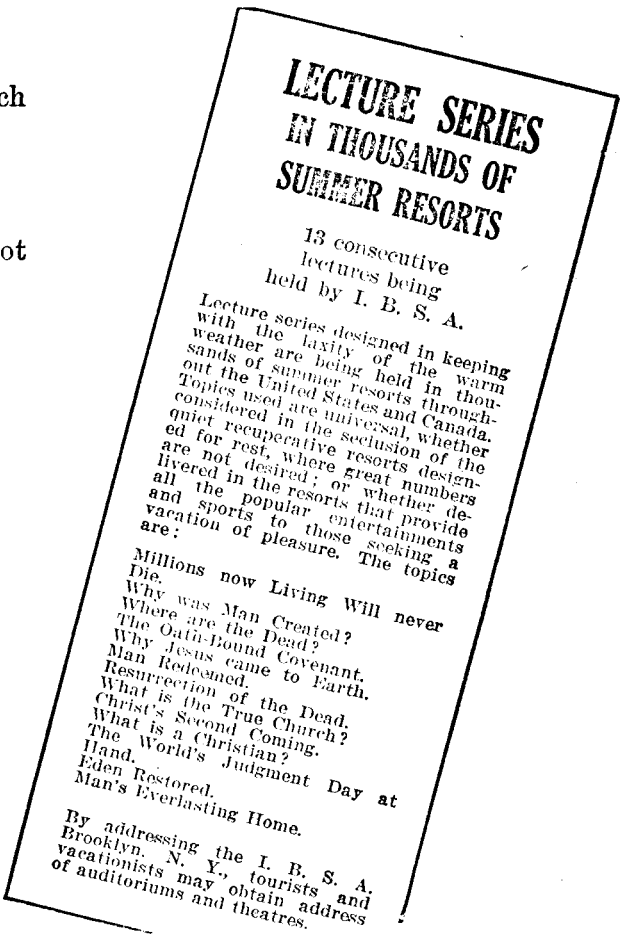
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The Golden Age

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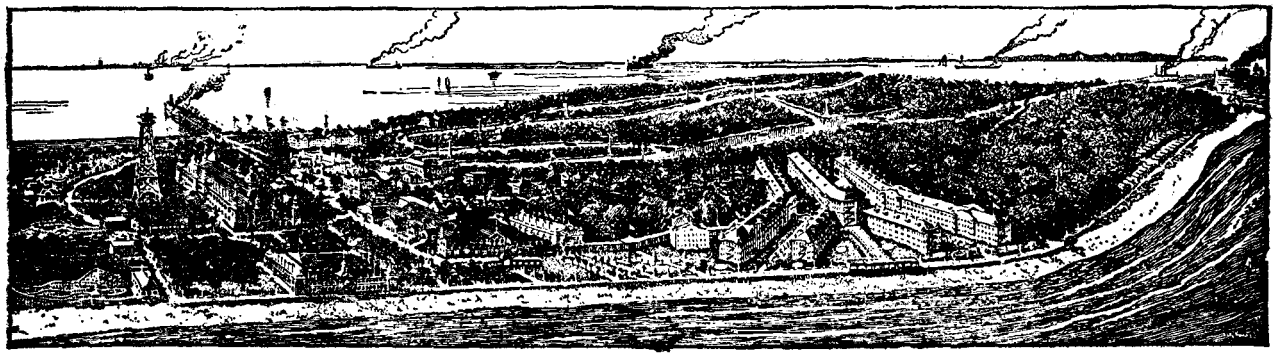
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GENERAL CONVENTION OF BELIEVERS IN THE GOLDEN AGE

CEDAR POINT, OHIO, SEPTEMBER 5-13.



BIRD'S-EYE VIEW OF CEDAR POINT CONVENTION GROUNDS

THE International Bible Students Association, and all others who are believers in the Golden Age about to be inaugurated by the reign of the Lord Jesus Christ in the earth, have planned for a great general convention to be held at Cedar Point, Ohio, from noon, Tuesday, September 5th, to noon, Wednesday, September 13, 1922. All who are trusting for salvation in the precious blood of Jesus Christ are cordially invited to attend and enjoy the blessings that will be in store. An abundance of able speakers in all modern languages, and a most attractive program is provided.

Cedar Point is situated on a narrow peninsula jutting out from the Ohio mainland into Lake Erie. It has the advantages of the lake from three sides. For quietness and seclusion we know of no better place. The grounds are situated some two miles across the bay from Sandusky, Ohio, which is reached by ferry, as well as by a roadway; those who will attend will be people who are interested in knowing something about God's Word, and it will be a real joy to have them present.

In 1919 at Cedar Point, seven thousand came from all parts of the country and from Canada and foreign countries. By every method of transportation they quietly stole from their daily tasks, and for a week enjoyed a blessed fellowship that stands out in the memory of all as a time when the Lord was very close. All felt the influence of the spirit as they listened to words of encouragement, instruction and inspiration, and as they walked and talked about the things of God, or quietly enjoyed the beauties of surroundings that bespoke the goodness of God.

There is a special reason why many desire to be present at this particular gathering. Never before has the world been so threatened by impending perils at home and abroad—the perilous times have come. Great and earnest efforts have been made by earth's leaders to bring order out of the chaos created by the World War and the ensuing revolution and unrest. Publicly and privately the great are assembling to devise plans for the quieting of the disorder and the allaying of the worse things that begin to appear in every direction. But the League, the Disarmament Conference, the association of the nations, and the economic conference at Genoa have only displayed the impossibility of humanity settling its own troubles. The situation grows more difficult continually until it seems certain that the next few years must behold a crash mightier and more disastrous to the present order of things than anything yet.

Railroad, boat and electric transportation rates are still very high, the cost of living stands at a high percentage above pre-war figures, and wages are low and work often unsteady. But so beneficial are the general conventions that it was decided not to postpone one beyond this year, and to give ample time for preparation for even the most distant friends in this and foreign countries.

The state of the world is such that a catastrophe may take place at any time in the not distant future. If the

collapse that threatens is not promptly averted, it is not difficult to see that so disturbed might affairs become that it would not be feasible to hold another convention.

RAILWAY SERVICE

All railroads in the United States and Canada have granted a rate of one and one-half fares for the round-trip, tickets to be obtained upon certificates presented at the time of purchase. These certificates are furnished by the GOLDEN AGE from its office in Brooklyn. Write this office, marking the envelope "Convention Committee," giving the number who expect to attend; and we will send certificates for that purpose. Where the head of the house attends he may sign the certificate and insert the names of other members of the family who will accompany him. One certificate will do for the entire family. Where one person travels alone one certificate is required. It is better to order more blank certificates than actually needed, because at the last moment somebody else may wish to go.

Tickets will be on sale at all railway stations beginning September 1 and until September 7, inclusive, for the going trip. No tickets can be purchased on the certificate plan after the 7th. When purchasing ticket purchaser will present certificate to ticket agent and buy a round-trip ticket. To protect oneself in case of a lost ticket it will be advantageous at the time of purchasing ticket for the purchaser to enter in a memorandum book the number of the ticket bought and the amount paid for it. All tickets should read from starting point to Sandusky, Ohio, which is the railway terminus for Cedar Point.

SPECIAL TRAINS

The "GOLDEN AGE Special" will leave New York over Baltimore & Ohio tracks from the Pennsylvania Station at 7:50 a.m. (8:50 a.m., Daylight Saving Time), Monday, September 4; leave Philadelphia (24th and Chestnut Streets) 10:10 a.m.; leave Baltimore 12:10 p.m.; arrive Washington 1:30 p.m.; rest in Washington until 8:00 p.m., and arrive at Sandusky, Ohio, about noon Tuesday, September 5. This will enable the passengers to spend half a day in Washington, resting or sightseeing, as they may see fit. The convention of the colored brethren in session at Washington at that time will be addressed by Judge Rutherford at 3 o'clock Monday afternoon, and he will then join the special train for Sandusky.

Sleeping cars will be attached to the "GOLDEN AGE Special" at Washington for the benefit of all those who desire sleeping-car accommodations.

All journeying from points south of Washington, who expect to join this train at Washington, should have their tickets read from Washington by way of the Baltimore & Ohio Railroad to Sandusky.

All persons traveling by this train who desire sleeping-car accommodations from Washington to Sandusky will please notify the office at Brooklyn as soon as possible, and not less than five days before starting the journey, in order that proper equipment may be procured from the railroad company. The rate for a lower berth from Washington to Sandusky is $6.38; and for an upper berth $5.10. Berths will accommodate two persons. The rate is the same, whether occupied by one or two persons.

All persons who desire to join this train and who expect to travel either by day-coach or sleeper should notify the office at Brooklyn not less than five days before the beginning of the journey, in order to enable the committee to make necessary arrangements for railway equipment.

AUTOMOBILES

The I. B. S. A. will have exclusive possession of Cedar Point during the time of the convention; hence it will be necessary for all persons traveling by automobile to go first to the Association's headquarters at the dock at the foot of the main street in Sandusky, where the boat starts for Cedar Point, and there obtain from the ones in charge the proper certificate which will entitle them to enter the grounds in an automobile.

Sufficient space is provided at Cedar Point for the accommodation of 400 cars in garage, at a rate of $2.00 each for the full time of eight days; and ample space for free parking of cars.

ACCOMMODATION RESERVATIONS

On Cedar Point proper are the Breakers Hotel, Cedars Hotel, dormitories, and a few cottages. After all space on the Point has been assigned, accommodations are provided in Sandusky for others who cannot be taken care of at Cedar Point. Those who have accommodations in Sandusky will be charged the same rate as those at the hotels at Cedar Point, but will be provided with free boat transportation to and from Cedar Point daily.

All accommodations are provided by the G. A. Boeckling Company, whether at Cedar Point or Sandusky. There will be an advantage to those who take accommodations in Sandusky in this, that they will be less crowded and will have the privilege of a free boat ride morning and evening.

Every one should bear in mind that accommodations cannot be selected at this convention to suit one's own convenience, but each must be content to take such as he gets. Everybody will be made comfortable, but we should bear in mind that we go to the convention to give a blessing as well as to receive one. To handle a crowd as large as is expected at Cedar Point, it is necessary to handle it systematically; and therefore each one should be glad to accept the accommodations assigned to him or her.

As soon as possible after receipt of this issue write the office at Brooklyn, marking your envelope "Convention Committee," and state in your letter practically the following:

I expect to attend the Cedar Point Convention during the entire session, or ——days, and will arrive———— ——. I am married (or single), and speak the———— language. I will be accompanied by my wife and—— ———. We can occupy one double bed and a cot each for the other members of the family.

If you are single, state sex, color and nationality. Information with reference to nationality or language spoken is necessary because the convention will be attended by many foreign brethren, and we desire to accommodate them together as much as possible.

Some of the rooms are equipped for from four to ten persons, all brothers or all sisters. It will help us in making assignments if you will state whether or not you can occupy a room with several others.

The assignment to rooms will be made by the Convention Committee and a card specifying your assignment will be mailed to you in ample time. Be sure to keep this card and bring it with you to the convention; and as soon as you arrive, present the card at the headquarters of the Association at the dock in Sandusky. Upon presentation of this card you will receive in exchange therefor another card showing the amount you have paid and the days you expect to be there, which will be your identification both for room and meals while at the convention.

For convenience all will be required to state at the time of arriving how long they expect to stay, and will pay to the Boeckling Company money covering the time they expect to stay. If for any reason they are compelled to leave the convention before the time is expired that has been paid for, the Boeckling Company will refund the money for the unexpired term. Do not send any money in advance to this office or to the Boeckling Company. All money must be paid to the Boeckling Company at the Association's headquarters in Sandusky on arrival.

Remember that the I. B. S. A. does not take possession of the grounds until noon Tuesday, September 5, and that no one can occupy a room until the afternoon, and that the first meal which will be served will be supper the evening of September 5. Any one going in advance of this time will be required to look after his own accommodations, as these rates do not begin until the hour above mentioned.

An Information Bureau will be provided at the Association's headquarters at the Sandusky dock to advise and direct any friends arriving before the above hour.

No one can occupy a room prior to noon on September 5 and expect to hold that room thereafter. The Boeckling Company has contracted with the Association to deliver possession of the entire property to us at noon on September 5, to be assigned according to the assignments previously made out; hence the necessity of adhering strictly to this rule.

RATES

Room or sleeping accommodations and three meals per day will be provided at the flat rate of $2.00 per person per day, payable in advance, two or more in a room. This will work advantageously to those attending; for should one lose his pocketbook he will still have his place to sleep and something to eat and a ticket to return.

Friends attending for only a part of the time of the convention will be required to pay in advance only for such time as they designate they intend to stay; and if at the end of that time they desire to prolong their stay, further arrangements can be made on the same terms at the office of the Boeckling Company. Friends residing nearby who will attend the convention during the day and go to their homes at night can procure their noon and evening meals at 50c per meal.

Do not come with the expectation of procuring your own rooms and then eating at Cedar Point at the above rate; for this would be a violation of our agreement with the Boeckling Company.

CAMPING PARTIES

Some have inquired about camping nearby. There are no camping grounds at Cedar Point. In Sandusky, however, the city provides camping grounds for a limited number of tourist automobile parties. Such camping grounds are free, but are maintained solely for the convenience of motorist campers. The grounds are provided with all sanitary conveniences. For further information inquire at the Information Bureau above mentioned.

FEEDING THE MULTITUDE

Ample provision has been made to feed with three good meals per day all who come, up to 10,000 persons. All service will be on the cafeteria plan. By this means the hotel people are enabled to serve better food, a greater variety, and greater quantity in much quicker time; and it will not be necessary to stand in line a long while to wait for meals.

HALLS

Seven separate and distinct halls or meeting-places are provided; and if necessary, as many meetings may be in progress at the same time. Ample speakers will be provided for all meetings. There will be no evening service, but the evening will be given over to rest and personal fellowship.

SERVICE

As heretofore stated, arrangements have been made with the Boeckling Company for a limited number to serve in taking care of the rooms and eating department. Those who render this service will be required to work not to exceed six hours per day, and not at any time to interfere with meetings as speci-

fied in the program. In consideration for the service rendered such will receive their sleeping accommodations and meals free of charge. All desiring to avail themselves of this opportunity should write this office as quickly as possible. All persons contemplating such service must report the first day of the convention at the Information Bureau and be assigned to duty.

MUSIC

Those who play well on the violin, cornet, and other orchestral instruments, who desire an opportunity of service in this behalf, please come and bring your instruments and report to the Chairman on arrival.

PURPOSE OF CONVENTION

Let us remember, that the purpose of this convention is to encourage and strengthen the friends and to build each other up in our most holy faith. Every one should attend with a view of being a blessing as well as to receive a blessing. Remembering our privilege to present our petitions to the throne of heavenly grace, let all everywhere unite in prayer to the Lord for his blessing upon the convention, that it may result to the benefit of his people and to his own glory and praise.

Information has already reached us that friends are coming from all parts of the United States and Canada, and some from other foreign countries. We are looking forward to this as the most blessed convention yet held; for we are nearer the kingdom than ever before and the Lord's children should be more thoroughly developed than at any time in the past. All of those who are trusting in the precious merit of our Lord and Savior Jesus Christ will be welcome. Let us come, with a sincere desire and with the prayer that the Lord may bless our fellowship together and send us back with renewed energy and enthusiasm to be his faithful and loyal ambassadors to bear the message of reconciliation at this time of great stress. If we go with this sincere desire in our hearts we shall receive the great blessing we desire.

THE DEATH THAT NEVER DIES

(From a Bible Student 85 years of age, in a poorhouse)

Within the Book, the Bible, souls abound;
But no immortal soul is therein found.
On all the pages we may use our eyes;
And nowhere see "The death that never dies."

What things are lost no longer are possessed;
Of life, or soul, soul loser was divest.
Refuse this precious knowledge if you can,
Soul loser is a dead, or soulless man.

We read "The soul that sinneth it shall die."
A truth so plainly stated why deny?
Unwise the hasty teacher who replies,
"The wicked die the death that never dies."

The silly phrase "The death that never dies,"
Is like a kind of fly that never flies,
A giver who was never known to give,
A liver who was never known to live.

Immortal soul—the serpent's monstrous lie.
Twin sister to "Ye shall not surely die."
The kind of soul the ancient pagans taught,
Down to the present by traditions brought.

The blindest blind are those who will not see;
Who shun the light and into darkness flee.
And, ah, how deaf are those who will not hear;
Who error love, but truth both hate and fear.

"A Lie, a Lie, a Horrible Lie" *By Joseph Greig*

WHEN the Standard Oil Company case came up some time ago in Judge Landis' court in Chicago, this collection of American Beauty roses was fined $29,000,000 for disorderly conduct. Of course the mandate was reversed.

While the trial was under way Frank Monett, Attorney General of Ohio, proved that the cost of manufacturing gasoline was one cent per gallon. Mr. John D. Rockefeller, aged oil magnate, then active head of the oil trust, arose excitedly and demanded to testify. Granted that privilege he is quoted as saying, "It's a lie, a horrible lie; it costs two cents a gallon."

At this juncture the ouster proceedings of the Attorney General were squelched, and publicity on the subject ceased. It would have been interesting to purchasers of gasoline if Mr. Rockefeller would have burst into print and given us all the details about this horrible lie. The public would like to know the facts about such things; but alas! we have no newspapers that can give them to us.

Seventy-two Dollars per day per Miner *By J. F. Ammon*

SOME time ago I sent you a clipping from the Benton *Standard,* a local paper printed at Benton, Illinois, the county-seat of Franklin County, the center of the Franklin County, Illinois, bituminous coal fields. This excerpt, you will remember, stated that the "Old Ben" coal mine was shutting down. But from present publications it seems that this mine is running full force, as well as other mines reported, preparing for what is purported to be an inevitable coal-miners' strike.

From the clipping enclosed you will notice that 7,241 tons of coal were hoisted in eight hours. I understand that for this coal the operators get $4 per ton or a little more. This means about $28,000 worth of coal mined in eight hours, with 1,000 men; or an output of $28 worth per man.

But this coal costs the consumer $10 per ton here, or $72,410 for the eight hours' work of the 1,000 men. It is not much wonder that "the boat is rocking," if that is a sample of big business! That which God gave to humanity is interfered with from one mine alone to the extent of $72,000 in one day. I suppose that if a strike comes we should shed tears for the poor, struggling coal operators.

[The foregoing was written before the strike occurred, and the public is now engaged in the tear-shedding operation. Experts should be put upon this job at once; and if it is found that any tears which should be shed for the operators are being shed for the miners, a way should be devised to collect royalty for the tears thus improperly shed, by adding so much per ton to the price of coal.—Ed.]

Railroads and Automobiles *By S. C. De Groot*

THE time was, not long ago, when travel from city to city and country to country was a very difficult and expensive experience indeed. And even those who responded to the call of the then wild west spent many days and months, migrating their way through plain and swamp, enduring untold hardship and unbelievable suffering, that they might set foot on new and better lands. Today the far western areas of the United States and Canada are the most progressive and up-to-date sections we have. Without a doubt the railroad has done more toward the development and opening up of the hitherto unknown sections than has any other one thing.

Railroads like many other of earth's big things have had their palmy days. No longer are they the only avenues of transportation. Built by mighty men, with the earnest coöperation of the communities, and often assisted and encouraged by "land grants" from the Government, these lines have one by one been merged into great systems, offering through-freight and passenger service to every part of the country. Today these very railroad systems are confronted with curious and yet grave problems. The motor vehicles have entered our midst by the hundreds of thousands and have opened up to the roaming populace every nook and corner of the land, to the pleasure seeker and the business man alike. Such a new and interesting mode of travel has not in any way been to the advantage of the rail systems, even with the best equipment, excellent schedules,fast trains.

The automobile takes one into the very heart of the country, where are found the tempting stream for the angler, the wood and wilderness for the hunter, the cities and villages for the merchant, and the market-places for the farmer. This all means a curtailment of the earning powers of our rail systems. Not only are rail systems feeling the result of this new mode of travel, but the church, and especially the rural church, is usually a presentation of empty pews, or more often it has been decorated by boarding up the doors and windows. People have discovered that they much prefer a little "spin" and then a visit with an old-time friend on a Sunday rather than to be obliged to listen to a minister who usually preaches about everything else but the Bible.

There are today in the process of formation gigantic trucking systems, whose aims and efforts are to establish well-connected and excellent service, both freight and passenger, between every metropolis and also between every village and the town corners over this broad land. At the present writing very few districts, cities, villages, or even states attempt to control or regulate the "bus" problem. Buses continue to ply between city and city, grinding the roads

to shreds. Certain localities have established the maximum weight allowed to be carried over county roads. Investigation has developed that there are trucks, the weight of which alone falls little short of the prohibitive weight. Dangers arising from accidents are gradually forcing states to demand that all truck lines and drivers be bonded for the protection of the public.

Railroads are asking permission of the Interstate and State Railroad Commissions to "junk" branch lines. Not long ago these very branches were counted as a valuable asset to the industrial life of the railroad; today they are like a millstone around their necks. Trucks, automobiles, and good roads are the cause. Unlike the ordinary business man, who if he conducts a business and finds it unprofitable decides to close out, the railroads find that when they file application with commissions to discontinue these branch lines hundreds of telegrams, letters, and personal representatives put in objections, demanding that such ideas as the discontinuing of their railroad service must be abandoned.

Very few people have any adequate conception of the railroad traffic problem. Take the passenger end of it, which the railroads consider as a side-line. Many suppose that the rail fares are fixed and determined by the agent or the managers of the roads. Not so. A ticket agent is not permitted to issue a ticket, even though he may have figured out the correct mileage and multiplied it by the rate per mile, unless he has received authority to do so. He can sell tickets to only such places as he finds listed in rate sheets or tariffs with which he has been furnished, which show the correct fare. These rate sheets must first be carefully compiled, and then submitted to the Interstate Commerce Commission for approval. For example: On a fare from New York to Los Angeles before a ticket can be sold at the computed fare it must be filed with the Interstate Commerce Commission and the State Commissions of every State through which the passenger would travel. These must be filed at least thirty days before they take effect; and if the slightest error appears, the whole thing is rejected and the same process gone over again.

Railroads have organized themselves into various associations, such as the New England, Trunk Line, Eastern, Central, Southern, Western and Trans-Continental Associations. Each maintain their own offices, a chairman, and publish rate-sheets for the roads involved in their territory. For instance, we have Chicago, New York, Detroit, Cleveland, etc., rate-sheets showing fare from these cities to almost every town and city in the United States. These passenger associations decide as to excursion fares, tourist fares, clergy fares; as well as reduced fares for inmates of Soldiers Homes, charity rates, etc.

One large rail system is experimenting upon the "bus" problem themselves. They have established service between certain cities and are protecting their passengers with the same protection that is accorded to rail passengers. If the experiment is a success, it will be entered in full "swing." A similar proposition confronted the actors, actresses, and the theatrical world in general some years ago when the "movies" were introduced. The "movies" provided a novel entertainment as such a low price that the attendance at the "regular" attractions fell off so that the best actors cried out, "What shall we do?" For a time they fought these new methods of entertainment, and finally what did they do but enter the "movie" business themselves! Today we have the best of talent represented in the film productions. Thus they saved their lives. So it is with the railroads.

We are fast entering the new era, the Golden Age. Conditions will be entirely different. Transportation facilities will call for the travel of every human being to all parts of the earth to view its wonders. The same provision will be made for the billions that are soon to come from out their graves. Therefore with all unselfishness let all — railroads, radio, and airplane devotees — prepare for this grand day.

Petting the Animals

By Chas. H. Miller

WE TAKE several papers in our home, but there is none that we like so well as THE GOLDEN AGE.

By Maurice Humes

I WISH to express my appreciation of this wonderful publication; for to me it is truly a wonder in its fearless statements of the truth on any subject discussed.

Boer, Briton, and Black *By P. J. de Jager (Transvaal)*

IN THE GOLDEN AGE, December 7, 1921, page 151, a slanderous statement is made by Henry Rickards, viz., that the Boers of this country have a well-known saying where blacks are concerned—"If I want a slave I beget him." He says that this is just what happens. This remark in your excellent magazine, to which I am a subscriber and also ardent admirer,—because truly it is epochal in its message and I am sure the only magazine on earth today that can give the true explanation of the significance of the events of our day (*The Watch Tower* of course excepted)—this remark, I say, gave occasion to a Socialist paper of this country to refer to you as "those Biblical liars" or words to that effect.

By way of correction of this statement I wish to state that I myself am the son of that section of the inhabitants of this land termed Boers. I am therefore of that section which some time ago would have been termed "Boer," especially since settling down into the two provinces of the Union which formally constituted the Boer Republics before England deprived them of their independence in the Boer War of 1899-1902.

I was born in Cape Colony, a British subject; was brought up among the so-called Boers (a word meaning farmers), have traveled much in all the provinces of South Africa; but from Mr. Rickards I had to learn for the first time that degrading statement. It is well-known that peoples of other lands have generally been very badly misinformed concerning the Dutch of this country, so that one sometimes comes across the story how that when the British officers during the Boer war first were brought into touch with an ordinary Dutch lady of the average educated type they were surprised to hear such a one proudly claim to be a Boer herself.

The reason for this can to some extent be sought in the fact, of course, that South Africa has a wealth of mineral deposits, especially gold. It therefore suited the capitalistic wing of what constitutes the "unholy trinity" in England today, in former days to misrepresent those who had preceded them in gaining possession of the territory already occupied by the black-skinned races who at the beginning of the 19th century were murdering each other on a huge scale. Specially did the Zulus and Matabeles prove dreadful marauders against the other black tribes till the Boers known as the "Voortrekkers" (pioneers) broke their power. One of the annual public holidays of this country is Dingaaus Day, on the 16th of December, in celebration of the day when the power of the Zulu king of that name was shattered by a few hundred of these "Voortrekkers" in 1838.

As to "the well-known brutality of the Boers," it is also a well-known fact that the stories circulated on this matter, especially in past days, were invented or vastly exaggerated. I say well-known—a statement which must be limited to those who have taken the trouble to look into the history of this country as written, e. g., by Dr. Theal, a writer of great fairness and impartially. For the little history of this country taught up to quite recent years in the schools of the Cape Province was very limited in its extent and by no means noted for its partiality toward the Boers.

Recently matters have changed for the better. It is true that the Boers are considered very strict disciplinarians in their attitude towards the black peoples of this land. Individual cases of brutality will naturally have taken place. But that they are specially brutal as a people towards the colored races is surely not claimed by those who have taken the trouble or had the opportunity to find out for themselves.

I have not the statistics here at my disposal to substantiate my statement now following, yet from a general knowledge of the history of this country, I make bold to say that more blood has been shed under British domination among the natives of this land, than under Boer domination.

Mr. Rickards is very badly informed. So have you been when you in your article of May 26, 1920, gave circulation to certain statements about pass laws and regulations and lack of native education in this land.

You made those statements about the Cape Colony, now Cape Province, where politically the colored races have equal rights with the white races, as far as is known to me, in that they can vote and may even have a native representative in the Cape Provincial Council; they once actually elected one who had session in that Provincial Council. For the Union Parliament they can vote but not send a native representative (the Union Parliament is representative of all the Provinces of the Union).

In fairness I shall state that these privileges in the Cape were secured mainly through the agitation of English negrophilists in the earlier part of the nineteenth century. These privileges are forbidden them in the two Provinces that formerly constituted the Boer Republics. There it is that the pass laws prevail, though I doubt whether all you say of these laws is correct. Let it be noted, however, that in the Province of Natal, which is predominantly English as far as the whites are concerned, these pass laws and regulations are also prevalent and they are not a dead letter of the law.

A question closely allied to this one is the Indian problem. In Natal the Indians, though constituting a very big portion of the population—I believe over 100,000 — are deprived of political rights. There is a movement now to deprive them even of their municipal vote. I do not discuss the fairness of this treatment here. I am only mentioning these facts to prove that as for trying to keep the colored or black races out of the privileges enjoyed by the whites, the predominant white races of the land can hardly afford to bring up accusations against one another—the pot can hardly afford to call the kettle black.

I am on a tour through the country, and therefore write from memory, not having even your May 26, 1920, issue with me for reference. If you desire a detailed article on these questions I may be able to secure an expert's statements on them for you. I guarantee, however, that my statements are substantially correct, and that as far as I remember some other of your statements in that article of May 26, 1920, are incorrect inasfar as they concern this country.

Knowing your fairness and your desire to publish the truth and nothing but the truth, and that in your case misstatements are only due to the fallibility of all human undertaking I beg a little space in your columns for these corrections.

A Bird's-Eye View *By L. D. Barnes*

THE old hatreds between Catholics and Protestants still remain. Everywhere lines of battle are drawn. In Ireland the fight is on and imminent. Anti-Catholic Societies are forming and appealing for help. Catholics are retaliating with the black list.

The R. J. Reynolds Tobacco Company has closed its doors to all Protestant help. Protestants, therefore, are boycotting all tobaccos and cigarettes bearing the R. J. Reynolds tag. This includes some of the most popular styles such as Prince Albert, Camels, R. J. R., etc. Large shipments have been returned and orders canceled, it is stated.

We do not use the weed, do not believe that an earnest Christian would continue its use, much less manufacture it to dope his fellows with and create a disagreeable stench for the nostrils of the more cleanly people. A man who uses tobacco is not fit to kiss a goat, in my opinion.

The greatest day will be the day after the wiping out of religious turmoil, and the useless and expensive habits of uncleanness that go along with it. "Let us cleanse ourselves from all filthiness of the flesh and spirit."

Depopulation of France

DEPOPULATION of France is feared," says a headline. At the present rate of degeneration, French authorities say that in forty years' time their numbers will be reduced to twenty-five million. To offset this, prizes are offered to working men who father the largest number of children, "legitimate or illegitimate, annually." They want soldiers; and with them "a baby is a baby, whether born in wedlock or not."

Poor, sterile France! A thousand years under the influence of popery has not been very uplifting. And this is the France that influences the course of Christendom, so-called. This is the France that the resources of the American people are plighted to "save." The strong and virile peoples of Germany and Russia are discounted for that. England and America hang on her word and policies. Her suicidal military mania drags them down, down, down! "Her house is the way to hell, going down to death."

Hero Worship

A GREAT ado about nothing was recently pulled off in France. It was about Joan

of Arc, who is reputed to have "saved France" in the fourteenth century. The headlines of newspaper articles state that Joan was glorified by all Paris. The chief glorifier, the Bishop of Paris, was dressed in his most gorgeous robes, and took the occasion to bless all the glorified throng that glorified Joan.

Such reports are disgusting. Dead heroes and heroines are looked back to as gods. No wonder the Prophet exclaims: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

And hero worship is still practised here. "Tribute to the soldier dead of three wars" features Decoration Day. The cause of war is still hallowed, and few will admit that war is wrong as far as our part in it is concerned: "We did it! And we did the right thing at the right time! These noble men laid down their noble lives in a noble cause! And say, but my, they were fighters!"

Under Christ's kingdom they will look back in amazed horror at the heroes of today. The Fochs and the Pershings, now lionized, will be, next to the preachers, the smallest pebbles on the sea shore of humanity. "The LORD of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honorable of the earth."

High-Church Protest

THE Church of England and the Church of Rome protest to Lenin against the jail and threats of execution for the "Most Rev. Dr. Tikhon, once patriarch of all Russia." Doubtless England and Rome see the handwriting on the wall. The exposé of the old Russian State Church, with its frauds practised for centuries, is only an intimation of what is in store for all man-made, and man-controlled churches.

Lenin deserves the plaudits of the universe for opening the "shrines" and exposing the sawdust bodies claimed by the Russian Church officials to be genuine imperishable bodies of "saints." That was a rank odor. "Of all the smells we ever smelt, we never smelt a smell that smelt like that smell smelt." The same odor of death is in all of these systems, and they will be exposed and destroyed.

Religious liberty and protection of church property in Russia is also asked. Liberty to proselyte, and not liberty for the Russian Church is what is meant. What does England or Rome care for the church and church propery in Russia, except to thwart divine justice and protect their own church property?

Lenin is an instrument of the omnipotent God to destroy the rotten church government of Russia, even as Napoleon was used to break the temporal power of popes in France. Let others take notice and warning: "I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible."

Prayers Unheard

THE Pope's request for prayers for the success of the Genoa Conference seems to have been unheard. The trouble is that the world that did the fighting is still unrepentant, and the efficacy of such prayers would be *nil*. A gun in the pocket and a Bible on the table make access to the throne of grace impossible. Even the Pope, who aims well, at least, has much to learn and unlearn. No well-informed Christian would tell the Almighty what to do. Success—as we might view it—would likely antagonize the divine plan. Thy will be done, not ours, is the proper attitude of mind. "What hast thou to do to take my Word into thy mouth?" "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard."

As to Denatured Soil *By Frank E. Dorchester, N. D., S. P., D. C.*

MR. EDITOR: Every time nature is interfered with, we interfere with God Himself. In reference to a small article, "Something for the New Earth," in the February 15th issue of THE GOLDEN AGE, it might be pointed out that to deplete the earth of any agency which prevents gluten in wheat, and which will "keep blood from coagulating", is not a service, but a handicap on nature. How will blood cease flowing if its ability to coagulate is destroyed?

"The wonder worm," etc., with their instinct for things natural to them, avoided earth of this character.

Artificial improvement of the soil may or may not help man. But as our knowledge of nature's laws is small, we are very liable to injure the race by interfering too much with nature's private laboratory.

Farmers' Skirts Not Clear *(Contributed)*

ONE of the many admirable features of THE GOLDEN AGE is, in my opinion, the open forum which it affords for the discussion of matters of public interest. I note that in your magazine you have presented some articles praising the farmers' contributions to the welfare of society, and that you have also published occasionally something in the way of criticism. The latter position is unusual, but it is just; and as I chance to have considerable acquaintance with this subject, I wish to add something along this line, so that, if it should come to the attention of any of the class criticized, he may do what lies in his power to balance his own interests with those of his help.

The position is this: The farmer is a petty capitalist and a skilled workman — an expert agriculturist. The floating laborer has merely his strength to sell, which he sells, like any other business man, in the best market. The farmer resents this, considering that the laborer ought to consult the farmer's interest rather than his own, by working cheaply.

The farmer is a small capitalist, with all a capitalist's anxiety to make profits. He refuses to recognize his employé's right to do the best possible for himself. The floating worker is skilful at many trades, but expert in none. The exigencies of his occupation require him to jump from job to job. His periods of employment are intervaled by longer ones of idleness. He is perpetually haunted with the nightmare of physical breakdown, sickness, accident, with the almshouse at the end of it, mendicancy, the squalid dreariness of the "flop-house," a living gleaned from garbage.

The farmer is a member of the "comfortable classes," well-fed, warmly-clad, well-housed. The casual laborer, when he is worn out, drifts to hideous hopelessness of life in the slums.

Our industrial system exists on a surplus of casually employed labor. They have no opportunity as a class to obtain expertness or steady work. The farmer cannot dispense with this surplus, but he hates the necessity. When the harvest season is ended he is anxious for the "hoboes" to be gone. He cannot use them in his regular farm routine. Some few genuine farm-hands he can use; but such of these as go to the harvest fields go generally for the experience, and then return to better jobs in their home neighborhood.

The farmer is notoriously prejudiced against labor. When the war took away his sons he invited any kind of help to come and live with him. When they came he was unwilling to make reasonable allowance for their inexperience and physical inferiority to himself.

When the war was over, he jumped to the conclusion that men were plentiful and frequently got men out of the employment offices to try them out, just to indulge himself in the gratification of hiring and firing several men in succession. Many of these men were familiar with farm work, but left it in disgust, swearing they would never work for the farmers again. Many of them were men familiar with farm work but not so expert and up-to-date in it as the farmer and his sons. The farmers grew more exacting and unreasonable as time went on.

In former times, farmers generally treated their men well and much as equals. They regarded "working out" as a kind of apprenticeship to farming, as the "hired man" generally nourished the ambition of some time farming for himself. Today few of them expect to do so; for land values are too high, and modern farm equipment is too expensive.

Today there exists more or less of a social chasm between the farmer's family and the "hired help"; and the latter are made to feel it. They may eat at his table, but are plainly regarded as social inferiors. Many farm-hands prefer the systematic methods of the factory, where their time after working-hours is their own, to the petty tyranny of farm life, where often their very sleep is begrudged them.

Most people realize that farming is no sinecure, that the farmer is one of society's most valuable members, and that his business is more or less of a perpetual gamble with the elements. He has been undervalued, exploited, cheated, and defrauded to a scandalous degree.

I consider that Pastor Russell's estimate of the farmer was a very just one as applied to past conditions. Since it was written the farmer's character has deteriorated, and in direct ratio to his prosperity. He is now class-conscious. His sympathies are restricted to his own class. He has all a capitalist's intolerance for labor, and the expert's contempt for the unskilled.

His creed is to keep a sharp lookout that no

one takes advantage of him. He drives the hardest bargain he can with his "hand," but disputes the latter's right to do likewise. He is apt to be perpetually jealous that the hand is not earning his keep.

He complains that he cannot get steady, dependable hands, but will hire men by the month when he only wants them for extra hands during a rush season, so that he can get them cheaper. He claims the right to discharge arbitrarily, but expects his hands never to quit when it inconveniences *him*.

Under the inspiration of farm literature and his various associations he is systematically copying the attitude of big business toward labor, demanding greater speed and accuracy, greater expertness and efficiency. No matter what the prices of farm produce are, he habitually tries to keep wages down to the old levels. In his small way he imitates big business' enslavement of labor and applauds the same.

Perhaps the strongest indictment against the farmer is that the system of individual farming is inutilitarian and wasteful. It is surprising that big business has not taken over agriculture and organized it to eliminate this quite archaic, wasteful system. Of course this probably would not benefit the public much under the present profit system.

It is natural that every class should see its own side of the case more clearly than the other. The farmer has a valid grievance and a right to present it, but he is fully as unfair to his labor as any other class of employers, or as big business is to him. He is also as avaricious and self-centered as any other class. In other words, he is no whit better than his neighbors and has helped to sow the crop of discontent which culminates in universal anarchy.

The farmer's attitude toward his help is so familiar to me, and covers so much abuse, unfairness, and sheer piggishness, that it is difficult to make allowances for the farmer's point of view, without balancing the same by his obtuseness concerning his own unfairness. I think that society is in the way of being destroyed by its own débris, and that the farmer contributes to making this human débris. He also is an oppressor of the poor, wherever he himself enjoys prosperity.

Brazil and the Foreigner *By Mrs. E. Whyte*

THERE is no country on earth where the foreigner is so free as he is in Brazil. Foreigners are allowed every privilege. Most of them acquire immense wealth, and conditions are most favorable for them.

Most of the important companies here are financed by foreign capital; and it seems that foreigners have taken control entirely of the business and industry of this country. American business here has been injured more than any other, caused principally by exchange and by their way of doing business. German business just now is very prosperous; they seem to have full control of the market. They also have a better way of doing business than have the American and Britisher. When they present a sample, the purchaser knows that the article he receives will be like the sample. On the other hand, the American is more exacting in payment; but when the article arrives, it is generally far inferior to the thing ordered. When complaint is made the reply is: "We were out of that particular grade, at the time of filling the order." And that is all the satisfaction given. This is destructive to trade. The British article is always considered the best, but their prices are also exorbitant; and the British are very haughty in their manners toward the Brazilian. Such an attitude, though despicable in itself, is of much importance where the good-will of trade is concerned.

There are many firms that have closed, and many persons are out of employment in Brazil. But no one is starving, and those who are unemployed could find something to do. Here as elsewhere people like the cities, like the comfort and amusement found in the town, but have not the moral courage to go into the virgin forest, face its perils, and make homes of their own.

The failure of some firms was inevitable, caused by exchange and after effects of the war. But others failed for lack of foresight on the part of the directors. Some "packing houses" are closing; why? Scarcity of live stock for butchering. Why did they not start stock farms twenty years ago?

Musical Science and Pedagogy *By H. E. Coffey*

TO ALLUDE to musical science is no more out of the ordinary than to make mention of mathematical science, pedagogical science, mechanical science, or some of the numerous other branches along which truth may grow and develop. All the branches of human learning and skill have made much progressive improvement in recent years. Thus it has been with the science of music. Music is more than "the concord of sweet sounds." Those who think of it in the light of such a definition have only a hazy idea of what music is. This point I will seek to clarify in this article.

It is mainly because the science of music has been so obscured by the mist of superstition, ignorance, and credulity of past centuries that many people regard its study as something exceedingly difficult and at which only a few—the talented—may hope to make a success. This idea is not based upon intelligent information. There is a strong correspondence between the art of literature and that of music. It is only by careful study and application throughout childhood that the average person learns to read and interpret the thought of various writers. Only a few become literary geniuses. So it is in music. Only a few under present impediments may hope to become great musical performers and composers. However, almost any one possessed of an average mind may learn to play and interpret written music with no more effort than he learned to read intelligently.

Much depends, however, upon the method of instruction. As usually taught, pupils become mere mechanical or gymnastical performers. They may play correctly familiar melodies or airs which they have heard one or more times, but they are unable to play and interpret music with which they are unfamiliar. That mode of instruction is best, which, as soon as practical, teaches the pupil to become independent of his instructor and to teach himself. To accomplish this end in musical pedagogy the pupil should at the beginning be taught the reason for each step taken and how music is constructed and interpreted. It is a mistaken idea to claim that musical expression is merely a matter of emotion or feeling. No one can correctly interpret a musical selection until he first has a knowledge of its construction.

In music notes are grouped into divisions called motives, phrases, periods, etc. The performer must interpret the last note of a phrase so that his hearers may recognize it as such, and not as a part of the phrase following. To do so would be much the same as reading a sentence and pronouncing the first word of the sentence following as though it were part of the preceding sentence. In musical expression one cannot be guided by expression marks alone, as these are merely warning signals. Hence one must first understand the laws which govern expression in all music. For example: One should know that the measure-bar comes between the two chords which form the final cadence of every musical selection. If this law is understood one can determine for himself whether or not a piece is correctly barred. The purpose of this bar is not to divide music into motives, but rather to indicate the melisma note, i. e., the note to be accented in the motive phrase.

Thus I might continue to point out the erroneous and hindering faults of the average musical instruction. But the foregoing is sufficient to awaken the mind of the thinking individual to a greater appreciation of what the future surely holds forth. The ability to play and interpret music is not only a great pleasure and satisfaction to the individual, but also furnishes pleasure and enjoyment to those among whom he lives and associates. This is true because there are so few who can play music with expression. Yet every individual has a many-sided mind, capable of development, under proper conditions, along all sane lines of human endeavor. Shortly, in the Golden Age now dawning, each individual will become no less a musician than the very greatest of our musical performers—he will be their superior in every way. He will be enabled to excel these past geniuses not only because of the change in environment, but also because of the superior instructor whom he will have—the Christ. There will at that time be every incentive to man's growth and development. His instructor will be absolutely reliable and will take as careful interest in his most backward pupils as in his most brilliant ones. Thus progress will continue until there exists the greatest to be desired equality—the equality of intellect.

When this glad time for which the whole creation now groans in travail swings into opera-

tion, the people throughout the earth will break forth into singing, welcoming their righteous King, saying: 'This is our God, for whom we have long waited.' (Isaiah 25:9; 35:10) The ransomed are the people in general. When the glorious work for which the kingdom was inaugurated is completed then every individual will be enabled to sing praises to His name. Thus when the kingdom is delivered to God the Father, earth's whole creation may join unitedly in a hymn of harmonious melody and there will be no discordant notes to mar its beauty. Hasten the day when earth's tumultuous discords may cease—when its inhabitants will have a listening ear for the ten-string Harp of God. Then will follow the climax of musical science when earth's cadence blends harmoniously with the music of the spheres.

At the Observatory *By E. Schutzbach (Switzerland)*

GENERALLY speaking, night is not man's friend. It unfolds, however, when dropping down cloudless, a wondrous beauty. In solemn splendor it vaults its starry canopy over weary earth; for night also would like to bring joy into man's heart, as radiant sunny day likewise does in its own fashion. While the latter is able to instil into man a joyous and happy frame of mind, the effect produced by the starry heavens at night is of a well-nigh fascinating kind. It could not be otherwise; for men, in viewing it, have some foreshadow of the infinity of the universe and with that, at the same time, some of the majestic wisdom and greatness of the Creator.

But if just the starry heavens, even when viewed with the unaided eye, elicit admiration, what a rapture then will be evoked by the wonders of creation, opening up by means of a great telescope!

It affords, indeed, particularly great delight to be stationed at an Observatory, and from there to be given an insight into God's sublime wonderworld and workshop. The mind is soaring upward into the infinite spheres of the expanse of the universe — laying aside all the smallness and narrowness of everyday life, forgetting time and space.

It was nine o'clock in the evening at the Observatory. Night had just lit her magnificent celestial luminaries, the glittering constellations sending down, as it were, friendly greetings—majestic Orion, with its striking giant suns: Betelgeuse, radiating in wonderful roseate light, and sparkling Rigel; furthermore, Taurus with its reddish glowing iris Aldebaran; the lovely Pleiades group with the fourfold main star Alcyone, Great Leo with Regulus, the "regal one," etc.

The telescope was adjusted at magnificent Vega, the main star of the Lyra constellation It offers a wonderful sight. The star sparkles as brightly as gold out of the violet-blue glory surrounding it, so that the eye can hardly break away from this giant brilliant in the heavens.

Now the rubicund gleaming Arcturus, the principal star in the Boötes constellation, had to suffer observation: a red-sparkling sun, the first of the fixed stars to become visible in the early nightly heavens. Boötes is one of the most resplendent constellations and is easily discerned, owing to the fact that Arcturus, in connection with two other stars of the same constellation and the nearby principal star in the Crown —Gemma—form a distinct Y.

Then the Professor called attention to the planet Jupiter, encompassed by the telescope. It shines forth like a sun, and its brilliant radiancy bespeaks a light of its own. This gigantic celestial body which, according to its cubical contents, is 1,270 times greater than the earth, and of five times greater distance from the sun than the earth — namely, 480,000,000 miles — offers an enchanting sight with its interesting zones and the four visible moons, resplendent like miniature suns. The moon next to this mighty planet seems to be surrounded by a bank of clouds; it is a little larger than our earthly moon. The second and smaller one glimmers in bluish fashion; the third one is the greatest and also brightest satellite, of a yellowish color; the fourth one outshines at times the other ones, and is encompassed by a beaming veil of aqueous vapor. In addition to these four moons there are five smaller Jupiter satellites. All these were assigned their rotary orbits by the Creator. Jupiter, this mighty celestial body, resplendent in golden radiance, to-

gether with his numerous company of moon-children, revolves round our sun, his period of revolution equalling nearly twelve earthly years, his astronomical day, however, being only of 9 hours and 55½ minutes duration.

Now another wonder of the heavens, from amongst millions of others, was made to pierce into the eyes of the great instrument: Albireo, in the constellation of the Swan. The cupola begins to turn, until the desired object may be discerned. Albireo is one of the most beautiful double stars — a double sun, the one beaming in golden rays, the other one in blue. "Two suns controlling each other," interpreted the Professor. There are known by this time no less than thousands of such double stars, so that it might seem quite natural to presume them to be the rule, and our solar system with a single sun to form an exception.

Not only did the telescope reveal such double and manifold suns, but also the spectroscope. One could observe that certain lines of celestial bodies, doubling up periodically, are splitting up once more at further periods and thus disclosing fourfold systems.

It is true, though, that one has to make a distinction between *physical* double stars that belong together and thus form a solar system in itself, and the *optical* double stars, which in reality are a great distance away from each other and just happen to appear in the same stretch of vision. Gamma, for instance, in the Andromeda constellation—a sparkling jewel in the heavens—is a triplicate star. But it is only the telescope that reveals its wondrous beauty; its main star gleams in a golden topaz-like light, while its double companion radiates in a beautiful blue lustre, after the fashion of the sparkling sapphire.

"I really wonder, Professor," some one asked, "how on earth it is possible that in view of such wonders of the heavens a personal Creator could be denied?"

"True, sad to relate, it is quite generally a matter of fact," replied the Professor. "Even astronomers are no exception. Many, to be sure, concede that the marvelous structure of the universe is such that it witnesses to having been brought forth by a Supreme Intelligence, with an infinite creative power at His control. It is a fact, likewise, that the greatest scientific explorers—the founders of natural science—have professed that there is an all-wise Creator, proof of whose existence would follow just as necessarily out of the whole continuity of the natural phenomena, as the presence of a power of attraction in the sun appears from the revolution of the planets around the sun in accurately fixed orbits. Man's reasoning mind is fully justified in becoming indignant when, having viewed and contemplated and admired the beauty and symmetry of the starry heavens, it is confronted with the bold folly which dares to ascribe all this to accident and blindly-working natural powers."

Meanwhile the telescope had been adjusted to the globular group of stars in the Hercules constellation. "A universe in itself," lectured our instructor. What a grand feast for the eye! "Stars as numerous as sand," some one fittingly remarked. Yea, sands of suns; for every little grain of sand represents an immense sun, around which a host of planets revolve. It glimmers like pure golden and diamond granules. The distances between the various stars, thousands in number, have been computed at forty light-years, and the distance of the whole cluster of stars from the earth at a thousand light-years, a light-year meaning the distance that light travels in one year.

(Light travels at the rate of 186,400 miles a second. Hence light travels within one year a distance of 5,880,024,310,000 miles—5 trillions, 880 billions, 024 millions, and 310 thousands of miles. A ray of light, therefore, would be able to run nearly eight times around our earth between two tickings of the watch. The fixed star situated nearest to our solar system — Alpha Centauri — is approximately four light-years or 21,747,950,000,000 miles away from us, or 277,000 times as far as the sun. Using an express train, it would take us 1,250,000 years to reach that star.)

To a keen eye this cluster of stars presents itself just like a small bright spot in the nocturnal heavens. One knows today more than 700 of such groups of stars. In many of them the stars are grouped so closely together that only from the granular appearance may a deduction in favor of the presence of a group of stars be drawn. They are, as observation teaches, organized systems, in reality each one a universe in itself.

"And, lo! small doubting minds
Deny the Master of these worlds,"

cited the Professor. "I wonder if, in addition to the earth, there may be yet other celestial bodies inhabited by intelligent beings?" was asked. "Regarding such a proposition we have not the faintest point of information," replied the Professor, "but I agree with Snyder, when he said: 'Only a fool could believe that in infinite space the boundless creative powers of the universe would have led to the formation of just one single inhabited world receiving its light from one sun.' To be sure," continued the Professor, "the supposition that *impersonal* forces create personalities and that the marvelous cosmic structure is an accidental product of irrationality, we leave to those incapable of reasoning."

Then, in order to emphasize what he had expressed, he adjusted the telescope on a part of the Milky Way, in the constellation of the Swan, composed of millions of suns, in close compactness with one another.

A fairy-like splendor unfolded itself to the astonished eye. The nebulous glimmer of the Milky Way unravels in this powerful instrument into numberless starry suns. Profoundest reverence for the Creator of all these magnificent wonders of the heavens in the infinite cosmic space grips the heart of the spectator.

Majestically the Milky Way, appearing like a colossal glistening band, ascends in an oblique way toward the Equator, sweeps in a powerful curve from horizon to horizon, and continues its course also among the southern constellations, so that this whole mysterious celestial phenomenon forms, as it were, a coherent girdle of light, though of a varying width.

The great astronomer Herschel computed the number of the fixed stars of this belt of suns, discernible through the big telescope, at 20 millions. Among them are many delicate nebulous cloudlets, which even the most powerful optical instrument is unable to disentangle as stars. By the aid of the spectroscope, however, which gathers and dissolves each ray of light into its component parts, it is in many cases feasible to use the radiation of light as a basis from which to draw conclusions as to the character of the cloudlet of light. For if the spectrum analysis discloses a so-called emission spectrum consisting of bright lines, the nebulous matter has for its component parts a glittering mass of gas; on the other hand, however, in case the spectrum is a continuous one, it consists of stars or suns. In this case it is a group of stars located in spheres immeasurably remote.

Yet this Milky Way, which forms an arch over us, and to which also our solar system has the honor to belong, is by no means the only one. There are in existence, as brought to light by more recent observations, quite a number of them.

Just now the telescope was adjusted at such a Milky Way System — the grand mysterious nebula of the constellation Andromeda, the remoteness of which from us equals 300,000 light-years, and which we may observe from the earth in a pronounced lateral direction. The aspect presenting itself to the eye is matchless in its beauty; and the mere thought that here we have to deal with a four times greater Milky Way than ours, is absolutely overwhelming. Its diameter is tantamount to 25,000 light-years. Since its spectrum is a continuous one, this nebula is composed of numberless millions of radiating suns; and it seems to be quite likely that planets and moons are revolving around these suns. Among the brilliant sparkling stars which constitute this ecliptic ocean of light, there prevails unmistakably, as everywhere in the visible creation—in microcosm as well as in macrocosm —an infinite manifoldness, which reveals the wonderful wisdom of the Creator and Master who sits on the throne of this infinite universe and governs it all.

"I wonder if the entire universe is likewise under the control of the identical laws of nature as we know them to govern our solar system?" was asked. Following a brief pause of reflection, our Professor replied: "This would apply, at all events, to the fundamental eternal primeval laws; although these, to be sure, in view of the great multiplicity prevailing also in the world of fixed stars, may assume some varying and more complicated forms. We may, however, safely assume that not all the laws of the universe are known to us. It may suffice, for instance, to call to remembrance the physical double stars and the threefold or manifold solar systems with a joint centre of gravity. Or we may, for example, take a look at the planet Uranus," said the physicist, while at this juncture he made this queer fellow peer into the big eye of the telescope.

Uranus presents a strange, and yet somewhat beautiful sight. Lacking the golden radiance of mighty Jupiter, he presents himself to

us in a somewhat sombre sea-green attire; and only feeble are his glittering greetings. His four moon-children—named Oberon (surrounded by a Saturn-like ring, a novelty in astronomical range of science), Titania, Ariel, and Umbriel—move retrograde; likewise also do the eighth moon of Jupiter, the ninth one of Saturn and the satellite of far-off Neptune. Then Uranus has his small moons, giving off but feeble light, revolving around his poles. Moreover, taking the viewpoint of Uranus, our day-star, the sun, rises in the west and sets in the east. Now these are, to begin with, a few irregularities and peculiarities in connection with a solar system, which render a simple explanation as to its formation somewhat difficult.

But notwithstanding such apparent deflections from the normal status, all celestial bodies—whether suns, planets, moons, or even entire solar systems—move by no means along paths of their own. Invisible ties—the laws of gravitation or force of gravity—chain them irresistibly to their respective centres of control; and all the Milky Way Systems, formed by mighty and numberless suns and organizations of stars, are in turn nothing but parts of a still more boundless system, revolving around a common central body. The great astronomer Maedler accepted the quadruple star Alcyone in the Pleiades group as the optical central point or central sun of the entire universe.

Nowhere in God's marvelous structure may one observe any end or limit, but rather an unfathomable depth of infinity and boundlessness, wherein human conception fades away. The structure of the great universe, by its magnitude and infinite manifoldness and symmetry which confront us everywhere, excites amazing admiration. Eternity is not sufficient for the comprehension of all the wonders of the Supreme Being. They all praise and glorify the matchless wisdom of their Architect.

A Big Tree

By a Subscriber

IN ONE corner of the large "Museum of Natural History," in New York, stands a section of a mammoth tree, reaching from the floor almost to the ceiling. This slice or section set on end is sixteen and one-half feet in diameter inside the bark, and was cut from Mark Twain's big tree. It is just one sample of many like trees in the southwestern section of the United States and tells the story of the sequoia.

This genus of gigantic trees of the pine family, including the redwood, are both natives of California. Here they grow at an elevation of 5,000 to 8,500 feet on the western slopes of the Sierras, where the ground never freezes and where moisture and sunshine abound throughout the year.

Nearly 1,400 years ago, or about in the year 550 A.D., in Kings River forest, Fresno County, California, then an unknown wilderness, there sprouted a little tree. Born just as the Roman Empire had come to its end, it witnessed the birth of Mahomet, the discovery of a new continent, and the rise and fall of many nations.

This tree stood erect while forty generations lived and died, and therefore until other logs of timber were made either to encircle the earth under the power of steam, to travel over steel tracks at almost lightning speed, or else to be ground into powder for the manufacture of paper upon which its history would be perpetuated.

Thus Mark Twain's Big Tree lived nearly 1,400 years, from 550 A. D. to 1891, when it was cut for the Museum. It was ninety feet in circumference at the ground, sixty-two feet in circumference eight feet up, and was nearly 300 feet high. This giant of the forest contained 400,000 feet of lumber.

Twelve feet from the ground, a slice or cross section was cut for exhibition. The rings in such a section determine the tree's age. This slice was divided into 12 sections for shipping across the continent, and weighed nine tons after seasoning.

It is said that the average life of such a tree is between 2,000 and 3,000 years, which, however, is only one-half of a possible age, which may run to 5,000 years or longer. Old age of course depends also upon freedom from destruction by earthquakes, lightning, or forest fires.

Is it any wonder, then, that the prophet Isaiah prophetically declared, "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands"? (Isaiah 65:22) "The righteous shall flourish like the palm tree." (Psalm 92:12) They shall live on forever.

Wireless Receiving Set *By Roy E. Cook*

IT IS not only possible, but also quite probable, that in the near future every home will be equipped with a Radio-Receiving Instrument. Just as the phonograph has become a beautiful piece of furniture, so will this Radio become an ornament as well as a serviceable instrument in every home. Over it can be heard music, lectures of interest, weather and crop reports, etc.

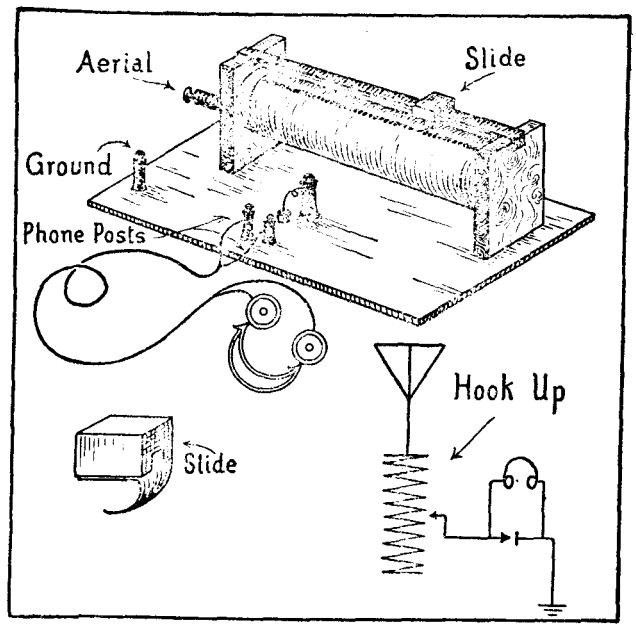
It is our intention, in this article, to give a brief description of how a small instrument can be made which will receive for a distance of from thirty to fifty miles. There are two important items to be considered by one who contemplates building a Radio set before success can be assured: (1) Ascertain from some authorized source whether there is a Radio broadcasting station within a distance of fifty miles from where you live; (2) whether it is convenient to erect on the roof, or in the open, fifteen to thirty feet above surrounding objects, one wire one hundred feet long.

Occasionally we read accounts of some youth who uses his bed-springs, fire-escape, or even the frame of an umbrella for receiving Radio messages. This is quite possible, but it would require an apparatus of a highly developed nature. Unless you are willing to spend eventually a hundred dollars or more, it is well to forget all about bed-springs, fire-escapes, or any other style of indoor aerial.

A practical, inexpensive receiving set may be constructed as follows: The first instrument is called a tuning coil. Every Radio transmitting station operates on what is known as a "wave length." The object of the tuning coil is to alter the wave length of the receiving station in order that it may be of the same character as that of the transmitting station. This operation is called tuning.

The tuning coil is constructed of many turns of wire wound around a cardboard tube, or some nonmetallic substance. This tube must be eight inches long by three and one-half inches in diameter, and should be shellacked before and after winding. The wire may be enameled, single or double cotton or silk covered, and may range in size from No. 18 to 24 B & S gauge; No. 22 B & S is preferable, of which one-half pound is required for winding. If white cotton wire is used, it may be colored with green writing ink. Do not use paint on any consideration, as it contains metallic substances.

Cut two blocks of wood 4 x 5½ x ½ inches and fasten to each end of the coil. Mark two lines with a pencil on top of the coil from end to end about one quarter of an inch apart, and, with a piece of fine sandpaper, remove the insulation from the wire between the lines. This is for slide contact by which means the tuning is accomplished. The slide is mounted upon a brass rod ¼ inch square, which extends to the outside edges of the end pieces and is fastened to the end pieces with small brass screws. The slide is made of a piece of hard wood 1 inch long by ¾ inch square. A ¼ inch groove is cut lengthways in the block which is then placed over the square rod. Over the groove, and on the bottom of the



block, is placed a piece of spring brass extending downward and curved so as to make contact with the bare wire of the coil. Tuning is accomplished by moving the slide backwards or forwards upon the coil.

One end of the wire on the coil is attached to a binding-post on the end piece. The other end of the wire is left unfastened and is shellacked down to the tube. The coil is mounted upon a hardwood baseboard 8 x 11 inches in size, preferably bevelled for the sake of appearance. In conjunction with the tuning coil it is necessary to employ what is known as a detector. The detector is made by placing a large binding-post in the middle of the baseboard. Then about 2 inches and directly in front of the binding-

post is placed a detector cup, which holds the crystal. A piece of fine brass spring wire is then placed in the binding-post, one end to rest lightly upon the crystal in the cup. This wire may be moved across the surface of the crystal until a sensitive spot is found. If a small brass wire is not obtainable, a wire pulled from a new screen-door may be used.

In front of the detector and near the front edge of the board are placed two small binding-posts 2 inches apart to which receiver wires are attached. This completes the receiving set.

The aerial, also called the antenna, is of primary importance to successful receiving. It consists of 1 No. 14 B & S gauge, bare copper wire 100 feet long, with at least two insulators at each end. Where a building is used to support the aerial, the position of the first insulator should be as least ten feet from the nearest point of the building. If a tree is used the insulator should be placed at a point at least ten feet outside the branches. The "lead in" wire is soldered to the aerial about twenty-five feet from the nearest insulator, and should be brought through a porcelain tube insulator into the room where the instrument is to be mounted. It is sometimes more convenient to use two short wires instead of a single long one. In this event, two wires fifty or sixty feet long and three or four feet apart will suffice.

A good ground connection is just as important as a good aerial. A water-pipe will serve this purpose to the fullest extent; but the pipe must be scraped clean and the wire soldered to it. In rural districts, where this is not possible, a good ground is secured by burying a copper bottom (cut from a wash-boiler) about four or five feet beneath the surface of the ground to which the ground wire should be soldered.

With these points in mind, let us take up the connecting of the instrument. First, connect the aerial "lead in" wire to the binding-post on the end of the tuning coil. Connect wire from slide to large binding-post of detector. Connect wire from bottom of detector cup to binding-post to which ground wire should be attached. Connect wire from large binding-post of detector to one of the receiver binding-posts. Connect wire from detector cup to the other receiver binding-post. All these connections should be soldered and should be out of sight on the bottom of the base-board and heavily shellacked.

The hookup herein given has been tried out and has given satisfactory results. However, other hookups may be used with equally as good results, depending much upon location.

The following is the necessary material required to construct this set:

½ pound of No. 22 B. & S. wire	$ .60
1 mounted silicon or galena	.20
1 detector cup	.15
1 large binding-post	.15
4 small binding-posts	.24
1 single receiver	2.50
Aerial wire and insulators	1.00
TOTAL	$4.84

Exploiting the Sick *By Joseph Greig*

PERMIT an unsophisticated one to express an observation relative to remedies—good and bad—now flooding the markets in the hope of scientific recognition. Perhaps no sin is half so despicable as the one which plays on the ignorance and innocence of those in distress.

For shame, that the unscrupulous launch their medical "discoveries" upon the stricken, under the blazonry of bright labels, for filthy lucre! Even in chiropractic circles many supposed to be experts in the art are proving to be mere diploma-holders, going through the motions of a high-class science. Alas! the public is being swamped with a very poor grade of the grist of a school of imitation. Moreover, feminine and simpletonian injection into the system is likewise sapping the confidence of sound public opinion.

If we see the matter clearly we would suggest *correct diagnosis as the very first prerequisite* to health. Indeed, this thought gains confirmation more and more as instanced in recounting our experience with certain doctors who painted our right side with iodine to relieve a trouble which had its origin in the kidneys. When we recall the silly things wrought by these medical men to rectify the function of these organs of elimination, we explode with

laughter at the nonsense of such befuddled "wiseacres." It reminds us of the lady who took some bitter medicine out of some capsules and returned the "little bottles" to her physician, thinking they came thus for convenience.

Indeed, if we go the limit in "cure-alls" we shall find his Satanic majesty is no "back number" in bringing ease and comfort temporarily to those in pain, providing the victim gives his or her will over to Satan's control. Hence the large following now numbered in the pseudo-cults, claiming the guardianship of heaven. This field continues to widen in the name of science and the Christian Scriptures, notwithstanding the fact that Saint Paul during his ministry did not heal but counselled Timothy to take a little wine for his infirmities, and left his fellow disciple nigh unto death at a certain place.—1 Timothy 5:23; Philippians 2:27-29.

COMMON SENSE NEEDED

In conclusion, we would say that good old common sense is still a fine possession for the major parts of human ills. Holy Writ says: "Health is a faithful ambassador"; and the truth of this inspired statement will be more fully known when the Master Physician opens the great flux of life, delivering from the grave, through the efficacy of the cross, the whole race of mankind. Meanwhile, let us sound the depths of all virtuous helps now available in ameliorating the curse. For we are all witness to the fact that every prescription failed in the late epidemic of flu-pneumonia.

Illustrating this point we recall the trite saying of Pat when his friend Mike boasted of having learned to say *"au revoir"* in French, which he said meant "good bye" in English. Pat replied: "Indade! I learned a bigger word than that in Ameriky!" "Sure, and phwat was it, Pat?" "Och, Begorra! It was the 'Flu'," said Pat, "and that meant 'good bye' in any language!" Thus we see that these visitations of divine wrath were recognized as beyond any antidote.

Therefore until the Golden Age is fully ushered in we must needs espouse sound diagnosis as the quintessence of human wisdom prior to applying the agents of restoration. For shortly the great Life-Giver will vanquish death in toto and cause the lame to leap as an hart and the tongue of the dumb to be loosed in ascriptions of praise and joy to Him who has the keys of death and of hell—the grave.

"Thence springs of life will e'er be flowing,
Robing the earth in living green . . .
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

Malnutrition among Children *By a Physician*

NOT only physicians and nurses, but the people in general, are beginning to recognize the existence of malnutrition among children. Convinced that the problem is a serious and extensive one, due more to ignorance of child-hygiene on the part of parents and teachers than to poverty, we see that the remedy is educational. An understanding of the causes of this trouble and how to remedy it, is of vital interest to all.

Malnutrition is dependent not merely upon the food problems, but upon a combination of factors. It may also mean that the child has some physical handicap, or that there is something wrong with the whole regimen of life.

We can safely group the fundamental causes of malnutrition as follows:

1. *Insufficient food and faulty food habits.* It is astonishing how many children drink coffee and tea instead of milk. Their appetite for candies and tidbits can scarcely be satisfied. They habitually eat between meals, every few hours, thus overtaxing the digestive organs, and frequently with food void of nourishment, and indigestible.

2. *Bad health habits.* Parents often are very negligent in that they permit their children to remain up until ten or eleven o'clock at night, frequently after visiting a movie; and as most children select nothing but exciting pictures, this is a common cause of sleeplessness, which is a great factor in malnutrition. Other causes are sleeping in poorly ventilated rooms and overcrowding in the sleeping apartments; failure to keep hands and face clean; and not attending to nature's wants at the proper time, thus causing constipation, and forming irregular habits.

3. *Overfatigue.* Is a very important factor of malnutrition. A moderate amount of play is beneficial, but children nowadays do not play. Their play becomes work, due to the strain it imposes upon the muscular system. For diversion they indulge in roller skating, skipping the rope, or if boys, probably a strenuous game of baseball or football. Their overwrought nervous system cannot stand the strain of this continuous excitement and violent exertion. The result is chronic fatigue.

4. *Physical Defects.* Among the chief physical defects are diseased tonsils and adenoids: some obstruction of the breathing passages; decayed teeth, and tuberculosis. All authorities agree if we can reduce malnutrition among the children we shall reduce the tuberculous death-rate of the next generation.

No matter how well a child may seem, if it is ten percent or more underweight there is something radically wrong. And children who are much below normal weight usually gain very rapidly when the cause of the low weight can be removed.

Realizing the causes of malnutrition and its baneful effects, we should put forth every endeavor to correct this evil. Parents and teachers should learn the principles of child-hygiene, correct bad habits which retard growth, and take care of all remediable physical defects in children.

In the Golden Age, now dawning upon the world, when the promised blessing in the "times of refreshing" (Acts 3:19) is due; when the earth shall yield her increase, and "the desert rejoice, and blossom as the rose" (Isaiah 35:1); when the old man's "flesh shall become fresher than a child's", and "he shall return to the days of his youth" (Job 33:25), how reasonable it seems that the correcting of the unwholesome environments of childhood would be the first step in the uplifting work.

WHAT DO I OWE MY BROTHER?

What do I owe my brother,
As we journey day by day?
Both striving to reach the kingdom;
Both walking the narrow way.
I must not judge him harshly,
Nay, I must not judge at all;
For the Father does all the judging,
And to Him we stand or fall.

What do I owe my brother,
When he falters under a load
Of unwilling imperfections
That hinder him on the road?
I must show the same sweet patience
That the Father has with me;
For I, too, carry a burden
That others can plainly see.

Do I owe my brother service?
Oh, yes; to the laying down
Of life itself, if need be,
To help him to win his crown.
Is he weak? I must support him;
Be his loving, helpful friend;
Must remove all stones of stumbling;
Must not cause him to offend.

Is my brother poor and needy,
While I have a goodly store?
I must share my food and shelter
When he comes to my open door.
For all that the Father giveth
Is only bestowed on me
To use, as His faithful steward,
Wherever the need may be.

Should my brother seek to injure,
I would not be justified
In making it private scandal
Or spreading it far and wide;
But go in a loving spirit,
And the matter before him lay;
And thus I could win my brother,
And both keep in the narrow way.

For I dare not nurse resentment;
But in peace with my brother live;
And I dare not pray, "Forgive me,"
Till I from the heart forgive.
And in honor I must prefer him,
And true humility show;
For he who would be exalted
Must first in lowliness grow.

I owe to my brother always
A fervent, unfeigned love,
Abounding, and yet abounding,
In likeness to that above.
A love that thinketh no evil,
A love that suffereth long,
A love that never faileth,
And that seeketh not her own.

I must pray for my brother daily,
That he may have needed grace
To triumph in every battle
And finish with joy his race.
Dear Father, may we be helpful
To each other day by day;
Until we all reach the kingdom,
At the end of the narrow way.

By Rebecca Fair Doney.

After Mr. Rosenkrans' Scalp *By "A Reader up till Now"*

SIR: I have just completed reading the number of your paper in which appears the article "Features of the Impending Trouble," by Mr. Rosenkrans.

I believe that you have made a great mistake in publishing that article. In other words, that you have, perhaps without knowing, proceeded in an absolutely heartless, inconsiderate way.

Mr. Rosenkrans is undoubtedly an exceedingly clever writer, and I have enjoyed his preceding articles very much indeed. But I would ask him and you the question: Even supposing that what he predicts is accurate (and it appears to me that it may well be so) what is to be gained by telling people of these things beforehand, thereby agitating their minds unnecessarily, causing them alarm and worry, and working them up into a nervous condition? There is quite sufficient nowadays to worry people, without giving them predictions of this ghastly nature.

I agree that it is well to warn people of a "time of trouble" in a general way; but I think you should have had sufficient finer feelings and a certain element of mercy which would have prevented your "rubbing it in," as it were, before the time. Would you, as a considerate human being, not spare another all unnecessary suffering in the case of physical sickness? Would you, in the case of a man who was certain to die a year hence of some incurable disease, tell that man of the fact a year before and describe in detail the tortures that he would have to undergo at the time of his decease? No, you would not. Then why do practically the same thing in a mental sense?

As far as I am personally concerned, the reading of the article almost prompts me to finish it all with a six-shooter, or else to go on the rampage and to h—— with everything. I have been accustomed to give away a number of copies of your paper to my friends, who, as I myself, have enjoyed them up till now very much. But I would spare them unnecessary mental torture and anguish, and therefore cannot do so with the present number. In so acting I really feel that I am doing them a good turn. I am acting with consideration and a sense of love for their happiness, and am sparing them unnecessary pain. These things will be bad enough when they actually come; but in the name of common sense why get people's nerves on edge, perhaps long before?

You people who edit the GOLDEN AGE are more clever than I am; but in this matter I feel that I am absolutely right, as I am actuated by a sense of mercy. How would you like it if I were to tell you (supposing that I could know for certain) that in six months' time you would suffer an accident in which you would be torn to pieces and die a lingering death!

While you will doubtless pay no attention to an anonymous communication (which is nevertheless a genuine one) I suggest that you think this matter over very seriously. I believe you will see that you have acted heartlessly. The damage is done, and doubtless many will wish they had never seen or heard of THE GOLDEN AGE. People will begin to think that they are going to pay pretty dearly for their Golden Age.

[The world *will* pay dearly for the Golden Age. The *best* things are always the most expensive. Upon *this generation* will come the penalty for all the righteous blood shed from righteous Abel until the last member of the church, the Body of Christ, has been put to death—"not many days hence."—Ed.]

Another One, Too *By Henry Willis Libsach*

WHAT sectarian creed or catechism have the Bible Students—I. B. S. A.—recently adopted? Does the article in THE GOLDEN AGE Number 70, page 536, entitled "Features of the Impending Trouble," by Mr. O. L. Rosenkrans, Jr., express the sentiment of all the latter day Bible Students? Or is Mr. Rosenkrans merely giving vent to his nocturnal hallucinations through the columns of the heretofore excellent magazine founded under divine direction—THE GOLDEN AGE? What does he mean by "fatuous optimism concerning the future of this present evil world"? He continues in the second paragraph: "I am one who looks for a literal as well as a symbolic fulfillment of prophecy." But if one has enough patience to read on he will find that Mr. Rosenkrans entirely ignores the symbolic interpretation of the Scriptures, and sets forth the old theology.

Did not Pastor Russell teach that we are not to look for a literal fulfillment of prophecy? [No.—Ed.] Did he not teach that the word

"world" applies to the social order of things? He also taught that this planet would abide forever, and used the Scriptures to prove his contention. Pastor Russell believed in, and taught that "God created it [this planet] not in vain"; but on the contrary "he created it to be inhabited." This word "vain" literally means ruin or destruction; you will find that I am right in this if you will take the pains to look it up. With this in mind let us consider what this disciple of Pastor Russell has to say on this point. Page 536, second paragraph: "So I expect our planet to be visited by seismic disturbances of extraordinary violence. Perhaps astonishing convulsions of nature will occur; earthquakes, stupendous landslides, conflagrations, *a wholesale destruction of cities and public works.*"

What individual possessing present truth would be so gullible as to believe the above? [We would.—Ed.] What fantastic ideas some people will try to foist on others! Who would have thought that some one professing to be walking in the "light" would come forth with a theory as ridiculous as the one contained in Mr. Rosenkrans' article? The further one reads the more repugnant the article becomes. Now I shall quote him again: Page 536, second column, paragraph 1: "Perhaps electric volts of stupendous power from outer-space may *swerve our planet from its orbit, halt its rotation, and shake it until the heavens seem to tremble and the stars to fall.*" Compare this with the thought that the venerable Pastor Russell expresses in the fourth volume of the STUDIES IN THE SCRIPTURE series. Pastor Russell's teachings on the end of this age are diametrically opposed to the theory advanced in the Golden Age by Mr. Rosenkrans.

Now Brother Editor, if you haven't discarded this letter by this time, and declared it a waste of time to read it further, I will take you over to the part where the author declares that all modern conveniences, all machinery, in short everything will cease to operate. Read the first column on page 538. Does it seem reasonable to you? Does it seem probable to you? [Yes.—Ed.] Is it possible? Can all the things happen that he predicts here, and still some millions of humanity remain to enjoy life everlasting without experiencing death? No! No! When and how would Jehovah redintegrate this planet without creating it anew, if it were blown to atoms, and these atoms to electrons, as the writer would have us to believe? Imagine for yourself a condition existing on earth as he describes. If this planet were blown to fragments by ceasing to rotate, then the inhabitants of Mars would have to dodge flying débris for centuries.

After naming all the horrors portrayed in Dante's "Inferno" and some that Dante's imaginative mind could not conceive of, he said: "Is not this a prospect to sicken the heart and inspire dread?" Yea, verily! But it inspires more of a dread to read articles that come from the pen of Mr. Rosenkrans than for the end to come. In common parlance "how does he get that way?" How long would it take for the entire human race to die if such conditions prevailed? Not very long. It would not take over twenty-four hours for the whole population of the earth to be exterminated. We have heard of that attribute of Jehovah's that inflicted the death penalty—justice—and were led to believe that the teachings of orthodoxy are repugnant to it; but Mr. Rosenkrans eclipses any of the teachings of denominationalism that I have ever had the privilege to peruse.

Hallucination is the word! I recall that years ago, I personally saw all the horrors portrayed in his essay, in a dream. It was the night following the time I went out to hear a Congregational preacher give his view on the end of the world. I shuddered just as Mr. Rosenkrans said one would if he would allow himself to think along those lines. But that was in the days when I was still guided by fear and sentimentalism. Now I have cast off the works of darkness and along with it all the theories that are so "shuddering." I can only believe those thoughts that are in harmony with the Scriptures and Pastor Russell's elucidations.

"Truly the time must be shortened, or no flesh could survive." (Page 538, second column, paragraph 3) I heartily agree. All the events that are to transpire in the "second throe of the time of the end" must necessarily be confined to about a half day; or else no flesh will survive to see the end. We see all about us nations in bloody conflicts, revolutions, and everything else nameable; but none have ever yet reached the stage that the author of the article referred to, speaks of; but only as the Scriptures outline, and as Pastor Russell understood and taught.

If the Editor believes thusly, and wants to

promulgate such a fantastic interpretation of the time of the end, then he had better get the old orthodox catechisms and be right in line with the rest of Christendom. What is the use of being persecuted for not accepting creeds, when one wants to teach them anyway? I was born to a church-going couple, and went regularly all my life. I have heard ministers expostulate; I have sat and listened to them give the sectarian view of the end of the world; but never have I come across one that was so utterly grewsome as Mr. Rosenkrans'.

I am thankful that I have the truth as Pastor Russell taught it. I confidently believe that I am immune to all the "latest thoughts" which are usually mere speculations, on the end and the final witness of the church. Sophistries as the one made mention of will not even penetrate beyond my pericranium. There is no room for such in my mind. I have filled it with the pure water of the word of truth. It would be more reasonable to believe that God would redintegrate the earth in a more sensible way. Why could He not bind Satan: thereby restraining all the evil influences, and then proceed to implant in the minds of men thoughts that would lead them gradually away from Satan's ways and eventually bring them into the sheepfold of God? If it takes a miracle anyway to bring order out of chaos, as Mr. Rosenkrans tells us, then why not choose the one just suggested instead of the method that our friend would pursue? It would be far more agreeable to mankind. And Jehovah works along the lines of least resistance; at least it has always appeared so to us; for all the prophecies have all been fulfilled in such a natural way that one can hardly perceive any miraculous power behind them.

Instead of frightening the poor and oppressed, let us encourage them. Instead of sorrowing and grieving over the conditions that are coming, let us rejoice. Know ye not that the end of all tribulation is at hand? Henceforth we shall not experience anything in the nature of the past. Let this be an occasion of joy. Why should it not be so? Is not the heaven over your heads, which has so long been clothed in sackcloth, beginning to disclose its starry principalities and illuminate your pathway? Do you not see the pitiless storm that has so long been pouring its rage upon you breaking away, and a bow of promise as glorious as that which succeeded the ancient deluge spanning the sky? A token that to the end of time the billows of prejudice and oppression shall no more cover the earth to the destruction of your race; but seedtime and harvest shall never fail, and the laborer shall eat of the fruit of his hands. Is not the cause of humanity developing as the Spring? Yours—humanity's—has been a long and rigorous winter. The chill of contempt, the frost of adversity, the blast of persecution, the storm of oppression—all have been yours.

There was no substance to be found, no prospect to delight the eye or inspire the drooping heart, no golden ray to dissipate the gloom. The waves of derision were stayed by no barrier, but made a clear breach over you. But now, thanks be to God! the winter is rapidly hastening away. The sun of humanity is going steadily up from the horizon to its zenith, growing larger and brighter, and melting the frozen earth beneath its powerful rays. The genial showers of repentance are softly falling on the barren plain; the wilderness is beginning to rejoice, and the desert to blossom as the rose; the voice of joy succeeds the notes of woe; and hope like the lark, is soaring upward and warbling hymns at the gates of heaven.

"Listen to the voice of justice and reason," said Robespierre; and I am confident that if we do we shall not indulge in such wild speculations as the one we have just considered. May the Lord open the blind eyes of all; and may He direct the pens of all who write for THE GOLDEN AGE in the future, so that we will not have another such rehash of the old theology, as we had in Number 70.

[This is very fine writing, but it is still true that "except those days be shortened there should no flesh be saved."—Ed.]

IN THE LIGHT

Last night the moon shone kindly down on me,
And as I gazed up into silvery light,
It made me happy just to know that she
Was dreaming in the same soft moonlight bright.

Though far apart, we both were in the light
Of the same moon; and as through life I plod,
I hold the sweet thought with my mental might,
That both are in the same love-light of God!

—Charles Horace Meiers

"Nothing Extraordinary Happened" *By J. G. Fitz Gibbon*

PREVIOUS announcements of the coming defeat of Mr. Lloyd George are a good deal like the late Pastor Russell's prophecies of the Millennium. Russell used to predict the date when 'the trumpet shall sound' without even allowance for forty-eight hours' delay. The judgment day, as selected by him, would arrive and nothing extraordinary would happen; and then Pastor Russell would admit that he had been off in his calculations. Staging defeats for Lloyd George by adverse vote in the House of Commons is a pursuit almost as fruitless of results."

The foregoing is from the facile pen of a remarkably able writer in the Toronto *Saturday Night*, a weekly which proudly claims as its subtitle "The Paper Worth While"; and no one who knows the paper will question the claim when it deals with matters political, financial, or social. But when it touches on religion or the Bible, it ceases to function as a "paper worth while," however much it may please the clergy, whose ignorance of God's plan for the human race, as revealed in the Bible, the late Pastor Russell fearlessly exposed. That some of them are awakening to this fact is evidenced by the statement recently made by a prominent minister on the coast, as reported in the Toronto *Globe*:

"The average minister of today is unfitted to teach the Bible, for the simple reason that he does not know it. If the average physician were as ignorant of the science of medicine as the ordinary minister is of the Word of God, he would be prosecuted for malpractice and sent to prison for his crimes."

The quotation at the head of this article reveals a woeful lack of knowledge of the work and writings of the late Pastor Russell, and shows how hearsay and prejudice may warp the opinions even of an eminent publicist.

In the first place, Pastor Russell never claimed to be a "prophet" in the sense implied in the paragraph quoted; but as an earnest student of the Bible he called attention to the time features of the Old Testament prophecies and synchronized them.

In no place in Pastor Russell's works will there be found any mention of a "judgment day as selected by him," but he did point to the statement made by St. Paul on Mars Hill (Acts 17: 31), that God "hath appointed a day in the which he will judge the world in righteousness"; and having established the fact that that day is not one of twenty-four hours, but one of a thousand years, and through his study of Bible chronology having found that it had already begun in 1874, he had no need to make any "allowance for a forty-eight hours' delay" or postpone its coming.

Pastor Russell pointed out that as there was a harvest period of forty years at the end of the Jewish age, from A. D. 33 to 73, so there would be a harvest of similar duration at the end of the gospel age, from 1874 to 1914, during which time our Lord would be present, though invisible to human eye, and that the Fall of the latter date would see the end of the "times of the Gentiles," when we might look for what our Lord had said would happen as recorded in Luke 21. Of course "nothing extraordinary happened"(?) only a bee in the bonnet of the German Kaiser (who Pastor Russell pointed out in 1897 would likely be the one to kindle the flame), which for the short period of four years kept a few of those "at ease in Zion" guessing as to what would happen next; put a little crimp in the bank roll of the nations, and filled a few graves with Christian-slaughtered Christians, and famine and fever-stricken heathen and Christians; but—"nothing extraordinary happened."

When the bee got very busy in the Kaiser's bonnet and the nations allied against Germany, including the United States (not then in the mix-up, as Wilson was busy "keeping us out of war"), fearing that something "extraordinary" might happen, in spite of the failure (?) of Pastor Russell's prediction, a day was set apart, the 3rd of October, 1914, as "a day of prayer to God for a speedy peace in Europe," and on that day, while churchianity was on its knees at the command of its state rulers, Pastor Russell stood up in New York and began his discourse as follows:

"Our honorable President with praiseworthy intent has requested all Christian people to make this a day of prayer for peace in Europe. I have been asked to sermonize accordingly. However I cannot concur with our worthy President in this matter. Much as I appreciate peace—and I have all my life labored to be a peacemaker—I cannot pray the Almighty to change His plans to conform to those of our honored President.

"For 2,500 years God, through the Bible prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the program at our behest?

"The prayers of these millions praying for the pros-

perity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if I read my Bible aright. The war will proceed and will eventuate in no glorious victory for any nation, but in the horrible mutilation and impoverishment of all. Next will follow the Armageddon of anarchy.

"After that, peace, lasting peace, may be hoped for, because God has declared it! It will be brought in by Messiah's kingdom, for which so long we have prayed —'Thy kingdom come!'

"For forty years I have been proclaiming this very war and its glorious outcome by sermons, oral and printed, and in my books on Bible study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could I consistently ask the Almighty to change His program? Nay! Rather my discourse will be, as announced, from the Master's word respecting the present 'distress of nations with perplexity; . . . men's hearts failing them for fear of those things about to come on the earth'."

It is true that Pastor Russell, in his earlier writings, held out the hope and expectation that his fellow-watchers would at that time reap the reward of their faithful watching; but he later found that there would still be work for them to do to continue warning the nations and "proclaiming the glad tidings of great joy that would be to all people" and that would follow this "day of vengeance" foretold by the prophets. But while off in his expectations for those to whom these hopes were held out, he was not "off in his calculations" as to the time.

From the Old Testament prophets he pointed out that the nation of Israel were God's chosen people for a period of 1845 years, and that at the end of that time they were cast off for a corresponding period of 1845 years, known to Bible Students as "Israel's double," during which the gospel was taken to the gentiles; that the full end of that time would come in the Spring of 1918, when we might look for God's favor to begin to return to the Jews. But—"nothing extraordinary happened" (?) except, perhaps, that in March, 1918, the British Government appointed a Commission composed of French, British, Dutch, and American Jews, put them in charge of the British Headquarters Staff and instructed them to proceed to Palestine and take possession of it in the name of the Jewish people as a national home for Israel, which they did, and celebrated the Passover in Jerusalem for the first time in 2,500 years as a free people in their own land, about eighteen months after Pastor Russell had passed to his reward.

Pastor Russell faithfully and repeatedly called attention to the warning of St. Peter "that there shall come, in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his presence? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3, 4.

Pastor Russell pointed out that the Jubilee cycles instituted by God to be observed by Israel "when they entered into the land" was a period of 3500 years and would expire in 1925; and that we may then look for the beginning of "the times of restitution spoken by the mouth of all the holy prophets since the world began" (Acts 3:19), and proclaimed by the apostle Peter at Pentecost, and the fulfillment of God's promise to Abraham, to give him the land of Canaan for a perpetual inheritance and through him and his seed to bless all the families of the earth.

This message Pastor Russell's co-workers and successors, the International Bible Students Association, are sending around the world in many languages, and broadcasting by radio in many places, telling the people, on the authority of the Word of God—the Bible—that we have reached the time in the world's history when "millions now living will never die."

AND THE CLERGY ARE SILENT.—Jer. 8:14.

WORK LOYALLY

Just where you stand in the conflict
There is your place!
Just where you think you are useless
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think He has chosen you for it—
Work loyally.

Gird on your armour! Be faithful
At toil or rest.
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

Author Unknown

Paganized Christianity *By Newton T. Hartshorn, (Deceased)*

This leaflet was endorsed by Frederick Palmer, A. M., D. D., of the Faculty of the Harvard Divinity School.

THE following extracts are quoted from a correspondence with the foremost scholar in America, on the general subject of the attitude of modern scholarship toward the Bible:

Cambridge, Mass., April 1st, 1915.

Dear Dr. Eliot:

More than any other man in America you probably represent the scholarship of this period; hence you may be regarded, in a sense, as speaking for American scholarship.

The Jewish Sanhedrin was undoubtedly composed largely of the ablest Jewish scholars, and its attitude toward Jesus, no doubt, represented the attitude of the scholarship of the time toward those doctrines of which He was the exponent.

Do I understand that, in the main, the scholarship of today takes a somewhat similar attitude (modified, of course) regarding His teaching as conditionally instructive, but not authoritative?

Very truly Yours,

Newton T. Hartshorn

REPLY FROM DOCTOR ELIOT

Cambridge, Mass., April 2nd, 1915.

Dear Sir:

I think it may be said with accuracy that modern Biblical criticism has shown that the records of the teachings and life of Jesus are to be accepted as conditionally instructive but not authoritative.

The greatest evils in the world, such as concubinage, polygamy, alcoholism, and war, find justification and sanction in Bible texts drawn from both the Old and New Testaments. For instance, the saloonkeepers cite in justification the story of the first miracle in Galilee.

Does your general state of mind warrant your using such a phrase as "the restitution of the human race to all that Adam lost by disobedience," as if you believed that archaic myth? . . . David was one of the most revolting criminals that ever lived.

Sincerely yours, (Signed) Chas. W. Eliot

(To Newton T. Hartshorn)

The foregoing reply, no doubt, accurately represents the mental attitude of a very large number, if not the majority, of the theologians and other scholars of today toward the Bible, including the doctrines of Jesus. Hence to them it stands on the same level as the essays of Plato, Emerson and other philosophers.

Indeed, they regard it as of doubtful historic value, and of doubtful value as a textbook for ethical culture.

They claim that it is not in accord with scientific fact, therefore cannot be a divine message; but all scholars know that in most departments of science, textbooks ten years old are obsolete, hence science has been, and still is,, largely speculative. Can a divine message be expected to agree with speculation?

An understanding of the prime purpose and authenticity of the Bible, we claim has eluded these scholars.

If the basic record of Adam and Eve, as given in the first chapters of Genesis, is regarded as an "archaic myth," it discredits at once the authoritative standing of the whole Bible, for upon that record the whole fabric of the Scripture depends. Unbelief in that first record destroys the very foundation upon which the whole superstructure in built; it all stands or falls together. If the story of Adam is an "archaic myth" then the atoning work of Jesus, as explained by Himself and by the apostles, especially by St. Paul, must be a myth also as it rests wholly upon that basic foundation. St. Paul explains it in perfectly plain terms: "As in Adam all die[return to the dust], so in Christ all shall be made alive." (1 Corinthians 15:22) "As by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.

Frederick Palmer, A. M. D. D., of the Harvard Divinity Faculty, in "The Winning of Immortality," gives the following, and S. D. McConnell, D. D., D. C. L., corroborates and strengthens the same in "The Evolution of Immortality." Dr. Palmer says:

"We come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted Orthodox today. For while we regard it as proper and Christian to hold that immortality is necessarily inherent in humanity, this was then regarded as improper and unchristian, the only truly Christian view being that immortality was a victorious prize to be won through fellowship with Christ.

"I cannot but think that their orthodoxy was wiser than ours."—pp. 9 and 10 of preface.

Dr. McConnell writes:

"Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, took Plato's doctrine of the inherent immortality of the soul and gained for it that general credence which it has held to this day.

"As the Greek influence gained the domination in the early church the Platonic doctrine of a natural immortality, which it brought with it, came to be accepted. It was withstood as being subversive of the very essence of Christianity.

"Theophilus, Irenæus, Clement of Alexandria, Arnobius and Anthanasius fought against it as a Pagan error which brought to nought the work of Christ; they were defeated and the conception prevailed which is vulgarly current today. It has confused and obstructed the work of Christ more than all other obstacles combined.

"A Pagan speculation has masqueraded so long as an elemental Christian truth that now Plato stands across the path and is commonly mistaken for Christ."

After this Pagan theory was officially accepted as a fundamental doctrine by the Christian church, it became necessary to rearrange all Biblical and Christian doctrine to harmonize with it. This being an impossible task, as the Pagan speculation is fundamentally opposed to Biblical statements and the Christian doctrines based upon them, it strangely resulted that the latter came to be, and are now, merely nominally held, if held at all.

Hence the Christian church became Pagan, and every human being was considered to be possessed of inherent immortality, in flat contradiction of all Biblical statement, for example such statements as: "He only hath immortality"; "For dust thou art and unto dust thou shalt return"; "The soul that sinneth it shall die"; "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"; "He poured out his soul unto death"; "Jesus Christ, by the grace of God, tasted death for every man."

Death is everywhere represented throughout the Bible as the curse — the penalty upon mankind for sin, and the only hope of any further life for the race rests in the payment of that penalty for us by the sacrificial death of Jesus, and the consequent guarantee of resurrection from death at the great day of Christ, when He shall come the second time to complete His work for man.

While holding to this Pagan doctrine, all Christendom claimed to believe in the doctrines of Jesus and the Bible, a position impossible to logically and sincerely stand upon. In the dark ages this was terribly destructive of moral character. Theological scholasticism sank so deeply in hypocrisy and crime that the world recoiled in horror and a reaction began. But even in modern times the results have been disgraceful as evidenced from the following census of England and Wales for 1873. Total number of Jews 57,000; infidels 7,000,000.

Criminals to Every 100,000 Population

Roman Catholics	2,500
Church of England	1,140
Dissenters	150
Infidels	5
Jews	0

Finally a company of men to whom bad logic was repugnant, but who still believed in the inherent immortal-life doctrine, courageously formed the Unitarian Association, declaring that there was but one God—no fall, and therefore no need of a ransom for man and no eternal torment, which latter was the necessary sequence of the attempt to hold both the inherent immortal-life doctrine and the doctrines of the Bible.

Either the Unitarian position must be taken or Biblical statement and the doctrines of Jesus accepted; no middle ground exists.

Unitarians were branded as unorthodox by so-called orthodoxy while, in fact, for thirteen centuries so-called orthodoxy itself has been not only unorthodox but grossly blind, illogical or insincere.

When we come to look back, in the light of historic record, at the result of this attempt of theologians to unite Paganism and Christianity we are amazed. The grotesque and repulsive images of the Pagans are amiable and harmless in comparison with the monstrous spiritual hybrid, neither Christian nor Pagan, which this union produced. It pictured and worshiped a Supreme God who, with Satanic ingenuity, constructed a destiny of eternal torment for billions of human beings. No wonder the worshipers of such a false, cruel God invented the Inquisition and tortured millions of human beings to death.

Owing to this misconception of the Deity, and utterly at variance with the teachings of Jesus but in His name, this so-called Christianity persecuted the Jews without mercy and deluged the world with blood. The tidal wave of fiendishness that is now sweeping over the world is the result of these Pagan adulterations of Christian truth.

That they might know the truth, Jesus promised the holy spirit to His followers. Could the

holy spirit be given to any one who consented to fellowship with any organization that directly or indirectly upheld or excused a union with Paganism and evil deeds? Without the holy spirit do not men walk in darkness?

Those to whom the holy spirit is granted are amazed at the resulting wide mental perspective and the perfect harmony shown in every detail of all Biblical statement, excepting known interpolations. Without the holy spirit man cannot see any connected, underlying philosophy in the Bible and the doctrines of Jesus.

Without the gift of the holy spirit, to all, howhowever highly educated, even in theology, the Scriptures are a closed book.

Without the influence of the holy spirit education tends to crystalize the mind, depriving it of that plastic, humble, childlike attitude, essential to a vital faith in Christ and a complete surrender of the human will to the divine will. Hence, as St. Paul stated, 'Not many wise [educated], not many noble, are called.' This was true in the days of the early church, and it is true now.

Jesus for this reason was obliged to go to the uneducated to get a hearing; and He said that the publicans and harlots went into the kingdom of God before the chief priests and elders — the theologians of that time. Other things being equal, however, it is plain that education is of the highest importance; but without humility—a sense of fitness of things—a sense of one's own proportion and relation to the great Ruler of the universe, education, polish, learning is abortive — a house built upon the sand.

As far back as human record goes it is clearly demonstrated that those who made a business of theology—the priesthood—gradually grew, with some exceptions, conceited, blind and arrogant. Corruption of truth began with them.

To what else could the great apostasy to Paganism possibly be due but to theological scholasticism? Jewish scholasticism killed Jesus and St. Stephen because they persisted in teaching without being ordained by it and for not preaching the traditions of the elders which had corrupted truth.

What has a mere difference in shade of philosophical belief termed "truth" to do with determining practical human affairs? Has it not all to do? Has not the civilization that sprang from the Christianity of the Pilgrims, Puritans, Quakers and Moravians, for instance, defective as it was, much to show in comparison with the civilization that sprang from the more defective Christianity of the conquerors of Mexico?

Unquestionably there have been theological scholars of high ideals, self-sacrificing to the last, but if they pointed out the errors in doctrine of the ecclesiastical systems they were relegated to the rear or cast out entirely.

Thoughts on Gideon's Fleece *By Joseph Samek*

REFLECTING upon the incident of Gideon's fleece, narrated in Judges 6:37-40, the thought occurred to me that these two incidents with the fleece, in one of which the fleece was wet and the floor dry, while in the other the fleece was dry and all around it wet, represent God's dealings respectively with Jew and gentile.

During the first of these periods God was "as the dew unto Israel." The Jews were as the handful of fleece on the floor, saturated with moisture, while dryness was on all the nations round about.—Deuteronomy 32:2.

For another period, of equal length, there was on Israel dryness, a condition of deadness, while the spirit was poured on all the gentiles round about.

In both instances the fleece was put out during the night, illustrating the fact that both Jewish and gospel ages have been within the great antitypical night of sin and death. And now, at length, the Day, the Golden Age, is at hand, and the great deeds of the antitypical Gideon, our Lord Jesus, are the things in order. And who shall stay His hand? Not one.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

IT HAS pleased Jehovah to use men and women to picture or foreshadow various parts of His plan. For instance, Abraham at times pictures or represents God; while Sarah his wife was used to picture or typify God's covenant with Abraham through which He promised to bring forth the seed for the blessing of all the families of the earth. Sarah was the mother of Isaac, her only son. Isaac was used to typify or foreshadow Jesus, the son of God, the Redeemer of the world. Hagar had a son by Abraham; and Hagar typified or foreshadowed the law covenant, which was made by Jehovah with Moses as a mediator for the children of Israel at Mount Sinai. As Hagar was a bondwoman, the servant of Sarah, so was the law covenant one of bondage that brought forth no real blessings to the Jews; but it was made for the purpose of teaching the Jews their inability to lift themselves up to life and to show them the absolute necessity for a redeemer. After the death of his wife Sarah, Abraham married Keturah, by whom he had many children. Keturah is used as a type foreshadowing the new covenant that is to be made by Jehovah with Christ as the Mediator for the world of mankind, through which all will have an opportunity to gain life everlasting.

[103]The apostle Paul speaks of these figures or pictures relating to the covenants, as follows: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:22-28) Isaac pictures the entire Christ, head and body —Jesus the Head, the church the body members.

[104]It is noted that God's covenant with Abraham stated that there would be an offspring or seed which would bless all the families of the earth. This seed is the Redeemer, Christ Jesus, the Savior of the world; and by adoption into the family of God the true Christians, the church, the members of Christ's body, become a part of that seed. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Galatians 3:8, 16.

QUESTIONS ON "THE HARP OF GOD"

In what peculiar manner has Jehovah used men and women in the Bible? Give some examples. ¶ 102.

What was typified by Hagar? ¶ 102.

What was the purpose of the law covenant God made with Israel? ¶ 102.

Give the name of Abraham's third wife; and what did she typify? ¶ 102.

Give the apostle Paul's statement as to what the wives of Abraham typified. ¶ 103.

What did Isaac typify or picture? ¶ 103.

What constitutes the seed of Abraham, according to the promise? ¶ 103.

Quote the words of St. Paul concerning the seed of Abraham. ¶ 103.

What is first necessary relative to the seed before the people can be blessed? ¶ 104.

HUMAN BROTHERHOOD

Let common need, the brotherhood of prayer,
The heirship of a wondrous* destiny,
The mystery* of God about us, make
A man more precious than the gold of Ophir;
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of earth and heaven."

*Words altered. —*Whittier.*

How will you employ your vacation rest moments?

Lax and insipid, weather too hot!

Your vacation is to supply the much needed relaxation.

And yet time is too valuable to let fly without employing it.

True, the vacation pleasures are not to be marred by the platitudes of the reformer.

Light reading, constructive in nature and idealistic in object, is a part of every well planned vacation.

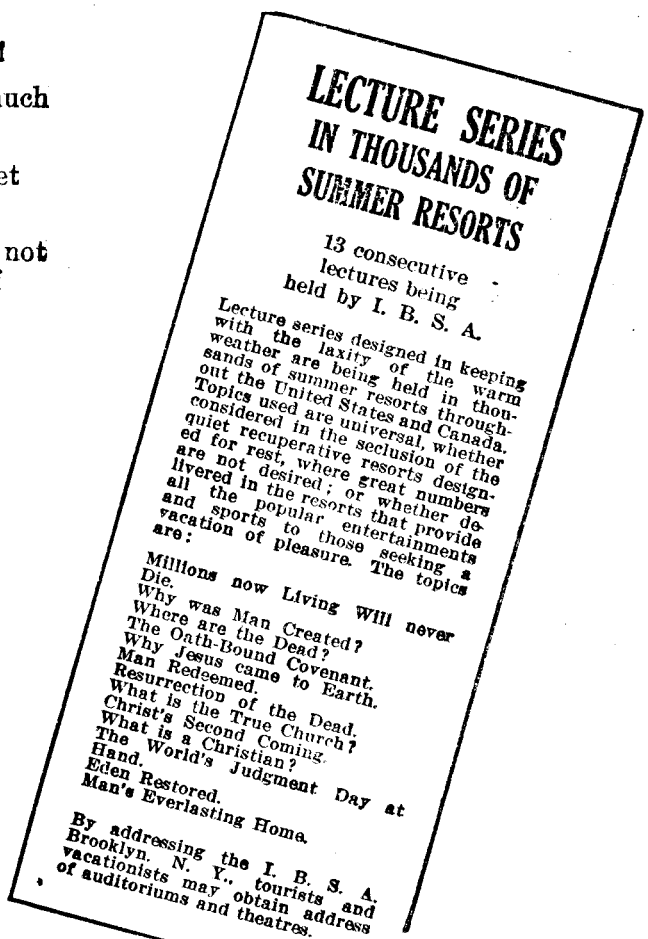
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The Golden Age

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"Feeling the Pulse" *By D. C. Albert*

THE writer, a machinist, has been unemployed since July, 1921. At first I did not bend very strenuous efforts towards finding a position, because of depressed business conditions. But later, when I noticed what appeared to be a resumption of business operations, judging from the numerous advertisements for help appearing in the newspapers, and seeing my little bank account vanishing, I began to inquire into some of the offers made. Well, I spent much money in answering advertisements which were to reach the prospective employer through the medium of the newspapers' box exchange; but I received only one reply, despite the fact that in many instances I enclosed postage for a reply.

The one exception came as a surprise, from the general manager of a very large manufacturing concern, stating that he was sorry that just then there was nothing to offer, but that he was filing my communication for future reference and would notify me should an opportunity open. The advertisement had been running in the newspaper for several weeks; but the situation being in another state and city, I had purposely avoided answering it. Later, when I had decided to answer, I was not surprised to learn that the vacancy had been filled. But I was surprised to receive any answer at all to my solicitation; and I have been more surprised to see the same advertisement appearing at intervals of two or three days apart ever since.

Living in a large city, I have spent a lot of money riding about on the street-cars from place to place, in answer to advertisements for help in my line, but always with the same result: The reply was, "The place has been filled," although in some instances I had procured one of the first issues of the paper heralding the notice for help. I have come into contact with many others who have related to me very similar experiences; and often I have heard the query, "Why do you suppose the papers carry these fictitious ads?" I have given the matter much thought, and my conclusions are as follows:

Newspapers are looked upon by the public in general as a guide to enable people to form conclusions as to prevalent conditions. Hence when the "want ad" columns for "male" and "female" help cover two or three sheets the public at large naturally conclude that the cry of the destitute is altogether uncalled for, since the papers are full of positions of every kind for those who want employment, and who are willing to work.

On the other hand, big business—and other business, too, that is not so big—all have their organizations; and from a monetary standpoint they are as much one as Jesus said He and the Father were. The "want" ad columns are a very good way to feel the pulse of the workers to ascertain just how far employers may go in reducing the scale of wages paid for labor.

Nearly every advertisement demands the history of the applicant for from ten to twenty-five years or perhaps for life—when he worked last, where, and for what reason he quit, what wages he was making, and what he would be willing to work for now, etc. All these and many other questions enable the "image" to arrive at as good an estimate as to how far it may go in taking advantage of the unsuspecting novice, as does the confessional box enable the "beast" to decide the fate of its subjects.

Imperial Rome and Papal Rome made the "beast" that decided the fate of the so-called religious heretic; and Protestantism and big business make a wonderful "image" of the old-time oppressor's rule. In either case the method of exploitation is the same. Both systems have their various organizations supervised by salaried adjutants who report their findings to an operative head. Between the two the poor man

is double-crossed; and where is he? If he offers resistance, he is immediately termed a Bolshevik. If he submits to this order of things, his life is made an existence, only as a result of manifold excessive taxations, rent, commodities of all kinds, etc. And then the masses of the people ask why there is so much crime, so many suicides, etc.

The answer is plain to be seen. The spirit of

"God save me and my wife,
My son John and his wife,
Us four, and no more"

is responsible for the whole matter. We are not unmindful that the Lord has set a time for their visitation; and without His aid they shall bow down under the prisoners of servitude which they have made, and these mighty ones shall fall under those whose lives they have been instrumental in crushing out. "Woe unto those that decree unrighteous decrees, and that write grievousness which they have prescribed." See Isaiah 10:1-4.

At this writing I have before me a clipping from the Chicago *Tribune* announcing a demonstration by the "beast," to regain one of the triple crowns for the pope's tiara, viz., the crown of temporal dominion which they admit has been lost for over fifty years. Simultaneously, in the same city of Rome, another demonstration made up of one hundred other organizations paraded the streets with red flags demanding a republic, and evidently determined that there shall be no return to the Papal Hierarchy. If this is true, we have great reason to rejoice as we see our deliverance drawing nigh. The false prophet is to be taken with the beast, as is plainly foretold in Revelation 19:20.

Our Most Dangerous Citizens *By John Buckley*

WHO and what is the most dangerous element in our society? There are many different opinions. To the one with diamonds, and readily collected cash, the criminal is the most dangerous. To the large manufacturer, the labor agitator and the union appear to be the worst; and the general public forms its opinion from the news publications.

Unless you have acquired something to make robbery an inducement, the burglar will not visit your home; and you may safely go to bed at night, leaving the door unlocked. The poor have little to fear from the criminal class. The gunman confines his operations to his own class, to the police, or to those who oppose him.

Labor organizations and agitators seldom create anything more serious than a riot, and the power of government has always been able to control it. To go beyond the point of riot requires finances which the poor do not possess. So far as I have been able to learn, no working class, unaided, has ever overthrown a government.

The French Revolution found leadership in the bourgeois, or middle class. They in turn were overthrown by a more radical element.

In Russia, the Nihilists, many thousands of whom were sent to Siberia, were of the educated class. The Kerensky revolt, which overthrew the Russian monarchical government, was of the educated and business classes. The present government is more radical, but it would not stand for a month if it depended alone upon the industrial workers of the country.

Mr. Skeffington, of the Department of Justice, recognized a dangerous element. When he learned that a law had been passed which gave him power to arrest Reds, he declared that the Harvard College radicals were the ones that he was after. Fortunately the country was not ready to deny Americans citizens their rights. He recognized a danger in intelligent, independent, and progressive thought.

The greatest danger that can come from any class will be found in the opulent, aggressive business element which, continually seeking gain, creates conditions that in time become unbearable. Sitting, like spiders, in sumptuous business offices, they lay plans for revolutions and warfare through which they may gain concessions and increase their wealth; for war and revolution will be financed anywhere that there is a prospect for a financial return.

The American Sugar Trust admitted before a Congressional Commission that it financed the Cuban revolt, which preceded the Spanish War, to the amount of $40,000. We have not learned who financed the Jameson raid in South Africa; but the English people paid for the attempt in blood and money. The great war in

Europe was brought on by business friction; and none of the workers, who are now paying the bills, had any voice as to whether it should be or should not be.

The Anarchist plotting in his room is a trifling matter. He lacks the money necessary to conduct war, and the greatest number of people that he is likely to kill will be limited to half a dozen; while the wily plotter who has a backing risks only his money, and may be guilty of the murder of thousands. Individually, men may be dangerous, but only insomuch as they are able to furnish ideas which cannot be combatted, and which may be more deadly than the methods now employed.

Colonel William A. Gaston, who has just returned from Europe, says that over there they are preparing for another war. He also says that there are about 30,000 American tourists doing Europe, and that their average expenses are about $100 per day. It is no new thing for the exploiters of American brawn and muscle to squander fortunes abroad and to return loaded with junk of every description, bought of European misrepresenters at fabulous prices; while American industries languish, and weary seekers for an opportunity to labor throng the highways.

An interesting case is that of a neighbor of mine, a foreigner. With care, courtesy, and attention he has been able to attract a small trade, which in a fair degree of comfort supports a wife and six small children. Speculative buying has become a craze; and the property which he rented, with its little business, offered opportunity for a profitable investment. He has been ordered out. The purchaser does not need the good will, and does not pay for it. He puts in a new stock, and continues the business of which he has robbed another. The landlord who owns the house where the neighbor lives has also ordered the family to vacate; and he with the family is likely to be of the unemployed.

Meanwhile, the exploiters spend millions abroad, rents are going up, wages they are trying to bring down, and a general condition of dissatisfaction prevails. Where building is going on, the houses erected are not for the working class; and a tenement at a price that a worker can afford to pay is not to be found. Housing commissions do what they can do to protect the public, but property holders have rights which cannot be ignored.

The dangerous class of today is to be found in the ranks of the aggressive business class, who, after having run things to the limit, and having created a condition that neither they, nor anyone else can endure, will cry, "It is time for a change!" These, in order that they may continue to rule, will become self-appointed heroes to save the people. So, here as elsewhere, history is making ready to repeat itself.

Lack of Appreciation *By James E. Fuller*

LET US look back ten, twenty, or thirty years and remember our school days. How often teacher used to ask us to write an essay; and, even if we were permitted to choose our own subject, what a task it seemed! We knew that flowers were beautiful to look at, smell, or touch; we knew that they had roots, stems, leaves, and that they required planting, hoeing, and watering. We had often seen the big locomotive engine, and knew that it required coal, water, and steam to make it move; that it had six or eight big wheels and a "cow-catcher" and couplers to couple or connect the cars it pulled along behind; yet to our young minds how hard it was to write this down.

But now we find ourselves "grown-ups"; and yet, were we to sit down and try to write an essay on current events or the signs of the times or to begin to count our many blessings one by one, how far could we proceed?

Many have not the talent to enumerate their blessings and privileges in writing or even to tell them to others, but surely one and all can render to God heartfelt thanks that they are living now, and that through the changing scenes of life with the many labor-saving devices coming forth, they can begin to see a silver lining to the gloomy cloud which for so long has kept the world in darkness and ignorance. And as the knowledge of the Lord goes forth, revealing the whys and wherefores of all the sin and pain, sickness, sorrow and death of the past, let us one and all show our appreciation and confess the great God and Creator of all things.

For some time I have been one of your sub

scribers, and can assure you that I do enjoy THE GOLDEN AGE and do look forward for each issue. I wish to thank you, on behalf of all who contribute from time to time, for the light received and comfort wrought. I honestly believe THE GOLDEN AGE to be one of the channels which the Lord is using to reveal the hidden things, both temporal and spiritual; and I believe that we are living in the last days when truth shall come to rule and when hidden things shall be revealed. — Matthew 10:26, Mark 4:22; Luke 8:17; 12:2.

I rejoice to see that there are others who appreciate THE GOLDEN AGE and the articles you publish; and no doubt it is encouraging to receive such letters. But, Mr. Editor, do you ever receive any "knocks"? Does everyone agree that THE GOLDEN AGE is doing a good work and helping to increase knowledge along economic, financial, moral, physical, mental, scientific, and religious lines, and setting forth not only the cause of the present world unrest, but its cure and ultimate recovery and restoration? Tell me, do you get any "slams" or "knocks" from the ecclesiastical humbugs, and the financial bigbugs that would like to see THE GOLDEN AGE stopped, or at least censored to their likings?

One can imagine how some who have read the "Go to Church, thou Fool" articles would like to throttle the good work being done. Darkness and light never did agree. Nor do justice and injustice. None who cherish self, error, darkness, etc., could or would agree that THE GOLDEN AGE is doing a noble, splendid, enlightening work.

Have you, dear reader, heard the glad tidings that millions now living will never die, that the prayer so long offered up, "Thy kingdom come, Thy will be done in earth" (Matthew 6:10; Luke 11:2) is being fulfilled right now, and that those in their graves will soon hear our Lord's voice and come forth? Have you heard this before? What do you say? Surely, yes. And do you believe it? Surely I do. Well, have you done your little bit and told the glad tidings to some other poor soul who has not yet heard it? All have some dear friends who would like a gift or who would appreciate a good turn done. Do not wait till they are on their sick beds, when your thought may be diverted to some fruit or flowers; do not wait till death may claim them. Do your friends a real good turn now Give THE GOLDEN AGE for a year; but if you cannot afford to do this, lend or give your own copy, and if you have not even one friend to give it to, leave it on the seat in the street car, train, ferry, or boat. Some dear one very much distressed may be seeking for just the message that it contains. Even in this way, small as it may seem in your estimation, you are using a privilege offered; and an added blessing will surely follow.

Do not burn or destroy a single issue. You've read it and been blessed. You believe the Lord is using it to spread the truth and to uncover error and superstition. So don't hoard the copies up in drawers, boxes, or trunks, but pass them along, and thus show that you are not lacking in appreciation of one of the best ways open for spreading a knowledge of the truth.

The Unit of Value *By A. H. Kent*

IN GOLDEN AGE Number 65, page 363, paragraph 5, Mr. H. N. Branch says: "Marx and Engels issued the great postulate that the worker is entitled to 'production cost,' his entire product or its equivalent in other products in exchange; but the failure to demonstrate to the worker a method or rule by which he could correctly define and verify *'production cost'* left him stranded." Now Mr. Branch infers that he has just such a rule or method; and if he will give it with a practical illustration or demonstration, we shall be interested and will consider it.

Page 364, paragraph 3, reads: "A surveyor or bridge contractor can take a blue-print of details and determine the exact *'production cost'* or labor value of a bridge of defined character." Now, Mr. Branch, do these people use your method or rule? But if this is not what you found, please let us have the latest.

Page 363, paragraph 2, states: "The product or value is the exact equivalent of the energy employed in its production." Will he verify this statement? How does it harmonize with the fact that of two cords of wood having the same labor cost, one might be elm and another hickory? In the case of hundreds of other articles where the commercial value and labor expense

will not agree, will he further explain how his proposed currency will correctly define both "labor expense" and quality of such products, how such can be priced so that each will receive equal currency for his labor and labor equivalent for his currency?

On page 364, paragraph 2, we read: "A standard is the sum total of all units of its kind or class." We ask *why* all units of a kind or class, measured or unmeasured, should be called a *standard.*

Page 363, paragraph 4, reads: "I assert that the discovery of the standard of social values is the *exact equivalent* of all other discoveries." We ask why, in what way, the discovery that all social values are and always have been the standard of value is of such importance, even if there is such a standard? But what we want to know and are trying to find out is if Mr. Branch can determine the commercial value of products to any degree of accuracy by labor cost and how he does it. (Please use some product where the grades vary to a considerable extent, as an illustration.) Or if he can measure value in any other way than by inspection, and analysis, or actual tests. (I mean their value for use or service.) Should not price graduate with value?

If there are such voluminous standards as "all of labor," "all of value," why confound the two? What reason is there for using the terms "labor expense" and "value" as equivalents when they cannot be made to graduate one with the other? Again, in what way will the proposed labor certificates function differently than now do our gold certificates after which they are patterned? and by what will they be redeemed? Mr. Branch understands that an average can be used with fairness only under certain conditions, and that any exchange system, or price, must recognize the value for use of the products bartered.—GOLDEN AGE Number 65, page 363, paragraph 4.

We ask these questions with all candor. They are questions that must occur to the minds of many readers. If Mr. Branch has answers to them, we wait his pleasure to reply in his own concise, scholarly way. His writings in the GOLDEN AGE contain many self-evident truths, much of value on finance, standardization of labor and products, which to our mind are the most important questions before the world today. If any nation is saved from impending disaster, surely it will be the nation that cleans up and institutes a system so that men can work, and men, women, and children can eat, and wear comfortable clothes, and be properly housed.

Of what use are abundant crops, warehouses full of materials and goods, under an abominable system that stops everything until the plunderer passes through and corrals his spoils?

The Standard of Value *By J. H. Morrison*

MR. H. E. BRANCH states in THE GOLDEN AGE that "labor is the standard of value," and Mr. R. F. Grossell states that "gold is the standard of value."

I do not agree with these statements and ask that you allow me space in your valuable Journal to give some of my reasons why the MARKET PRICE is the true standard of value.

If we wish to sell anything, whether it be labor products or property, we must accept the market price, and if we desire to purchase anything we must pay the market price. But Mr. Branch states: "Price is not value." True, price is not real value, but the price, money, or credit we receive in exchange for the labor products or property which we sell is legal value, and the amount of money we receive determines the amount of useful things of real value we can get for our use or benefit in exchange for the money thus received. Hence the market price is the real standard which determines the amount of value or useful things produced by others that we may get and enjoy in exchange for the surplus labor products or property which we produce or have for sale.

Then price or money is legal value, but it is always exchangeable in the markets at our option for real value at the market price.

Labor is not real value; it is the products of labor that possess real values, and the amount of money received in exchange for labor performed for others always determines the amount of real value the laborer can get in exchange for the labor performed.

Labor does not always produce value; inefficient labor will often spoil valuable mate-

rial and thus cause a loss instead of producing value, and efficient labor may also be performed in preparing and seeding land, but lack of moisture or some other cause may prevent the maturing of the crop. Hence the labor produces no value.

Labor usually produces value, but the market price always determines the amount of useful things we can get in exchange for our labor products or property.

Because of this fact laborers organize into unions to advance the market price of labor. Manufacturers organize into trusts to raise the market price of their products; and the farmers organize into associations to raise the market price of their products.

All values must be estimated and compared in numbers, taking the market price expressed in legal numbers as a basis for such estimation. To illustrate: Suppose you desire to purchase ten dozen eggs and the market price of eggs is twenty-five cents per dozen. We estimate the price of the eggs by multiplying the number of eggs by the market price per dozen, thus: 10 x 25 equal 250, and we find that the eggs are worth 250 in official numbers or cents. Then we simply point off the number obtained decimally, thus dividing it by one hundred, and read it $2.50. Thus we find that we must give pieces of money having their value expressed by the official numbers 250 in exchange for the eggs. And in this manner all transactions small or great are estimated and compared for settlement.

Our legal number or unit of comparison is the number one hundred, and we call it dollar. Hence we estimate and compare all values in hundreds or dollars and fractions thereof.

Official numbers are the numbers officially printed or stamped on pieces of metal and paper by our Government, which indicate the official value or denomination of each piece of metal and paper thus issued. These pieces of metal and paper we call money.

Money is official national credits in favor of the holder, issued in convenient form and suitable denominations to be conveniently carried and transferred in settlement of accounts and in exchanges between individuals.

Then when we deliver money in settlement of debt or in exchange, we simply transfer an amount of national credit-bearing official numbers exactly equal to the value of the debt cancelled or the products, property or labor received, and the money thus transferred becomes at once a legally collectable credit in favor of the parties who receive or hold it.

Then it is evident that when we receive money in satisfaction of debt or in exchange for products, property or labor that the money received does not constitute our pay any more than a credit slip delivered to us by a merchant in exchange for products would constitute pay. But as we all know, when we deliver the credit slip to the merchant and receive goods equal to the value of the credit, the goods received constitute our pay. And it is the same with money when we exchange our money in the markets for the things we desire; the things received in exchange for the money constitute our pay.

Then it is evident that money does not pay debt; but when money is delivered in satisfaction of debt, the debtor is released because the money he delivers transfers the debt from himself to the market for payment or collection.

A true definition of money—Money is legal, national, transferable credit in favor of the holder, which is always due and collectable at the option of the holder, through being legally exchangeable for anything desired from the market at the market price equal to the value of the money held anywhere in the country which issues the money.

Then the real purpose of money is to transfer and balance accounts between individuals, also between individuals and the state by transferring these official credits issued officially on pieces of metal and paper each having its value expressed in numbers.

The same in effect as a mercantile company which can safely and justly issue credits in exchange for desirable useful products delivered to them at the market price, so it is also evident that any government can safely and justly issue and deliver money or national credits in exchange for useful service in construction of public utilities at the market price of such service, or in exchange for public utilities already constructed at their market value, or in exchange for government indebtedness at its face value. For the government would thus receive equivalent values for the benefit of all the people, or as many dollars worth of useful value at the market price as it would thus issue and deliver dollars worth of national

credits or dollars worth of money. Then the parties who supplied the useful values to the government would be justly entitled to collect their pay for the things they delivered to the government by exchanging the money they received in our markets for as many dollars worth of the things they desire at the market price as they have received dollars worth of money from the government.

GOLD STANDARD

There is no such thing as gold standard of value in a general way; gold has a fixed market price because all the leading nations have legally provided that they will issue a certain amount of money on a fixed quantity of gold, which is simply fixing a legal price on gold, and this is the only reason why gold does not fluctuate in the market. If all the nations should fix a legal price on any other certain product and agree to take all that could be produced, such product would not fluctuate in the market any more than gold does at present.

Then it is evident that gold is not the standard of value, but gold simply has a legally fixed market price while all other products must compete in the markets for a price and find a market if they can; hence, the market price or standard of value of all other products must fluctuate until we have a legally fixed price on everything produced.

Gold is not even a just or proper basis for the issue of money; for when our Government prints money on gold the legal value of the metal used is equal to the legal value of the money it retains, hence, is as disastrous in effect as if our Government should insist on having each Government bond and each postage stamp it issues printed on an amount of gold equal in value to the bond or stamp issued on it.

How long do you think a business concern would last that would issue its credits on gold-leaf equal in value to the credits issued?

It is evident that the only service the gold, on which money is issued, performs is to retain the official stamp and numbers printed on it in a readable and transferable form, a service which paper will perform much better than gold. Besides it is certain that no people can afford to buy gold on which to print its national credits any more than a business concern could afford to buy gold to make books on which to keep its accounts; for money is simply a national method for keeping and transferring accounts in an official and legal manner.

The Strike at Credits *By J. H. Coyle*

IN AN interview by the New York *World* of June 15, Col. Smith Brookhart of Iowa, lately nominated for the United States Senate, says: "The arbitrary restriction of agricultural credit in 1920 by the Federal Reserve Bank was a credit or money strike that did the farmers more damage than all the industrial strikes in the history of the country."

This is a remarkable statement; but it comes from an honest, fearless man, and is a further verification of the published statements of the GOLDEN AGE of several months ago in which you clearly showed that the hard times, the unemployment and distress, were caused by the Federal Reserve Bank system.

I rise to inquire: Did the gentle reader first read of this crushing of the people by the money power in the *Literary Digest,* in the *American,* in *McClures,* in *Munseys,* or in any of the popular magazines? No, indeed; they were silent—entirely silent! To the GOLDEN AGE belongs the credit of fearless truth-telling; it is a great magazine; it stands alone; it has no peer; dealing with the world's most vital problems it towers above all other magazines; it is a God-given champion of the people!

Russian Debts

THE Soviets of Russia agree to pay off all the old debts of the Czar, but demand of the Allies 50,000,000,000 rubles—damages because of foreign intervention. This sum is more than double the amount of Russia's debts to the Allies. Russia is entitled to damages. The blockade imposed on Russia causing the fearful famine — with cannibalism — and in which our own Administration took part, should be paid for.

Transportation — Past and Present *(Contributed)*

IN THE following article we have endeavored to give a reliable comparison, and to trace the development of carriage or transportation, from the earliest periods at which data are available down to the present day, being as brief as the largeness of the subject would permit, and confining our findings to land conveyances alone.

Within the scope of the word "carriage" comes a vast variety of forms of conveyance —all vehicular structures employed for the purposes of transport of merchandise, movable goods and human beings. Such vehicles are generally mounted on wheels, but the sledge and the litter are types of the exception to this rule. In its narrower application, however, the term is restricted to include just such vehicles as are used for the conveyance of persons and are drawn by horses; in its wider sense, tram-cars, motor-cars, sleeping-cars of railways, and the state carriages of royal personages are included.

EGYPTIAN, GREEK AND ROMAN VEHICLES

Glancing back for a moment or two to the period of antiquity, we find that a wheeled carriage appears to have been in very general use in Egypt at an early period, called a car or chariot; in the Bible the word is usually translated "chariot." The bodies of these chariots were small and built for speed. They were also narrow and thus suited to the narrow streets of Eastern cities, and to mountain roads often only four feet wide. From Egypt the use of chariots spread into other countries. We read that King David took 700 chariots from the kings of Syria. Solomon had 1,400 chariots, and his merchants supplied surrounding countries with them at the price of 600 shekels or about $240 each. Ancient Nineveh and Babylon employed chariots for hunting as well as for war.

Alexander the Great, king of Macedon, invading Asia, was met on the banks of the river Indus by King Porus, in whose army, we are told, were many elephants and several thousand chariots. . . . After Alexander's death a funeral car was prepared to convey his body—a car, perhaps, never excelled in the annals of coach-building. It was designed by the architect Hieronymus, took two years to build, was eighteen feet long by twelve feet wide, mounted on four massive wheels, and drawn by sixty-four mules eight abreast. Its form of structure was that of a platform with a lofty roof supported by eighteen columns profusely adorned with draperies, gold, and jewels. Around the edge of the roof was a row of golden bells; in the centre of the platform was a throne; before the throne was the coffin, around which were the weapons of war and the armor which Alexander had used.

The Romans established the use of carriages as a private means of conveyance, and with them carriages attained a great variety of forms as well as richness of ornamentation. The question of good roads also received their close attention, and the construction of the Appian Way about 331 B. C., has supplied us with one of the most noted memorials of antiquity. This road is in good condition today.

EARLY BRITISH VEHICLES

The ancient Britons used a car for war-like purposes which was different from the Roman pattern. It was open in front instead of behind, with a pole, flat and broad, extended between the horses, so that the rider could walk along and drive from the front if necessary.

Upon the introduction of the feudal system, the use of carriages was prohibited on the ground that they tended to render vassals unfit for military service. At that time men of all grades and classes rode on horses or mules—monks and women on she-asses. Horseback was the general mode of travel. In this manner great lords made their public entry into cities.

Covered carriages were first introduced in the beginning of the fifteenth century, but were confined to ladies of the first rank; it was accounted a reproach for men to ride in them, and so it sometimes happened that electors and princes excused their non-attendance at state meetings on the plea that ill-health made it inadvisable for them to ride on horseback.

At Paris in the fourteenth, fifteenth, and even the sixteenth centuries, French monarchs rode commonly on horses, servants of the court on mules, and the princesses and principal ladies sometimes on asses. Persons even of the highest rank often sat behind their equerry on the same horse. It is recorded that in 1550 there were only three carriages in Paris—all belonging to royalty and nobility.

When Richard II of England was forced to flee from his rebellious subjects, about the year

1399, he and all his followers were on horseback, while his mother alone used a carriage. The oldest carriages in England were known as "chares," "cars," "chariots," "carroaches," and "whirlicotes." The first coach in England was made in 1555 by one Walter Rippon, who also made one for Queen Mary in 1556, and one for Queen Elizabeth in 1564. Coaches of the type now properly so-called were first known in England about 1580, being introduced from Germany.

By the beginning of the seventeenth century the use of coaches in England had become sufficiently prevalent to move Parliament in 1601 to introduce a bill "to restrain the excessive use of coaches." The bill, however, was defeated. Their use told severely on the occupation of the Thames watermen, and a man named Taylor, who was a waterman and a poet, complained of it thus:

"Carroaches, coaches, jades and Flanders mares
Do rob us of our shares, our wares, our fares.
Against the ground we stand and knock our heels,
Whilest all our profit runs away on wheels."

But notwithstanding the sneers of wits and watermen, coaches became so common that early in the seventeenth century there were estimated to be 6,000 in London and suburbs; and after this the modern conceptions of carriage building began to appear. Steel springs were first used in 1670—straps having been used previously. In 1804 Obadiah Elliott received a gold medal from the Society of Arts for the invention of hanging vehicles on elliptical springs.

PUBLIC CARRIAGES

Then came public carriages for hire. The stage-coach, with seats outside and in, was the chief mode of public conveyance in England during and after the sixteenth century, and before the advent of railways these had regular routes or "stages" all over the country. These vehicles were utilized by the government to carry mails from 1784 on; and thus the term "mail-coach" came to be attached to them. Similar vehicles were also used on the European continent and in America about this time.

The driving of coaches with four horses was a task in which considerable skill was required, and English literature is full of the difficulties and humors of "the road" in olden days. A form of sport thus arose for the gentry and nobility; and after the introduction of railways had made the coach an obsolete factor through necessity, the old sport of coaching for pleasure still survived, though only to a limited extent. However, in various parts of England, Europe and America, public coaches still have their regular times and routes for those who enjoy this mode of travel. The idea of "driving" was responsible for the use of the terms "coach" and "coaching" to mean tutor or trainer for examinations or athletic contests.

The earliest railway vehicles for passengers were merely road-coaches of that period adapted to run on rails, and the expression "coaching-traffic" is still used in England to denote traffic carried in passenger trains. We are told that in 1673 there were stage-coaches running from London to York, Chester and Exeter, each having forty horses on the road and each carrying six inside passengers. The coach took eight days in traveling to Exeter—175 miles. In 1754 a coach was started from Manchester called "the flying coach" which was advertised to reach London in four and one-half days. In 1784 coaches became universal at the speed of about eight miles per hour.

RAILWAY DEVELOPMENT

Turning our attention to railroads we find that the first horse-railroad was built in America in 1826. These railways had their origin in the tram-ways or wagon-ways which, at least as early as the middle of the sixteenth century, were used in the mineral districts of Newcastle, England. A wooden railway was in existence near Bath, England, in 1734. The iron railway was known for half a century before its desirability for the carriage of general merchandise was realized. In 1813 William Hedley built a steam locomotive and named it "Puffing Billy"; it was used only for hauling coal near Newcastle; and in the following year George Stephenson's first engine, the "Blucher," drew a train of eight loaded wagons weighing thirty tons at four miles per hour. The steam locomotive, therefore, is an invention mainly of the last hundred years.

From the year 1820 railways and steam locomotives began to make rapid progress. The first known railway authorized by British Parliament was in 1821. Animal power was at

first proposed; but upon the advice of Stephenson, its engineer, steam-engines were substituted. The railway operated between Stockton and Darlington. At its opening performance on September 27th, 1825, a train of thirty-four vehicles, making a gross load of about ninety tons, was drawn by one engine driven by Stephenson, with a signalman on horseback in advance. The train moved off at the rate of ten miles an hour and attained a maximum of fifteen miles on favorable parts of the line. A train weighing ninety-two tons could be drawn by one engine at the rate of five miles per hour.

The principal business of the new railway was the conveyance of minerals and goods; but from the first, passengers insisted on being carried, and on October 10th, 1825, the company began to run a daily coach called the "Experiment," carrying six inside and from fifteen to twenty outside, making the return journey of forty miles in two hours. The fare was one shilling, and each passenger was allowed to take baggage not exceeding fourteen pounds in weight.

Other small lines soon appeared, but the Liverpool & Manchester Railway, which was opened in 1830, was the first to impress the national mind with the ponderous fact that a revolution in the methods of traveling had really taken place. And further, it was for it that the first highspeed locomotive was invented and constructed. The directors having offered a prize of £500 for the best engine, trials were held on a finished portion of the line in 1829, and three engines took part—the "Rocket" of George and Robert Stephenson, and two others called the "Novelty" and the "Sans-pareil." The last two broke down under trial, but the "Rocket" fulfilled the conditions and won the prize.

The main features of the steam locomotive were thus established, and its subsequent development is chiefly a history of gradual increase in size and power, and of improvement in design. In America the development of the locomotive dates from almost the same time as in England. The first one built here was in 1830. It is reported to have hauled forty or fifty passengers in four or five cars at a speed of from sixteen to twenty-one miles per hour. After a few months of life it was blown up, its attendant, annoyed by the sound of the escaping steam, having fastened down the safety-valve. This one had a vertical boiler and was carried on four wheels.

The following decades saw the "railway mania" and by 1840 there was a mileage of 1331 miles in Great Britain. In the United States progress was more rapid, there being 200,000 miles of track in 1900. A railway line across the North American continent from the Missouri River to the Pacific Ocean was first completed in 1869, being 1,848 miles long, and running through a country then for the most part uninhabited. But these lines have been dwarfed since 1891 by the Siberian Railway built by the Russian government across the entire continent of Asia, a distance of 4,073 miles. At the close of 1907 there were approximately 601,808 miles of railway in the world, of which over half was in America.

Passenger carriages, as previously mentioned, were originally modeled after the stage-coaches which they superseded. Early examples of these had bodies about fifteen feet long, six and one-half feet wide and four feet nine inches high, divided into three compartments, and holding eighteen persons in all. The distinction into classes was made almost as soon as the railways began to carry passengers. Those who paid the highest fares were provided with covered vehicles, on the roofs of which their luggage was carried. They had the privilege of booking their seats in advance. Those who traveled at the cheaper rates had at the beginning to be content with open carriages, having little or no protection from the weather. However, by the middle of the nineteenth century second-class passengers had begun to enjoy "good glass windows and cushions on the seats."

MODERN RAILWAY TRANSPORTATION

Today the cost of constructing one first-class standard passenger car, such as is used on the Pennsylvania Railroad, is over $5,000. The largest locomotives today require over three tons of coal before they pull out of the roundhouse to make their trips, and over five tons can be carried on the tender. The water tank will hold well over 4,000 gallons, and the total weight of the engine proper exceeds 100,000 pounds. The maintained speed of these giants with a full complement of passenger coaches trailing behind is often sixty miles per hour.

Thus we have endeavored to trace something

of the subject of carriage, or transportation, through its deeply interesting course of development along the pathway of many centuries from the earliest known periods down to our day. By far the most rapid period of this development has been, as we have heretofore mentioned, within the last century—more exclusively within the last fifty years. Our day in this respect as well as in many others is without parallel in earth's history. Everybody knows that, stimulated by printing, there has been a greater development of knowledge along every line within the past century than during the preceding fifty-nine centuries. Everybody knows that the telegraph, telephone, wireless, electric lights, gas lights, steam roads, electric roads, machinery and conveniences of our day were *all unknown* a century ago.

The first steamboat was operated in 1807; the first reaper in 1831; the first telegraph in 1844; yet today thousands of mammoth and luxurious cars and steamships are carrying multitudes hither and thither "to and fro." The prophet Daniel, speaking by inspiration, said that "in the time of the end many shall run to and fro and knowledge shall be increased"; and we have this prophecy fulfilled before our eyes. Here we conclude the matter. So active has been the inventive genius of man during the past half-century that the media for running to and fro are exhausted; for mankind are now traveling over the earth and under the earth, over the water and under the water, and through the air.

But although we know this rapid development to be a fact, it seems almost incomprehensible to the rising generation; for, as we count time by little days of twenty-four hours, fifty years is a long while and these things seem to have come gradually. However it be, but few yet realize that these things are foregleams of a better day—the Golden Age—to follow "the time of the end" of this order of things. The Bible declares the coming glory of earth in no uncertain terms; when God shall make the place of His feet glorious; when the whole earth shall be a Paradise of God. Our great scientists, who give no heed to the Bible, testify that present attainments are as nothing to what is just at hand.

"In the time of the end many shall run to and fro, and knowledge shall be increased." Are we not in the midst of the running to and fro which this prophecy predicted? Is not the Bible being fulfilled? Who can dispute the facts? What do they signify? We answer that they exactly corroborate the divine description of that part of earth's history in which "the God of heaven will set up his kingdom" for the "blessing of all the families of the earth."

The kingdoms of men are passing. The kingdom of heaven is at hand. Lift up your heads, ye suffering masses; for millions now living will never die.

Letters from Prisoners *By R. H. Cahoon*

I ENJOYED the rare privilege of addressing about 300 prisoners in the Huntsville, Tex., Penitentiary. I have since received several encouraging letters from the prisoners and append excerpts:

"Not being able to meet you personally, I will use what means I have to get acquainted, and such means will have to be through the medium of correspondence.

"My object in writing this letter is to thank you for the address delivered by you to us, and also to tell you how much your address impressed me as to the true meaning of the Bible. Before Sunday, I did not think the book we call the Bible had any meaning to it whatsoever; but since then I have changed my mind and will try to make a study and get a thorough knowledge of it.

"I am, respectfully, D. A. STRONG."

"No doubt you will be somewhat surprised to get a letter from a man who is serving a sentence in prison. But I feel that I know you well, as I had the pleasure of hearing you on your trip to Huntsville. That is why I am taking this privilege of writing you. Should you ever come near us and not pay us a visit we would be disappointed, as there are about sixty white men here at present. There are things I would like to say, but cannot explain in writing as I am a poor composer.

"BILL MILLS."

In closing will say that I have been making efforts to secure permission to deliver another lecture at the prison, but thus far have failed. Very likely the minister that interrupted our service has prejudiced the Chaplain's mind against us.

Miscellaneous Items of Interest *By L. D. Barnes*

Presidential Terms

MR. HARDING wants the president's term extended to six years with no reëlection. While we have no political preferences, we have an interest in people and may, perhaps, express an opinion. Presidents can go far enough in any direction in four years. The expectation of a second term doubtless restrains some from going the limit in a wrong course. With a six-year term and no come-back, nothing to fear, a bold reactionaire could go far in a wrong course. Four years, without a double-gear recall for safety first, is long enough to give political tools in the president's office.

President Harding knows he never can be re-elected. He is now on the Wilhelm-Wilson toboggan and he will be as unpopular at the end of his term as Tumulty-Wilson is today. Wilson and Harding have both betrayed their trust. Mr. Wilson's solemn pretenses to keep us out of war when he knew that a group of promoters were dragging the nation into it, and his secret mission and servile toadying to the pope of Rome, etc., have destroyed his influence once for all. Harding's steadfast opposition to the League of Nations and his final yielding to foreign influence have destroyed any hopes that he may have of reëlection.

Bryan and the Monkeyites

WILLIAM J. BRYAN is causing consternation in the ranks of the monkeyites. It is queer how some people insist on having monkey progenitors. Perhaps the monkey-like tendency to foolishness and apish mannerisms has something to do with it. But how much more beautiful, reasonable, and acceptable the Bible statement that "God formed man of the dust of the ground, and blew into his nostrils the breath of lives; and man became a living being." Adam was a direct creation made in the Creator's image.

The monkeyites are in for it. Mr. Darwin, the first one to discard his tail and wear tailor-made clothing and assume the title of LL. D., could never find the "missing link." No one ever has seen a monkey in the transition stage; no one ever has seen a fish leave the water and develop wings, legs or toes.

With the exception of Mr. Darwin, no monkey has ever been known to shed his coat of hair and develop a nose, a forehead, and a brain with moral and reflective organs. Mr. Darwin, LL. D., is the alpha and the omega in this performance. Of course, this is a joke on Mr. Darwin; but seriously, if monkeys had developed up from protoplasm and maggot, and from fish to fowl, in the long centuries past, why do we not now find monkeys merging out of monkeydom into manhood? Why do monkeys insist on being monkeys only?

Why admit that there has been a change in the now inflexible law of nature, to wit, that "like begets like"? The species are unalterably fixed, "each after its kind," as designed by an All-wise Creator. One exception to this law is in the process of muling, but here the process ends; for, as all know, these animals do not propagate. Then by careful breeding some have developed new varieties of pigeons, but these must be kept separate from the common variety, or else they soon return to nature's level.

The Darwinian theory of evolution has done much to destroy faith in a personal Creator and in the Bible as His revelation. Away with it! Adam, instead of being one remove from a monkey, was a perfect man with no equal except in the man Jesus.

Bobbed Hair

CHICAGO women, to the number of 3,500, are said to have their hair bobbed each day. The advocates of bobbed hair are plentiful. Some great writers are urging it on the grounds that hours are wasted in dressing the hair. It is safe to say that those who bob their hair to save time do so that they may spend it on the streets or in worthless amusements.

A man known as St. Paul, who lived in the first century, A. D., and wrote a large portion of a book called the New Testament, and believed to be divinely inspired, wrote something about woman's hair. He says: "If a woman have long hair it is a glory to her; for her hair is given her for a covering." Woman's hair has ever been her greatest treasure of personal adornment. However, it resolves itself into the question, What length should long hair be, and how much it should cover? We hope that no young lady will give up her pretty locks on the advice of a faddist.

A Horrible Injustice in Canada *By F. E. Koob*

YOUR articles in the GOLDEN AGE are much appreciated and we hope and pray that the Lord may add strength to your arm and that your labor may not be in vain. Anyway, we have the Lord's assurance that it will not be.—1 Corinthians 15:58.

While in the States there are many things done in the name of the law that are a disgrace to that country, I think the enclosed clipping taken from the Winnipeg *Free Press* of about the same date, shows that your country has no monopoly on that sort of thing. The foundations of the world are indeed out of course or such things would not take place. However, with faith in God's Word, we are looking forward to the time when this groaning creation will no longer suffer injustice at the hands of the law, but will learn righteousness. (Isaiah 11:1-4; 26:8, 9) The clipping follows:

LONELY PIONEER SEVERELY PROSECUTED

FORCED TO WALK 30 MILES TO FORT WILLIAM ON HOME BREW CHARGE

REVENUE OFFICERS FIND LIQUOR MADE FOR WIFE'S ACCOUCHEMENT

Fort William, February 20.—Three weeks ago a dog team and sleigh in charge of J. Coveney, of the inland revenue department, and two troopers of the Fort William detachment of the Royal Canadian Mounted Police, left Fort William and headed in the direction of the international boundary. Two weeks were spent breaking trails through heavy snow in weather that often sent the mercury down to 35 below. Calls were made at homes of settlers situated deep in the backwoods in Cloud Bay and Jarvis River countries, and each time the officers, upon the strength of a "blanket" warrant, issued by the inland revenue department, giving right of search, entered miserable homes where resided the struggling pioneers and carried on a hunt for moonshine and equipment used in its manufacture.

As a result of the mid-winter trip, John Ceddar, an Austrian, who has a half-cleared farm, which he won from the wilderness in the neighborhood of Jarvis river, appeared in the police court this morning and was fined $300 and costs. A small jar of raisin mash was found in the Ceddar home. At the same time the police found Ceddar's wife in a condition not calculated to eliminate anxiety from the minds of people living on a wilderness farm, miles from a neighborhood, and four feet of snow covering trails. A few days ago a new member arrived in Ceddar's family of several small children.

Upon leaving the homestead the police left a summons for Ceddar to appear today in Ft. William police court. He had a growing disbelief in the fairness of Canadian laws. Sunday, in obedience to the summons, the homesteader strapped snowshoes to his feet and commenced the 30-mile trek to Fort William. He arrived in court this morning ready to answer when his name was called.

He pleaded guilty to the charge of having a small quantity of mash in his house and explained in broken English he had made it the day before the police arrived. His wife was about to bring a new Canadian into the world, and they agreed that some liquor was required in the house. There would be no doctor at the ceremony, no white-gowned nurses, just John Ceddar and the juvenile members of the family. The liquor which he planned to make was to be used as a stimulant in case a stimulant was found necessary. There was no question of making it with any idea of selling, neighbors were too scarce and too far removed to make a liquor business profitable.

Curbing the "Joint Committee" *By Frank W. Dusey*

JEFFERSON thought that he stretched the federal power to the utmost when he bought Louisiana. And in these days one cannot ship a keg of sauerkraut ten miles down the road unless some federal official has something to say about it.

In this connection it might be well for the federal judiciary to dig around in their waste baskets and see if they can find a Constitution of the United States. If they can find it, they should note that the federal government has absolutely no powers except what are expressly granted it by the states and the people.

There were no railroads in the country when the Constitution was written. Consequently the framers thereof could not have had in mind that it would be wise to give the federal government power to regulate railroad rates. If it is necessary that the federal power have that right, let it be "so nominated in the bond."

It is unwise to allow them to stretch the power "to regulate commerce between the

states" to cover a situation that the framers of the Constitution could not have foreseen, *especially* when it comes to meddling with *intra*-state rates.

The federal power should have all the authority that is expressly and unequivocally granted it by the people and the sovereign states, and not one microcrith more. It is not a sovereign—just a joint committee of states with limited powers to act.

Help Wanted — Domestic *(Contributed)*

I SAT one evening in a little back bedroom of a palatial mansion in one of the city's finest streets. Opposite me sitting on the bed (the room boasted only one chair and I occupied that) swinging her feet dolefully, was my dear friend Edna, erstwhile country girl and now maid-of-all-work in the aforesaid mansion.

"I just love housework," she said, "but if it keeps on this way I can't stand it. I wish you'd write an article about what a girl who does housework for others has to endure."

Behold the article!

Oh, yes, housework is a delightful occupation for women. So has Texas a delightful climate. The trouble is, Texas has too many fleas. So has housework, when one tries to do it for others. I have been through the mill and speak from personal experience. All the drawbacks I shall mention are not present in every instance; but many exist in practically every case.

The chief objections are:

1. Undesirable working hours.
2. Poor wages compared to the work done.
3. Conditions which rob a girl of self-respect.
4. Imposition.
5. No family life.
6. Freakish, independable women employers.

UNDESIRABLE WORKING HOURS

In cities it is usually not necessary for a maid to arise earlier than she would if she were working at any other occupation. From six to seven o'clock and even later is the average; but her working day usually does not end until eight o'clock at night. If she has had an hour off in the middle of the afternoon she is fortunate; but what good is an hour in the afternoon when a girl is anxious to go out in the evening? She is obliged to rush through the dish-washing and is hot, flushed and shaking with the nervous strain when she finally runs for her car. "If they only wouldn't stay at the table so long after they are through eating," one girl complained, "I could still clear the table and get through with my work in time to get away in the evening; but there they sit and talk and I stand in the kitchen and make faces at the door." The average housekeeper does not want her maid to leave the house more than two evenings a week. She must be there to answer the door-bell, even in the simplest homes, so that the august family's dignity will not suffer. Why have a "girl" if your company does not know it?

Few girls get away to a Sunday morning church service. If they do they have to fight for the privilege and squeeze in their work somehow. Some girls have Thursday and Sunday afternoons off, but many are obliged to come back to prepare the supper and wash the dishes. On Thursday afternoon, when a girl is hurrying through the after-luncheon work so that she can get away early, Madam is as likely as not to begrudge her an extra hour and think of all sorts of delightful little tasks that simply have to be done. It is often four o'clock before Mary gets away and then she is usually in tears. That is Thursday afternoon off.

Holidays, when other people are at home and enjoying themselves, are a terror to the housemaid. Elaborate dinners and company galore make the day a nightmare. Madam is likely to be irritable and nervous and to communicate her feelings to her underling. The work and service are doubly exacting and strenuous and no amount of extra pay (if it is given) can make up for such a day of strain.

POOR WAGES COMPARED TO THE WORK DONE

Eight to twelve dollars a week in this city are good wages for a maid. She has a room and board, her washing when she does it herself or helps the laundress, and frequently

scarcely needs to buy any clothes because her mistress donates lavishly of her slightly-worn garments. A Union man demands an eight-hour day and double time or time and a half for overtime. Poor Mary does not know what is overtime and what is not. Her hours are any old time of the day that it suits her employer's fancy to call for. Would a man do it? Neither will a woman unless she has to. Witness the loud and continuous wail for domestic help!

CONDITIONS WHICH ROB A GIRL OF SELF-RESPECT

Eating in the kitchen while the family eat in the dining-room is, in itself, not so bad. Even a maid may be demoralized by listening to a dinner-table conversation of the "well-bred." The thing that sends a painful flush into a girl's face is the fact of being called into the dining-room after the family and possibly guests have been served and, with plate extended, wait while the housewife places thereon whatever she thinks is enough. When a girl has to wait until the family are through, or snatch her food between courses, the meal is cold and unappetizing. Locked ice boxes and provision rooms, "traps" in the shape of boxes of candy, the pieces of which have been carefully counted, furtively guarded and often counted silver, special dainties for the family only, and pussy-footed mistresses who keep an eagle eye on all a girl's personal affairs, are so many shocks to a conscientious girl.

By common consent the worst room in the house is the maid's. To this room gravitates all the old furniture, the poor pictures, the cast-off curtains, the worn rag rugs. If it is a north room without sunlight, or an attic room, so much the better. One chair is plenty. The dresser may wobble on three casters. An alarm clock is the only essential furnishment. Of late the matter of providing an attractive room for the maid has been receiving attention from architects and house builders, and the evil is lessening.

The children of the family are often allowed to be impudent and disrespectful in their contact with servants, and not the least of a girl's difficulties are occasioned by untidy and careless children who seem to have a firmly-rooted idea that because a person is paid to clean up after them she should be everlastingly and unnecessarily at it and her efforts to keep the house neat receive no sign of appreciation.

When a housewife has such a good servant that she can spend most of the time on the porch, she beguiles the time too frequently by using every opportunity to speak disparagingly of housemaids in general and hers in particular. A girl is spoken of and to, in a patronizing and condescending manner which is bound to stir up feelings which the "idle rich," fed on plutocratic press propaganda, call socialistic, but which are really democratic. So much the better for the girl. Under such conditions she ought to do some thinking which is constructive enough to cause her to quit her job and find something better.

IMPOSITION

A position that seems ideal when it is first entered into may become in time impossible simply because the housewife seems bent on making a breaking test of the girl's patience and capacity for work. Instead of appreciating good, hard work and showing it by increasing her wages, many employers load on extra tasks. "Maggie wouldn't do it; but Mary works so hard we can easily ask her to tend the furnace and shovel snow off the walks and do other little things."

NO FAMILY LIFE

A girl who does not go home at night is cut off largely from her own family and neighborhood associations. Where there is, as is usually the case, a great difference in natural endowments and education between employer and employé, and some snobbishness on both sides, there is no fellow-feeling; and a girl is often lonely.

FREAKISH, INDEPENDABLE WOMEN EMPLOYERS

This last objection is, I believe, one of the worst and one of the most prevalent. Women often are chronic promise-breakers, irritable, unnecessarily exacting, lazy, discontented, supremely selfish. Friend husband spoils them and friend maid gets it taken out on her. A friend of mine, anxious to go to Sunday morning meetings, made an arrangement with her employer to go every other Sunday morning. She was very happy about this and worked doubly hard to show her appreciation; but she told me a little later that each Sunday when it was her turn to go out her mistress said: "It's my turn to go to Mass, isn't it?" and when informed to the contrary she was sulky all day.

This same lady did not usually go out on the Sundays when it was her turn to go.

A woman who is generous to the point of extravagance at one time, and then suddenly flies to the other extreme, is a trying proposition to everyone and especially so to her maid.

THE REMEDY

There is but one basic remedy for all these evils and that is love in the heart of the mistress herself. Serving a family is like serving the Lord. Both require a devotion and a sacrifice that can never be paid for in money. Both render a return that cannot be translated into business terms.

Much of the usual routine work in a household may be taken off its mistress' shoulders by paid assistants; but such work can be reasonably accomplished in an eight-hour day. If the family wish to sit long at the supper table, let the housewife and the children clear the table and let the dishes wait until the morning when Mary returns from her home fresh and ready for business. Such tasks as remain to be done after the supper hour—putting the children to bed, welcoming guests, making them a glass of lemonade—should properly be done by a loving hand, not by the paid hand. Let housewives, however well-bred or newly rich, realize that being a housewife is a privilege and not a disagreeable duty that ought to be shirked in order to be in good form; and the servant problem will be solved.

The reason we have a domestic help problem is because so many housewives themselves are not domestic.

Why Girls Dislike Housework *By Mrs. C. L. Palmer*

THE reason why girls do not work more in private homes is that they are not treated right. They are treated as nobodies, and housework is called low class, while work in offices, stores and such is called high class. I have done all kinds of work, from housework to nurse work, and I know how it is.

I have worked for some people who treated me as a daughter, with kindness and love, and gave me the use of their best room if I had company. Then I have worked for some who did not want me to eat at the table with them, or sit in the room with them evenings, but just considered me a poor nobody, only made for a drudge. I did not tarry long with them.

Housework girls are generally looked down on. Young men, who could give comfortable homes to their wives, will not marry a girl who works in a private home be she ever so smart and neat, but usually prefer to notice and take a butterfly who thinks more of fine clothes and society life than she does of her husband and domestic life.

Another thing that has impressed me is that people in good homes do not want children. They would rather house, bathe, and feed a lapdog than a pretty baby. Poor families with from four to ten children are looked down on and sneered at. They think no one ought to rear any children if one cannot afford to send them to high school and college. I wonder if they think our dear Savior just notices college-bred people and passes up the poor.

Then again, paint and fine clothes have ruined the people and made life harder for working girls. There is nothing as nice and comfortable to work in as cotton such as calico, percale, or gingham; but a girl is looked down on in these. She must wear wool, silk, and gauze so thin as to afford no real covering to the naked flesh. The sensible, old-fashioned girl is laughed at.

I have noticed at depots when the trains came in that the smartly-dressed men helped the well-dressed women with their suit cases, and the poor sick mothers had to struggle along with their parcels and baggage as best they could alone. Truly it is time for the long-looked-for kingdom. How I long to see it visible to all the human race!

DARE TO THINK

Dare to think, though others frown;
Dare in words our thoughts express;
Dare to rise, though oft cast down;
Dare the wronged and scorned to bless.
Do what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty and be blest.

Is Earth's Temperature Changing? *By C. Elmont Bell*

IS EARTH'S temperature changing? If so, how is it being brought about? Will it be necessary for a great earthquake to remove the ice-caps of the polar regions? or will the removal of the ice-caps be brought about in a more natural way?

These questions and several more have been running through my mind for some time, partly because of the frequent articles along these lines of thought in the GOLDEN AGE and the *New Era Enterprise*; but mostly because since first reading Pastor Russell's works, "Studies in the Scriptures," in 1898, I have been convinced "that *restitution* is due to begin shortly" and that preparation for the restitution of all things (Acts 3:19-24) is now going on. Believing this, I have kept my eyes open to the signs of the times, noting events that seem to be working along the line of preparing the whole earth for habitation, as this will be necessary when the resurrection of the dead takes place.

In the *Watch Tower*, January 1, 1913, page 11, Pastor Russell has briefly discussed the deluge. In the second column under the subheading, "Why the Polar Ice?" paragraph 2, we find these words:

"But scientific Bible students are having their faith in God's Word established more and more. Without affecting the torrid zone, the warmer temperature is now extending itself into the frigid zones quite rapidly. 'Greenland's icy mountains' will soon be a thing of the past. The poles are warming up. The ice-caps are dissolving. Last winter was called the 'straw hat season' of Alaska because of higher temperature than ever before known.

"The fitting of these facts to the Bible narrative is not only intensely interesting, but conducive to faith in God, in his providences, and in the Bible, and very conducive to a disregard of the wild guesses of 'professors' who have no faith in the Bible and are seeking to discredit it.

"The sudden break of the canopy of water would not only cause a deluge to come down at both poles, and the flow of great tidal waves toward the equator, as geologists show was the case, but it would also produce a sudden and intense cold at the poles. The water froze so rapidly that out of the solid ice animals have in recent years been dug, which have grass between their teeth.

"We have only to put two and two together to have a chain of evidence linking us to the Bible. For instance, it is asked why it was colder at the poles then than now. The reply is: The more direct rays of the sun then, as now, fell on the equator; *but the torrid zone was hotter than now, until the trade winds sprang up* [I have emphasized this matter of the winds because of some things I will say later on about the winds and the great influence they have upon the climate and what causes the winds to change their course as they have done in recent years], which carried the heat and distributed it all over the earth. And the waters of the equator must have been hotter then, as the poles were colder, until the ocean currents set in, [These ocean currents exert a powerful influence upon the air currents, their direction, and their temperature] which, like the Gulf Stream, carry the waters from the equator and distribute them along the shores of America and Europe—and the Japan and other currents, which in the Pacific carry their water, warmed at the equator, to the poles.

"These processes, going on for 4,400 years, are gradually thawing out the polar regions, as all scientists agree; and this it is that has recently been causing larger numbers of icebergs from the polar regions to break loose and float down, to the distress of mariners. [The Titanic was destroyed by a great ice-field coming south more than a month earlier than the ice usually comes south, and this was following the warm winter in Alaska]."

It is during this gradual warming-up process that has been going on since the Deluge, that is more and more getting rid of the ice-caps and preparing the earth for the restitution hordes, that the words of Jesus (John 5:25-29) will be fulfilled; and while this may not have affected the average mean temperature in the United States and America during the last one hundred or two hundred years, it has as a whole greatly modified our climate, so that now many products can be grown in northern regions which in former years were out of the question because of cold and frosty summers.

SOME CHANGES IN MY LIFETIME

My father moved to central Kansas in 1876, and in that region no one was making any effort to grow fruit-trees because it was thought to be too cold to do so; the winters were too severe, the summers were subject to frosts. But about 1881 we began to have some climatic changes, and that country was subject to cyclones and hail-storms in summer. In a few years almost everybody had dug cyclone cellars. Cyclones had never been heard of in that region before. Why was this? My opinion is this: A shift in the Japanese Current had taken place, the warm air currents had shifted farther north and naturally the climate in northern regions got a little warmer. About 1886, my father, who was a close observer of such

things, decided that the climate was getting warm enough to try an orchard, and he got some trees and planted them. This proved a success; and we have grown plenty of fruit there ever since.

In 1891 I came to eastern Washington to the town of Colfax, and went to work on a big farm. As it was May I looked around presently for gardens and orchards, and finding none inquired why the farmers had none. I was told it was too cold to grow anything of that kind as they had severe frosts in the summer-time. This I found to be a fact. But note the change in that region in only thirty years. Now everybody in all the great Palouse region and all eastern Washington and Idaho adjoining grows all kinds of fruit and vegetables, and even corn and tomatoes. In fact, every summer now there are thousands of acres put into corn to fill silos on summer fallow land where thirty years ago it was so cold at that season that wheat and barley frequently froze.

After reading the "Studies in the Scriptures" and learning of restitution, I began to keep my eyes open to observe the climatic changes and to try to understand how God was working to bring them about. In this eastern Oregon and Washington region we used to have, in the winter and early spring, a very peculiar wind. It was called "Chinook Wind." It seemed very cold; but, strange to say, the snow just seemed to evaporate and disappear in a few hours when the Chinook Wind began to blow. I wondered considerably about this wind, as nobody seemed to know what caused it or whence it came. But about 1912 something happened.

I was taking the *Pathfinder* at the time and noticed an article saying that for some unknown reason the ocean currents had suddenly changed and the great Japan Current which had flowed against the shores of Oregon, Washington, and British Columbia, was now striking 1,000 miles farther north; and that the Aleutian Islands, Alaska, and Eastern Asia were getting that warm Japan Current and also a strong current flowing north through Bering Straits. Soon after this it was noted that the Gulf Stream had swung in closer to the eastern coast of the United States and in many of the summer resorts the sharks were getting too numerous for safety. (The sharks seem to be a warm water fish.) About that time another news item said that the ocean current flowing south between Australia and New Zealand had suddenly increased in volume and was now a river of hot water flowing swiftly south.

You may ask: What effect had all this on the climate? Well, in this region of eastern Oregon, where I have lived since that great climatic change, we do not get the Chinook Winds any more as we once did. If they came here at all in the last ten years it was only for an hour or two.

But it was only six months or so after this change before a tremendous change began to take place in Alaska. The next fall the Yukon River was closed with ice one month later than it had ever been known to close before. That winter the people in Dawson City celebrated Christmas in straw hats and linen dusters. It was the warmest Christmas ever known in Alaska. Some time after that a man who had traveled extensively in Alaska said that if the same condition continued two years there would be no ice-cap left in Alaska; it would be all melted away. In a recent issue of the *World's Work* I read an account (Stephenson was the writer) of an explorer in the northern region. Much data are given therein showing the unbelievably warm condition that really exists now in northern Alaska. Forty years ago the climate in the interior of Alaska was terribly cold in winter: also in summer it would frequently get quite cold. This was told me by a man who went into Alaska prospecting about that time. A careful study of the great ice-cap melting away will quickly prove the power and wisdom of God.

Let us suppose that instead of cosmic snow, which formed the great ice-caps, it was warm enough to cause the last canopy to come to the earth as rain. What would have happened? Something like this: The earth's great crust at that time being rather soft and pliable would have buckled in terrible shape as the great weight of waters would have quickly settled into the depressions, and instead of having the great plains and farming lands for people to live upon, most of the earth would have been in some such condition as the west coast of South America and the Himalaya region of Asia. In fact, most of the earth's surface would have stood upon end and there would have been very little farming land but many very high mountain ranges.

Note the difference, though, when we co-

sider the great ice-caps as a part of God's plan to make this earth habitable; for the effect of the ice-cap has been: First, the great weight of the ice helped to hold down the land when the water settled into the ocean beds (which up to that time were very insignificant), and the upheaval of the mountain ranges began; for this was the natural consequence of the water settling into the depressions of the earth —the land surface would have to rise to counterbalance the water. Therefore, as only a small portion of the Deluge was water and the greater portion was ice, the buckling of the earth's surface has been very small compared to what it would have been if there had been no ice-cap.

Second, the gradual melting of the ice has given the earth's crust time to solidify more and the ice-cap has held down vast tracts of land, so that we now have great plains which otherwise would have been mountains.

Third, Jesus said that one of the signs of His presence would be earthquakes in various places; and I believe it is an acknowledged fact that the year 1920 was one of the worst, if not *the* worst earthquake year in 2,000 years. Now why was this? To my mind it seems quite natural that this is the result of the change of the sea currents with the consequent rapid melting of the polar ice-caps, and the comparatively rapid filling up of the oceans with greatly increased pressure upon the ocean beds, which in turn caused the mountain ranges to rise a little higher. But no new mountain ranges will be formed, because the earth's crust has now solidified sufficiently to resist the upheaving action, and the only change will be in a lowering of the ocean-beds and a slight raising of existing mountain ranges. This, of course, will cause numerous earthquakes. Jesus knew what would take place and when it would take place. He knew that a final adjustment of earth's sea currents, as well as the land and water surface, would take place previous to the establishment of His glorious kingdom, so that after it began operation the climate of all the world would be favorable to health and happiness. Soon all people will realize that cyclones, blizzards, tornadoes, earthquakes, and frosts in the summertime are things of the past.

One of the things I noticed soon after this great current change took place was the way the changed climatic conditions caused the great (?) ones to wonder. A French astronomer was writing about the sudden change of the hot wind that had always blown across India and is, or was, the cause of the destruction of crops in that region; that for some unknown reason it (the hot "Sirocco" wind) had suddenly changed and was now blowing up through the center of Asia and had done great damage to the crops in the Yenisei and Lena river-basins, being so much hotter and drier than ever before known. The *Pathfinder* editor remarked: "Yes, we can all see that it was the hot wind that did the damage, but what made the wind change is what I am wondering about." It seemed to me very easy to see that it was caused by the change of the Japan sea current and the Gulf Stream which, with their accompanying hot, moist air currents, were now blowing nearly north instead of just a little north of east. This in turn naturally had an effect upon all the air currents of the earth, and as a consequence we have had some remarkable weather all over the world these last eight or ten years. But take courage; these conditions will not last many years.

"And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." (Genesis 7:19, 20) This text always has been one of the stickers for all people trying to discredit the truthfulness of the Bible; but when one takes into consideration the actual facts this ceases to be a stumbling-block.

When a person takes into consideration the cause and effect of the Deluge it is very easy to see that previous to the Deluge the high hills and mountains were really very small compared with hills and mountains as we know them. It should be remembered that it was the waters of the Deluge that caused the earth to buckle and thereby made the high mountains as we now see them. It is said that the Ark landed upon Mt. Ararat, and that in recent years it has been seen, but upon a pinnacle that could not be ascended, and that it is now in an ice-cap about 17,000 feet in altitude. It occurs to me that when Noah came out of the Ark it was not so very high; otherwise how could all the animals have gotten out in safety if it had been upon a pinnacle (as it now is) so high and steep that it is impossible to climb up to

it? This is proof positive, it seems to me, that as the waters of the Deluge drained off into the seas the mountain ranges were heaved up higher and higher to counterbalance the weight of the waters.

When the present ice-cap disappears, therefore, as it will in comparatively few years now, the water will be all in the oceans, the mountain ranges will never rise any higher and there will be no more earthquakes. When these facts are taken into consideration, it also proves beyond a doubt that the Bible narrative of Genesis 7:19, 20 is an absolute fact; and that the mountains as they existed as that time were actually covered just as the Bible says they were. These facts give the humble child of God power and confidence in the presence of any infidel or higher critic.

I see no reason whatever to expect such a great and terrible earthquake as would jar the ice-cap off the polar regions; such an earthquake would simply destroy the earth. The way God is really getting rid of the ice-cap (through the ocean currents changing from time to time) seems far more in harmony with His glorious character of Justice, Wisdom, Love, and Power, and just what we should expect of one so great. When the ice-cap is finally melted off, in a very few years, the climate all over the world will be stabilized forever.

Untilled Lands of the West *By W. A. Comer*

CURRENT periodicals have much to say about the untilled lands of the West, as if to prepare the minds of the people for the suggestion that the soldier boys who are looking for a bonus might make a living on these lands if they would. They point out that in the United States as a whole there are about 1,542,000,000 acres of which only 311,000,000 acres are tilled; then there are 471,000,000 acres more that could be tilled and are not, and besides there are 361,000,000 additional acres that could be used for pasturage and orchards and are not, and it is calculated that there are 399,000,000 more acres that are irreclaimable.

From a wide acquaintance with the lands of the west I cay say that while there are millions of acres of land out here that are untilled, there are reasons for their not being tilled. It is not because no one wishes to till them that these lands lie idle.

First, the majority of the undeveloped lands of New Mexico, Arizona, southern Utah, southern California and Nevada are perfectly worthless because they are without water.

Second, much of this untilled land would be worthless anyway, with or without water, as it is mountainous.

Third, most of the water which is cheaply available has already been utilized on the lands now under cultivation.

Fourth, the water now available cannot be gotten onto the land except at an almost prohibitive cost.

Southern Idaho has hundreds of thousands of acres of undeveloped land. There is a lot of land along the Snake River that can be watered at a cost of $50 to $100 per acre, but those that are able to buy water-rights at such prices are able to live without the land, and others cannot afford to pay that price under present conditions. At this time the farmers in the Salt River valley, under the great Roosevelt project, are almost penniless and bankrupt; under the great Twin Falls project in Idaho they are the same. The water-rights in the Salt River project cost about $70 per acre and in the Idaho project $25 per acre; and on both the farmer is stranded.

The great Colorado project so much talked about, if ever completed, will in my judgment bring the water-rights to over $100 per acre. This, with the work or cost of clearing and levelling, will in many instances, make the land cost $150 to $200 per acre. In Oregon I do not suppose there is much land worth the taking; for most of it is very hilly and scrubby.

Talk about the soldiers taking their bonus in land, when most of them are out of a job, out of money, and have nowhere to lay their heads! Talk about those that have money being fools enough to invest in lands at the above prices, when men on $600 land are almost on the brink of starvation!

The writer of this article is not guessing at what he is writing. He has been on nearly all the great projects in the west; and he believes that until water breaks forth in the waste places, and streams in the desert, these great western plains will remain largely as they now are—untilled.

Tobacco—an Unmitigated Curse *By N. W. Hall*

THERE are curses which are curbed to some extent in their evil influence and effects. The liquor evil is curbed by "regulation" or prohibition. Gambling, dueling, and wholesale prostitution are forbidden. But the curse of tobacco is absolutely unbridled. With no shame, no regrets, and no consideration for the welfare of humanity, the tobacco business goes on increasing, and taking deeper root in the interests, habits and industries of the world.

Look around you everywhere and see the advertisements of tobacco—cigarettes, cigars, smoking tobacco, chewing tobacco. Various and innumerable are the fancy names, illustrations, pictures of beautiful women—as if it were not enough to degrade the human race without using the beauty of woman to attract attention. And to complete the wickedness, half-nude pictures of girls are put into some cigarette packages to tickle the lustful fancy of the boys.

Look on the walls, on the fences, on the trees, in the newspapers, in religious journals, in the magazines, in the almanacs, and see the evidences of the increase of the tobacco traffic. Go to any public place or gathering, ride on cars, go into stores, and in the presence of ladies, even in the churchyards, in the groves at church dinners, in the automobiles and other trysting places, behold the presence of tobacco.

It is getting to be a common thing for a young man to smoke in the presence of young ladies. It is no rare thing for a man to light his cigarette or cigar in the presence of ladies or gentlemen without asking whether tobacco smoke is offensive. Such is the invariable result — the destruction of politeness — so that any man, after using tobacco for a while, will puff away into other men's faces as if he did not even think of the consequences. And thus it goes on. He soon smokes in the presence of ladies without permission. He becomes a slave. He poisons the very atmosphere he breathes. He poisons his family. Even the air that his own little children must breathe is laden with tobacco poison.

The use of tobacco will blunt a man's moral sensibilities until he can poison the air that others must breathe without any compunction of conscience, can forget the Golden Rule completely and trample it under foot like a beast. It is no wonder, then, that a man can keep on poisoning himself until he becomes a nervous wreck and undermines his constitution, till he becomes a prey to heart disease or some serious malady, and transmits to his children an inheritance of physical weakness and mental and moral obliquity.

Think of the filthiness of the tobacco habit: the offensive breath; the spitting, at home and abroad, on floors, on sidewalks, in public places; not even the church is exempt from the filthy habit of the tobacco chewer. And some carry the juice on their beards and in the corners of their mouths. We once heard a man say, with his old pipe in his hand: "Any man who will smoke a nasty stinking old pipe is a nasty stinking man, I don't care who he is."

And what a multitude of tobacco slaves there are in the world. Most of them will admit that tobacco is injurious. Yet they keep on using it. We heard a very intelligent man say that he wished to Almighty God that he need never see another piece of tobacco. That man is probably smoking today, and smoking himself into the grave.

What a waste of money is the use of tobacco! If a man spends only ten cents a day it would be over thirty-six dollars a year; perhaps thousands of dollars in a lifetime. And all this is worse than wasted; spent to his own injury and to the injury of others. Can a Christian do this, while humanity is suffering? The use of tobacco, and the whole tobacco business, is sin, and only sin.

The tobacco business is now organizing and preparing to become one of the great monopolistic powers of the world. And the press is a veritable tool of the tobacco business. The pulpit, as usual, is silent to all the evils of tobacco; while, to their shame be it said, many of the ministers use it themselves. Now, we make bold to say, and we challenge refutation, that no man who will not declare the whole truth in regard to the sin of using tobacco is fit to preach the gospel.

"It is only a poor sort of happiness that could ever come by caring very much about our own pleasures. We can have the highest happiness, such as goes with being a great man, only by having wide thoughts and much feeling for the rest of the world as well as for ourselves."

—*George Eliot.*

Sundry Health Notes *By A. P. Richmond*

IN "BREVITIES" of the GOLDEN AGE, April 12, I notice the joke about "Purchasing Immunity."

Doctor Loeb in this same issue shows you conclusively that, when the acid stage is reached, death is about to take place.

Long ago an English scientist gave as his proof of death the acid-action produced on litmus paper by the tear-gland. The French courts in 1920 accepted that test as definite proof of death.

Surely, it is logical to assume that health must show the opposite condition of alkalescence or a constant supply of same to the greedy acid.

In every little cell there is an acid base; and it seems as if life is one spontaneous vibration, force or reciprocation, heat, etc., long before any electrical manifestations can take place, i. e., a piece of zinc is nothing, a piece of copper is likewise nothing. But the moment they are placed in suitable relationship they become spontaneously charged (paired as positive and negative) and this is the first ruling of affinities.

Each little cell must manufacture carbon dioxide; for if it does not, you are sure sooner or later to be unhealthy; therefore, supplying the cell with the material to do this and also to enable it to expel it is necessary to living process. Healthfulness results from the expelling of the carbon dioxide and the attraction and absorption of oxygen.

All nature is endowed with the following law: Unlike attracts unlike; like poles repel. Furthermore, carbon dioxide is diamagnetic and oxygen is negative-magnetic. Faraday and Tyndall proved the existence of these forces or reciprocations.

Doctor Moras says: "Health is nutrition; and disease, no matter what the name, is malnutrition." Therefore, there is either alkalescence or acidosis in the system. The cure is the getting of the alkalesence to the cell.

The writing of the same doctor on vaccination is worthy of your consideration. Doctor Amber says vaccination juice is not a means of cure. Dr. Lindlahr's work on this subject should not be passed by.

Auto-suggestion and mind-cure cannot cause or compel a cell to manufacture carbonic acid if it has not the material with which to do it. There are many pathological and physiological chemists of different parts of the globe whose untiring researches prove that the cell makes carbonic acid and must have alkalescence to continue life's process; so why perpetuate this humbug of vaccination?

What about the Philippine Islands' record of 1918-1919? In 1918 in the Philippine Health Service about 3,285,376 slugs of pus were put into that number of Filipinos; and the harvest of 47,369 cases of smallpox with 16,447 deaths was reaped.

In 1919 they improved the service and delivered 7,670,252 pus "puncheries" into their brown brethren and reaped a harvest of 65,-180 cases of smallpox with 44,408 deaths. That certainly ought to make one think awhile.

Edible Pumpkin Blossoms *By Ollie V. Cox*

I WONDER if many of your readers are aware that they may appropriate to their physical bodies as food the flower or bloom from the common pumpkin-vine, and that, too, without damage to the crop of pie stock that the vines usually mature in their season.

Nature provides the pumpkin-vine with two sets or kinds of bloom. When the little pumpkins set on the vines, the latter are provided with yellow bell-shaped flowers on the opposite end from the fruit stem; through this flower the seeds of the fruit receive their pollenization, and this flower should never be disturbed. But the vine is usually well-provided with flowers or blooms that come out each on an independent stem; their duty is to provide the necessary pollen for the other class of flowers and to make fertile seed for next year's crop.

Those wishing to add these flowers to their ménu (But, perhaps, only such as are fond of eating mushrooms will fully appreciate pumpkin bloom as a table delicacy) may select a dozen or one and one-half dozen of the male flowers, as they are commonly called, peel all the green stem from the base of the flower, leaving the clean, yellow, bell-shaped blooms unbroken; wash them in salt-water, drain after rinsing in clear water, flour and fry them as you would the sponge mushroom, using butter, crisco, or lard. It will be necessary to watch them while frying, as they scorch easily.

The Glorious Golden Age *By Arthur E. Vallance*

OUR minds and thoughts must not be filled with the contemplation of the evils of this present moment, but with the vision of the future age—an age without violence and bloodshed, where men are free to grow; where the dominion of greed is at an end, and love finds no obstacles of mutual selfishness." So says one writer; but whilst it is well to look forward, it is also advisable to inspect our existing surroundings, to see if there is a basis for our hope of a new and better day.

To quote an American periodical of some years ago:

"There never was such a wonderful period. We never before knew so much, or could do so much. No part of the centuries that are gone was as glorious as this hour. The hundred years behind us are crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta. The average mechanic enjoys luxuries which the rich of other days could not command. The college freshman has more real information than the foremost scholar of the Reformation period. A mere hundred years ago, even the scientist thought the atmosphere was simply space; gas was only a smell. The first microbe had not disclosed his identity. The recent announcement of science that there are battling hosts in every drop of human blood would have been scorned then. The only horse-power was four legged, and wore a tail. The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam-engine had only moved in Stevenson's head. Pullman sleeping-cars were not dreamed of. Garfield called a twenty-day 'liner' an 'ocean-greyhound.' Antiseptic surgery has not been long with us. Electric lights, trolley-cars, bicycles, automobiles, department stores, skyscrapers, tinned salmon, airships, penny newspapers, appendicitis and power cranes are still infant ideas.

"Impossibility is now an oldfashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today. The magic cities, and fairy kingdoms of your grandmother's tales, are not half so wonderful as the world in which you live."

Do we rightly understand and appreciate the meaning of the wonderful inventions of our day? They are coming to us because we are living in the dawn of a new dispensation. They are the foregleams of an epoch so wonderful as to be beyond our most vivid imagination. Everything is getting ready for the Millennium. Not only is it coming some day, but it is at the door! We are not, indeed, enjoying its full blessings yet; only a foretaste of them.

During the past eighteen centuries the redemptive work of Christ has been the gathering of the church; soon will follow the blessing of all the families of the earth, not only those now living, but those who are still in the bondage of death. It is sweet to realize that, in spite of the oft-repeated note of despair, "Not in *our* time," there are millions of earth's present inhabitants who will never die, but who will soon begin to regain mankind's lost perfection, physically, mentally and morally.

Inventions and improvements of today have served a useful purpose, but also they have had an effect quite the reverse. They have brought a mode of living which is far too hurried and unnatural. During the early years of the Golden Age, mankind will discard much of the present-day "rush," and settle to a more even life. Probably cities and towns will lose much of their popularity, and the country villages will regain their former status to some extent. It is even likely that some articles, upon which machines are now employed will again be made by hand; for work will then be a joy, not merely a necessity, as now.

Our present commercialism, which does not allow the real love of labor to assert itself, will be destroyed, but from the wreck and ruin of the old world, all remoulded and glorified, shall appear the new heavens and the new earth. Instead of the degrading toil for the materials of existence, there will be the joy of being useful, either in making, distributing, supervising, or what not. There will then be no need to try to force anyone to abandon idleness, but everyone will be glad to ease the burden of others. "Thou shalt not steal," etc., will have lost its meaning. "Thou shalt work, in order to live a happy and contented life," will be the slogan of the day. And long and happy hours will remain for the exercise of all the higher qualities.

No one will be rich, and no one poor. Those upon whom poverty now lays its grasp have only a feeble conception of the real pleasures of life; when that happy day of freedom is in full swing, they will hardly know how to take advantage of its benefits to the full, for fear of asking too much. Our employers of labor are not altogether to blame for the present degradation, for they, as well as the employés, are part of the worn-out system. When existing methods of commercial exchange, governed by money, have been proved to be what they really are—a sham— then will be seen just wherein lies the true wealth of the world, i. e., in the bountiful

things which the earth itself yields, and the ungrudging labor of mankind. Money will become obsolete, and its attendant evils with it; the earth will yield even more abundantly than now; and the present activities of a great percentage of the human race to provide for wars and strifes will then be turned toward bringing forth the sustenance of the earth for the mutual welfare of all.

"Adam and Eve in Eden were commanded to tend and dress the Garden. In their unfallen state their labor was recreation and joy combined. So it will be in Paradise Regained. Christ will have redeemed the world from the bondage of sin, and will bring back the earth to its Edenic beauty. Then shall we read, as never before, the love of God in all the unfoldings of nature, in every balmy breeze, every fruitful tree, and every fragrant flower. The glories that shall robe our sin-cursed planet will not be temporary, but eternal."

The homes of the coming age will not be jerry-built; they will be solid and enduring, and an adornment to the earth itself. The atmosphere will become pure and free from the grime which today spoils the landscape. The sordidness of many of our buildings would make God's lovely flowers and green fields and bright sunshine feel ashamed, were they capable of sense.

The dwellers in those abodes will be happy and contented. They will not be afraid of one another. No lines of care will mark their foreheads, and they will be of fine physique. They will love the earth, and the beauties of nature, and, as Ezekiel puts it, "they shall sleep in the woods." The animals will be in subjection to them—their willing, gentle and obedient servants.

The sickness which besets humanity now will be banished. Every disease will be swept away, and to all eternity decay and death shall never invade the land. The ills and pains of mortality will then be in the past. No more tearful eyes, no sorrow or pain; for the former things have passed away. In that blessed era, life unending shall be man's portion, animating all nature, flowing from the great Author of life, sweeping away sorrow and sighing.

Deafness and blindness and infirmity, those misfortunes which so often meet our eyes and draw out our sympathy, will then be no more. Many a blind man has gone through life disconsolate and sad because he could not view the golden sunrise and sunset, because he could not see the towering mountains and gaze upon the verdant plains, or look out upon the blue ocean. But some day not far distant, in that renewed earth, he will see. The deaf ones, though blessed with eyesight to view the beauties of the world, never hear its melodies. The human voice sweet and musical, nor the song of the birds, they hear not; but in that day these things in their grandeur shall be theirs. The lame man will no longer bemoan his lot; for he shall "leap as an hart."

No prisons, lunatic asylums, nor work houses will then mar the relationship of one to another. They will no longer be needed. There will be no longer the fear of going through life and fulfilling the obligations of society, and ending one's days away from relatives and friends, under the wing of charity.

Each individual will have thrown away the distrust of others which now mars life; he will find it easier to live in mutual confidence then under the new order, than under the present system of fear. The happy relationships of that time will call forth the divine qualities of forgiveness and mercy in each heart, and the best constructions will be placed upon the words and actions and attitude of others, instead of the worst.

The people will not endeavor to keep just within the pale of rectitude for fear of punishment; but their lives will be real. The commercial arrangements of that time will not be held together by specious lies, but will be based upon truth and justice. The standards of honor and public esteem will differ vastly from now. Success in cheating one's neighbors, as a road to renown, will have been closed forever. Capital punishment will be abolished, and so will the necessity for it.

The code of rules upon which mankind will place their seal will be in striking contrast to the ferocious criminal laws of the Middle Ages, which have come down in some measure to our own. Men then seemed to enjoy tormenting their fellowmen, and they thought of their God as a fiend of torment, and a jailor, rather than a wise, just and loving Father. We are assured that in the coming age God's character will be cleared of the vile slanders which even His professing children have heaped upon His name in past centuries.

Our present home-life has somewhat deteriorated, and no doubt the older type of home-

life will then be restored, and the home religion, too, when family circles, long sundered by the hand of death, are again united. One writer has expressed it: "Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home, as it sings in no other place."

All the faculties of the human mind will be developed there. There will be no enterprise into which mankind can enter that will be too great to be carried forward to completion. As the ages of eternity unfold there will never be any fear that the years to come will bring to an end the happiness of God's creatures.

The apostle Paul has referred to these happy times. After speaking of the selecting of the church from amongst mankind, he says: "And this is in harmony with God's merciful purpose for the government of the world, when the times are ripe for it—the purpose which He has cherished in His own mind of restoring the whole creation to find its one head in Christ."—Ephesians 1:9, 10, *Weymouth*.

Truly the poet has said:

These things shall be! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of science in their eyes.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is Paradise.

These things—they are no dreams—shall be
In that blest age, when sorrow's gone:
These golden days on earth shall dawn,
Transcending aught we gaze upon.

God is Arrested *By O. L. Ernst (Lithuania)*

THE news from Lithuania is that Catholic priests are going amongst the people, robbing them of money.

There was an occurrence of that kind in a town near here. One woman (she is likened to a nun) received $20,000 from her brother in America. She went over to the priest and told him about it. The priest then said to her: "Give your home away to the poor [this woman owned a home] and keep the money you have with you; for tonight at 12 o'clock the Lord God, an angel and two apostles, will come to take you to heaven." This woman went home, gave her house to a tenant, telling what would happen to herself—that she would be carried to heaven the same night at 12 o'clock.

The tenant went and notified the police of what she had been told. The police came and hid themselves in the house, to await developments. At midnight the priest disguised as God, with false long hair, a white beard, white robes with a red scarf across the shoulders, came in, accompanied by an "angel," dressed in white with large white wings, and two "apostles" robed in white. They came at the appointed hour with candles, took the money from the woman, and proceeded to carry her out, when the police came from their hiding place. The priest, who was disguised as God, and the organist as the angel, were caught, the two men who impersonated the apostles escaping. Now God and the angel are being paraded from place to place, to show the people what is being done in Lithuania by religionists.

There are many happenings of this kind, regarding which I will write you later. I enclose a newpaper account of the above incident—taken from a Lithuanian weekly. There is a slight discrepancy between the two accounts, however, as is usual in newspaper reports.

"In the vicinity of Suvalki the police caught God and confined him in a cage, shot the angel's wing off and cut the devil's tail off. The whole thing happened in the following manner:

"Over in America there died a brother of a certain devotee to whom a large sum of money was sent after the brother's death. Naturally, she deposited the money in the bank. The city bandits, however, laid plans how

to get the money from her. First of all, a bandit appeared to her in the garb of an angel, who announced that her brother was suffering in hell and that the next day God and the devil would appear in her presence to discuss the matter. He furthermore said: 'If, therefore, you wish to release your brother from hell torment, take your money out of the bank and bring it home. When God will appear, hand the money over to him; and he, in your presence, will hand the money over to the devil, who will then release your brother.'

"The devotee heartily agreed. The next day all three of them came to her, namely, God, the devil, and the angel. As soon as God stepped into the house, he made the sign of the cross and blessed the devotee, who prostrated herself before him, and awaited further instructions. Following a brief benediction, God propounded the question to her: 'Did you bring the money from the bank?' To this she replied that the bank was unable to pay her money. Whereupon God became very angry, and in his wrath (because he was so fooled) thrust his sword to her breast. But at this juncture, fortunately, the militia, who all this time were concealed in the house, caught God, and wounded the angel, who was making every effort to escape. The only one who escaped was the devil!

"God was decorated in a white beard, and dressed in a white robe, which was covered with a red one, with a blue mantle over all of this. The devil's garment was made of oxhide. God was put into a cage; and now they are waiting until the angel shall recover, whereupon they will get the devil and take them all around for an exposition.

"Behold! what darkness still prevails in Lithuania, governed by the priests, and how the refuse of mankind endeavors to make use of that darkness. It is very well that the banker had enough sense to invite the militia instead of bringing the money. But this is a rare incident. There are many that never reach us."

Special Trains to the Cedar Point Convention

The Committee is rapidly assigning hotel accommodations for the Cedar Point Convention in the order in which applications are received. If you have been assigned accommodations you will receive a yellow card announcing that fact. It is expected that all will arrive by 10 o'clock Tuesday evening, September 5; and if you do not expect to arrive by that time, advise by wire, addressing C. A. Wise, Secretary, Sandusky, Ohio.

The Louisville, Kentucky, friends are arranging for a special train to leave Louisville Monday afternoon, September 4, via L. & N. R. R. to Cincinnati, and thence by Big Four to Sandusky. Friends desiring to join this party can communicate with Dr. J. Robin Garr, 316 Norton Building, Louisville, Kentucky.

Pittsburgh friends will leave by special train over the P. & L. E. R. R. at 9.00 A. M., daylight saving time, Tuesday, September 5. For information write Ernest H. Genske, 1610 Brighton Road, Pittsburgh, N. S., Pa.

Special train leaves Chicago Tuesday morning, September 5, at 9.00 A. M., over the B. & O. For information write A. L. Seeley, 7642 Normal Avenue, Chicago, Illinois.

For information regarding "GOLDEN AGE SPECIAL" see August 16th GOLDEN AGE.

A special train will leave Boston by B. & A., at 10.05 A. M., Eastern Standard time, Monday, September 4, stopping at Worcester, Springfield, Pittsfield, and Albany. Friends desiring to take this train may communicate with Mr. Alexander Ogston, 48 Willis Avenue, Everett, Massachusetts, at once.

The Texas special train via M. K. & T. R. R. leaves Houston, 8.00 A. M., Saturday, September 2, and San Antonio at 7.30 A. M., Dallas at 7.30 P. M., arriving at St. Louis 7.40 P. M., September 3, and going from St. Louis to Sandusky via N. Y. Central. Friends wishing to take this train, please write at once to G. A. Keith, 117 S. 16th Street, Temple, Texas.

A report of the convention will be published in THE WATCH TOWER, Brooklyn, New York. Copies containing this report can be purchased from us at ten cents each, provided the order is sent in by September 15th.

Return of the Jews from Babylon *By C. V. Tenney*

THERE is a wide-spread Anglo-Israelite propaganda, both in Great Britain and in America, teaching that the Jews never returned from the Babylonian captivity, in fulfillment of the Old Testament prophecies to that effect; teaching that this return is an unfulfilled prophecy which must be fulfilled in the future.

Prominent among their exponents is one who has written a book called "Judah's Sceptre," etc. In this book the statement is made that "not a word of history, sacred or profane, shows that any tribe of the ten tribes, or remnants of tribes, of those pre-Samaritans, the children of Israel, who composed the Northern Kingdom, have ever returned to and dwelt in their former home."—Page 109.

This is a very strong statement, incapable of proof. In fact, it is an utter falsehood and proven to be false from the Scriptures. Let us employ some passages of Scriptures and see if

Anglo-Israelism is true or false in its claims.

1. They claim that as the ten tribes never saw Babylon, therefore they could not return from Babylon, forgetting that the term BABYLON means the empire (including the old Assyrian Empire) as well as the city. Therefore the ten tribes were in Babylon (the empire), and all who chose to do so did return to Palestine.

2. They claim that the Northern Kingdom was composed of ten tribes. This is not so, exactly; for the tribe of Levi left them and went to Jerusalem united with Judah and Benjamin, thereby making three tribes in the Southern Kingdom and leaving only NINE tribes in the Northern Kingdom, to be LOST. Where are the ten?

Fausett, in his Bible Commentary, says: "Therefore there were only nine tribes and not all of those, wholly remaining to the Northern Kingdom." See Joshua 19:1, 9; 2 Chronicles 11:10; 28:18; also 2 Chronicles 10:17; 11:16, 17; 15:9; 30:25; 31:6; 34:9 to prove that many members of the nine northern tribes left and joined forces with Judah.

[Ephraim and Manasseh, although actually but half-tribes, were reckoned as whole tribes, so that from one viewpoint there were ten tribes. See Joshua 14:1-5.—Ed.]

The return from the Babylonish Captivity was accomplished, not by a nation nor by tribes, but by *families*.

Ezra 1:3 included *all* of God's people who wanted to build the house of the Lord God of Israel.

Ezra 2:2 speaks of the men of the people of ISRAEL who returned.

Ezra 6:16 speaks of the children of ISRAEL who kept the dedication of the house of God with joy.

Ezra 7:7 says that there went up with Ezra some of the children of ISRAEL.

Ezra 7:13 says that the king's decree was given to ALL them of the people of ISRAEL . . . in the realm (Babylonian-Medo-Persian Empire, including the old Assyrian Empire).

Ezra 6:17 teaches that twelve he-goats were offered as a sacrifice according to the number of the tribes of ISRAEL (represented in the return from captivity).

Ezra 8:35 speaks of twelve bullocks being offered as a burnt offering for ALL ISRAEL.

Nehemiah 7:73 says: "When the seventh month came [after the return from the captivity] the children of ISRAEL were in their cities. ALL ISRAEL dwelt in their cities."

Josephus, writing of that period after the captivity, said: "The cities [of Palestine] lie very thick. The very least of them contain about 15,000 inhabitants."

Dr. Pusey, writing of the period of the Maccabees, said: "We find Palestine containing millions of ISRAELITES again."

We learn from this array of evidence that during the captivity the twelve tribes lost their tribal and nationalistic division and were amalgamated as one people having one common bond —their religion. We learn that all who cared returned to Palestine, rebuilt their temple and city and restored their sacrifices; that it was a restoration (as prophesied) as far as the people met the God-imposed conditions of the prophecies, which was only partially.

Theology of Jewry, 30 A. D. *By Homer E. Walden*

A BRIEF description of the three prominent Jewish sects of our Lord's day follows.

THE ESSENES

The Essenes were an exclusive society, distinguished from the rest of the Jewish nation in Palestine by an organization peculiar to themselves and by a theory of life in which a severe asceticism and a rare benevolence to one another and to mankind in general were the most striking characteristics. They had fixed rules for initiation, a succession of strictly separate grades within the limits of the society, and regulations for the conduct of their daily life even in its minutest details. Their membership could be recruited only from the outside world, as marriage and all intercourse with woman were absolutely renounced. They were the first society in the world to condemn slavery both in theory and practice. They enforced and practised the most complete community of goods. They chose their own priests and public office-bearers, and even their own judges. Though their prevailing tendency was practical, and

the tenets of the society were kept a profound secret, it is perfectly clear from the concurrent testimony of Philo and Josephus that they cultivated a kind of speculation which not only accounts for their spiritual asceticism, but indicates a great deviation from the normal development of Judaism, and a profound sympathy with Greek philosophy, and probably also with Oriental ideas. At the same time we do our Jewish authorities no injustice in imputing to them the patriotic tendency to idealize the society, and thus offer to their readers something in Jewish life that would bear comparison at least with similar manifestations of gentile life. They imbibed Greek (Platonic) philosophy.

THE SADDUCEES

Josephus defines the tenets of the Sadducees thus: They deny the existence of God, and claim that everything lies in our own power, so that we are responsible for our good or bad fortune. The Sadducees do away with destiny altogether and set God beyond the possibility of punishing or supervising men. They deny the immortality of the soul and the punishments and rewards of hades. They were the infidels of their age.

THE PHARISEES

When Alexander came to the throne (B. C. 103) the Pharisees were the real rulers and imposed upon the people the deductions from the written Law which formed the growing body of their oral tradition. The reign was long enough to establish this tradition in respect of ritual; and even when this golden age—as it seemed to later scribes—was over, they exercised a paramount influence upon the common people. They had learned to read God's will in the events of history and deduced, for example, the doctrine of the resurrection of the dead. Bible scholars of today agree with their findings on this important subject, realizing that it is impossible to harmonize the heathen and widely prevalent theory of the inherent immortality of man with the Bible doctrine of a resurrection of the dead. There is a world of true philosophy in Martha's simple statement regarding her dead brother, "I know that he shall rise again in the resurrection at the last day."—John 11: 24.

A Unique Handbill

THE following handbill was recently mailed into the office of THE GOLDEN AGE.

PUBLIC SALE

THE UNDERSIGNED WILL OFFER FOR SALE AT PUBLIC AUCTION
SATURDAY
THE FOLLOWING DESCRIBED PROPERTY, TO-WIT:

Thirty Washed Hogs, 1 Golden Calf, 2 Cook Stoves for Church Socials, 15 Sheets for Shadow Socials, 1 Canvas for Ankle and Knee Socials, 60 Hazy Wazy Garments for Crazy Socials, 2 Church Billiard Tables, 12 Progressive Euchre Tables, 500 Wolves in Sheep's Clothing, 1 Pack of Vomited Dogs, 1 Den of Serpents, 1 Generation of Vipers, 1 Orchard of Fruitless Fig Trees, 1 Vineyard of Sour Grapes, 1 Forest of Trees Twice Dead and Plucked up by the Roots, 3 Houses built on Sand, 6 Broken Cisterns, 12 Human Machines Crying *Peace! Peace!!* 20 Daubers of Untempered Mortar, 1 Lot Blind Guides, 45 Chief Seats in the Synagogue, 14 Scribes, 50 Pharisees, 400 Hypocrites, 500 Proselytes in Good Condition and 15 Machines compassing sea and land to make the same, 1000 Newly Caught Souls, 50 Cups and 5 Platters made Clean on the outside, 5 Tombs of the Prophets made by us, 8 Garnished Sepulchres, 35 Graves that appear not, 1 Valley of Dry Bones, 9 Broad Phylacteries and 100 Garments with their Borders enlarged, 1 Outfit for a Tom Thumb Wedding, 1 Church Carnival of all Nations, 1 Outfit for a Church Fair and 4 dozen Doll Babies to sell thereat, 17 G. D.'s—Greedy Dogs and 24 D. D.'s—Dumb Dogs (Isaiah 56: 10, 11), 1 Lot Merchandise of the Gospel, 1 Den of Thieves and Robbers.

TERMS OF THE SALE

Any purchaser may pay down what cash he can for the same in dimes and quarters by attending our religious operas, lotteries and oyster suppers, and the balance he may work out by helping our good ladies whip the same out of the devil in socials, fairs, festivals, etc.

SPECIAL ATTRACTIONS! A horse race to pay up some old church debts, a modern church cakewalk for our beloved pastor, who is very destitute. A charity ball in the evening for the benefit of the church.

EVERYBODY COME! Our God having forsaken us, we are compelled to do these things or beg. We patronize the world, the flesh, and the devil, and give them our votes; now let them return the favor and come along and help us out. Heaven is bankrupt.

THE MODERN CHURCH

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[105]Before the blessing promised could come to the peoples of earth, the seed which was promised must first come. The Israelites, otherwise called Jews, therefore expected that one of the natural descendants of Abraham would become their king and that through that king and his kingdom all the nations of the earth would be blessed by receiving the benefits first given to them. For this reason the faithful Jews looked forward with great expectancy to the birth of the one who was to be their king. They based their hopes upon the repeated promise made by Jehovah. Without doubt it was thought by some that Isaac, the son of Abraham, would be the one through whom the blessing would come. "After the death of Abraham, God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi." (Genesis 25:11) When Isaac was about sixty years old there were born to him and his wife Rebekah two sons, twins, who were named by them Esau and Jacob.—Genesis 25:26.

[106]Isaac then went to live in the land of the Philistines, and while there, God said to him: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed these countries; and in thy seed shall all the nations of the earth be blessed." (Genesis 26:3, 4) Thus the Abrahamic promise was renewed to Isaac. Before the death of Isaac, he pronounced his blessing upon his son Jacob, and Jacob thereby became the successor of his father to the Abrahamic promise.

[107]Under the rule of descent, the firstborn or eldest son was the heir of the father's estate and any other rights or privileges that went with that estate, unless for some cause there should be an exception to the rule. Esau having been born a few moments before his brother Jacob, under the operation of this rule would be the successor to the Abrahamic promise and heir to his father. His birthright, therefore, would include the promise made to Abraham. But the Lord clearly indicated that there should be an exception to the rule in this case and that Jacob should be the heir and not Esau. When it was known that the mother would bear two sons, just before the time of their birth Rebekah the mother inquired of the Lord concerning the expected children; and the Lord said unto her that two sons would be born to her and that the elder should serve the younger. (Genesis 25:22, 23) This definitely shows that it was God's purpose that Jacob, who was born last, should be the heir and successor to the Abrahamic promise.

QUESTIONS ON "THE HARP OF GOD"

What was the expectation of the Jews concerning this seed? ¶ 105.

Give the names of Isaac's two sons; and what was Isaac's age when they were born? ¶ 105.

After the birth of his sons where did Isaac go to reside? and while there, what did God say to him? ¶ 106.

Which of Isaac's sons became successor to the promise? and why? ¶ 106.

What really determined who would be the successor to the father's estate? ¶ 107.

Did the Lord indicate that there should be any exception to this rule relative to Jacob and Esau? ¶ 107.

How did the Lord indicate this to Rebekah the mother? ¶ 107.

A Double Renewal

By John Dawson

I ENCLOSE two dollars for two subscriptions to THE GOLDEN AGE for the following: Mrs. H. Dawson, England.

The previous subscription ran out last October and I forgot to renew. For your information, this lady is my mother, and you will be interested to hear that she tells me in her letters that the GOLDEN AGE she receives is passed around until it falls to pieces. The first one to get hold of it after mother reads it is my sister, a teacher, who takes it to school and gives lessons from it. That is why I am sending a double subscription.



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The Golden Age

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Wanted—a Basis for Prices *By A. H. Kent*

VALUE is a term applied to the usefulness, or possible good to be derived from things. Considering the diversity of product and other things having value properties, the various qualities that make them valuable, and the separate relation each value bears to living, and thus to life, it is useless to look for a common scale that will measure all value. We hear money spoken of as a measure of value, but not seriously; for every one knows that money can no nearer measure value than does price, and we are fortunate to find price even in the same column with value. Then, too, we have many values that are priceless.

We once thought work could be made the measure of value, i. e., each article of product should be given a price to equal its labor cost, but we found that the value of finished products did not graduate with the value of the labor used in their production, that often it cost as much or more labor to produce inferior as to produce the better grades. This is especially true of natural products, such as coals, wood, lumber, ores, oils, minerals and fish. In most cases, we think, the better the grade of material worked the lower will be the labor expense.

If we would use one hour of standard labor as a "measure of value" we would expect that unit to measure the same value at all times; but does it? One hour of standard labor spent in the production of the best grade of coals will produce three times the value that it will if spent in low-grade production. This is proven by the B. T. U. tests of the respective grades. To measure value wherever we find it would mean to be able by some rule or guage to divide it into equal units of usefulness or pleasure, as by measure we divide other things into equal amounts.

VALUE OF FOOD

In edible products our chemists separate the different properties; tests are made by the properties being taken into the human system, or that of animals. The effects are experienced or observed; the animation or depression of the person or animal is noted by the one who tests. We learn the properties, but not the amount, of food value. Does it remain for us to measure the animation, the pleasure of health, of palate and of other pleasing sensations derived from these properties, by meters of enjoyment, meters of comfort and meters of contentment that make up the value of a meter of life?

Life is the value dependent upon and sustained by the combined value of all values. Each organ of sense or faculty of the mind adds its value to life in proportion as it harmonizes with the others, and with them together images the great mind of Jehovah.

Have we measured value? Do we know or can we measure the value of good advice, a cubic yard of air, a gallon of water, a pound of wheat? Can we even compute which is of the most value? We know that each ministers to life, but to what degree? What is the amount of this value? What is the whole value of life? Can value really be measured? No! We have traced it beyond the limit of possibility. There is nothing with which to compare. The values of all things are in proportion as they minister to life, and the value of life is in proportion as it resembles that of its Creator.

While the *capacity* of products for service may vary but slightly, the imperfections of being and conditions hinder us from receiving their full service; so the value of product to *mankind* fluctuates according to the ability and capacity of each to receive it. Under perfect conditions the full value of things would be enjoyed by all.

But supposing we could price things according to their true value in respect to life, there would be no profit in living. The cost would

equal the value. We fear that there is a small margin of profit in life under present conditions for the majority.

The important thing in price-making is that each receive equal and the most value possible for the labor expended. By pricing wood and coal per standard heat unit, edible products per standard food unit, textures per standard service unit, etc., price would graduate with the number of value units an article contained, and the only thing left would be to start all prices on the right level.

SUPPLY AND DEMAND

If prices fluctuated only to the extent that the nation's supply varied from normal, there would be no extreme changes, and they could be approximated in advance; but when demand, which is always erratic and unsteady, becomes a factor and the receipts and supply at terminal points, in place of the total supply, governs, prices become very unstable.

But the real oscillator of this price-making machine begins when the belt is switched to the guess-work attachment of future supply and demand at home and abroad. This intricate mechanism is so sensitive that the report of a flake of rust in Dakota or a rain-cloud in Kansas will start the indicator up or down a half dozen points. Its main purpose seems to be to keep prices on the jiggle and the swing so that each operator, as it comes his way, can take his toll.

Consumption may be practically steady, the total supply normal, and yet demand may fluctuate wildly. Some days, by force of circumstances, either receipts or demand may be excessive, or practically nothing. And when the year's marketable product of an individual depends on a price determined by the supply and demand of a day or a week the possible injustice is enormous.

Every one knows that it would be good policy for the nation to have from one to two years' supplies ahead, and if it did so, is there one good reason why that should affect prices? Or if the demand varies from week to week is there any reason why prices should follow? Suppose prices could be made to graduate with the amount of surplus product on hand; is there anything about the workings of supply and demand to indicate the level on which prices should start? Would it not be better to determine a fair price-level and establish prices, and then regulate the supply at market centers to a reasonable store that will take care of demand when it comes?

We find no way that supply and demand could, or evidence that they ever have, or now do, rightfully function in price-making. Even in case of shortage would it not be better to prorate what we have, than, by high prices, to limit it to one class and change the buying power of the wealth of the whole nation? How can we graduate prices with both supply and demand at the same time? Think it over.

LABOR COST

There are several reasons why labor expense and not value or supply and demand should be used as a *base* for price. While in character, labor is variable and unsteady, its results depending on intelligence, training, skill, and application, yet it can readily be standardized by ascertaining the length of time required at fair speed to perform a given task; and thus there could be established for each article, or service, a standard labor-time-requirement, the laborer to be paid according to whether the actual time used was, or was not always the same.

This is similar to what is called the "piece work system," only the time feature should be retained, because time will graduate with money and is useful in computing prices. Then by giving labor a standard price per standard labor-hour, product would be given a standard labor expense expressed in terms of money, which would be a *base* for standard product prices.

But the real difficulty in making prices is where there are several grades of a product, each carrying practically the same labor cost, or where several products, as woolens, cottons, and linen, compete for the same use. It is evident that in such cases prices should follow grades or value qualities. The only way we see that this can be done with equity to all is by pricing the low grade article of each class at its labor cost, the others as much higher as their grade would indicate, the difference between labor cost and selling price to go into a fund for the common good; the producer to receive labor cost for his product; the distributor to receive an equal wage for his standard labor time (figured on percentage, mileage, or otherwise); the price to the consumer (both

producer and distributor) to include the entire cost plus the excess value.

This excess value, as we have seen, is unearned increment and belongs to all and should be used in lowering expense; thus all would receive equal pay for their labor and labor equivalent for their money. The raw material on which no labor has been expended should belong to the people; the only rightful expense is the labor cost from the ground up to the delivered goods; the money received by the producer for his product and the laborer for his work should represent the share of labor each has contributed to the delivered product. Any change in the buying power of that wage by pricing goods on any other level is an injustice.

So we conclude that prices should be *based* not on value, but should graduate with value, and start on a level as low as will cover the labor expense of the low grade article of each class of product; that product should be standardized by being tested, graded and priced, and to prevent fraud, wherever practical the goods should be stamped with the labor cost, grade, and price. Then the price itself would be an index to value.

MONEY

It is claimed by some that there is not enough money in the world to pay the world's debt. Some attribute the cause of our indebtedness to a contracted fiscal system or to the gold standard. The fact is that the tendency is away from the use of money except as a base. We *write* the large amount of our medium and we sometimes wonder if our banking will not become entirely a matter of crediting accounts.

This could easily be done by depositing all the money in one bank, say at Washington, D. C., the accounts there to be kept in the name of states, the state accounts in the name of counties, and the county accounts in the name of local banks, the local bank to keep the personal accounts as now, and report the trade balances to the county bank, the county balances to be reported to the state, and state balances to Washington. The business could all be done by wire or wireless, and no checks or drafts used excepting at the local banks, or possibly, in traveling. This, however, would in no way increase or decrease the making or liquidating of debts, but is stated to show that, with our system of checking, every individual in the nation could transfer his entire credit in a day without being hampered by lack of currency.

The ability to pay debts depends on the earner's balance left after paying living expenses, taxes on his property, and interest on his obligations. As long as the system in vogue multiplies his expenses to the amount of his earning power, the volume or kind of medium in use, if it passes at face value, can have little effect.

Profits increase the cost of living. Interest and taxes consume the earnings alike under the gold standard, the commodity standard, or the product standard. Interest rates can be effectively lowered only by supplying the people with the free (not unsecured) use of money, living expenses only by pricing product so as to eliminate profits, taxes by spending less for expenses and improvements.

The free use of money is not uncommon, but at present the banker gets most of it in bank notes from the government and deposits from the people. I hold that it is unreasonable and unjust to be obliged to furnish security to private individuals or banks and pay for the use of public currency thus secured; that real estate and other values should be stabilized in price according to labor cost of construction, and productiveness (provision being made for their upkeep) and a system adopted by which the owner could issue stock to be used as government bonds are used in securing currency at the county offices where the records are kept; that money should belong to the government and be kept completely under its control; be passed out only in payment of product or other values to be held until the market absorbs them, and then the currency retired; that our money is as good as our bonds; that any government or public obligation should be paid by issuing currency and taxing it back. Under such an arrangement we would at least have the advantage (if any) of inflation while the debt lasted and would save the interest, which generally amounts to from one to four times the principal.

The value of money is equivalent to the value of the product it will buy, and is determined by the price maker; its value can be stabilized by, and only by, standardizing the price of product and other values; business

can never be fairly conducted as long as the buying value of money changes.

If necessary to supplement gold as a base for currency, stabilized product or other values are superior to government bonds, as there would be no interest to pay, and a nonfluctuating value would be on hand at all times to redeem the currency.

Usury and profit are responsible for our financial troubles; if their practice is continued the common people will be reduced to serfdom or, if they refuse to lower their standard of living, our organization of society will be wrecked. Usury and increase are against the Bible teachings, and all sound business principles, and are doomed to destruction. We can have no Golden Age as long as such practices exist, but only after their abolishment.

When a practice is found to be wrong, the time has come to rectify it. If our money is used to curse society with a burden of interest, profit, and rents, we should change its use. We are glad to know that the "kingdom of heaven" is at hand and soon these things will all be righted, but we believe much trouble, misery and a possible reign of anarchy could be averted if we could apply the remedy at once. The question is, Have we as a nation sufficiently learned our lesson or will we fight righteous dealing to the last trench? The wisdom of our Lord and King will decide if we must drink this last cup or whether, by the further shortening of the days, it will be allowed to pass from us.

RICH MEN HOWL

"Come now, you rich, weep and lament over those miseries of yours [righteous Government with restitution] which are approaching. Your rich stores have decayed, and your garments have become moth-eaten [Why? Because the wages of the common people are not sufficient to buy the product they produce]. Your gold and silver have become rusted [depreciated in purchasing power] and [that very fact] the rust of them will be [is] for a testimony against you and consume [consumes] your bodies like fire. You have laid up treasure for the last days. Behold, [those treasures] that hire which you fraudulently withheld from those laborers who harvested your fields [in whatever line] cries out [the riches themselves speak loudly that the laborer has not received his full wage] and the loud cries of the reapers [laborers everywhere] have entered the ears of the Lord of armies of all.[Young's Concordance]. You have lived luxuriously on the [fat of the] land and been licentious. You have nourished your hearts [with big profits and graft] in a day of slaughter [the World War]; you have condemned [to prison]. You have murdered the righteous One [and the members of His body]; He does not oppose you [but has provided for you a way to eternal life, the joy of which even for one day will far exceed your riches]."—James 5:1-6, *Diaglott.*

DEBT

Debt is the result of one side of a bargain, interest-bearing security the result of the other. Debt of itself is not so much an evil; but there are so many attendant evils that its practice is inadvisable. The tendency to make unnecessary debts, to avoid the payment of those contracted, to take undue advantage of the debtor, the inability always to pay as agreed, and the increase of debt by accrued interest are evils that possibly cause more litigation than all else. Debtors might be divided into three classes: Those who are allured into debt by prospective profit; those who buy homes on time; and those who, because of misfortune and necessity, are forced to borrow.

Buying and owning homes are praiseworthy and should be forwarded in every way possible. At present there are many draw-backs to home-getting: the speculative value of property renders it unsafe as security for more than fifty percent of its ordinary selling value and this necessitates a cash payment of one-half, at time of purchase; interest rates on the balance are high, and taxes are high. If in the city, street improvement assessments are high, together with water and light bills; then there is always the danger of sickness or other cause to diminish or stop the income, which may result in the loss of all that has been paid.

Under these conditions many a man has paid in rents or interest time and again for the property he occupies, and in the end found himself in the street. War, with the prospect of scarcity, increases prices; as they begin to soar, the incentive to speculate grows; values change hands at increasing figures until both capital and credit are reinvested; the lack of confidence in the future to sustain the higher prices checks the investment of capital in that

direction; the heavy interest becomes a burden; and people awaken to the fact that property is worth no more to use than ever.

Only by dint of imagination can we lay the blame other than to the get-rich-quick incentive of the speculator. Debt starts to increase with prosperity, runs with it neck and neck, and outdistances it at the wire. Speculation is the child of price fluctuation, and the two, without flowers, should be laid in the same grave. Men buy houses and land to speculate on and keep them from those who should have them for homes.

Of what use would be an extra farm if the man who rented it received the cost of production for his labor and his product sold at labor cost? Or if the hired man was paid on the basis of labor cost of production, where would the owner get any thing — and why should he? Working at a profit more land than a family can tend to is speculating in labor.

Things priced and sold on a labor-cost base would limit the earning power of real estate and other values to the amount necessary for their up-keep, and would prove no incentive to own more than a home, and the land that could be worked to advantage by the family.

Standardize the price of values on a basis that will make them safe security for stock to the amount of their full valuation; then let the purchaser deposit this stock or any part of it, for a limited time, as security for currency, the same as government bonds are now used. Rents and interest will be eliminated and the home question forever settled.

Either speculation, the desire to own a home, or necessity, gets us into debt; high living cost, interest, and taxes keep us there and encourage others to pay high rents rather than to obligate themselves by buying homes. Because of the evils of rents, interest, and profits the vast majority of people are slaves. A panic now and then to cripple investments, also helps to keep the rent business good. That people are shiftless, bad managers, live or dress too well, are reasons given for failure by those whom fortune invites to have softer seats. These reasons contain the usual grain of truth with the pound of error, but the last analysis shows that under our present lack of system one class can be highly prosperous only at the expense of another.

Wages of Workingmen *By John Buckley*

THE following advertisement appeared in a Sunday paper recently: "Wanted: College man, five years out. Salary $25."

The great majority of workers in the United States earn less than five dollars per day. I know one college man that is supporting a wife and four children on thirty dollars per week. The office man or clerk, working for a salary, knows what his income will be. The laborer, factory worker or mechanic knows that for each day lost, whether it be a holiday or because of unavoidable sickness, he will be docked.

The masons, plasterers, carpenters, and other workers at the building trades receive big wages, yet they lose much time during the winter, and few of them average five dollars per day. Every effort is being made to bring wages down, and the mine horror at Herrin, Illinois, is but an incident in the struggle for an existence. The cost of food has been greatly reduced, as have some other necessities, yet the general cost of living is as high as it has ever been; the increased cost of housing more than making up for other reductions.

It is impossible, in our cities, to find a tenement at a price that a man with a family can afford to pay. The man who gathered the rags at my door yesterday is paying fifty dollars per month for five rooms.

Can race suicide be wondered at when each additional room costs ten dollars per month? You cannot put children, like kittens or puppies, into a basket. In addition to the housing, they must be fed, clothed and kept warm. Our laws will not permit of child labor; and until the school age is passed, children are a heavy burden. Many a man will drink, that he may forget his worries, which only increases the trouble, and in despair he becomes a derelict.

A short time ago I heard a man say that only fools and horses worked. A reversal of the Golden Rule to make it read, 'Do others as they would do you,' is being more often adopted. Formerly, it was thought good policy

to believe a man honest until he has proven to be otherwise. We have become a business nation, however, and business men take no chances.

The present housing shortage is forcing many working people to buy houses, even at the present inflated prices. Interest on the mortgages, high rates of interest, high taxes, insurance, and other expenses, will keep them perpetually hard up. During the business depression of 1875 and 1876 many working people lost their homes. One man offered a brick house to a friend of mine, if he would assume the mortgage.

Two of the directors of a local savings bank bought a large number of homes that were foreclosed by the bank at much less than the face of the mortgage. The bank lost money, as did the owner of the property. The directors gained and, in two years, the property could be sold at its full value.

Speculative buying of farms during the war was opposed by the Government and, with the present low prices of food stuff, many buyers wish that they had no farms. So troubles are not alone to the city man.

The man who sees the little that he has struggled to acquire taken from him, and who sees his family suffer for the necessities which he is unable to provide, will become hard and bitter. 'To him that hath shall be given,' is taken literally. He has seen it work out, and he is blinded to the goodness and to the mercy.

Divide the workingman's daily pay of five dollars by his needs. Take from it the fifty dollars per month for rent, or the fraction that would come from five dollars. Divide what is left by six or seven, as the case may be, and then figure for yourself how long it would keep a person at a fashionable hotel, or at the seaside. The prevailing conditions neither stabilize the Government, nor promote nor encourage honesty, nor make Christians.

Only God's Plan Will Avail *By T. H. H. Messinger*

THE GOLDEN AGE articles on the present situation in the world are helpful to me as confirming more and more the things written aforetime for us. They carry me back many years; I am now past the threescore and ten mark; but recall when at the age of fifteen I began to search the Scriptures and at the age of twenty, while working among my fellow mechanics, I began to study with others how happiness could be brought to us all. Then after arriving at the age of twenty-one I got into politics and fraternal organizations to try to help solve the problems of life.

Alas! I saw that envy, covetousness, and selfishness were deeply imbedded in mortal man, and even among church members it was about the same. I saw, as one expresses it, "Man's inhumanity to man makes countless thousands mourn." Among my fellowworkmen those who cried out the loudest against oppression, as soon as they were elevated to positions above their fellows or got into business for themselves, were the worst against their fellowmen. The workman's worst enemies were from his own ranks, and even the pledges and oaths of the fraternal societies, or the teachings of the churches, were ignored by a large majority.

Having a clear awakening to this in 1878 I turned to the "Old Book" as the only place I could find any explanation of these things; for I knew it said, "Man is prone to evil." As I searched and dug into that Word the light began to shine and has continued to shine brighter and brighter as the Day is gradually approaching. I saw by faith through the Word Jehovah's wonderful provision for the restoration of mankind; the return of our Lord and the setting up of Messiah's kingdom.

How that Government was to be adminstered on this earth by our Lord and His body was still not clear to me; when in testifying of my hope to one, he gave me a little book ("and I did eat it"), called the "Divine Plan of the Ages," by C. T. Russell, and here I found pointed out in the Scriptures the "missing link," which I had failed to find. So I praise the Lord for using the clay, our beloved brother, to anoint my eyes, to show me how I might wash in the Word and see; and as time goes on and I still search the Word the day is growing brighter and brighter, while the condition of things in this old world, as pointed out in the GOLDEN AGE, seems to say, "The kingdom is at the door." May our faith increase at the prospect!

Why a Painless Soldier Bonus *By H. Willis Libsack*

THE possibility of a soldier bonus might be more favorable if Congress possessed a Urim and Thummim.

A bonus for the ex-service man has created a political sensation that almost rivals any in the history of our nation. Congressmen, in order to retain their positions, feel that they must do something to slightly compensate the men who sacrificed all during the months this nation was engaged in barbaric warfare to fight for "Democracy." But if one extends a helping hand to the ex-service man and thereby imposes an additional tax upon the already overburdened tax-payer, his job will be just as insecure. So between the soldier vote and the tax-payer's vote, the congressman is left wondering as to the best way of escaping the dilemma and sustaining the least injuries.

Property owners who had no direct participation in the war would be glad to lavish an appreciable gift on the men who fought for them, if only they could do this without draining their own pocket-books. We are moved to raise the question: Why make the bonus a painless one, when we reflect that the war was not painless? It goes without saying that many of the almost generous tax-payers, who so vigorously opposed the Bonus Bill, did not hesitate to call a young able-bodied man who was inclined to procrastinate before joining the American forces during the war a "slacker," with a Dempseyfied emphasis on the term.

Have they forgotten the horrors of war? When we note their conduct of the past few months we are compelled to declare that they have never been acquainted with the concomitants of war. No American citizen mentally normal will say that war is a pleasure. If there are a few who still grope in darkness on this question, then let us cite, for the benefit of such, only a few of the maladies caused by war, that greet the eye every time one appears in public. Look at the thousands permanently confined to government hospitals as the result of almost fatal wounds. Others are left to contend with the direful effects of poisonous gas. Many thousands of precious human organisms are maimed and, worst of all, must remain that way throughout the rest of their lives. Daily we have with us men in the prime of life who have to depend upon crutches, wheel chairs, and other accessories. Why? Because they were loyal to their country; because they were willing to do their utmost. When called upon to leave home, job, friends, and all the pleasures the civilian life has to offer, they went gladly (excepting a few, the "C.O.'s"). They went with the determination to make this world a fit place in which to live. For themselves only? No! For everyone.

Now let us propound a simple question. Is the man who was not called upon to render his services on behalf of the nation during the war just as willing to pay a few cents more per year on his taxes and thereby extend invaluable aid to the man who did go, who fought and returned and is now left without a position whereby to provide the necessities of life? Most emphatically, No! At least the recent discussion upon this perplexing question has led us to this conclusion. Why should not tax-payers experience some of the horrors of war themselves? During this international conflict many, yea all, reaped financial rewards heretofore undreamed of.

Ex-service men do not call upon any American citizen to pack up and leave home, family, friends, and good position, nor even such a trifling thing as a pleasure trip. Yet they did it, and never even murmured. No! None dared to murmur. To do so meant a ten or twenty-year vacation at Atlanta or Leavenworth. But the penurious tax-payer can say what he pleases against the Bonus Bill and none shall bid him hush. His arguments are heard and weighed in the Senate. But a poor conscript's argument (if he dared to divulge his opinion) was heard only by his bunkie in the guard-house, provided he spoke in a sufficiently low tone so as to keep the prison guard from hearing what he had to say.

It is high time for ex-service men to oppose this procedure. Every man must divulge his opinion. He must speak now as he was spoken to during the war, if he seemed inclined to lag behind. The nation demanded a supreme sacrifice of these men. Now they must demand this insignificant gift stipulated in the Bonus Bill.

If our rich Government maintains that it is too poor to spend four billion dollars for the relief of ex-soldiers, then let employers at least restore them to their former positions. We are inclined to view our national poverty as a camouflage when we take into consideration the fact that Congress has appropriated millions

upon millions of dollars for the construction of battle-ships which after a few years in active service were dismantled to be used as targets for naval aviators to demonstrate the practicability of naval airplanes.

Let men at the head of this mighty power curtail expenses by using cheaper targets, and not refrain from partially paying their indebtedness to the army of heroes by "shelving" and eventually "killing" the Bill.

Reynolds Tobacco Company

WE ARE glad to make correction of an error which appeared in our columns respecting the Reynolds Tobacco Company. Mr. Barnes, the writer of the article in which the error occurred, is generally very careful in respect to his statements of facts, but in this instance was deceived by the clever maneuvers of an unscrupulous salesman for other tobaccos. We have in hand a statement of the facts by a gentleman who lives in the city where the Reynolds plant is located. We guarantee its accuracy and reproduce it herewith, followed by a letter from the Reynolds Company bearing upon the same matter.

Letter from J. F. Dodge

MR. EDITOR: I was surprised to see in No. 76 of your interesting magazine the following statement:

"The R. J. Reynolds Tobacco Company has closed its doors to all Protestant help. Protestants, therefore, are boycotting all tobaccos and cigarettes bearing the R. J. Reynolds tag. This includes some of the most popular styles such as Prince Albert, Camels, R. J. R., etc. Large shipments have been returned and orders canceled, it is stated."

In normal times this great industry employs some 11,000 people. It makes no religious test when employing new men. It is probable that in this city of some 50,000 people there are not 200 Catholics and more than half of these are Greeks and Syrians, who are not Roman Catholics, but Greek Catholics; so that, while we have ninety-nine churches in the city, only one, a small one, is for Catholics, and I understand that both Greek and Roman Catholics use this alternately. Thus it will be seen if Protestants were barred they would not likely have more than twenty-five or fifty people to run this great business.

Now, of course, Mr. Barnes believed that this statement was true, and so I am inclined to think he lives in a city very largely of the Protestant persuasion; for if he lived in a city in which the Catholic element predominated, he would probably have written that this great company had closed their doors to all Catholics. My reason for thinking this is because competition is so sharp these days that the salesmen of competing tobaccos and cigarettes have a systematic method of telling in a city largely Catholic that Reynolds employs only Protestants, and in a city largely Protestant that he employs only Catholics, in order to kill the sale of Reynolds goods and to place their own instead.

A short time since one of the labor organizers received a letter from the far West, asking him if it were true that Reynolds would not employ any Catholics and stating that if so he would cut out these brands in his business. The organizer took the letter to the office of the company and handed it to one of the officials, who, after reading it, smiled and from a pigeonhole in his desk took a letter and handed it to the organizer. This letter roasted the company because of antagonism toward Protestants in the conduct of their business.

Mr. Barnes should be careful to have proof of his statements before sending them in for publication.

I am sure you will be glad to correct this statement; for your magazine believes in doing justice to all, whether their line of business is objectionable to you or not.

Letter from Reynolds Tobacco Company

DEAR SIRS: On the 15th instant we wired you as follows:

"In your issue of August 16th you publish the statement that this Company has closed its doors to all Protestant help. This statement is absolutely false as are also the other statements in same paragraph relative to the business of this Company and we are putting you on notice that we expect to hold you accountable for the publication of same. Wire us what you expect to do toward correcting these statements."

And we have received your wire of the 16th instant in reply as follows:

"The author of article referred to in your wire not here today. Investigating facts. Will advise you later. If we have done you an injury we will certainly take every step to retract. Please write us facts and we will publish the same. We do not wish to misrepresent you."

The statements referred to in our telegram appear on page 714 of your issue of August 16th, 1922, Volume 3, No. 76, which are as follows:

"The R. J. Reynolds Tobacco Company has closed its doors to all Protestant help. Protestants, therefore, are boycotting all tobaccos and cigarettes bearing the R. J. Reynolds' tag. This includes some of the most popular styles—such as Prince Albert, Camels, R. J. R., etc. Large shipments have been returned and orders canceled, it is stated."

This statement contained in the above quoted paragraph is absolutely false and without foundation. This Company's business was built upon open and above-board methods; in other words, fairness to all. No employé, from executive officer to the most unskilled laborer, is measured by any other standard than merit and no one of them has ever been favored or discriminated against in the slightest degree because of his political, religious or fraternal affiliations; nor has this Company ever been influenced in the slightest degree in giving or refusing employment to any person because of such person's political, religious or fraternal affiliations.

You disclaim an intention to deliberately misrepresent us and state that you will investigate the facts and advise us later. The most casual investigation would have disclosed the absolute falsity of the statements published by you and it is amazing that you would assume the responsibility of publishing them without first assuring yourselves that they were correct. Ordinary fairness demanded that before publishing these statements, affecting as they do the business and reputation of this Company, you give us the opportunity of proving their falsity.

We note that you are willing to "take every step to retract." This is the least that, in common fairness, you could do towards correcting the damaging impression which the publication of these statements is likely to create. We assume that this retraction will be full and complete and published in a conspicuous place in your publication. Please send us a copy of same before you publish it.

Awaiting with interest your report as to the results of your investigation, also the publication of your retraction we are

Yours very truly,

R. J. REYNOLDS TOBACCO COMPANY.

A Hebrew in Christian Florida *By Isaac Herman Schwartz*

I HAVE read of the cruelties perpetrated by Arabian slave-traders on their unfortunate victims; I have heard and read of hardships forced upon and endured by American Negroes before the Civil War; eye-witnesses have recounted to me what they saw and experienced in dreary Siberia in the heyday of Czarist misrule—but my most venturesome fancies never approached the experiences I have lived through last year in "free" and "democratic" America.

In October, 1921, I found myself in Mobile and in the position generally described as "flat." The economic crisis of the period prohibited any encouraging thought suggestive of "seeing it through," so the painfully obvious thing for me to do was to move on—via the side-door Pullman. I remembered having friends in the city of Jacksonville, Florida, and decided that I could not do better than remain in that city until winter was over.

I had heard much of the "Land of Flowers," good and bad. Especially had I been told to beware of the deputy who leads the penniless stranger and hobo right into the very heart of Florida's pride—aye, even into the midst of the verdant but swampy lumber camps. But I put all these admonishings down to the contrary tastes of these individuals and blithely hopped an east-bound freight.

Sunday morning, October 30th, I had gotten as far as the division called River Junction, Florida, and fairly close to Tallahassee. Having seen neither hide nor hair of the deputy I had been cautioned to beware of, I decided that the hoboes had exaggerated conditions here; and hurling caution to the fragrant Florida breeze, I clambered out of the refrigerator

car I was riding and seated myself on its roof. But something occurred to disturb my appreciation of Ponce De Leon's discoveries. For shortly after leaving River Junction one of the train crew approached me with a demand that I "come across" with two dollars. I informed him that I felt greatly embarrassed at his demand, for it was manifestly impossible for me to raise the amount asked. I had but a quarter and kept it tied in my bandanna for fear of losing it.

"Hain't you even got a dollar?" His voice was almost sympathetic.

"The most valuable thing I've got is my labor card," I smiled. "And it's a *red* one," I added with grim emphasis on the adjective descriptive of the first color in the spectrum.

"Cain't honor 'em," he whined. "The rest of the crew'd git sore—red or white cards. You'll have to get off at Tallahassee—cain't hide you for nothing."

I saw him look into other cars and apparently talk to other knights of the road. But disappointment clouded his countenance, as he made his way from them to the caboose. Evidently this was not a very lucrative trip.

A few moments after he had gone I was surprised at the sudden appearance of a man approaching across the tops of the cars from the head-end of the train. Something about his appearance was at once unpleasant and disquieting. He was too well-dressed to be a trainman. When within ten feet of me he lost no time introducing himself; for he whipped out a long-nosed "lead spitter"; and ere I knew what was happening, a pair of nickel-plated "bracelets" adorned my wrists. "Don't try to get away," cautioned he, as he started for the next car. I though that I could be just as funny as he; so I retorted that I would not try to get away after trying so hard to get thus far.

He found three other hoboes. One, it later developed, was a hopeless drug addict, and the other two were young ex-service men.

Arrived at the station in Florida's capital, we found a goodly portion of the native populace assembled to greet us, from which we gathered that the daily arrival of the freight train is quite an event in Tallahassee.

The sheriff's auto conveyed us to the county jail. The first floor is for Negro prisoners and the second for white culprits. The cell and the jail construction is such as to enable the prisoners to communicate with each other vocally. Facilities for personal sanitation and hygiene were most primitive. I was grimy from head to foot from the train ride, and asked the jailer's son (who does his father's work before and after school) for some soap. But he was two days in getting it.

As no towel accompanied the soap, I used my shirt to wipe with. Three auto thieves and two hoboes were the white prisoners we found at the time of our entry; and by calling out to our colored neighbors in the cells beneath us we learned that their number consisted of four persons, including one who said his name was "Sam," and who was a frequent guest of the county because of his penchant for "devilment."

The following morning we newcomers were tried. The judge, the deputy and we four hoboes were the only ones in the courtroom.

"You were all caught riding the same freight, so there is no difference in your cases. The offense and penalty is the same in each case. You're each fined twenty-five dollars and costs or ninety days," was the judicial decision, delivered so soberly that it made me smile.

"NINETY DAYS FOR BEING BROKE!"

"Ninety days for being broke!" exclaimed one of the ex-service men. "Some court!"

The dope-head entreated the judge to send him to some hospital where he might be cured. He exhibited an A. F. L. Boilermaker's union card and begged the judge to interest local unions in his case. The judge promised he would; and the following day a local union man came to the jail to see the drug addict. He talked with the unfortunate a while and promised to "see about it," but never returned.

Two meals a day are given the prisoners here: at 8 a. m., and 2 p. m. The first consists of a little grits, a small slice of bacon and two biscuits. Every other morning two tablespoonfuls of syrup are added. Tea and coffee are but memories here. Dinner consists of a few ounces of black-eyed peas, a small piece of fat pork, and a small piece of corn bread. The bill of fare is changed Sunday, when beef stew is given for dinner with a little meat.

When the meals were "served" we four newcomers were astounded at the behavior of the other prisoners. When the food is brought the men are locked in their cells; and after the at-

tendant who brings the food returns to the outside corridor, the cells are opened simultaneously from the outside. When the doors were opened the five prisoners whom we had found in the jail when we were first brought in, would make a dash for the food—even stealing the miserable contents from each other's pans. We newcomers held an "economic" conference, at which it was decided that whoever went after his food at a pace greater than ordinary walking would receive a good lacing—the law to go into effect from that day on. We made our decision known to the others, and it is sufficient to say that we never had to administer punishment as long as we remained in this place.

By this time our number was increased by five—all hoboes. One was a mere child of fifteen, and another a man of middle age. The remaining three were young men, of whom two were fortunate in receiving money with which to pay their fines.

One night about the middle of the week I was roused from slumber by sounds as of weeping. The sobs, mingled with an occasional groan, came from beneath—from some Negro prisoner. A quarter of an hour later the man's weeping ceased; and he began praying softly, in that simple child-like manner so typical of the southern Negro. After a half-hour of prayer, with mingled sobbing, everything grew quiet again and I fell asleep.

Before breakfast the Negro, whose name was Sam, called up to us entreating us to be quiet. We asked if any one was sick; and he told us that a prisoner by the name of Ned Thomson had died during the night. We urged him to tell us something about the prisoner; but all that he would say was that the man was returned from the "road" too ill to work.

Our blankets were so lousy that one of the hoboes almost wept from the torture of continually scratching. We raised a disturbance; and when the jailer's son made his appearance we demanded some disinfectant and an atomizing gun. He brought these not so much to please us as to prevent us from making any more noise. We set to work and annihilated some billions of "cooties."

All the prisoners were given a "medical examination" to determine where each should be sent to work out his sentence. The "doctor" proved to be a humorist; for his examination consisted of the sole question: "What's the matter with you?" If no deformities were apparent and the prisoner was able to walk, he was sent to slave in the lumber camps. All the rest—and there were few—went to build roads.

I was sent to a lumber camp the ninth day after my arrest. First the sheriff drove me in a Ford thirty miles from Tallahassee to a town called Perry. Here I remained in jail until after dinner. I had one cell-mate, one of Florida's native sons. To make conversation I asked him why he was imprisoned.

"Oh, nothing much. I jes' killed a good fer nuthin' feller in self-defense." He went on to explain that feeling ran high as a result of his exploit and that a few weeks after his arrest the friends of the dead man assembled about the jail in anticipation of a "necktie party."

"As if I was only a dern nigger," he added, the indignation of injured race-pride flashing from his eyes. "But, you know," he confided smilingly, "my wife told me afterward that there wuz ten of my frenz to one of his'n; so there wouldn't have been much of a battle."

LUMBER CAMP LIFE

The talk turned to my case. He grinned. "You shore landed in hell, son," was his comment. Even if you'd paid the trainman those two dollars he wanted, you would land here just the same. They are all in it and get a rakin' off from each man caught. There ain't a man in three counties around here that ain't been a guard one time or another. I've did it myself," and here his chest expanded a trifle. He also began informing me about the lumber camps. The prisoners are hired out to the Putnam Lumber Company for twenty dollars each. The Lumber Company has complete charge of the men and has its own guards, who are very brutal.

"They don't hesitate none to pull the trigger, bud," he continued, "'cause that's the orders an' if you make a move that looks like it smells suspeecious, the chance is that you'll be buried in the swamps that night. The guard shoots in self-defense, you know," and here he gave me an eloquent wink.

"I've seen men whipped till they had to be toted to the stockade," he went on enlighten me.

"But why?" I asked, greatly puzzled.

Sympathy for my apparent ignorance showed on his face. "Well, for one thing, to make

'em scared; and 'nother, to get all the work out of 'em that they can. A six-months sentence means that a man will be worked within a quarter-inch of his life. The longer the sentence the less hard the prisoner is worked, 'cause if they works a long timer without a limit he'll die afore his time's up and the Putnam Lumber Company loses money on him. You see, you stand a better chance of comin' out alive without a broken body if you has a long term. Figgern' the cost of labor at this time, the Putnam Lumber Company gets about $200 worth of it out of nigh every prisoner at the camps every month for only $20 a month, too. If you was doin' the same work as a free man, you'd only be getting $1.75 a day."

Here a disquieting thought entered my mind. "Tell me," I asked, "are the prisoners permitted to send and receive mail?"

"Well, the camp boss reads all your mail; and if they don't like what you write, they tears 'em up and you gets whipped besides. You dassen't complain. Sometimes they writes for you."

He gave me writing material his wife had brought him; and I wrote a note to my folks to send money for me to be liberated. I read it to my cell-mate.

"You better add thirty dollars to it, 'cause the ride will cost that much. You got thirty miles more to ride. When you're out of here you'll be in charge of the Putnam Lumber Company."

I was thankful for all I had heard; and he promised he would mail the letter for me. At 2 p. m. a man unlocked my cell and commanded me to follow him. He was my guard and drove me in a machine to the lumber camp. It is certainly strange that the creatures of the lumber interests should possess the keys to the jails of Florida; but it is true nevertheless.

During the ride to the camp he asked me quite casually if my people knew where I was; and when I told him they did not, he smiled.

We reached the camp at sundown. I felt slightly ill; for I am a vegetarian and sorely lacked the food I was accustomed to eat. My interior was beginning to register complaints, but I thought it best not to mention the fact to the man I was turned over to at the camp. This man I found out was Captain Higginbottom. He is in charge of the prisoners and is the one who does the flogging. My clothes were exchanged for convict stripes. I could eat no supper; for my stomach was in revolt. After supper the men were locked in the wooden stockade which served for jail and sleeping quarters. They crowded about me, telling me that I had come to a veritable hell. They showed me their hands puffed and blistered from the fierce toil they were constantly subjected to. I saw ugly running sores, for the cure of which "salve" was applied. Some had venereal diseases, but nothing was done for them. All were weary in mind and body. Eight of every ten were there for hoboing; and they all swore vengeance on Florida for their sufferings.

"They're so ignorant here," a tall blue-eyed Westerner told me, "that they must be run down to have shoes put on them and blindfolded when they are first made to put on underclothing. When I told the guard I was from Oregon, he asked which county it was in."

Several had been whipped that day and they exhibited their backs—red and swollen.

"One never does enough to suit the hounds," said one. "From the minute the labor-train dumps us in the woods early in the morning until sundown we must work as hard and as fast as we can. The guards are there to see you do it."

"The doctor comes here once a month unless someone can't go to work in the morning. Then he gets here oftener," stated another prisoner.

A Slav prisoner spoke: "I am going to Russia when I finish here; they don't arrest you there if you have no money."

One whose face seemed fashioned in perpetual sneer turned loudly on the Slav: "That's the trouble with you foreigners. You don't appreciate a free country like this. Why didn't you stay in Russia?"

The tall Westerner nudged me in the side. "Look out for the guy that's squawking to the Rushun," he whispered, "he's a stool-pigeon. We're going to corral him out in the woods one of these days, and then he won't return to supper. Don't talk to him."

"You ought to be thankful you are not black," one prisoner said to me. "They are treated worse than we are. One named Ned Thomson was whipped even though he could not walk, not to mention work."

"Ned Thomson!" I almost shouted the name; for it was that of the unfortunate negro who had died in the Tallahassee jail.

"Do you know him?" they asked, assembling about me.

I told them what I knew of the dead man; and all that they could tell me was that he was sick at the time he was brought into camp and could not work. The prisoners told me that when the captain had whipped Thomson, the poor fellow rose lamely from the ground and smiling bravely told him that he had whipped only a dead body. It was because of this incident that the prisoners particularly remembered him.

I was an extra man at the camp; so a blanket-sheet and mattress was spread for me on the floor. I could not sleep. My head ached; and to add to my discomfort the guard rang the hours on a gong, awakening most of the unfortunate prisoners every hour. In addition to all these discomforts, they maintain a useless and inhuman rule which forces the prisoner to ask the permission of the guard if he must get off his bed during the night. Thus at one time during the night I wished to get a drink, and I had to call loudly: "Getting a drink, captain!" Until the guard responded, "Get it," I could not move from the spot. One can hardly realize how torturing it is to try to sleep under such difficulties. My first night in the prison camp of the Putnam Lumber Company was a sleepless one.

IN CHRISTIAN FLORIDA

At 5:30 a. m. the gong rang for us to rise. My head was nearly bursting, but I managed to get into my clothes and form in line with the others. Two tubs of water in front of the eating shed furnished the daily toilet; but the time for eating was so short that even this luxury was of no avail. No towel, no soap; a dip of the hands in the tubs—and then to "breakfast." This torture consists of corn bread, syrup and a small piece of bacon. Every other morning two-thirds of a cup of black coffee is added to the "menu." The dinner, prepared the previous evening and carried along in tin pails by the prisoners, consists of some boiled lima beans, a small piece of fat pork, and a piece of what Southerners call "corn bread"—of the consistency of rubber and just as palatable. This last is invariably half raw. *The prisoners are required to return what food is not eaten; and this is cookcd and baked into the next day's dinner!*

The workday begins at six-thirty in these trackless swamps. The guards and overseers wore boots, but the prisoners waded through the swamp-water often to their knees.

Arrived at the place of work, every one was given a shovel and ordered to remove the Florida landscape.

When at work a ridiculous rule is enforced. It compels the prisoner to obtain permission from the guard nearest him when he has to change his position or use another tool. Thus at one time I was working in deep water; and when I wished to roll up my trouser legs, I had to remove my cap and ask permission of the guard. Until he deigned to nod assent I dared not move from the spot.

It rained hard that first day, but we were foreed to work to our knees in water and mud. After dinner, Captain Higginbottom appeared and whipped two of the prisoners. He used a heavy strap, four feet long, five inches wide and fully a half inch in thickness. I never fully appreciated Tolstoy's description of the floggings in Russia until that moment. The first to be whipped was a young boy. On his knees he implored the captain not to beat him, while the tears streamed down his cheeks. Seeing what was about to happen the other prisoners spurred their weary bodies to yet greater efforts. The captain grew angry at the boy's entreaties and shouted to the boy to lie down or he would use the handle on him. Trembling like a leaf and pale as death, the lad lay prone on his stomach on the muddy earth, while the brute employed by the Putnam Lumber Company beat upon him with the strap. The cries of pain as the heavy leather stung the boy's body will always remain with me. After this the captain whipped an innocent man, but this one did not utter a sound as he was being whipped.

I ached in every limb; the rain beat down, and made work trebly difficult, while my eyes swam in their sockets from the pain in my head. At length the day came to its merciful close, and so weary were we that it took us nearly an hour to trudge back to the work-train which bore us to the stockade.

Arrived in camp I fell off the train; and because I was unable to walk as fast as the guard ordered me to, he assisted me by planting two vicious kicks on my buttocks. This treatment served rather to slow up my pace; so Captain Higginbottom gave me a hard blow on the back

of my neck, inquiring at the same time of the guard, "What in hell's the matter with that damned Jew?"

I had neither appetite nor desire for food. I trembled in my wet clothing; and my fellow prisoners, seeing my condition, peeled off my clothing and covered me on my mattress on the floor. In the morning I was in a fever; and when I attempted to arise, I fell dizzily to the floor. The other prisoners put on their wet clothing and went out to slave in the swamps and to create dividends for the Putnam Lumber Company. After breakfast Captain Higginbottom entered the stockade.

"Jew, what's wrong with you?" was his greeting.

Too ill to make reply, I lay there on the floor where I had fallen after my attempt to rise.

"Oh, I'll make you talk," said he, as he left the place. He returned in a little while, carrying "Black Aunty," as the whipping strap is called.

I lay face up on the floor; and he rolled me over with his foot, none too gently! Then he proceeded to "make me talk." I was even too sick to groan; and seeing the uselessness of whipping a body that neither cried out nor quivered under the lash, he ceased applying the "leather" and left the stockade with the threat that I must be "either dead or better in the morning."

But the next day, Wednesday, he was disappointed; for I was worse. One of the prisoners that night, fearing I was going to die, worried me into sufficient consciousness to give him my name and address. He told me that his time would soon expire; and when he was once more free he would let my people know of my plight. Thursday the fever was gone, but a gripping pain in the region of my abdomen caused me unending distress. As I lay in great pain, Captain Higginbottom called through the grating to a one-armed negro prisoner who worked as porter in the stockade, "When that damned Jew dies, hide his glasses for me; they look like gold-rimmed." The doctor was called in during the day and diagnosed my ailment as acute indigestion. He took the address of my relatives, saying he would write them to come and take me out; for, as he explained to the captain, I "was not of much use to the Putnam Lumber Company."

He prescribed medicine, which brought some relief, and on Saturday evening he came again, saying that I appeared much improved. He ordered some broth to be given me, which greatly surprised me; but one prisoner, who knew the ways of the camp, said that the Putnam Lumber Company wished to have me appear more fit when my relatives arrived for me. When I told him that I had been whipped by the captain on the first day of my illness the whole stockade grew indignant and cursed the captain and his brutal crew quite audibly, so that I feared for their backs the following day. I was well-grounded in my fears; for some of the stool-pigeons had reported what they had heard, and a larger number than usual had been whipped.

I neglected to mention the visit of the state "inspector," who came about the middle of the week. One whose hands were so blistered that he could not work, upon showing his hands to the inspector, was asked by that worthy if he had tried urinating on them as a remedy. Having settled this case, he passed on to the next. This man had been frequently flogged and his back bore evidence of the captain's brutality.

"You did not expect a nursery here, did you?" he asked the man. "Besides," he continued, "you have no cause for complaint unless the raw flesh shows through the skin, and I see no evidence of its having done so yet."

A boy of fifteen with a running sore on his foot, which caused him such pain that he could not walk, but had to hobble and crawl along, broke down and wept before the inspector. That individual promised to see the captain about it, but it was nearly a week before a basin of warm water was thrust into the stockade. By that time I was able to be about; and I opened and cleansed the sore on the boy's foot with the crude surgery at my command and had the satisfaction of seeing his foot vastly improved when I left the camp.

On Tuesday of the second week I was given light work in the "hospital squad"—men who were "crippled, crazy or ugly," as the captain called us. There were five in this squad. The heaven knows that all the prisoners in the camp required at least a month of continuous rest, not to mention real hospital care for many of them. The "light" tasks consisted of hauling railroad ties, shoveling sand for eight hours a

day and similar work. It was light in comparison with the work the others were required to do; but it was all I could do to stand on my feet till the end of the day.

On Friday evening, when I returned with the other prisoners to camp, the captain informed me that my uncle had come for me. I was overjoyed, and the rest of the prisoners gave me some letters to mail for them. They begged me to make known the evil conditions under which the Putnam Lumber Company compels the state convicts to slave for it until they drop.

I left the convict prison that night with mingled feelings of joy and regret—joy at leaving the Slough of Despond, and regret at my inability to free all of my fellow-sufferers.

Since leaving Florida, I have learned that many similar camps are maintained throughout the South, mainly by the lumber interests of the country. These mean large dividends without much cost — except to the itinerant workers of this "free," "democratic" country.

Visualizing Fulfilled Prophecies *By G. C. Driscoll*

INEXPENSIVE MINIATURE MOVING PICTURES FOR EVERY HOME IN CITY, TOWN, OR COUNTRY

BY MOVING pictures recently made in Palestine of Jews intensely engaged in many ways in building themselves up as a nation, we have visual evidence of the fulfillment of several time prophecies and promises respecting the regathering of Israel in their old home land; and "seeing is believing."

And when we see moving pictures of the great Pyramid and its passageways and chambers, with explanatory reading-titles quoting Scripture proving by Pyramid symbolism and measurements that the time has come for Jews to be "hunted out" of other countries and assembled in Palestine, we are forcibly reminded of Scriptural references to the Pyramid which declare that "in that day . . . it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." And, again, "seeing is believing."

A NEW INVENTION

The Kinemo Projection machine, a Los Angeles product, solves the problems of cost, operation, portability, illumination, etc., and in town or country makes practical the projection of moving pictures in the homes of the masses and for illustrated lectures in country schools or churches, affording an excellent means for entertainment and instruction. Amateurs by an hour's practice easily master the problems of operation; and as the projector weighs only ten pounds, it can be taken to the homes of friends or neighbors, or they may frequently be invited in for an evening's home entertainment where specially selected worthwhile pictures become the basis of conversation or discussion. And whether Biblical or other subjects are being shown, the audience will readily accept the operator's explanatory statements, because "seeing is believing."

Through the pictures of the remarkable Imperial Valley irrigation system in its work of transforming hundreds of thousands of acres of desert land into a veritable Garden of Eden, we, by seeing, are ready to believe the time is at hand when "streams shall break forth in the desert places," "the land shall yield its increase," and "the desert blossom as the rose."

ELIMINATES OVER NINETY PERCENT OF FILM COST

Kinemo film is made by splitting regular Eastman non-inflammable standard-width film into two strands, instead of one. This operation leaves each strand with a row of sprocket holes along one side of the film, and the remainder for the picture, which is therefore half as wide and half as high as the standard, or one-fourth the size of standard pictures. The Kinemo Camera and Projector secures and projects one hundred pictures by the same film footage that twenty-five standard pictures would occupy. In the construction of film for standard theatre projection, at least eight inches of standard film are required for each word in each reading title, or twenty feet of film for a thirty-word title. With the Kinemo, by its special stopping system, only four inches of split film are required for each title, regardless of the number of words, as the operator can stop on each title to give any reading time desired. By actual measurement of Kinemo film against standard film, so far, a saving of ninety-five percent has been made, which from the standpoint of cost makes the Kinemo practical as a home proposition.

The condensing and projection lenses of the

Kinemo are specially made for the small film used and are most suitable for showing pictures at ten to twenty-five feet distance. At fifteen feet the picture on the screen is about thirty by thirty-six inches in size, and larger or smaller as desired, governed by increasing or shortening the distance of projection. Lenses for this size picture were adopted because it is the most suitable size picture for the purpose intended. The Kinemo is not intended as a compromise between a theatre and home machine. It is strictly intended for, and is offered for homes or small room use, which nowhere requires a license to operate; and a special fireproof booth is not required when Kinemo noninflammable film is used.

LAMPS, VOLTAGE, AND SCREEN

The standard lamp equipment of the Kinemo Projector is intended for homes or places where 110 volt electric lighting service is installed, and a 100 watt 110 volt spherical stereopticon lamp is furnished, and replacement, when needed, is obtainable through any General Electric Company dealer or electric lamp store. Where only 220 volt house electric current is available, a rheostat at small price can be secured from the local electric lamp dealer or from the Kinemo Corporation. In the country or where no electric current is available, an extension cord from any storage or automobile battery to a regular automobile headlight lamp of corresponding voltage installed in the projector lamp-house will give splendid results. The special attachment for an automobile lamp is furnished with each machine; so that every owner of a Kinemo can go into the country and show his pictures. This is made possible by the special Kinemo lenses, and for the first time brings moving pictures to the homes of those living where regular house electric lighting is not available. Owing to the intense heat generated, acetylene, gasoline, and similar forms of illumination are not recommended, and if used are done so at the operator's risk. White materials such as sheets, tablecloths, or backs of wall maps or similar objects are suitable for screen when creases and wrinkles are removed.

Each Kinemo picture is complete in one reel of split film, not exceeding 200 feet in length. Sufficient footage is given to each scene to emphasize the point desired; and the titles referring to the various scenes usually precede the scenes referred to. In projecting Kinemo film, it is expected that the operator will stop the projecting machine for each scene and title in order to give his audience time to digest them and to elaborate upon the explanatory titles. By following this plan, the showing of one story taking an hour or more is expected to be a full evening's entertainment, leaving other subjects for other occasions.

The Kinemo Projector can be stopped on any picture or title as long as the operator desires, thus accomplishing the same thing respecting still pictures as stereopticon slides would do. Any series of pictures, such as the slides of the "Photo-Drama of Creation," could be made up in a small reel of film, thus saving weight, breakage, inconvenience in transportation, etc. Another reason why the Kinemo Projector is not equipped for glass stereopticon slides is that we live in the day of moving pictures, and people will gladly accept an invitation to see your movies and enjoy the novelty of your home entertainment.

THE KINEMO PROJECTOR

The frame work or housing of the Kinemo Projector consists of a one-piece, non-breakable bronze casting. All gears are of standard make and size and can be replaced from the stock of any first-class hardware store. The reels are substantially made, and the lamp-house is light and durable. The lenses are specially made and well protected in tubes and should last indefinitely. The machine is intended to be mounted on a three-cornered baseboard with rubber washers to insure noiseless, steady projection. Electric extension cord of any length desired can be attached to the socket of the lamp house.

The Kinemo pictures in process of making, are fully in harmony with the message of a coming "restitution of all things," as symbolized by THE GOLDEN AGE, the title of this journal; and that the extremely low prices quoted on the Kinemo Projector and pictures are possible because of generous financial aid on the part of individuals interested in visualizing the incoming kingdom work to those who are homebound, and who cannot travel about to see the present wonderful fulfillment of time prophecies; and, further because the pictures were made in connection with Judge Rutherford's recent trip to Palestine, Egypt, and the Imperial Valley.

The Spurious Seed

By O. L. Rosenkrans, Jr.

ONE of the favorite arguments of agnostics in their impeachment of Christian doctrine is the pretended analogy between certain fundamental tenets of the Galilean's Creed and those of most prominent heathen religions. They remind us that virtually every religious system inculcates the basic moralities, endorses the Golden Rule, and retains traditions of Adam and Eve, a universal deluge, etc. In particular they refer us to the doctrine of a vicarious atonement as antecedent to that of Christ, alleging that humanity's sins were expiated at regular intervals by numerous redeemers, several of whom were crucified.

Confronted with such startling disclosures, the dismayed and disillusioned believer is expected to abjure his faith, acknowledge himself an ignorant dupe, and embrace with gratitude the untrammeled irresponsibility of Free Thought. However, before committing himself irrevocably to the guidance of his would-be preceptors, it is the part of common prudence to submit their claims to a careful scrutiny. Want of space precludes us from a comparison of Christian and heathen morality or from discussing the supposed parallel features of both, save wherein relevant to our topic, which we restrict to a consideration of the Messianic doctrine as manifested outside of the Hebraic-Christian Scriptures.

To the query: Is there incontestible evidence of such traditions respecting heathen saviors? we must reply affirmatively. Indubitably, traditions exist of pseudo-saviors whose reputed careers resemble superficially that of our Lord. But the bold asservations of agnostical writers that these impostor-christs — Adonis, Prometheus, Horus, Krishna, Buddha, etc. — were actual, deified human beings is incapable of substantiation. Neither is there any reliable data to support the assumption that those versions of the traditions which report the crucifixion are the original ones accepted by their worshipers as canonical.

For instance, one free thinker would have us believe that Prometheus was crucified, and that the vulture story was a Christian fabrication; again, that the crucifixion of Quetzalcoatl is commemorated on the inscribed monuments of Mexico. But students of classic literature are familiar with the allusion in the "Odyssey" to Prometheus bound to a rock and preyed upon by a vulture; and contemporary American archæologists have exposed the too credulous enthusiasm of their predecessors, who imputed to the worship of Quetzal, god of the atmosphere, the rain-symbol of Tlaloc, mistaking this for a cross. As an illustration of how carelessly uncritical minds absorb loose opinions: Ever since this error has been exposed, much has been written—including fiction—to perpetuate the fable of Quetzal's cross.

WORSHIP OF DEMONS

The oldest heathen people whose contemporary documents are available for our inspection are the Sumerians, the primitive inhabitants of lower Mesoptamia. Their religion was, frankly, the invocation and propitiation of demons; and their most puissant deity was En-lil, "Chief of Spirits," one of a holy triad—Anna, En-ki, and En-lil—which later, when Semitic influence became paramount, were rendered Anu, Ea, and Bel, or Heaven, Earth, and Lord of the Powers of the Air. Bel, also called Father of all the Gods, is interpreted "Lord," being equivalent to the Egyptian Ra and to the Phœnician Baal —both solar deities.

Though in Akkad Shamash is the specific representative of the sun, still Bel is used as a generic title for all the planetary gods, just as the Phœnicians regarded Molech, Melkarth, Thammuz, etc., as different manifestations of the activity of that luminary. In Egypt Amun-Ra presided over the Theban triad of Amun, Mut, and Khuns, the father, mother, and son, corresponding to Osiris, Isis, and Horus in the Delta. Originally the members of the last-named triad were identical with the former, the difference being one merely of local nomenclature; but when the Thebiad dynasty expanded to overshadow the north, an astute hierarchy exalted from political motives the Theban gods to parenthood over the Osirian trinity, to enhance their own prestige. Amun not only was the head of a triad, but was worshiped himself as three individuals in Khuns, Amen, and Tum—the rising, midday, and setting sun; or, as some Egyptologists explain it, the morning sun, the sun past zenith, and the sun passing back under the earth—typifying birth, death and new life.

In the theogonies of antiquity the gods were procreated like human beings, every god being complemented with a female attribute. That of Bel was Belit, or Beltis, "Mother of the Gods,"

and "Queen of Fecundity," the incarnate germinative principle in nature, whose symbol was the palm branch. In her honor each Babylonian maiden, high-born and base alike, was required once in her life to abase herself. Beltis corresponds to Gæa, the earth-goddess of pre-Hellenic Mediterranean tribes, whose widespread worship is attested to by little obscene votive steles found scattered throughout the isles. She reappears under manifold disguises: as Demeter, Ceres, Rhea, and Cybele among the Greeks, Romans, Phrygians and Lydians; as Dana and Frigga with the Celts and the Teutons; as Centeotl, the "Maize Mother," of the Nahuatl tribes; in Egypt she is Mut, the "Mother," or "Mother Nature," and in a subordinate role Nut-pe, Neith, "Mother of the Gods," and "Queen of the Upper Heaven."

The sons of Beltis are: Sin, the moon-god of Akkad; and Ninip, miscalled Ninyas by the Greeks. Since Beltis is both mother and wife of Ninip, and since that god is identifiable with Nimrod, the "mighty hunter" of Genesis, and the latter with Bel, it is obvious that Beltis can be no other than the deified Semiramis, mother-wife of Nimrod—Semiramis, the prototype of inordinately ambitious, unscrupulous women, inventress of occult science and false religion.

This mother-wife relation is repeated in Ishtar, an inferior characterizing of Beltis as her own granddaughter. Ishtar, personifying the planet Venus, is the daughter of Sin, the moon-god. She is also the "Mother of the Gods" and the "Queen of Heaven," and is the exact equivalent of the Phœnician Ashteroth, the Syrian Astarte, and the Egyptian Isis. Isis impersonnates the deified earth, as well as the moon-goddess. She is similarly styled "Mother," being her own mother Nut-pe reincarnated, typifying that mystical reproductive power latent in the earth. Majestically she proclaims: "I am Nature, the parent of all the gods, the mistress of all the elements, the beginning of all the ages." She exemplifies that feministic delusion which Mrs. Eddy called the "Motherhood of God." As sister-wife of Osiris, Isis duplicates Mut, sister-wife of Amun-Ra, the "soul of Osiris." As Nut-pe she is mother of Osiris, and hence his mother, sister and wife. As moon-goddess Isis corresponds to the Grecian Artemis, the Roman Diana—the tripartite-aspected virgin, one manifestation of her being Hecate, dread goddess of night and of the nether-world, patron of midnight marauders and murderers, of witch-craft and vengeance, the Queen Ninkigal of Akkad, Mictlancihuatl of Anahuac. In her Madonna aspect Isis bears the infant Horus in her arms, as Rhea holds Zeus, Cybele Deious, Isi of India Iswara, and P'u Sa, the Chinese goddess of mercy, the babe Foh, or Buddha.

A perpetual puzzlement to the student of mythology is the apparently inextricable tangle of personalities and their qualifications which he is required to unravel, the seemingly inexplicable intermingling and shifting about of their identities and attributes by the bewildering host of pagan divinities. Here a god is the husband of his own mother and, as such, his own son. There a goddess is her own granddaughter. In one place a deity is worshiped as several distinct beings in relation to diverse activities. In another place the same special function will be shared by rival gods.

Mythologists purport to explain these contradictions as the confusion resulting from the deliberate policy of an ambitious hierarchy which sought to reconcile conflicting local systems of worship by incorporating them all into a national pantheon. Doubtless, to a minor extent this was true; but it fails to clear up the mysterious complexity of mythology as an international phenomenon. Unless there existed remotely a secret sacerdotal fraternity aspiring by mutual agreement toward nationalism in religion, why should there be such a remarkable uniformity of features in the mythology of Babylon, Phœnicia, Egypt, Greece, etc., and such a display of incoherence in the symbolism of each?

The more reasonable inference is, we think, that all the pagan divinities were regarded as really interchangeable by the enlightened inner circle of the priesthood, being recognized as merely the multifarious characteristics of two supreme gods, the sun and the moon, the deified Nimrod and Semiramis. It was Nimrod who instigated mankind's original apostasy from the worship of the Most High; and Semiramis who, after the execution of the just sentence on her spouse by Shem, propagated the fiction of his apotheosis. The supposed relation of that miracle to the immortality obsession constituted the basis of false religion. As the latter was interdicted as a capital offense, it was at first practised as a secret cult,

and continued in ensuing centuries as an esoteric philosophy concealed within the sensual idolatry of the superstitious multitude, and divulged only to oath-bound initiates into the "Mysteries," and imparted even to them disguised in emblematical rites.

Probably the oldest literary relics yet exhumed are the cuneiform tablets of the Sumero-Akkadians, among which have been deciphered fragments of the epics, Izdubar's adventures, and Ishtar's descent into hell. Izdubar is a semi-divine hero who has been identified with both Hercules and Nimrod. In fact the Hercules myth conspicuous in the folklore of so many primitive peoples, and registered by ancient astronomers in the astral groups, is transparently a reminiscence of Nimrod. The epic comprises the hunting exploits of Izdubar and Iabani, including their slaying of the dragon; the amours of the hero and the goddess Ishtar; and Izdubar's long journey in search of his ancestor Ut-Napishtim, or Hasisadra, the Noah of Genesis. Iabani, the man-bull, is depicted as a veritable medieval "foul fiend," with horns, tail, and cloven foot. Izdubar at length arrives at the distant island in the sea where Ut-Napishtim resides, and is rewarded for his toils with a narration of the Flood, that never-to-be-forgotten catastrophe so overwhelming in its onset that even the gods were terrified and, "like dogs in a kennel, crouched down in a heap" in the upper heaven, waiting for its fury to abate. But when Ut-Napishtim issued forth from the Ark to make sacrifice the gods, reassured, "gathered like flies" over the ascending smoke from the altar.

The descent of Ishtar into the dreary underworld, the realm of Queen Ninkigal, to reclaim her youthful lover Dumuzi, the "Son of Life," from the power of death, is a myth common to many ancient peoples. In Phœnicia the identities are preserved in Ashtoreth and Thammuz. Ashtoreth is a wanton in one angle of her character, the inspiration for the Hellenic Aphrodite. Her example is scrupulously followed by the priestesses who throng the *asherahs,* or sacred artificial groves, enriching her shrines by harlotry. The myth of Thammuz, or Adonis (from *Adonai* — Lord) spread throughout the East, one variation being the Phrygian one of Rhea and Attis. The youthful shepherd Attis, to elude the unwelcome attentions of Rhea, mutilates himself, bleeding to death under a pine tree, into which his soul enters at the behest of Zeus, in response to Rhea's prayers. This self-mutilation of Attis typified to his votaries that mystic self-abnegation of the Seed whereby immortality is guaranteed to the human race. Consequently it was esteemed a pious act pleasing to the gods, for the frenzied dancers, celebrants of the event, to emulate the deed. This was one among many such grotesque and abominable perversions of the vague hope cherished by mankind in a vicarious atonement.

THE FALSE PROMISED SEED

From immemorial times a stricken and perishing race had found consolation in the shadowy and elusive hope concerning the Promised Seed, the long-anticipated vanquisher of the enemy death. Not understanding the message, but groping dimly for a solution, the nations gave expression to this yearning in curious and unwarranted beliefs. Prepossessed with Satan's deception, they endeavored to adjust their beliefs in conformity with the delusion of inherent immortality. The sole ray of hope to a world in darkness was misinterpreted to vindicate false religion. The Promise was made applicable to the apotheosis of Nimrod, becoming an adjunct of sun-worship, and interwoven into the elaborate symbolism of the solar myth.

The diurnal and annual revolutions of the solar orb most vitally affect terrestrial welfare; in consequence, each step in these momentous journeys was believed to symbolize some spectacular event in the sun-god's career. Since the year-cycle comprehends twelve lunar cycles, it suggested the subdivision of the sun's path into twelve Zodiacal Signs, and to ascribe to each an imaginary potent influence on human destiny, in conjunction with the imagined astral influences. So astrology and the solar myth are combined with allegorical explications of the phenomena of nature into a speciously profound scheme of pseudo-science, which supplied the basis for all ancient philosophy—including astrology. In the old stardomes the heavenly bodies were arbitrarily arranged to represent demi-gods, monsters, and the like; and these constellation figures, which persist on our modern astral charts, constituted the *dramatis personæ* in the solar myth, whose plot was drawn from the apostasy of Nimrod.

To the initiate in the "Mysteries" all nature —the seasons, the growing grain, the ripening fruits, the revolving celestial sphere—seemed to testify to the sun-god's power and glory, and to the human hopes of immortality founded therein. The seed, which is sacrificed by burial in the ground, germinates; and a new life sprouts up into the sunlight. The witnessing of this miracle of sequence reinforced men's faith in a hereafter; but they misapplied the witness to support the Satanic delusion, deeming the figment of an immortal soul corroborated by the laws of nature.

Sun-worship implied homage to fire as his active, destructive, purifying agent; so by a kind of archaic pun the Semitic word translated "Seed of Woman" was transmuted into "Seed of Fire." The amorphous Promise was converted into a concrete horror; the fable of a deity is invented, self-immolated by fire, and reborn, phœnix-like from his own ashes; a relentless god, appeasable only by human suffering. This atrocious creed engendered the preposterous dogma of the "passing through the fire" of firstborn babes to purify their parents of sin, out of which dogma developed the papal idea of a purgatory for offenders within the faith and of an inferno for religious non-conformists.

FALSE CHRONOLOGICAL CYCLES

In the recurrent phenomena of the seasons, suggesting to the Oriental mind a regular sequence of events throughout eternity, time was grandly divided into cycles of 30 and 600 and 6,000 years each. The latter period, termed the Millennial Cycle, roughly approximates to the Cycle of the Eclipses, or revolution of the nodes of the moon, every 6,586 years, during which period the Signs of the Zodiacs are carried forward one whole Sign, the result being that today the same Signs fail to agree with the months which they indicated six centuries ago. The Sign Taurus, the Apis bull — *avatar* of Osiris—once designated April; its first degree, coinciding with the vernal equinox, was the commencing-point in antiquity for the New Year. This season was observed as the great Spring Festival, commemorated in our Easter, when the bull was sacrificed and his successor chosen for avatar, typifying the redemption of the world through the sun-god's death and rebirth. Centuries later, when the equinox occurred in Aries, the Ram, that creature is thought to have supplanted the bull as the figurative atonement. At least, the defamers of Scriptural truth arrive at this decision, asserting that the Ram and the "Lamb of God" are synonymous terms.

A discrepancy in their chronology, however, suffices to refute their deductions; for the bull was still sacrificed as the incarnation of Ra centuries after the equinox had passed beyond the Bull Sign. Likewise the theory may be rejected as untenable—even apart from Scriptural evidence—that the account of our Lord's crucifixion is simply a variation of the world-old solar myth, suggested by the "crossification," or intersection of the ecliptic with the Celestial Equator at the spring equinox. If this is an ancient heathen allegory, how strange it is that the ancient writers unanimously ignore it, leaving us indebted to modern critical ingenuity for its elucidation!

One virulent contemner of the Bible affirms that in the cyclical hyposthesis he has found the key which unlocks the whole mystery of the Messianic tradition. According to him the "wise men" of the East, including the more scholarly Jews, calculated the total age of the world at 12,000 years; 6,000 years under good auspices, followed by a 6,000-year reign of evil. The expiration of both the last 600- and 6,000-year cycles, by the accepted computation of time from the creation, was due about the period of the first advent, wherefor astronomers predicted the arrival of a Messiah precedent to the consuming of the earth by fire; for at the close of every 600 years a savior appeared to expiate the sins of a reprobate humanity. In support of this contention the aforesaid writer declares that the date 1200 B. C. was distinguished by the advent of Osiris, Attis, Thammuz, Zoroaster, and Krishna; 600 B. C., by that of Prometheus, Mithra, Buddha, Quetzalcoatl; the year 1, by that of Jesus, Salavahana and Appolonius; 600 A. D., by that of Mohammed.

But as a matter of historic fact, this chronology is worthless, and insusceptible of sober analysis. Osiris, Thammuz, and Attis were worshiped as gods before the date arbitrarily assigned to their hypothetical mundane existence. Krishna worship arose not until after the decay of Buddhism in India, not prior to the Christian era. The date of Zoroaster is problematical, and his reality as an historical per-

sonage doubtful. The Prometheus legend was old in Homer's day. Mithraism was a recent modification of Persian dualism contemporary with the early Christian church. Salavahana, mentioned as exhibiting in his person the tenth *avatar* of Vishnu, is yet to come. In their anxiety to confute the Bible its detractors are guilty of lack of candor and of want of consistency, hazarding the wildest guesses and advancing the same as proven facts.

The true derivation of the cyclical hypothesis seems to be from Zoroastrianism, though foreign to the religious conceptions of the Persians of the Akhæmenian period, which latter embraced a dualism, wherein the powers of good and evil, light and darkness, were thought of as eternally contending. It was not until the renascent Sassanian era, contemporaneous with early centuries of the church, that the doctrine of the Monad behind the Duad was formulated. This was absent in the older Zend-Avesta, but fundamental in the more recent Bandehesch, which also incorporated the solar myth as manifested in Mithraism. Neo-Zoroastrianism taught that Zerana Akerana, the Infinite Being, solicitous to repair the damage wrought by the rebellion of Angra Mainyu (Ahriman), created the visible universe of Ahura Mazda (Ormazd), fixing its duration at 12,000 years, divided into 3,000-year periods with provision for a progressive ascendancy of evil, until in the concluding age Ahriman would reign supreme. When the world is thoroughly saturated with sin, it is set on fire by a comet and burned up.

PAGAN ORIGIN OF NICENE CREED

As the Neo-Zoroastrian doctrine was formulated only after several centuries of contact with Christian ideas (though a cruder variety of Mithraism appeared under the Arsacidæ), which ideas were introduced directly into Persia by Nestorian and Manichæan missionaries, the inference is plain that Zoroastrianism, instead of serving as the fount of Christian doctrine, was itself, in those tenets which resemble Catholicism, clearly a reflection of the Nicene Creed. Indeed, Persian religion was so profoundly affected by the infusion of Christian ideas that an attempt was made to amalgamate the two faiths in the Mazdeian heresy, which sustained as rigorous persecution from Zoroastrian orthodoxy as Arianism did from the Augustinians.

We have mentioned the intimate relation existing between the solar myth and ancient astronomy. A people predisposed to attribute all the blessings of life to the benign activities of the sun-god, inclined to express the same in allegories, obscure in meaning to the vulgar, but intensely significant to the enlightened. So every lunar mile post in the sun's annual journey recalled some incident of his struggle with Set, or Typhon, the personified power of darkness. Each Zodiacal Sign indicated a solar adventure.

Taurus and Aries have already been referred to. The third Sign, Cancer, the Crab, marked the Akkadian month Dumuzi, which was originally the second month. In Egypt its sign was the scarabæus beetle, symbol of immortality, signifying that the arisen Horus had insured the same for humanity. At the Autumnal equinox Virgo, the Woman, sets; and Serpens-Ophiuchus (not yet separated into two constellations) rises, subjecting the world to the wintry constellations, the evil forces. The twelfth month is presided over by the fish-tailed Ea in Akkad, who swims in the River of Ocean, circumnavigating the earth, his charge. In his honor scrupulous church people unwittingly observe Lent, and the Piscina, or holy water vases of church vestibules, are named. Father Adam figured as Boötes, with his crozier-staff, tempted by Virgo, Eve, with a bunch of fruit. In one place Nimrod is Orion, stung by the Scorpion, Set; and in another he is Engonathon, the Kneeler, crushing the Dragon's head with his heel.

At the moment of the Winter solstice, on midnight, December 25, Virgo rises heliacally with her brightest star, Spica, the Seed, otherwise known as El, Lord, or Messaeil, the Messiah; which auspicious hour was hailed as the sun-god's nativity. So this date was almost universally celebrated as the birthday of the False Seed—Thammuz, Horus, Apollo, Mithra, Krishna, and Buddha. As the prophecies committed to the Hebrews became more clear and circumstantial, the details of the Messianic rumor percolated out into the surrounding nations; and Virgo, the Woman, was transfigured as Madonna, the virgin mother. When Nicene ecclesiasticism foisted the solar myth, almost in its entirety, upon the Christian creed, it sanctified Helios' birthday as Christmas, in the same way that it transferred the Sabbath to

Sunday. Our holiday jubilations, with their illuminated, gift-loaded evergreens, are reminiscent of the Phœnician holocausts of sacrifice-hung fir trees in honor of Baal.

From this superimposing of the solar myth upon Christianity by the "Fathers of the Church" agnostical writers argue that the Atonement is an unsubstantial legend; for all the heathen saviors were reported, like Jesus, to have been born on Christmas, died on Good Friday, and resurrected on Easter. Easter, they point out, was the Hierocoracica, or festival when the Mithraic Mysteries were celebrated in Rome. But it is now well established that our Lord was born in October, and completed His great sacrifice in April. So this ingenious exposition, based on the supposed coincidence of Christian and heathen sacred dates, detracts nothing from the validity of the Gospels.

The Adonis myth was gradually modified to absorb details of the true Messianic information possessed by the Jews and the Christians. Thus the Mithra concept was altered to travesty in some measure the apostolic teachings, and more especially these as they were revised by Augustinian commentators. Mithra, the Mediator, was admitted into a trinity with Ormazd and Ahriman, as Yazata, the genius of the sun, the deified principle of reproduction, sometime to be incarnated in the prophet Saoshyant, miraculously conceived by a virgin while bathing in the lake Kasava. He is to come from the region of Dawn to regenerate mankind from its depravity, at the last day, when the earth is enveloped in flames, the dead rise, and even the wicked *dævas* are restored to purity.

Meanwhile, Mithra is the great protector, whose office is to guide the Fravashis, or archetypes, to the bodies which they are destined to animate during their earthly probation, to strengthen them to resist the *dævas'* temptations and to lead them to the bridge Chinevat, where if burdened with sins they essay the passage, they topple over into Duzahk, the abode of Ahriman, the prince of darkness, who in the form of a serpent has entered into and defiled all life. In Duzahk the wicked must linger until their place of torment is consumed with fire at the last day.

Mithraism in its earlier form spread out over the Latin West during the first four centuries of the Christian era. It plagiarized some of the Christian teachings and was practised as a *cultus,* or "mysteries." It enjoyed considerable popularity, and it has been fancied that Mithraism commenced as a potential world-religion, one of several promising rivals of Christianity. After Constantine had established his church-state union Mithraism was suppressed; but it never offered anything tangibly consolatory to the submerged masses—the slaves, *coloni,* and increasing crowds of paupers; so it never really could have been a dangerous competitor to the creed of the Galilean.

The northern barbarians who demolished the effete and impotent imperial structure of the Cæsars—though Mithraism was disseminated among them -- nourished an Adonis myth of their own—the Saga of Baldr. But the older Teutonic conception has disappeared in the later Scandinavian version, which is transmitted to us through the Norse Sagas and Icelandic Eddas. These were transcribed after centuries of intercourse between the Northmen and the nominally Christian Latino-Barbarians, probably even subsequent to the militant proselytizing of Olaf Trygvesson. So the myth in its present form may have borrowed suggestions from Christianity.

In the Eddas Baldr the Good, the bright and joyous god of spring and sunshine, is loved of all things, but is himself troubled with dire forebodings of impending death. So he importunes the Æsir to exact a pledge from everything to hold Baldr's life inviolate. But the despised mistletoe is overlooked; so Loki, the Norse Set or Ahriman, indefatigable in mischief, inveigles Hodur, the blind god, into inadvertently piercing Baldr through with a twig. Baldr dies and goes to Niflheim, where the goddess Hel reigns. The grief-stricken Æsir dispatch an emissary to her on Odin's swift steed; but Hel stipulates as the price of Baldr's release that every object in nature, even the birds and the fishes, the trees and the rocks, must weep for him. One old hag refuses, objecting that "no benefit by man's son gains she; let Hel hold what's hers."

At length the indignant Æsir detect Loki's duplicity and pursue the villain, whom Thor catches, disguised as a salmon, by the tail. Loki is chained under the roots of the ash-tree Ygdrassil, which supports the universe, there to writhe in impotent anguish, tortured by a serpent's venom, until Ragnarok, when he

bursts his bonds and emerges to join the Jotuns in the last great fight between the powers of heat and cold, when the earth and the heavens are consumed by an unquenchable conflagration and when even the gods perish. Thereafter a new earth arises, under a more radiant sun. Baldr is restored to life and ascends to govern another race of men, descendants of a new Ask and Embla. It is interesting to note that in the Norse, as in other mythologies, the north is the region of death and evil, while the south is that of life and hope; whereas the reverse is the case in Scriptural symbolism.

MEXICAN DEMONISM

The exponents of the many-saviors parallel frequently cite Quetzalcoatl as an example of a crucified savior who flourished anterior to Christ, relying for their authority on Spanish documents written by converted Indians. In these they claim to find the record of a personage who was virgin-born, and who by the voluntary renunciation of his mortality purchased a moribund race's exemption from the fatal consequences of sin. We have alluded to the confounding of the frog-god's symbol with an apocryphal cross, sacred to Quetzalcoatl. A similar confusion of myths substituted the virgin Chimalman for the widow Coatlicue, who experienced involuntary conception of the war-god Huitzlilipochtli from a ball of celestial feathers which dropped into her bosom. Careless commentators on Aztec archæology transferred this legend to Quetzal.

The popular account mentions Quetzal, the "Feathered Serpent," as one of the four sons of Teotl, the Supreme Spirit, and one of two colleague agents, who created the earth, peopling it with the progeny of Oxomoco and Cipactli, the first man and woman. Quetzal, the "white god," is perpetually thwarted in his ambitions by his rival Tezcatlipoco, the "red god," otherwise entitled Nacoc Yaotl, the Maker of Hatreds, fomentor of jealousies and discords among men, but not regarded as the eternal principle of evil, who is Tlacaticolotl, the Reasoning Owl. These deplorable dissensions precipitate three successive cataclysms whereby the human race is exterminated, and the earth repeopled with a new creation. Eventually the wretchedness and ignorance of mankind excites Quetzal's commiseration, and he descends to rule and instruct the Nahuatls as high-priest of Tollan, teaching them agriculture, metallurgy, and all the arts of peace. This is the fabled golden age of Anahuac, when crops yielded abundantly without labor, maize produced enormous ears, and cotton grew dyed with brilliant colors in the boll.

But the gods waxed envious of this terrestrial felicity, and sent Tezcatlipoca with peremptory orders for Quetzal to suspend his benignant labors. Tezcat swung down to earth on a spider's thread, and delivered his message. Quetzal had no recourse save a reluctant compliance, and so took a sorrowing leave of his protégés and embarked on a boat of serpents' skins for that mysterious land in the east — Tlapallan. But before leaving he had promised to return and resume his ministrations in the distant future.

A contributing factor to the astonishing ease with which Cortez and his companions effected the conquest of Mexico was the mistake which the Aztecs made in identifying the Conquistadores with Quetzal and his white associates. The authenticity of all Mexican mythology is open to question; for the subjected Indians, anxious to ingratiate themselves with their new masters and thus to win their respect and toleration, magnified the importance of their own ancestors, and in explaining their own history, customs, and religion, tried as far as possible to conform the same to Spanish prejudices. Hence they traced the descent of their chiefs back to Adam and Noah, and hinted that Quetzal might have been one of the apostles who had made an unrecorded visit to their country. Of course it is not wholly improbable that some forgotten missionary may have penetrated thither and left traditions of the Gospels which were garbled and distorted to form the Quetzal myth. But it is more likely that the myth assumed its present form as repeated by Indian converts.

A declared antagonist of Christian truth, after citing a score or so of alleged crucified saviors, tacitly acknowledges his own disingenuousness, but condones the same by the sophistry that if successful in revealing only one such redeemer antedating Christ it suffices to refute the authenticity of His divine mission. In Krishna he pretends to discover this one—the eighth *avatar* of Vishnu, the sun-god, whose career he asserts parallels that of the Nazarene in almost every particular. Krishna he pre-

sents as an actual historical personage, born about 1200 B. C. His authority for this unwarranted assumption consists chiefly of several agnostical writers who, in turn, rely upon Mahabharata and the Ramayana, and especially upon the episodical poem in the former called the Bhagavad Gita. The composition of these writings, which they improperly designate "the Hindu Old and New Testaments," the Free Thought writers assign to a remote antiquity. But many of the best-qualified Orientalists dispute this claim, discrediting any greater age to the post-Vedic Sanscrit than the first century A. D.

The Vaishnava Puranas, which are the canonical books of the Vishnu sect and which contain the orthodox version of Krishna's life, are of much more recent composition, having been written—as it is now quite generally agreed—between the twelfth and seventeenth centuries A. D. It is so well known that long previous to this time Christian missionaries had entered India, that a rumor was current that St. Thomas had preached there. Some centuries before the Puranas were written, Nestorian monks had gotten footholds in Gujerat and the Punjaub. So it is at least plausible that the stories of both Rama and Krishna were travestied from the Gospels.

The ancient Vedic faith sustained an eclipse during the Buddhist ascendancy; and when the revival of Hindusim occurred, the old beliefs underwent a radical revision, the Vedic gods being relegated to unimportance and superseded by the worship of Siva and Vishnu, and Siva's female attribute. The three great sects were formed, the Saivas, the Saktas, and the Vaishnavas, the last-named of which distinguishes Vishnu as the most important member of the Trimurti, and pays homage to Krishna as Vishnu's most perfect *avatar*.

The story of Krishna as imparted to us by these infatuated Western apologists of Hinduism, and that comprehended in the Vaishnava Puranas, are widely divergent. Even the Bhagavad Gita, so triumphantly quoted as offering infallible testimony to their claims, contains little in its vaunted moral philosophy comparable to the inimitable precepts of Jesus. What, then, is the source of information for that account which disparages revealed Truth as a mere reiteration of prodigiously ancient Hindu traditions?

The spurious version relates that the pious Virgin Maia, espoused to a carpenter, was overshadowed by Brahm, and gave birth through her side to Krishna, whom astrologers recognized as the "Promised of God," and whom demi-gods saluted as a divine infant. He was known as Jesus, the Pure Essence, and proclaimed himself the "Light of the World," the mystic Beginning, the Middle, and the End. His forerunner, Rama, announced — like John the Baptist—Krishna's divine mission, which was inaugurated by baptism in the Ganges. On his entrance into Mathura, the populace strewed cocoanut branches in his path. He lived a pure, chaste, harmless life, preaching peace, charity, and unselfishness, and performing miraculous cures on lepers, the crippled, the dumb, and the blind. His following was among the poor and lowly. He chose twelve chief disciples; and he had a favorite one like John. His mission of redeeming the world from original sin ended ignominiously on a cross, which burst into red blossoms when he ascended to Vaikuntha, or heaven. He promised his disciples to be always with them in spirit, and his second advent is still hopefully expected. The propitiation for sin which he rendered 3,000 years ago has superseded all human and animal sacrifices, which have been discontinued in India since that time!

Instead of sifting over this mass of ambiguous and misleading statements in order to refute each error in detail, let us contrast the foregoing with the version found in the Vaishnava Puranas, the canons of the Vaishnava sect, the chief votaries of Krishna. These inform us that Kansa, king of Mathura, who was a scion of the puissant lunar dynasty, and who in a preëxistence had been the demon Kalanemi, deposed and imprisoned his father Ugresena, and with his iniquitous hosts oppressed the earth. Earth complained before the assembly of the gods on Mount Maru; so Brahm, the Creator, prevailed on Vishnu, the Preserver, to relieve the world of its distress. In answer, Vishnu spectacularly plucked out two hairs, one white and the other black. The white hair was impersonated in Krishna's brother; the black hair, in himself. (Krishna, like Nimrod and Osiris, was a blackamoor.) These two were sons of Devaki, wife of Vasudeva, a man of royal descent and a relative of Kansa. That monster, warned in a dream to

beware of Devaki's male offspring, incarcerated her and her husband, and murdered every child she bore up to the seventh and the eighth, whom Vishnu spirited away, exchanging for them girl-babies before parturition. So Krishna, inheritor of royal blood and incarnator of a small part of Vishnu's essence, was by this prenatal transference born of Yasoda, wife of the cowherd Nanda. The infuriated Kansa, foiled in his villany, vented his spleen in a general massacre of all male children; but the divine brothers eluded him.

PAGANIZED TALES ABOUT JESUS

There is a certain similitude between the magic tricks accredited to the Infancy of Jesus in the Apocryphal Book, and the marvels exhibited by Krishna in his childhood. Jesus is made to fashion birds and frogs of clay and to make them fly and hop. Krishna performs even more wonderful feats, pushing down trees in sport, slaying the female demon who suckled him, and killing the great serpent-monster Kaliya in the Yamada river. This anecdote is believed to be simply a variation of Hercules and Draco or of Orion and Scorpio myths typifying Nimrod and Shem in transposition as the geniuses of good and evil. In boyhood Krishna, of petulance and vanity, persuades the cowherds assembled in their annual festival in honor of Indra, Sender of Rain, to divert their worship to the mountain Govadhana. In retaliation the affronted Indra sought to drown out the cattle; but Krishna plucked up the mountain and held it over the cowpens like an umbrella. The discomfited Indra was forced to yield the preëminence to this marvelous boy; and in return Krishna condescended to assist him in his private feuds. Later on there was another quarrel, when Krishna, on a visit to Swarga, Indra's paradise, where he had gone to restore to a goddess her stolen earrings, purloined a valued magical-propertied tree, and gave the aggrieved owner a severe beating when he demanded it back. Yet this thief, brawler, and mischief-maker is held up to our admiration as a paragon of excellence, an exemplar of lofty virtues!

It would seem to demand a partiality bordering on deliberate obtuseness to extol this dancing, flute-playing, amorous heathen divinity as the pattern for the life of Jesus! What rational comparison is there between the thousand equivocal anecdotes related of this frolicker and fighter, who in his sober moments enunciates sophistries and ambiguities. and the irreproachable character of Jesus, combining majesty, wisdom, and simplicity—"holy, harmless, and undefiled"—unique among all the personages of history? In contrast, Krishna struts before us as a sublimated champion of the prize-ring, the ideal of barroom loafer and the gamin; the swaggering victor in a myriad encounters with men and demons and the high gods—even Siva is worsted by him. He effectually disposes of Kansa and his two boxer-champions in a pugilistic bout, and then rescues 10,000 damsels from the evil spirit Naraka, nonchalantly marrying them all! His extraordinary marital prowess yet endears him to Hindu women. Besides amorous dallying with his devoted *gopis,* or cowherdesses, he weds several millions of wives, including Rakmini, the kidnapped fiancée of another. What a paradox that this redoubtable being should have been mistaken for a deer by the hunter Jaru, and slain by accident! It is told that he was shot in the foot which, as with Achilles, was his only vulnerable part. But this perhaps is an allegory, as the etymological significance of Jaru is "old age."

CARELESS INACCURACY

Although the people of India were notoriously careless with respect to chronology, and their annals prior to the Mohammedan conquest contain few trustworthy dates, it is customary for admirers of Oriental philosophy to ascribe an incredibly remote origin to the same. As a result, because of the superficial resemblance between Christianity and Buddhism some writers have hazarded the bold assertion that prior to the first advent Buddhist missionaries had extended their activities into Syria and Palestine, where their converts formed the obscure Jewish sect of Essenes, which they affirm there is strong presumptive evidence furnished the nucleus of Jesus' disciples. In other words, Jesus' doctrine was a variation of the Buddhistic! With the temerity of ignorance this class of critics ventures to prefer Siddhartha to the Man of Galilee as promulgating a more comprehensive altruistic philosophy. Their imaginations are excited by a fictitious Buddha, begotten of their own partiality, a being of lowly birth, of a virgin mother, who was crucified, ascended to heaven, and

is looked for to reappear in a second advent.

Such inaccurate statements betray these authors' unfamiliarity with the underlying principles of Buddhist philosophy as expounded in the Tripitaka, or canonical Pali writings, or with the circumstances of its founder's life as detailed therein. Instead of Sakyamuni being a prototype of Jesus, it is even seriously doubted by certain eminent Orientalists, including Professor H. H. Wilson, whether such a person ever actually lived. Buddha is the Hindu name for the planet Mercury, which governs the week-day Wednesday, as with the Babylonians, the Greeks, and the Romans. They consider Buddha as a maleficent incarnation of Vishnu, sent to punish the world's neglect of the gods by deliberately leading it into atheism —to its own undoing.

Siddhartha's genealogy, according to the Pitakas, was of the illustrious solar dynastic house, and immediately of the Sakya clan. He was the son and heir of Suddhodana, king of Kapilavastu and, unlike Jesus, married and left progeny. The term Buddha means "Enlightened One," and is generic, applied to every being who has comprehended in his personal experience the sum of all knowledge, completing his entity. Siddhartha participated in all the dissipations of a profligate court; but finally, disgusted with folly, he fled into the forest to adopt the life of an ascetic. Oppressed with a profound conviction of the futility and preponderating wretchedness of life, he concludes that sentient existence is a curse, and that the escape therefrom is the logical goal of intelligent effort. He experiences this "enlightenment" while seated in rapt meditation under the sacred Bodhidruma, or "Tree of Intelligence," which stands in the exact center of the earth. In this place his memory enlarges to recall perfectly all his innumerable preëxistences as human individuals, animals, plants, gods, demons, and even as inanimate objects.

Those enthusiasts who applaud Buddhism's larger provision for mercy to dumb brutes must concede that the same becomes ridiculous when applied to floors and to cooking utensils. However, the inhibition is useful in exhorting monkish novices to greater care and diligence in their labors, lest they be metamorphosed themselves into brooms and cesspools in a future life!

Having completed his probation, for Gautama there remained no more experience to undergo. He was emancipated from the wheel of circumstances and fit to enter the blessed state of Nirvana—or total unconsciousness. But this suggests the pertinent inquiry: Why should anything have come into existence if its perfected state is obliteration? What is the reason for existence, since it is an evil and since there is no God? For Buddhism is rooted in the atheistical Sankhya philosophy, which disputes the necessity for a Creator.

Buddhism denies that Karma, the sum of the good and bad acts of every creature, the principle which regulates the interminable succession of rebirths, is directed by a Supreme Being. Karma they consider to be the blind, unconscious concatenation of cause and effect, inherent in the nature of things. The Buddhist Nirvana is not the Vedanta dogma of reabsorption into *atman,* the universal selfhood of Brahm, but means literally "blowing out"—as a candle is extinguished. Surely this is a veritable 'doctrine of devils,' deprecating gratitude for the precious boon of existence, and luring men with a fascination of serpents into friendship with their enemy, death.

Before vanishing into ultimate dissolution Sakyamuni must discharge his responsibility of directing his proselytes into the "Way" of salvation, along the "Eight-fold Path." That path implies the practice of those commendable virtues sometimes referred to us as a more exhaustive and consistent code of morality than is the Christian code, since it extends compassion to the lower animals also. Christianity is disparaged by the comparison as the less logical system of philosophy; but the preposterous "logic" of Buddhism is to provide, instead of eternal life, eternal death as the reward for righteousness. The explanation of this paradoxical reasoning involves the recognition of the conscientious perceptions as inherent in the human heart, howsoever much stultified, warped, and misdirected by unfavorable environment and false teaching.

The Buddhists, instinctively appreciating the virtues of temperance, patience, mercy, charity, and the universal brotherhood of man, falsely deduce that through the agency of these they may attain the goal of non-existence. But —and herein lies the vital distinction between Christianity and Buddhism—benevolence is not recommended through sympathy and affection

for our fellow creatures, but cultivated as a negation of attachment or desire for all material associations. The imperative duty of the Bikshu, or devotee, is to maintain a passive detachment from every interest in life, to repress all inclinations, all sentiments, whether friendly or inimical toward his surroundings, to achieve emotional sterility. He immerses his soul in introspection until the perfect apathy of Dhyamma, or trance, is consummated. This is the nearest mundane approach to Nirvana.

A VICIOUS EVIL

Thus far we have been considering the more favorable espects of Buddhism. The majority of its adherents, who it is estimated number one-fourth of the earth's total population, practise various corrupt forms of the religion, which are a mixture of senseless ceremonies and debasing superstitions. Wherever prevalent, the creed of Gautama has deteriorated to become sponsor for the grossest abuses. The incubus of monachism retarded national prosperity in Buddhistic lands; for the life of sacerdotal idleness in the *viharas* lured a disproportionate number of potential workers from production; and the state was impoverished by endowments and by the building of temples and relic shrines. So the mendicant with his yellow robe and his begging-bowl came to be received with impatience, especially in India, where some of them lived a dual life of sanctimonious piety by day, but one of prowling robbers and offenders against women by night.

In China the devotees of Foh were accused of such scandalous orgies in their secret drinking-cellars that several emperors issued edicts against them. In Thibet Buddhism, combined with Sivaism and the veneration of the spirits and of saints, developed a despotic hierarchy, organized similarly to the Roman Catholic, with regular gradations of ecclesiastics and a ritual almost duplicating theirs, including relic-worship, confessional, masses, rosaries, etc.

But in distinction, there is a more elaborate system of hells, each of which is a purgatory from which it is possible to ransom even the worst sinners by priestly intercession. Lamaism has two colleague-popes, virtually temporal autocrats in Thibet, but exercising only a vague spiritual suzerainty over the Northern Buddhists in other lands. Buddhism was split by the Kanishkan schism many centuries ago; so the Chinese, Mongolians, Japanese, etc., are regarded somewhat as heretics by the Purists of Ceylon, Burmah, and Siam.

The doctrine of Mahdism was unknown to primitive Islam, being absent from the Koran. It was not until sectarian disputations became rife that the "Traditions," or sayings of the prophet, were recognized as authoritative. These Traditions contain the prediction that one bearing the title El Mahdi, or the "Master of the Hour," would come to purge the world of infidelity and institute a universal government, founded in equity and justice. He is to exterminate unbelievers and to secure for devout Mohammedans perpetual happiness and peace.

This teaching has profoundly impressed Mohammedan history, supplying the impulse for sporadic outbursts of fanaticism, aroused by self-styled Mahdis, who were followed with implicit loyalty and devotion. The last noteworthy example—and perhaps the most tyrannical and sanguinary of them all — was the celebrated Khalifa whom the late Lord Kitchner decisively overthrew at Omdurman. In the last few years, and especially since the World War, the Mohammedan world has reawakened from the torpor of centuries and is in an unprecedented ferment. Its hatred of Christendom can hardly be exaggerated; and it is being organized and is reviving its ancient unanimity of faith and purpose, while modernizing itself. The appearance of a new Madhi and the preaching of a Holy War might precipitate an onslaught which a shattered and demoralized Europe would be unable to repel.

The world has witnessed many false Messiahs, who have impostured the Promised Seed. We have mentioned a few; some doubtless are unrecorded. Our intention in detailing the several myths has been to afford a contrast between the grotesque and trivial creations of heathen fancy and the convincing, sane, and purposeful life of our Lord. It is conceivable that a basis may exist for the fancied testimony of natural phenomena to the Messianic prophecies. The true hope planted universally in the human heart—the most important hope in present experience—may have required to be so impregnably established in the human consciousness that He who knoweth the end from the beginning arranged the whole course of nature to corroborate the witness. The pow-

ers of evil, unable to gainsay this testimony, might nevertheless be permitted a certain measure of license to divert the same to reinforce their own ephemeral dominion. Even the objections suggestive in the relation of the equinoxes and the solstices to the solar myth may not be unsurmountable.

It is hinted that radical changes may affect our planet during the time of trouble. Perhaps a literal shifting of the earth's axis may arrange new solstice and equinoctial points to correspond with our Master's birth and death. But it is immaterial in any case; for soon all of Adam's posterity will recognize and bow the knee to Him who is the True Seed, and who has said: "I am he that liveth and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."—Rev. 1:18.

Advertising Is not All Waste *By Norman S. Syme*

IN REPLY to Mr. Buckley's article in your March 15th issue: There is only one part I have time to answer; that is in regard to the terrible waste of advertising. I wonder if Mr. Buckley ever stopped to think, for instance, how I and thousands of other people, happen to know the meaning of I. B. S. A., how we came to see the printed statement that "Millions Now Living will Never Die," and how it was that the film promoted and shown by the International Bible Students a few years ago was such a noted success.

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Advertising is a force the power of which few people realize; it is more responsible for the rapid progress of the world in general than any other man-made thing. Naturally, with so much mental and physical imperfection in the world, this great force is, like many others, used improperly at times; but nevertheless no good will come from such hasty words as Mr. Buckley's seem to be.

And speaking of waste, would not the space used for his article and the time taken to set it up and deliver it to the subscribers of this journal have been more appreciated had his article been an optimistic treatise on something that would be a help to the readers, instead of an article that would give a fellow the blues to read if he were to take it seriously? I think it would.

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[108]These two sons grew to manhood's estate. Esau became a great hunter and loved the outdoor sports; while Jacob was a plain man, remaining quietly at home. Esau showed that he did not appreciate the birthright, viz., the Abrahamic promise, even if it were his, which in fact it was not, since God had foreordained that it should belong to Jacob. Esau thought more of his own selfish, immediate comfort than anything that might come to him by reason of this promise. On one occasion he was in the field hunting. He returned hungry and faint. He found that Jacob had prepared a pot of lentils. When Esau smelled this appetizing food he said to Jacob: "Feed me, I pray thee, with that same red pottage, for I am faint." And Jacob said: "Sell me this day thy birthright. And Esau said, Behold I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."—Genesis 25:27-34.

[109]Genuine, real right and title to the birthright was now Jacob's for two good and sufficient reasons: (1) because it was so ordered by the Lord before Jacob's birth, as above stated; and (2) because he had bought it in an open and fair transaction with his brother Esau. These two brothers were not mere children at this time. They were past forty years of age (Genesis 26:34), both capable of entering into a contract; and they made a contract which was binding upon both.

[110]Notwithstanding these two good reasons why Jacob was justly entitled to the birthright, Esau attempted to deprive him of it. The birthright carried with it the privilege of the special blessing from their father. Isaac was old and his eyes were dim, so that he could not see; and he knew that the day of his death might be near. (Genesis 27:1, 2) He directed his son Esau to go into the field and take some venison and bring it to him that he might eat; and give Esau his blessing.

[111]The Bible does not clearly show that Isaac knew God had foreordained that this birthright should belong to Jacob, nor that he knew Esau had sold it to Jacob; therefore we can excuse the old father for thinking it was his duty to bestow his blessing upon his son Esau. Rebekah the mother, however, knowing of both these reasons why Jacob was entitled to the birthright, knowing that Esau did not appreciate it, and knowing of his wrongful intent to deprive his brother Jacob of the privileges and blessings incident to the birthright, advised Jacob what to do in order to protect his own rightful and proper interests. The mother therefore was carrying out God's will in this respect. She was doing what all honest persons should do—try to protect the rights and privileges of those that are near and dear to them. She therefore directed Jacob to slay two kids of the goats and bring them to her and she prepared some savory meat; and then, in order that the blind father might not obstinately refuse to aid them in carrying out the divine purposes, and in order that he might think he was blessing Esau, the mother Rebekah fastened upon the arms of her son Jacob the skins of the kids and also put the skins about his neck that he would appear as a hairy man like unto his brother Esau.

QUESTIONS ON "THE HARP OF GOD"

How did Esau occupy his time generally? ¶ 108.

What different disposition did Jacob possess? ¶ 108.

Did Esau show an appreciation of the birthright, particularly the Abrahamic promise? ¶ 108.

Relate the circumstances of Esau's selling of his birthright. ¶ 108.

Why did the birthright properly belong to Jacob? ¶ 109.

About what was the age of Jacob and Esau at the time of this transaction? ¶ 109.

Was their contract binding on both? ¶ 109.

What privileges did the birthright carry with it? ¶ 110.

State the circumstances under which Esau attempted to deprive Jacob of the birthright after he had sold it to him. ¶ 111.



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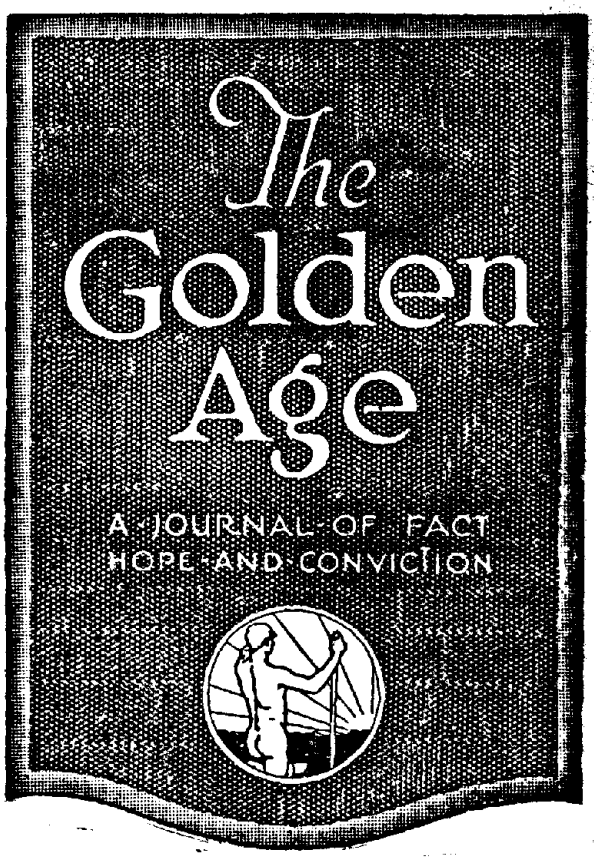
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Beyond the Indus (*Part 1*)

THE word India simply means "Beyond the Indus," the river at the western boundary of the country. India is a triangle, washed on two sides by the sea. Its length, north to south, is 2,000 miles; and its greatest width is 1,800 miles.

Two millenniums ago the armies of Alexander the Great, ruler of Greece, invaded India. But India is a long way from Greece, and the soldiers who had conquered the world for Alexander did not wish to go farther away from home. Alexander wanted to go on, but after a few days' parley saw that he could not do it without a revolt, and reluctantly turned back. In the middle ages the Mohammedans overran the country, and there are 66,000,000 Mohammedans in India at this day.

The problem of giving India a just, humane, uplifting government is the greatest governmental problem ever undertaken by man. It is so much more difficult than Britain's Irish problem, or Mexico's peon problem, or the United States' Negro or Philippine problem, that all of them, and a dozen more to boot, are not worthy of comparison. The reason is that India is not a unit in any direction. It is disunited racially, lingually, religiously, industrially, socially. It is in an abyss of poverty beyond the ability of any mind to comprehend that has not come into actual contact with India itself. And the problem is not getting easier of solution. Indeed, it grows harder year by year; for India is going to ruin in more ways than any other country, and has a less distance to go.

Imagine a land in which the people cannot afford to have separate homes; but family groups of thirty to fifty individuals live in one house, built around a quadrangle. In these dwellings are women whose only view of life is that of the court upon which the rooms of women always face. There is no furniture. The sanitary arrangements are unspeakable. The buildings are so rickety that they can barely stand. The walls and the floors swarm with vermin. In millions of these homes, food is to be had but once a day. Cholera and plague are rife. In the cities the industrial workers sleep fifteen to twenty in a single room, in a stifling atmosphere and in an intolerable stench. A single window or door provides what ventilation there is.

In the country as a whole the rainfall is the heaviest in the world; yet, at times, there are hundreds of square miles of scorching plains without a tree, and so dry that the earth cracks. Leprosy and fever stalk hand-in-hand with hunger within the villages, while cobras and other poisonous serpents lie in wait to catch the unwary, or even invade the villages themselves. Four million people die of fever in India annually. One woman out of every six is a widow, and considered of ill-omen. She is denied suitable clothing, her jewelry is broken, her head is shaved, and she is virtually a prisoner for life. Even if not a widow, she may not take a railway journey except in a closed compartment with drawn blinds. If a woman of rank, she drives to the station in a closed carriage and passes from the carriage to the train through an artificial passageway of sheets held up by servants. She has nothing to say about whom she should marry. The marriage contract is arranged through brokers. To be the parent of a large family of girls is a disgrace; for a daughter is considered a calamity.

Governmental Complications

IMAGINE the difficulties of trying to rule over a state that for centuries was administered by 700 separate and distinct governments, all bearing rule at the same time in as

many adjoining states, and each with different customs handed down for generations. In these states forty languages and nearly four times that number of dialects are in use. Seventy of the native states, inhabited by an average of a million people each, are governed by their native rulers much as they have been for hundreds and in some instances thousands of years. The problems of governing such a people as a whole must involve the wise direction of these lesser rulers.

Imagine the difficulties of trying to rule over 315,000,000 people, only six percent of whom can read and write, and of whom twenty percent are Pariahs who may not even use the public roads because they pollute others at sixty-four feet; and these 315,000,000 people are divided into 2,300 major and many more minor castes, with such an infinite variety of rules respecting pollutions and purifications that foreigners never get to understand them fully.

A family of one caste may not mingle with those of another. A Pariah is considered untouchable and may never rise above that state. The average wage is three cents a day for all classes. Any kind of dead animal is the basis for a family feast among those who are of the untouchables. Clothes are washed by pounding them on a rock.

Here is a land which has more than 30,000,000 gods, or demons, each requiring acts of penance or self-inflicted torture on the part of the worshiper. Each devotee is supposed to wear on his forehead the mark of his god, which determines his caste and his standing in the caste. The devil is worshiped because he is the strongest of gods; smallpox is deified.

Women are never mentioned in conversations between men. It is an insult to speak to a man about his wife. The forty million child-widows are never permitted to view even the tops of the trees. Their whole lives are spent indoors. It is a life dishonor to reach the age of twelve years without being married. Public prostitutes are attached to the temples of worship, for the convenience of the heathen clergy and their friends.

In one section a marriage ceremony requires three days; in another a whiff from a pipe suffices. In one section the women wear skirts and in another trousers. There are districts where hunting and even warfare are still carried on with bows and arrows; and if there are not enough complications in governing the Hindus there are 66,000,000 fighting Mohammedans, with all the idiosyncrasies for which Mohammedans are famous.

Speaking in general terms, there is only one European in India to each 2,000 population. It is perfectly obvious that the only legitimate excuse a European has for being there is an unselfish desire to help the natives arrange for themselves that form of government which will be for their greatest benefit. Besides these Europeans (only 168,000 in the whole land) there are 16,000,000 natives who have some education and who under the direction of Europeans are engaged in professional and administrative work. These millions are more easily directed than the overwhelming masses engaged in agriculture, all of whom are chronically on the verge of starvation.

It is obvious that one of the things most needed in India is education; and it seems a great pity that in a land where the taxes can be wrung from the people only at the cost of the deaths of large numbers of them that so much money should be spent for other things and so little for the education that would help to relieve the whole horrible situation.

In the United States it is said that out of every dollar raised for taxation something like ninety-three cents goes to pay the cost of wars that are past or wars that we hope to get into in the future. But we do spend one cent of the dollar for education; and to that extent, or, we may say, in that proportion, this is a civilized nation. Indeed, some have even termed this a Christian nation, largely, we presume, because of the sums we spend for such good purposes. India does not do quite so well in the education of the masses; it has too many other ways for its money. It collects a total revenue of $617,000,000 and pays out $1,838,338 for education — less than one-third cent per one dollar. Ninety percent of the girls and eighty percent of the boys receive no education at all.

The income of the average American has been computed at exactly forty times the income of the average Hindu, but the Viceroy of India is not content with one fortieth of the income of the President of the United States. Not on your life! The President gets $75,000 per year, and the Viceroy gets $83,500, plus

many allowances and presents from native rulers—which make the job much sought after. Christian Viceroys in heathen India have to be well paid.

Then the Viceroy must have assistants, somewhat like the President's cabinet. Each member of the President's cabinet receives a salary of $12,000 per year, but a member of the Viceroy's council receives considerably more than twice that amount each. When these arguments reach the ears of the Hindu heathen, they become very convincing evidence that Christianity is a paying proposition, that pays even better in heathendom than it does in Christendom.

The press of India seems to be in about the same condition as the press of the United States, i. e., afraid to tell the truth on any subject for fear of getting into trouble. In the year 1910 the Viceroy and his council (these make all the laws for India) put through a Press Act, calculated to take away all remaining freedom of the press in India; and the law seems to have accomplished just what was expected of it by the liberty-loving British Empire. Since its enactment penalties have been levied on some 350 presses, 500 publications have been suppressed, and 300 newspapers have been bonded in large amounts. The press may publish the most violent attacks upon the natives, but nothing seriously criticizing the European interlopers.

On account of its poverty India cannot afford much in the way of instruction by movies, although there are said to be 168 motion-picture houses, at which all classes of films are shown. The poor Hindus are like everybody else—seeking something of change, something that will make them forget their unhappy lot. They revel in the American films displaying the daredevil feats of cowboys on the American plains.

Famines in India

OF COURSE everybody knows or should know that there is no agricultural land that does not produce enough food to care for its population if there were some way by which all of the food raised could be devoted to feeding all that need it. But no such way has been found. When the great famine of 1921-1922 visited China, and millions died for want of food, Chinese big business was exporting eggs and other foodstuffs in great quantities. Does it not seem a pity that there was not some power in China strong enough and good enough to buy those eggs or commandeer them and distribute them among the starving? Now if the Chinese government had had a starving army instead of just plain common ordinary everyday folk, not an egg would have moved until the army was cared for.

So it is in India. The country raises food enough. One cannot judge otherwise from the facts; for in the year 1899-1900, when India was in the throes of one of its greatest famines, it exported over $60,000,000 worth of grain, and during the famine year of 1917-1918 the exports of foodstuffs were 7,000,000 tons, amounting in value to $247,179,360.

Students of Indian affairs claim that in the last great famine, in one year, the deaths from starvation and from plague caused by insufficient food amounted to 40,000,000 people; and they lay this loss directly to the World War, which swept India of foodstuffs. Does it not seem a pity that India does not have a government strong enough and good enough to prevent the export of foods when it knows that such shipments mean the death of millions? Granting that the civilization of Europe is beautiful, brotherly, generous and "Christian," is it sufficiently so to justify the killing of 40,000,000 Hindus by starvation in order that it may flourish in those arts of war and bloodshed to which it is chiefly devoted and to which it has given and still gives practically all of its income?

The London *Times* can hardly be classed as a sentimental journal, but it published the following from its Bombay correspondent; and there is a world of pathos in the simple recital of the facts attendant upon one of the greatest dramas of misery ever staged on this planet. The dispatch said:

> "India having been swept bare of foodstuffs to meet the exigencies of the war, the people feel that the home government is lukewarm in releasing supplies from outside, and regret particularly that the shipping controller is maintaining high freights on fat and rice from Burma. These severe sufferings are superimposed on the devastating influenza and cholera epidemics."

Taxes in India

THE money paid in for taxes in India would do a great deal to alleviate the miseries of its people; for $617,000,000 is a great sum of

money. In India it would prevent 40,000,000 people from starving, and leave over a third of the sum for distribution expenses, education, etc. Of course the government would have to cut down its expenditure of $213,911,500 for military purposes and $72,344,500 for strategic railroads; but would it not be worth while when people are starving? Starving people cannot eat armed soldiers or railroad tracks. It might be necessary to give the Viceroy a cut in his wages of $83,500 per year, with a slice off from the councilors' wages of $27,000 each per year. The jobs would be good ones at very much less wages, and the best of Viceroys or councilors is not worth much to a man that is starving to death.

Much of the money collected for taxes in India really belongs to the people themselves. Thus, the $113,432,000 land-tax, the $17,764,000 from forests and the $19,571,500 from salt are all for the use of things which pertain to the Hindus as a people from time immemorial. What a pity that only $1,838,338 of all these amounts finds it way back to the people in the form of expenditures for education!

Some of the money assessed for taxes plainly belongs to the devil. In no other category can we place the $15,281,000 derived from the British Government opium monopoly, and the $60,766,550 derived from the sale of liquor. America is much more pious. We do not license the sale of liquor here; that is, we do not do so any more. We would be doing it—most certainly we would—but the ones that would have voted for the continued reign of John Barleycorn in our midst were busy drinking French wines when the Prohibition Amendment to the Constitution was passed, and the Supreme Court, in the exercise of rights not granted to it by the Constitution, has not yet decided that the Constitution is unconstitutional, though there are some who surmise that it may do so some day.

Sir William Digby has published statistics showing that the transport of India's foods from the interior to the coast by means of the numerous railway lines and thence to the ends of the earth has so worked against the interest of the people that famines are increasing in frequency and intensity. He shows that in past centuries there was the number of famines indicated:

CENTURY	FAMINES
Fourteenth	3
Fifteenth	2
Sixteenth	3
Seventeenth	3
Eighteenth (prior to to British Rule)	4
Eighteenth (subsequent to British rule)	7
Nineteenth (first quarter)	5
Nineteenth (second and third quarters)	8
Nineteenth (fourth quarter)	18

Tables of data which are of information as showing that India's famines are not due to overpopulation are provided in the following statistics:

COUNTRY	POPULATION PER SQ. MILE
Belgium	652
England and Wales	618
Holland	535
Japan	320
Germany	310
Italy	293
Austria	247
China	266
India	175

COUNTRY	BIRTH RATE per 1000 POPULATION
China	50
Russia	49
Servia	41
Hungary	40
Roumania	40
Bulgaria	39
Germany	36
Mexico	35
Chile	35
India	35

Famines in India are not caused chiefly by failure of rains; for India has the heaviest rainfall in the world. The real cause of the famines is the same as in China—the need of a government strong enough and good enough to use India's food supplies for India's people.

Historians claim that it was from the taxes raised in India that the full costs were paid of Britain's first Afghan war of 1839-1840; the Persian war of 1856; the Abyssinian war of 1866-1868; the Perak expedition of 1875; the second Afghan war of 1878-1880; the Egyptian war of 1878-1880; and the Soudan war of 1885-1886. It is hard to see why people who are starving to death, or who are always on the edge of starvation, should have to pay these bills.

Professor Radhakamal Mukerjee has published a table showing the percentages which various classes of Hindus spend respectively for food and other items:

	Day Laborer	Agriculturist	Carpenter	Blacksmith	Shopkeeper	Middle-class
Food	95.4	94.0	83.5	79.0	77.7	74.0
Clothing	4.0	3.0	12.0	11.0	9.0	4.7
Medicine	0.0	1.0	1.5	5.0	5.9	8.0
Education	0.0	0.0	0.0	0.0	1.0	3.3
Luxuries	0.0	0.0	1.0	1.0	1.4	2.0
Religion and Social Ceremonies	0.6	2.0	2.0	4.0	5.0	8.0
	100.0	100.0	100.0	100.0	100.0	100.0

Commenting on this table a writer has well said:

"Work, hunger, lingering death—these are the milestones on the tragic path of the life of the workingman in India. Enveloped in an engrossing mist of poverty he goes through life as in a nightmare. From birth to death he rises before dawn hungry, works all day long with but little to eat, and at night he goes to bed hungry again. His constant companions are hunger and thirst, debt and degradation, sorrow, suffering and sickness, unclean clothes and unsanitary homes. His only consolation in life is the hope of relief in death."

One of the causes of India's poverty is that out of a total population of 318,132,537, according to the latest census returns available, 4,500,000 are what are termed in India mendicants or holy men, but what in America we would probably designate as religious bums or pious tramps. These go on pilgrimages from one "shrine" to another, begging their way from the poor people along the route.

Agriculture in India

INDIA produces one-tenth of the world's wheat, one-fifth of its cotton, and one-third of its tea, tobacco, rice, cattle, and cane sugar. The crop-yielding area is 198,500,000 acres, 54,000,000 of which are in rice and 14,000,000 in cotton. The irrigated area is 37,000,000 acres, but much more irrigation is necessary to properly distribute the water supplies. Some of the irrigation projects of India pay their promoters the full cost in dividends every four years. It seems a pity, after they have paid for themselves a few times, not to do the generous thing and let the poor Hindus have them as a gift.

More than 200,000 acres of the best land in India are devoted to opium culture. The "Christian" government of India is directly back of this monopoly, and stands sponsor for the 18,000 licensed opium dens that are destroying the people of India, because it clears some $15,000,000 annually from the traffic.

Slavery in India

COOLIES in the tea gardens of India seem to be treated about on a par with the treatment of American citizens in the convict camps of the South, as far as we can judge. That is, they are treated as slaves, and all just rights as human beings are denied them.

A case has come to our attention where some five thousand coolies during the war had their costs of living doubled and their wages raised only ten percent. They desired to return to the mainland from the port on the Brahmapootra River where they were employed. Access to the boat was refused them and there was some disorder, but no one seriously injured. That night the camp of these refugees was entered by armed men who assaulted men, women, and children with the butt ends of their rifles. This unexpected attack, following upon the weakened conditions of the people due to insufficient food, is supposed to have been responsible for the cholera epidemic which followed.

It has been often observed that cholera, the bubonic plague, or the "flu," frequently follows special drains upon the vitality of the half-starved Hindus, and that those reasonably well fed are immune. It was the shortage of food in India during the winter of 1917-1918 that caused the 6,000,000 deaths from "flu." For a while they were dying in Bombay at the rate of 5,000 per week. About one-third of the "flu" deaths of the world took place in India.

Those that have knowledge of the matter claim that there are at least 100,000,000 of India's population who are chronically underfed, and that 60,000,000 of these must be content with one meal per day.

The high cost of living, due to the World War, has caused much unrest among the Mohammedans. One of the rules of the Mohammedan clergy is that the dead shall be buried in unused shrouds, as otherwise they will not land hereafter in the special place which is to be occupied by those who have observed the rules. The lower-class Mohammedans are compelled to bury their dead in used garments—

in dread of what it means to the departed and to themselves for the sacrilege committed. Poor things! What a blessing it would be to them if they could but know the truth that these poor heathen have merely gone to sleep; and are now quietly and unconsciously awaiting the blessings which are to be brought to them and to all through Messiah's kingdom, now at the doors.

Industrial Possibilities

INDIA has been styled and is generally admitted to be "the prize of empire"; i. e., it has the greatest natural possibilities of any country on earth. It lies in a commanding position on the trade routes of the world and is one of the greatest, if not the greatest, reservoir of raw materials on the planet. It has a sixth of the world's population.

India could have the greatest metallurgical works in the world; for it has vast coal fields and billions of tons of iron ore, lying on the surface, which can be loaded on cars at less than a dollar a ton. It is one of the greatest producers of manganese, and has inexhaustible riches of gold, silver, copper, tin, antimony, lead, platinum, bismuth, tungsten, graphite, mica, asbestos, gypsum, chromite, clay, alum, petroleum, agate, sapphires, diamonds, and rubies. It has ivory in large quantities, and untouched sources of vast power in the great rivers which rise in the Himalayas and find their way into the Indian Ocean.

Two thousand years before the beginning of the Christian era the beautiful muslins of India's hand-looms were used in Egypt as winding sheets for the mummies of the Pharaohs. Before the traders of Northern Europe ever found their way around the Cape of Good Hope, India's silks, brocades, carpets, woodwork, ivories, silverware and brassware were sought after and admired throughout the breadth of Asia, Northern Africa and Eastern and Southeastern Europe. Today India has nothing left but agriculture and a few cotton and jute factories.

For a time after British occupation India sent the products of her looms to England, where they commanded fancy prices; but the invention and use of labor-saving machinery soon changed this. In a little while England was importing India's cotton and sending back cotton piece-goods to India cheaper than the Hindus could make them. The natural result was that the Hindus bought the cheaper goods, and their own weaving industry collapsed.

Without specific information as to how it was done, the Hindus claim that they have been discriminated against by legislation which has deprived them of their industries, and that at the same time they have been given inadequate aid in obtaining the education without which they can never regain their former position among the industrial peoples of the world.

They claim that at the present time the markets of India are swamped with articles of European manufacture, which are beyond the powers of the Hindu people to purchase, and which, without machinery, they cannot make for themselves. They say, too, that if they could revive their ancient industries on the basis of modern science, and could for a time retain in their land the grains which they have raised, they could do away with want and misery and make India a second Garden of Eden — indeed, make it a place where, ultimately, many times more of European products could be absorbed than is now possible. Paupers are poor customers.

That British statesmen see the possibilities of India is plain from the following remarkable declaration by Lord Curzon:

"India is so important that without her the Empire could not continue to exist. But for India Lord Beaconsfield would not have bought the shares in the Suez Canal; and but for the Suez Canal we should not be in Egypt. But for India we should not have been able to incarcerate the mighty spirit of Napoleon in the rocky prison of St. Helena, nor should we have acquired predominant position in Mesopotamia, nor have controlled the Persian Gulf. India started us on that career of territorial conquest which was arrested only by the snowy ramparts of the Himalayas, and which converted us from a small island with trading and maritime interests into the greatest land power in the world. Consider what would happen were we to lose India and were some other power to take our place. We should lose its splendid and unfailing markets, shut against us by hostile tariffs; we should lose what is the principal, indeed, almost the only formidable element in our fighting strength. Our influence in Asia would quickly disappear; we should not long retain the posts and coaling stations which dot the ocean highways with the British flag; Australia would be much more open to attack; our colonies would cut themselves off from a dying trunk, and we should sink into a third-rate power, an object of shame to ourselves and of derision to the rest of mankind."

An Imaginary Visit Down Town with the Working-man's Wife

By Mrs. E. J. Price

WE WILL suppose that by some extraordinary chance a kind motherly woman pays a visit to the mother of three small children, and informs her that she will care for the children while the mother takes an afternoon off, away from all her household cares and worries.

The afternoon is bright and sunny; so the young mother decides to take in the sights of the many department-store windows.

She has not walked a great distance before she notices a number of people gathered in front of one of the windows of an electric store. After investigation she finds out that the demonstrator inside the store window is about to display the very latest model in electric washing-machines. She decides to wait and see the demonstration. She views with a measure of incredulity the ease and comfort with which a large family washing can be completed independent of human energy. She walks away, thinking of the one-day-a-week task which keeps her bending over her washboard. She cannot even indulge in the luxury of the thought that some day she may be able to afford such a machine.

After walking a short distance, she reads an announcement in one of the department-store windows to the effect, 'Be sure to see the ideal kitchen in the basement.' She resolves to see the exhibition.

On arriving there, she finds the ideal kitchen scientifically arranged, and completely furnished with all the latest electrical appliances which save the housewife time and energy. She is enraptured at the electric stove, with its many labor-saving devices, and its high oven which eliminates so much stooping. But alas, she knows that she must be content with the stove she has at home.

Her attention is next drawn to the electric dish-washer. As she marvels at the simplicity and rapidity of dish-washing accomplished by this labor-saving device, she thinks of the pile of dishes she washes each day and of the valuable time that is spent on this one task alone. Surely the electric dish-washer would be a blessing in her home. But she realizes that her circumstances permit only the bare necessities of life.

Laid out on the table is a complete canning outfit of numerous little devices which help to make canning a pleasure for the housewife. She meditates. What is more gratifying to the average housewife than, when early fall sets in, to go down into her cellar and view with satisfaction the tempting array of jars of preserves, luscious jams, and vegetables ready for the winter's use! But too often these same jars represent hours of strenuous labor, due to the fact that the housewife did not have the necessary utensils to work with. Truly she thinks this canning outfit wonderful for those who can afford it.

After taking in the many details of the ideal kitchen, she passes on to another department, where she has the pleasure of seeing the electric vacuum-sweeper demonstrated, and with consternation views with what simplicity the dirty, trodden rug can be revived to look like new. She thinks what a boon this electric vacuum-sweeper would be in her home compared with her daily tiresome task of sweeping with a corn-broom. But again she realizes that these luxuries are not for her.

NOT FOR POOR PEOPLE

A few circles away she watches with close attention the electric sewing-machine exhibited with its many beneficial advantages and truly considers it a great saver of time and human energy. She thinks of the many hours she spends treadling her old-fashioned sewing-machine after she has done a good day's work and put her little ones to bed. But again she passes on with no hope of having a new machine of her own.

On her way out her attention is drawn to the flower section. The inborn love of the beauties of nature is strong within her, although she rarely has the pleasure of feasting her eyes upon them. She thinks: "What a treat it would be to be able to take home half a dozen roses." But she realizes that the amount of money necessary for such a treat would buy a pair of much-needed stockings for her boy.

With varied feelings she walks home, prepares the evening meal, and at the supper-table relates to her family the experiences of the day. After getting her little children tucked into bed, she draws her chair up to the fire, closes her eyes, and indulges in a mental vision of the home of the more fortunate house-

wife who is in the position to hire sufficient help and to assign each servant to special duties, so as to keep her home methodically managed and cleanly, and who, through having the necessary capital at her command, is enabled to install all these beneficial appliances, and thereby decrease her staff and her household expenses considerably. This housewife realizes that in the electrical appliance she has an ever-willing and obedient servant that knows no set hours and rarely has a grievance.

The young mother ponders: Why should it be so? Why are these beneficent blessings only within the reach of women who too often have the least need of them—women who are quite able to pay the price for human energy to accomplish whatever task they want done? Why should the young mother who is burdened with the care of a small family, and who has to manage her home independently of help, be denied the opportunity of benefiting through all these blessings that have come to mankind within recent years? Surely if any one was meant to benefit by these appliances, it was the mother of small children who has numerous calls on her energy during the child-bearing and child-rearing period of her life.

In ages past poets and composers have written and sung the praises of mother, her unselfish love, her ever-ready and keen sense of sympathy for those in trouble and sorrow. But somehow it seemed that before they could bring a vivid picture of "Mother" to the eye, they had to depict her in the following phraseology: "Her brow that's all wrinkled and furrowed with care," or "The silver hairs that shine among the gold," etc. Alas! Today we find that mankind in general has done little to help to keep these wrinkles and silver hairs away. In fact, we generally find that mother has to grow into these characteristics before she is fully appreciated.

Let us all hope that ere long mother will have all her cares and sorrows taken away, that she will soon share in the blessings that will be showered on mankind when Jesus takes unto Himself His great power and reigns in equity, when men "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."(Isaiah 65:21, 22) Then, God's blessings will not be limited to the favored few — to those who by birth, environment or chance, have all earth's good things poured into their laps.

Conditions in Georgia *By O. W. Waldrip*

CONDITIONS in this part of the country are deplorable, and admitted to be so even by the city newspapers. Russell County is in bankruptcy; many others in this vicinity are on the verge of bankruptcy, according to reports. In our little city there has been a good number of business houses that have gone into bankruptcy this year, and business is practically dead in this part of the country. The Eagle and Phenix cotton mills here, which employ about 2,000, are running four days per week at wages as low as before the war. The Perkins Hosiery mill, which employs about 1,000 when running, is shut down. There are twelve or fifteen cotton mills here and all of them have reduced wages back to the pre-war scale, and at the same time house rent is as high as it was during the war and in many cases higher. The men who own and rent houses are members of the different big churches in this city, or at least the majority of them are.

Concerning morality, I believe this city is worse off than any place of its size in the state of Georgia. We have Camp Benning just eight miles below the city and our streets are thronged with soldiers and officers. Morals are at a low ebb. The crime wave here is terrible. Recently the city court record showed 107 cases in one week. It will average ninety cases per week the year around. In the face of all this crime the churches that were recently preaching war have been running protracted meetings; and all the time crime increases.

I am convinced we are living in the end of the gospel age and in the dawn of the Golden Age, when the true bride class shall soon become united to the Groom or Lord and Head, and see Him as He is, and share His love through all eternity; in blessing and lifting up

the poor world of mankind to the original condition of father Adam before he transgressed the divine law.

Thank God for His vengeance on all institutions of error, and unrighteousness worldwide. The signs that our dear Lord said would come at the end of the age have come just as He predicted, and all that He said would happen is just as sure to come to pass. The nations are assembled and are taking counsel together against the Lord; but all the navies, all the armies, all the dollars, all the men, and all the women taking counsel against the Lord shall utterly fail; for God will have them in derision.

How the poor world needs the truth! but they shall have it in due time. How sweet the real truth is; it will clean up any man or woman if only he or she will read it and give heed to it. We would not need a jail, or police force, or armies, or navies, nor even a lock and key on any trunk, store, bank, or dwelling-place, nor on anything we have if only the truth were understood by the poor groaning creation. It would put a lot of men out of work—the kind they are now doing—but they could, under the right kind of government, be placed in more useful occupations of production for the necessities of life, instead of being a burden on the people as they are now. It would not be long before the world would have an abundance of supplies of all kinds, and people would thus have fewer hours to work; their leisure time they could devote to the study of the divine plan of the ages.

They will have to swallow the seven volumes of "Scripture Studies," whether they like to or not. These studies are the medicine that they need, and the seven doses taken according to directions will cure any case—it matters not how sick the patient may be.

Mr. Drummond's Transportation Plan

Questions by E. L. Robinson *Answers by B. J. Drummond*

MR. B. J. DRUMMOND writes with such evident sincerity in his article, "Solving the Railroad Problem by the Golden Rule," that I accept his offer to answer questions to obtain further information. I would be pleased to see my questions answered categorically in THE GOLDEN AGE. [Mr. Robinson's questions and Mr. Drummond's replies thereto follow in order.—Ed.]

Page 240, Column 1, paragraph 3, he says: "Both parties are not guiltless; . . . transportation systems can be made to serve more adequately the public whose creatures they are."

Question: If both parties who now operate the roads are guilty of hampering transportation, why should not the public take possession of its creatures (the roads) and operate them in the interest of the public?

Answer: The "Public" had control of the carriers for a period of twenty-six months with the result that the writer, along with thousands of others who used the service provided, were more than ready to welcome the return of the roads to private operation. The fastening upon the carriers of the "National Agreements" covering working conditions is only a fair sample of what might be expected were political influence dominant. The casual shipper cannot possibly appreciate what the daily user of transportation was obliged to contend with.

Page 240, Column 1, Subhead, "Unselfishness Requisite."

Question: How will the proposed plan promote the required unselfishness?

Answer: Unselfishness would naturally follow any plan wherein the success of any one group is dependent upon the coöperation of the other two. It must be borne in mind that the net amount subject to distribution pro-rata is that which remains after deducting from gross revenue the total expenses exclusive of compensation. There is a natural desire on the part of money, brains and brawn to increase gross revenue and decrease expense in order that a larger amount may be available for distribution.

Page 240, Column 2, paragraph 2: "Brawn cannot be side-tracked in the matter of compensation. It is entitled to receive fair consideration at the hands of money and brains."

Question: Does this imply that money and brains will work as colleagues in fixing the compensation of brawn?

Answer: They do not fix the compensation of brawn, nor does a combination of any two elements fix compensation of the third. The compensation is fixed by economic conditions as indicated in the answer to query 2. The United States Department of Labor is suggested as a possible medium for fixing the value of the various classes of brains and brawn from which to determine the amount of stock to be issued to each individual comprising the several groups. To illustrate: Male stenographers for instance are capable of earning $1500 a year whether they serve a railroad, a jobber, a manufacturer, or a lawyer. This is equivalent to a return of five and one-half percent on approximately $28,000; hence each male stenographer would receive 280 shares of stock at par value of $100 each as representing his contribution to the business.

Page 241, column 2, paragraph 2.

Question: How much water is included in the $18,900,000,000 money capital proposed?

Answer: This sum representing money capital invested in the American Railroad is a tentative figure given out by the Interstate Commerce Commission as the value on which rates are to be made so as to produce, as near as may be, five and one-half percent on such value. The Commission states this value does not include any water; same having been squeezed out in the process of valuation on which the Commission's Engineers have been at work for more than five years last past.

Question: Does the brawn capitalization recognize the brain required in the manual operation of the roads?

Answer: It does to the extent that they are necessary to carry out and execute the orders of management. A crossing flagman who did not possess sufficient brains to wave the warning signal at the approach of a train certainly could not be intrusted with that responsibility; and yet it is not his brains that are being compensated, but his ability to give the signal. His compensation is measured by his "stock value." One with only sufficient ability to flag a crossing for a railroad is in the same class as one who acts as a "chambermaid" in a livery stable. Such ability would probably command compensation of about $700 a year, equal to five and one-half percent on about $13,000; therefore such an one would be assigned 130 shares of stock.

Question: If so, what portion is for brain and what portion for brawn?

Answer: See foregoing.

Question: If part of the brawn capital is for brain, is it capitalized on a par value with managerial brain?

Answer: See foregoing.

Page 241, column 2, paragraph 3. This paragraph provides for the redemption of surplus money capital at a premium of two percent plus accrued dividends. It also provides for dismissal of surplus brain and brawn and cancellation of their capital on payment of two dollars per share (a discount of ninety-eight percent) and nothing said about accrued dividends. This is proposed for times of depression to save transportation the burden of overcapitalization.

Question: Does this not give money capital the full value of its investment and throw surplus brain and brawn on the scrap heap with two dollars per share in their pockets in a time of depression?

Answer: It is conceded that whenever money, brains, or brawn, are found unnecessary and dispensed with, then they each receive two dollars per share plus accrued dividends. If, in time of depression, brains and brawn are dispensed with and thrown out of employment with, say $260, as in the case of the crossing watchman cited in answer to query above, which is two dollars per share on 130 shares, he would have that much to go on while the investor whose $13,000 was returned would likewise receive $260 to carry him over until he could re-invest his money. During times of depression he would probably have to accept less than five and one-half percent or might not be able to get more than savings bank rates.

Question: Does it not place brain and brawn at a disadvantage to reinvest their expert knowledge of railroad work in lines where it will be of little value and at a time of depression?

Answer: Brain and brawn are not at any greater disadvantage than money. During depressed times it is often more easy to sell one's talent or labor than to safely invest money at compensatory rates.

Page 242, paragraph 1 and 2.

Question: Does not the capitalization of brain and brawn cheapen men to a dollar value? To illustrate: I once employed a Negro

whom I jokingly asked: "What are you worth, Uncle Mack?" His reply was: "Don't know now, Massa; but befoh de wah I fetched $1500 on de block."

Answer: If it is conceded that capitalizing one's ability or brawn on the basis of what they are capable of earning in the world's market is reducing men to a dollar value, then they are reduced to the dollar value. We are all worth what we are capable of earning. One would not think of compensating a mechanic fifty dollars a day for doing the labor of repairing a "Tin Lizzie"; yet many executives are capable of commanding much more than that. Why? For the same reason that a skilled carpenter is worth more than the saw-and-hammer kind.

Question: Does this plan fix a price of so much per head on the white railroad worker?

Answer: See answer above.

Page 243, column 1, paragraph 1.

Question: In a 3, 3, 3 directorate is it not likely that brains and money capital will act in collusion as at present to hold brawn in subjection?

Answer: No more than brains and brawn might endeavor to corral money; each is compensated according to the value of his investment, no more, no less. Their interests are common.

Question: Will not the unequal compensation be a continual cause of strife in the directorate?

Answer: The compensation is not unequal; each receives five and one-half percent on the amount invested whether it be money, brains, or brawn, and neither can increase that rate without the others sharing at the same rate; likewise if the net revenue shrinks below that figure each class shares at the same rate.

Question: Would not the spirit of democracy be better served by a percentage of representation based upon the human element involved?

Answer: No; for the compensation is not determined by the numbers involved. The money may be owned by few or many. The brains capital may be confined to a few, yet in value exceed the capitalization of either money or brawn. Likewise on account of highly skilled brawn workers a few might represent an investment in excess of either money or brains.

Page 243, column 2, paragraph 3.

Question: Is it an equitable distribution of net earnings to allow the same compensation to money capital which performs no service, as to brain and brawn's capitalized expert knowledge to which they add service in time and labor?

Answer: Money is as necessary to the successful operation of the business as is expert knowledge or skilled brawn. Many a brainy investor has gone to a pauper's grave for lack of money capital. Money therefore performs a very necessary service. Brain and brawn workers have the opportunity of investing their surplus money in the business and thus draw dividends both as brain or brawn "investors" and money "investors" too.

Question: How would Jesus of Nazareth distribute the net earnings among those who had contributed to the transportation service?

Answer: I am not prepared to intelligently answer this question, except to state that I believe that Jesus of Nazareth would have made a distribution based on equity. I am sure that He would have adopted a method that would render an equal return to money, brains, and brawn, but the three working in harmony would have to earn it. If there were a loss, the three classes would also have to share it equally.

Pro and Con *By L. D. Barnes*

"MR. WILSON still leads the Democrat party," says a headline. The tendency is away from the Harding camp. Democrats and progressive Republicans are in favor. Yet we could not think of Mr. Wilson as leader. His espionage act, his private wars, his deportation and conscription acts, his daylight saving scheme, his league, his trip to Europe, his secret confab with the pope, his presents, etc., etc., preclude the idea.

Yet the people are forgetful. They are easily diverted and divided. They are conservative and trustful. Many are unread and unthoughtful. Thousands do not know that Democrat means Republican, and vice versa. They do not know that the real work of the old parties is

to serve private interests and keep the people divided on tariff issues that no statesman can fathom. Mr. Wilson may be the leader, but evidently he is still headed for the Wilhelm-Czar Nicholas camp.

Parties a Failure

CEASE ye from man whose life is in his nostrils" says the Prophet. Political parties are a stupendous failure. Renegade republics have no more lease of existence than have the musty monarchies. Who could really believe in the Democratic party, so often in power, and as often derelict and unsatisfactory? Who could actually believe in the Republican party, which had all the say from the sixties to the eighties? These two parties representing the same idea of government, but nursing political ambitions, oppositions and hatreds instead of working for the greatest good, may expect rejection at the hands of the voters. The Democratic party is gone, let us hope, never to return. And its twin brother in corruption bids fair to go with it. "Be patient, therefore, brethren."

Political Money-Blessers

RECENTLY a "fortune teller" passed through and displayed great powers for blessing money. He could bless a roll so that it would prosper in the thing wherein it was invested and accomplish all that could be desired. One man got his two hundred blessed, and a woman had her fifteen hundred so conjured that like the widow's oil it would never play out. The blesser merely passed the money over his head and behind his back and through his hair to impart the philosopher's touch and the buying power. Thereafter, success would attend all investments, and everything that the money touched would turn to wealth. Then the roll, handed back, was not to be opened until a certain day at a certain hour.

But to spoil it all and to take the joy out of life one of the blessed got over-anxious and opened her package in the wrong place, and found only a roll of blank paper. But the blesser had passed on in his search for still others to bless and enrich.

Politicians and office-seekers work on the same principle. Promises are made from year to year, and the years merge into the dim past, and promises pile up like national debts. The people forget until the next April fool spellbinder comes along with his mouth disease, and his magic of words to bind their faculties until the next election. Then they begin to reflect that they have been stung once more. But again they forget until the next fool-stinger comes along.

Business Men in Congress

THE capitalistic press suggests that "men like the Hills and the Schwabs and the Garys" should be sent to Congress. The Fricks and the Rockefellers should be included. With such men in Congress steel strikes and railroad strikes could be abolished by simply compelling men to work until they fell dead, and then compel a new crew. The historic Homestead riots and the Colorado war on miners and their helpless families could have been avoided on similar lines.

Doubtless quite a lot of operators, et al., in Mingo County, West Virginia, could be depended upon—if elected to Congress—to banish traitorous coal diggers from the earth, if need be, to cleanse the sacred coal fields, and establish prison discipline, and thus prevent common intercourse between folks who have no respected rights under the capitalistic sun.

Then there is Governor Allen, the great Kansas Industrial Court legislator. Would capital ever get anywhere without him? Laws that work one way—laws to curb and compel miners to dig coal and keep the public warm and keep up dividends, though the said public neither employs, nor digs — are the limit to date. We should have a Congress of this type of men at once, if we are fools enough to want anarchy!

Wild Beasts

FROM the divine viewpoint human governments in their political and religious aspects resemble wild creatures—lions, bears, leopards —deformed and unnamable beasts. Imagine a monster, an evil beast with four great heads, two large wings, a powerful sponge-like maw and a great tail. Picture these heads one in Washington, one in New York, one in Paris, and one in London. These heads represent intelligence, brute force, controlling power. The large wings are the masses of voters and henchmen arrayed and flopping, the one wing called Democrat and the other Republican. The tail represents hypocrisy and counterfeit Christianity and lies in Rome. The great maw

or stomach is universal and represents finances, property and slaves.

The heads are harmonious. Their purpose is to control the wings, to keep them flopping in opposite directions, but never allowing them to rise and fly. During this operation the great stomach is absorbing everything. The wings, demoralized, have no other purpose than to flop from side to side, from high tariff to low tariff, and from war to peace, and vice versa, as the heads in the interest of their great stomach may direct. The tail, though it tries to wag the heads, has no other function to perform than to wiggle the heads' approval and keep the wings flopping, but to discourage any attempts to fly.

This, in brief, is a faint outline of beastly institutions as they exist today. This is Plutocracy, alias Democracy. This is a deformed and unnamable wild beast. The world of mankind is enmeshed by it. But we are glad to know that God has promised that He "will cause the evil beasts to cease out of the land." —Ezekiel 34:25.

What To Do

By E. E. Cassel

REPEAL the present railroad law enacted by command of fiscal agents, wholly for the purpose of looting the U. S. Treasury, also robbing the producer and the consumer by nearly prohibitive rates.

The absolute and immediate payment of our national debt by certificate issues and further issues of such government certificates based upon the entire wealth of the nation, as is necessary to meet promptly the county, municipal and farm obligations and those for paved roads on a twenty-five-year basis, four percent of the principal to be paid each year until the twenty-fifth year, when the debt would be fully liquidated and without interest, save a nominal tax for handling. This would eliminate all premeditated panics, such as the present, brought about by the interlocking of the Farm Loan and the Federal Reserve Banks, wholly in order to starve the farmers of the Northwest who were organizing, and also organized labor, into submission.

In addition to furnishing immediate and ample finances, the above would immediately eliminate a debt of four hundred billion, of which Ohio's share is six hundred million and which now requires fifty cents of each dollar paid in taxes to meet the annual interest charge in Ohio alone. To those who wish the tax burden removed, there is but one alternative, if bankruptcy is to be averted: Elect Congressmen upon a specific platform to liquidate the debt immediately, also a Governor and a Legislature that will remove fifty percent of the state employés and stop unnecessary expenditure. The assurance of peace and disarmament, not by any Four-Power Pact, or Alliance, but a referendum vote upon all wars except hasty invasion, thus throttling war propangandists and profiteers who have purchased, in a large measure, the policy of the big daily press and other mediums deemed necessary to keep the truth of national and international questions from the people, thus making the formation of a correct opinion impossible and, therefore, destroying the intelligent right of suffrage. The immediate and permanent repeal of conscription.

The collection of eleven billion dollars loaned to Europe and the prosecution of government officials and other common thieves holding millions of government money on war contracts not produced. A protective tariff which will assure cost and a reasonable profit to the producer and to the extent that it will curb the five packers now securing beef from South America, to the ruination of beef production here and without due consideration of the price they are asking the consumer.

A bonus to the soldiers who were forced to leave home and forced to fight in a foreign war, and a resumption of the excess-profit tax, which will more than pay the bonus.

In conclusion, it is pertinent to say that there can be no help for the producer nor for the rank-and-file consumer except through Congress and by thorough action in conjunction with a Governor and Legislature upon these issues. This is a fact well known to the money oligarchy that now controls legislation and even the courts.

Organized capital is bitterly opposed to the enacting of any portion of the program I have outlined.

An Apostrophe to Usury *By George Colwell*

O THOU Usury, high and mighty, great and powerful; thou innocent-looking, many headed monster! In what country art thou not supreme? What trust art thou not the head of? No business is transacted without thee. Thy word is law. Thy devouring heads have many strange shapes — interest, dividends, rentals and profits; while taxes and customs duties are much of thine own. All these and many more go to appease thy gluttonous appetite.

The foolish church, weak and deceived, lies prostrate at thy feet, begging and obtaining from thee a small portion of thine ill-gotten gain.

Even the missionaries in foreign lands have kind words for thee. Why should they not? For thou suppliest much of their daily needs.

Thou hast, too, a loyal priesthood, thy "Wall Street" gang. Surely thou must acknowledge that they sacrifice many victims upon thine unholy altar, that others of thine ignoble breed, more favored by thee, may the richer be.

Since when, old Usury, didst thou coin thy new name "Interest"? For I've searched the Bible through and through, and nowhere is the new word given. Thou knewest that interest, no matter how low the rate, is usury. Yet thou hast made the world believe that as "Interest" thou art not Usury at all. O thou two-faced, many-headed rascal, full well thou knewest that usury was condemned! (Leviticus 25:36; Psalm 15:5; Matthew 5:42) How soon shall they find thee out?

How strange, O Usury, that our great ones, both Jews and Christians, have lost confidence long ago in God and His prophets, and are now humbly praying unto thee, Great Usury, and to thy "profits," saying, "Give us this day our daily bread." And thine evil system, generous to the few, surely gives it them. The nations in distress called unto thee, saying, "Deliver us from evil," and in thine evil presence have issued war bonds, victory bonds, more bonds and more bonds. And it was thy "percent" that brought results; for thou knowest how to reach the hearts of all thy worshipers. The war was a great boom to thee, O Usury. O thy hypnotic power! How we fall to thee! Even Socialists are numbered among thine own.

Everyone knows full well that if a man today really has honest "hard luck" and has not even wasted his substance in riotous living as did the prodigal, there is no such thing by thy mighty system as forgiveness or setting him up again, even though he has done his best. He must sacrifice his last bit of goods to thee. Our lawmakers, clever boys, thy obedient servants, see to this. O thou accursed Usury! It is through thee and thee alone that millions go starving in the midst of plenty; for thy wealth (reserved capital) must keep doubling and doubling as the years roll by and our Usury dues must be met though all else fails.

Thou art the boastful father of those hideous creatures, class, caste and servitude.

The promise that "the meek shall inherit the earth" appears but a laughable farce whilst thou art here, O Usury.

Like a long-addicted drug fiend, our present civilization pitifully whines, "How can we get along without thee, O Usury?" Thus thy rank poison, Usury, has been swallowed.

O Usury, thou hast all the ear-marks, cloven hoofs and tail of thy father, Slavery, who gave place to thee, as thou didst appear more cultured and refined and couldst more easily fool the oppressed. How well hast thou done it! These poor blind tools pay, and pay, and pay; and the longer they pay the tighter they are caught in thy coils! Thou hast thrived and fattened on the lives of the poor and the weak, thou true son of the devil!

Farewell then, Usury; for thy life is ebbing. Old age is beginning to tell. An undercurrent is at work in the world.

How to Keep Well *By Oscar F. Mattson*

WE OWE it a duty to our Creator, to ourselves, to our friends and relatives, and to society at large, to keep ourselves in the best possible health. While much of the sickness in the world today is due to imperfections inherited from our forefathers, over which we have no control, yet on the other hand it is equally true that a great deal of ill-health could be avoided by observing common-sense ways of taking care of our bodies. Most people know these simple rules of health, but need a constant reminder to secure any degree of regularity in observ-

ance. This fact, then, is the excuse for this article.

Are we temperate in our eating? Or do we often, if not continually, overload our digestive system, causing stomach and intestinal troubles which tend to dull the brain and make us a burden to ourselves and to others? In this land of plenty, most people eat too much, and especially too much of concentrated food. More coarse foods, especially whole-wheat bread and other foods rich in vitamines, more milk instead of tea and coffee, more fruits, green salads, and other vegetables, and less meats, are a few pointed suggestions as regards eating which should be followed.

Not only do we need to exercise greater care in the quantity and kind of food we eat, but we need to take more time to eat it. Short lunch hours and the habit of bolting the food is a menace to the health in this strenuous land of ours. We are undoubtedly in too much of a hurry for our own good. Proper mastication of food cannot be overestimated. Gladstone, the "grand old man of England," made a practice of chewing every mouthful of food sixteen times. If food is swallowed in lumps, only the outside of these lumps can be acted upon by the digestive juices in the stomach and intestines, thus causing constipation by clogging the intestines with undigested food. Let us treat our stomachs with respect.

Water should be used in much larger quantities than is commonly done, both externally and internally. Regularity in bathing goes hand in hand with good health. The pores must be kept open to allow the poisonous matters in the body to pass off and also to exercise the vaso-motor nerves in control of the size of the blood-vessels in the skin. Cold baths, especially, will stimulate these nerves; and this is one reason why a person taking cold baths in the morning is practically immune from taking cold.

Internally, water is of great benefit in stimulating the action of the digestive glands and in keeping the food in soluble condition, thus eliminating intestinal troubles. It also serves to wash away impurities from all parts of the body. Let us drink more water. A glass or two of water before each meal is a good practice. Even the old tradition," Don't drink water with your meals," has been largely reversed; and it is now recommended that most of the water drinking be done at meal time, with the caution, however, that it be not used to wash the food down. Drink at least eight glasses of pure water daily.

FRESH AIR AND SUNSHINE

Fresh air and sunshine are enemies of the bacteria which cause most of our serious diseases. Do we deny ourselves these boons of health by staying indoors when it is unnecessary to do so? Do we sleep with closed windows, and breathe over and over again the foul air when we might, with windows open, be filling our lungs with fresh air and a full supply of oxygen, and wake up with clear minds instead of headaches, or at best, dulled [illegible]ains? Do our homes get a thorough airing every day, even when the weather is cold? Not only should we spend as much time as possible in the fresh air, but we should get the full benefit by deep breathing. This requires a conscious effort at first, but later becomes a habit.

In addition to fresh air and sunshine we need exercise. Lack of exercise is a common cause of ill-health among those engaged in sedentary pursuits and indoor work of different kinds. A few minutes of gymnastic exercises can be taken in the home by everyone. (A complete set of Bernarr Macfadden's Setting-up Exercises was furnished free of charge by the National Physical Culture Week Committee, 113 40th Street, New York city, to all who agreed to use them during the National Physical Culture Week, May 1st to 8th.)

In addition to this, there is one exercise which all have access to, and that is walking. How much better a brisk walk would be than the lazy habit of riding every little distance we go! A brisk walk will stimulate the respiration, the circulation, and the digestive organs. It gives a person a good appetite and tones up the whole system. Walking will thus help thin people grow fat; and, paradox as it may seem, it also makes fat people grow thin, if they do enough of it.

Not only is it necessary that we sleep with windows open, but we should see to it that we get enough sleep. While we are often guilty of eating too much, we are also guilty of robbing our bodies of needed sleep. School authorities in both elementary and secondary, as well as in higher institutions of learning, agree that much failure in schools is due to lack of sleep. People with a tired feeling are not giving the building-

up process a chance to keep up with the wearing-down process, and naturally will not feel well and strong until their bodies get the necessary rest and sleep. While the amount of sleep needed by different individuals varies, with most adults eight hours should be the minimum, while children need much more than this.

Work, giving exercise to brain and body, as a general thing is a blessing to mankind; yet it is possible for some with a limited amount of physical vigor, and at the same time an unbounded ambition, so to overtax the body that it cries out in pain. Then they wonder why they cannot be well like other people. While work alone, under right conditions, seldom hurts anyone, yet it is a fact that work combined with worry has killed many people.

Worry without work has killed more. Worry is a very difficult matter to overcome; yet by using self-control together with proper rest, sleep, fresh air, exercise, and a systematic way of accomplishing our work, one can eliminate it to a large extent. Then, too, some little time is needed for recreation. "All work and no play makes Jack a dull boy" is a true saying. We can at least train ourselves to forget our regular business when we are away from it. Completely relax at least fifteen minutes each day. Cultivate happy thoughts which are at the same time pure and noble.

There are many other points which could be mentioned, such as care of teeth, care of eyes, and proper use of clothing; but perhaps enough has been mentioned for one time. A careful observance of these points will undoubtedly contribute materially to our health, comfort, and happiness. Even during the Golden Age good health will undoubtedly come to mankind in proportion as they exercise temperance and self-control.

[EDITOR'S NOTE.—We publish these various suggestions for what they are worth to our readers. Each one must learn to study his own system and take the course that is for his good. Many specialists differ as to diet, water-drinking at meals, etc. No fast rule can be made which will suit everyone's system.]

Vacuum Tube Amplifier *By L. E. Olson*

IN THE *Swedish Tribune News* I found something important, if it is true. The article speaks of a "Vacuum Tube Amplifier," of which they say that if the work goes forward according to intention by March, 1925, the President's Inauguration Proclamation can be heard from Washington, D. C. to any part of our planet.

Poise of the Human Body *By J. W. Riemer*

THE possibilities of being youthful and in full vigor of health at the age of one hundred years are fast approaching a point when this will be a reality. So remarkable and rapid is the unfolding and increasing knowledge in an understanding of the functioning of the human body, and the application of corrective action, that one is struck with the remarkable fitness of such expressions as uttered by the prophet Daniel and the patriarch Job: "Knowledge shall be increased," and "Man shall return to the days of his youth."

The complexity of the human body manifests the creative genius responsible for its formation; and it has been this very complexness which has prevented even the wisest from escaping the penalty of death. Now, as the new King of earth, like the sun 'with healing in his beams,' arises, He is shedding forth the truth necessary for attainment of human perfection.

Ignorance and prejudice have long stood in the way of better health. When "bad goes to worse" even the despised things are acceptable, if they bring relief. Different doctors are tried and abandoned, patent medicine fails to bring results, and various home remedies seem to be lacking of any permanent good. "There must be something that will bring relief," is the ever-present question. "What is it?" comes the continual response. Articles on dietetics are read with interest and tried. Physical suggestions of all kinds are investigated.

All human defects are caused by some violation of physical law. Physical law was created by Jehovah God. A violation of God's law is sin. "All have sinned and come short of the glory of God." Therefore all die. Life could be obtained if every physical law were fully obeyed. Since the violation of these physical laws is born in us, through cell culture and nerve cravings, causing established habits of thought and action handed down through 6000

years of accelerated motion, we must acknowledge our helplessness. How to obey these laws the One who composed the human anatomy alone is able to reveal. He is now beginning the great unveiling. "The knowledge of the glory of God shall cover the whole earth as the waters cover the sea." Jesus died and rose again for that very purpose: that He might give life to the dying race.

POISE IS PERFECTION

Perfect poise of human organism means human perfection, and human perfection means everlasting life. Balance is the secret of the perpetuation of life. Unbalanced action of the body forces means death. The factors entering into the perfect poise of the human body produce such a network of delicately balanced, related forces that the attaining of this balance has proven beyond the scope of human ability. In dealing with it we are lost in an intricate maze. We feel as finite as the astronomer gazing into the endlessness of space.

Some of the things involved are: The amount of oxygen breathed and the amount in the atmosphere; climatic conditions; atmospheric pressure; the changes of heat and cold, wet and dry; water in its pure and affected states; the food we eat in its great variety combined with quantity and frequency of participation; the contraction and expansion of the muscles and tissues of the various parts of the body; their proportionate pull one upon another; the downward pull of gravity proportioned with the tensioned strength of muscles; general stimulation versus lethargy; cycles of rapid vibrations and slow vibrations over nerve fields; high and low pressures of blood streams; chemical compoundings forming acids and alkalies, and their precipitates, and other numerous chemical changes; electrical activity of varying degrees; effect of solar activity and sun rays upon the tissues of the body; colonies of cells with cultivated tendencies; the charging and discharging of energy stored up in the cell tissues; the vigor of cell growth; the proportion of phagocytes and other blood corpuscles; our mental moods, thoughts and environment; etc.; and the intricate variety of effects which all of these have one upon the other.

When all these related effects are properly balanced, the human machine functions with precision. Who will tell us how properly to adjust all of them, one with the other?

EFFECT OF THOUGHT

The nerves control all functions of the body by being the centers and conveyors of oscillations similar to the oscillations of electric ions over a copper wire or through the air or from the sun or from the far distant stars. In turn, the blood feeds the nerves; and the nerves control its flow through the pumping of the heart and the contraction and expansion of the arteries, veins and tissues. This control is governed by the nerve habits, and also greatly influenced by our thoughts, which either directly or indirectly affect every part of the body.

For example: Fear throws excessive nerve force over the nerve fields affecting heart action, exciting the flow of secretions from various glands and forcing out of balance or equilibrium the entire nerve and gland system. It affects the brain to a noticeable extent. (Alarm, fright, worry, a continual consciousness of having done wrong, can all be catalogued under fear.) The free flowing of the blood is cut down, which subtracts from the amount of energy in the nerve cells, and reduces the vital powers of the whole body. This process continues cycle after cycle, until in threescore years and ten the energy of the body has so decreased as to cause to cease the functioning of parts of the body. Fear was the first effect of the disobedience of God's command, as experienced by Adam and Eve recorded in Genesis 3:10.

The success attending proper exercising, osteopathic and chiropractic treatments, the effects produced by electricity and radio-activity and proper eating can be traced to contraction and expansion of the tissues of the body. The forced action of drugs will produce like movements. These movements have much to do with life and death.

It is easy to see that, when the blood lacks the necessary elements which feed the various tissue-forming muscle, bone and organs, the lessened growth will tend to make these parts smaller; and as a result contraction sets in. When the proper elements are given the blood the tissues grow, and the muscles and ligaments relax, often curing serious maladies. These contractions so tend to tighten certain parts as to prevent the blood from properly flowing to other parts, starving them, and causing contractions elsewhere. Thus one defect follows another. A continuance of these improper mus-

cular tensions in time distorts the body, and even pulls the bones out of their proper position, especially those of the vertebræ. Gradually these improper positions develop into permanence and slowly increase in their unbalanced state. The nerves in turn are pinched, and fail to stimulate through excitation the regions of cell growths over which they have jurisdiction. The tissues become sickly and, unable to thrive properly, begin to die off; and the tensions, thus increased, cut off in a measure or completely the drainage through the veins. Dead tissue becomes suspended in the system, which develops into poisons called toxins, and becomes breeding grounds for all kinds of minute forms of life, called germs.

POWER OF LIGHT, HEAT, AND ELECTRICITY

We know of the power exerted by light, heat and electricity, and are conscious of the existence therein of a varying vibratory motion of intensive activity. Electric ions are the smallest particles of matter, we are told, released from an atom, and constitute the vehicle of power which is utilized in millions of ways in the endless variety which exists in God's creative works. The human body could not exist without the constant activity which the releasing of these ions create. Thus for example: The storing up of starch and sugar in the liver is but a convenient and compact way of canning this energy. The blood-vessels are the highways over which this canned energy is carried to the tissue cells of the entire body. The nerves are the electric wires which direct the use to which this energy is to be put; and the releasing of it from the cells produces muscle movements, nerve vibrations, thoughts and every other activity of the body.

Thus energy is stored up in the cell tissues of the body and released through chemical action or direct nerve force. By infinitely rapid vibration set up by an unknown activity in the cells of the brain and other parts of the nerve system, the cells of the body are caused to change their shape and otherwise energized into activity causing mechanical movements of the body and creating life movements. When the flow of the vibrations over the nerve tracts is interfered with or at low ebb, the sure effect is to contract or tighten up the tissue contracting the walls of the blood vessels, thus cutting off blood flow and nerve force. This in time cuts down still more the possibilities of getting the force to the nerve centers.

The osteopathic and chiropractic professions endeavor to loosen up these tensions and speak of the effort as relaxing the various parts. Electricity tends to charge the tissue with ions causing a measure of dilation. Radio-activity and the direct rays of the sun work in the same way; indeed, it has been found that nothing can excel the benefits of sun rays. Sun baths should be taken often. There is a radio-active pad which bathes your body with sun baths while you work. This relaxing of the tensioned condition of the system breaks up congestion and establishes a temporary or permanent flow of ionic energy from the nerve centers, vitalizing the affected parts of the system immensely. We cannot stress too strongly the effort to seek relaxation that should be made by nervous persons and those suffering pain in portions of their body by this tensioned condition. Get nerve energy into the affected area.

Vitamin in food has been proven very essential to a strong tissue growth, and properly balanced eating produces a more balanced harmony of the human mechanism. Phospho, made by A. B. Klarr, Dover, Ohio; Vegex (Concentrated B Vitamin) obtainable from Marmite Incorporated of America, 215 Milk Street, Boston, Massachusetts; Vitafood (Vitamized Fruit Wafers) made by Vitamin Food Company, 171 W. 71st Street, New York City; Vegetable Compound and Yoghurt Ferments, obtainable from the Yoghurt Company, Bellingham, Washington, are a few bona fide concentrates on the market.

Plain foods in their natural state cannot be excelled; and when eaten fresh before the energy of life implanted in them by the energy of the sun wastes away they will be found very beneficial. Is it not strange that our civilization has brought on subtle undermining effects, such as refined foods, canned goods, spices and flavors, extracts, cold storage foods, all of which lack in a measure or wholly the important energy imparting activity that fresh and uninjured foods contain?

Nervous conditions are caused by over-excitement of the nerves, causing them to oscillate or excite at a speed and pressure which quickly drains the system of nerve energy or force. When this condition exists, the constant endeavor should be to slack up this nerve force

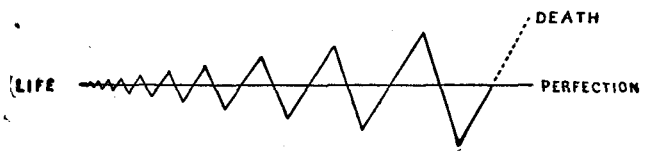
or nerve tension. Get the habit of doing things with a little less rush. Do not suppress yourself to modern styles and modes too much—or modern thinking, either. Shun upon every opportunity the giddy speed of modern life. Make a practice of throwing your mental condition into a happy, quiescent mood so firmly as not to be easily agitated.

Occasional fasting helps balance up the tissue growths by depriving the well-fed sections of the body and permitting the poorly-fed sections to be in a more proportionate condition. Through greater shrinkage of the too-dilated sections and less shrinkage in the tensioned sections a better poise is reëstablished.

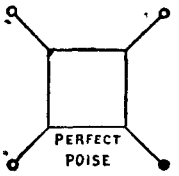
No set rule of what to eat has yet appeared that will meet the requirements of all, although much has been learned upon this subject. Since all are out of balance in different proportions, much depends upon what use is made of the knowledge each possesses. We hope to discuss this question in the near future.

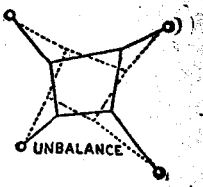
PRINCIPLES OF POISE

Here are a few diagrams which illustrate in a crude way the points involved in the poise of the human body.

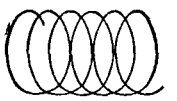


The straight line illustrates perfection. The zig-zag lines illustrate the actions and reactions, the extremes in one direction and the other direction, excitation and lethargy, rapid and slow vibrations, contraction and dilation, and the increasing trend of these activities in the extremely unbalanced state through the centuries of the past to the present; also from youthfulness to the grave. The human mechanism endeavors to adjust itself, but is unable to do so on account of improper conditions. The tampering with these defects by the use of drugs only excites the extreme movements the more. Obey God's laws, and better poise is but the natural course of events. If we could live under perfect conditions, sinless (that is, not violating any of God's laws—the laws of nature), the condition would be perfect, as illustrated in the straight line. This will be possible in the New Age now dawning. Have hope!





This diagram on the left shows perfection. The one on the right illustrates how distortion of muscle and tissue tension unbalances the system. The dotted lines show how difficult it is for the system to poise up. Every tension must be adjusted exactly right.



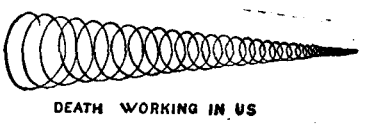


Diagram on left shows perfection of cycles. On right is illustrated how our steps nearer the grave do not proceed in a continuous forward motion but have the tendency of traveling in cycles by which, if they proceeded with exactitude as they will in perfection, there would be no death. But as it is, body vitality becomes weaker and weaker, cycle after cycle, till it disappears. When it disappears it is no more. It is hard for the preachers to grasp this fact.

In the foregoing I have endeavored to write in such form as to make as plain as possible some of the causes of death in the outworking of the divine penalty of death. I trust my best endeavor will be productive of something of interest.

I am certainly thankful to note how THE GOLDEN AGE is searching out and bringing to the doors of many information, facts and a hope well worthy of every effort put into the getting up of the matter. The effect upon the mind of the reader is beneficial indeed. It is certainly getting the dissemination of information in a more balanced condition. In the near future, when exact information will be gotten with greater ease, what a flood of light will come upon the whole world! Keep the good work up, and remember that I always stand ready in your defense and for the honor of the cause and the glory of God.

Interdependence of Nations *By John Buckley*

MR. EDITOR: Few people imagine that they are in any degree to blame for the chaotic conditions of the world, yet we are beginning to learn that the conditions in any one country directly or indirectly affect all the others, and by our sins of omission or commission we help to create a condition that is world-wide in its effects. Personally, I am an indifferent citizen, regarding the selection of political representatives as a choice between rotten apples. I have not voted for years, and my children naturally are also indifferent. Residents of our larger cities have little acquaintance with either candidates or measures. Their arguments are gathered from the papers which they read, or the political speakers that they hear, and their convictions are more often based on faith rather than on reason. It is well known that there is a large class in our cities that fail to vote, and politicians know that this is one of the reasons why an active minority may rule. That we must pay for this indifference, there is not the shadow of a doubt; and when a politician, to pay for services rendered, secures the appointment of an additional inspector, or a commission, the cost is added to the general tax, and although we may not be property holders, we must pay through a necessary increase of rentals. Many workers know this, yet like the man who is hard up, they are willing to pay interest, and the candidate who, if elected, can make work, will have the giving out of jobs, and jobs are one of greatest needs, at the present time.

Wages in India

WAGES of industrial workers in India are pitiful to contemplate — five to twenty cents a day for farm laborers, eighteen cents a day for miners, fifty cents to a dollar a week for the workers in the jute and cotton factories. The only way that most of these workers can buy clothing or other European articles, is to go without necessary food for a sufficient length of time to make up the price of the article desired.

Too Much Rain *By J. A. Bohnet*

THROUGHOUT central and western Kansas the leaves on the elm trees are falling. Some trees are stripped of about three-fourths of their foliage.

At first it was thought that the cause was yellow aphis, an insect not larger than a gnat, which sucks the juice out of the leaves, thus causing them to shrivel and fall. On the cement walk under the elm-trees were drippings from the leaves, often a smeary coating like molasses, disagreeable to walk upon, and very sticky. One of the college professors pronounces this trouble merely the result of too much rain in the spring and the consequent exudation of sap from the leaves that sometimes is called honeydew.

Some young ladies going to and fro under the elm-trees have found their hair pretty well gummed by the stuff falling upon their uncovered heads. People who have elm trees on their lawns are bothered with the task of frequent rakings of their grounds and burnings of these prematurely falling leaves, just as in the fall of the year after the frosts.

Never before have the cottonwood trees thrown off so much cotton. Lawns in the vicinity of cottonwood trees are white with the fuzz, as are also the honey-dewed elm leaves, making it appear as if the elm leaves have downy feathers. The writer saw ten or twelve bushels of cotton-fuzzed leaves raked off from a single front-door yard, piled along the gutter to be burned; a most unusual sight for the time of year.

Mr. Bryan and the Clergy *By Luke Williams*

AFTER listening many years with attentive ears to William Jennings Bryan's "message of peace," all of a sudden with characteristic inconsistency the "big clergy" factor showed its ugly head in Kansas City in the cancellation of its invitation to the Great Commoner to address a Sunday school convention. A Reverend of one of Kansas City's great churches threw the first big stone from the pulpit, saying, "Bryan's greatest sin seems to be ignor-

ance of the Bible; he does not understand a word of it," etc.

Is that so? Well! Mr. Bryan spoke here on the campus of the Missouri Wesleyan College, a school for preachers, only a few years ago; and none of the "learned" discovered his ignorance at that time. Are these people who canceled the invitation to a great man to lecture to them in defense of the Bible so anxious to prove that their grandparents were baboons that they must go out of their way to emphasize their ancestry and their bringing up by such discourtesies to one of the finest men America ever produced? The theory of evolution must be weak indeed if it dare not stand Mr. Bryan's honest, searching examination and analysis.

"How Long Would Christ Last?" *By E. L. Robinson*

THIS question heading a local editorial, recently, is answered in no uncertain words by several authorities, two of whom I quote:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel 2:44.

"And there were great voices in heaven, saying, The kingom of this world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."—Revelation 11:15.

It is error to lay stress on Christ's spiritual reign and ignore His reign on earth over a restored human family; that is the teaching of present-day Pharisees, who consign all of us to an eternity of torment except a few (144,000) of themselves, who, they assume, are the chosen ones for His spiritual kingdom.

The imminence of Christ's reign on earth presents the paramount question of the day, *Are we ready to receive Him?* This question by far outweighs that other one, What did the Washington and Genoa Conferences amount to?

We are free to imagine that, following in the footsteps of Paris, intrigues behind closed doors will precipitate the great battle of "Armageddon," the "Waterloo" of all existing governments.

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth that are on the earth."—Isaiah 24:21.

"Thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee to drink of it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . .

"Thus saith the Lord of hosts, the God of Israel: Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword I will send among you. And it shall be if they refuse to take the cup at thine hand to drink then shalt thou say unto them, Thus saith the Lord of hosts: Ye shall certainly drink."—Jeremiah 25:15, 16, 27, 28.

"And I will shake all nations, and the desire of all nations shall come."—Haggai 2:7.

Did He Baptize the Dog?

THE Reverend —— is no longer a minister in Massachusetts. This was not because of irreverent returning of thanks at his boarding-house, where he is alleged to have said on one occasion, "O Lord, we thank thee for the salad," and on another, "O Lord, we thank thee for the French fried potatoes"; but because he took a glass of water and sprinkled some of it on a dog's head, saying, "Buster Porter, I baptize thee a full-fledged Presbyterian."

His brethren in the ministry were deeply incensed at this, when it was brought to their notice; and yet they are all doing something equally meaningless. No one can really baptize another. The true baptism is the burial of one's will into the will of the Lord, the taking of His will henceforth to be our will. This true baptism begins at consecration and ends in death. The raising out of this baptism is in the resurrection.

All this is pictured in the ordinance of immersion. The one who is to be immersed en-

trusts himself wholly to the one that is to do the immersing. He is let down gently into the water until completely covered, and then he is as gently raised. He is helpless in the matter. All he does is to yield, to submit.

Did the Porter dog do any yielding, any submitting? Did he make a consecration to the Lord? Did he covenant to do the Lord's will even unto death? His sprinkling signified nothing, except that Reverend —— did not have good sense. And the sprinkling of human beings does not signify more.

No preacher or other person has the power to baptize anybody by the mere use of much or little water accompanied by many or few words. Baptism is a much more important matter than to be left to any such chance. If the symbol is performed prior to consecration, it is of less effect in heaven and in earth than an ordinary bath. And sprinkling never was a picture of baptism, and means nothing at all to anybody. It was never practised in the early church, and no ordinance to sprinkle anybody is to be found anywhere in the Bible.

The Greek word *"baptizo"* means the same as it does in English—to immerse. There are other words to signify sprinkle and pour. No concern need be felt over the fact that so many theologians have this wrong. It is to be expected, for they have everything else wrong; and it would only confuse matters if they had this right.

[Since the above was written, the gentleman has been reëlected pastor of his church. His wife is said to be writing a book which is expected to shed light on his strange action.]

LIBERTY AND LOVE FOREVER!

So, this is all—the utmost reach
Of priestly power the mind to fetter!
When laymen think—when women teach*—
A war of words—a "Pastoral Letter!"
Now shame upon ye, Parish Popes!
Was it thus with those, your predecessors,
Who sealed with racks, and fire, and ropes,
Their loving kindness to transgressors?

Oh, glorious days—when church and state
Were wedded by your spiritual fathers!
And on submissive shoulders sat
Your Wilsons and your Cotton Mathers.
No vile "itinerant" then could mar
The beauty of your tranquil Zion,
But at his peril of the scar
Of hangman's whip and branding iron.

Then, "wholesome" laws relieved the church
Of heretic and mischief-maker,
And priest and bailiff joined in search,
By turns, of Papist, witch, and Quaker!
The stocks were at each church's door,
The gallows stood on Boston Common,
A Papist's ears the pillory bore—
The gallows-rope, a Quaker woman!

No—for yourselves alone, I turn
The pages of intolerance over,
That, in their spirit, dark and stern,
Ye haply may your own discover!
For, if ye claim the "pastoral right"
To silence Freedom's voice of warning,
And from your precincts shut the light
Of Freedom's day around you dawning;

If when an earthquake voice of power,
And signs in earth and heaven are showing
That, forth, in its appointed hour,
The Spirit of the Lord is going!
And, with that Spirit, Freedom's light
On kindred, tongue, and people breaking;
Whose slumbering millions, at the sight,
In glory and in strength are waking!

When for the sighing of the poor,
And for the needy, God hath risen,
And chains are breaking, and a door
Is opening for the souls in prison!
If then ye would, with puny hands,
Arrest the very work of Heaven,
And bind anew the evil bands
Which God's right arm of power hath riven—

What marvel that in many a mind,
Those darker deeds of bigot madness
Are closely with your own combined,
Yet "less in anger than in sadness?"
What marvel, if the people learn
To claim the right of free opinion?
What marvel, if at times they spurn
The ancient yoke of your dominion?

—*John Greenleaf Whittier*

*Changed.

The Wise and "Otherwise" *By W. L. Pelle*

THE wise man is he who knows how little he knows; while the foolish one is the man who boasts of all that he thinks he knows — not knowing that others know how little he really does know.

He who believes a matter or a doctrine just because his forefathers so believed, is foolish; but he who has tried, tested, and proved to the satisfaction of his own mind that which he has learned, is wise.

To disbelieve a report just because it is in circulation without any further evidence or investigation, is not an unwise thing to do. The course of the fool is to promulgate a story without any basis for its truthfulness.

The foolish man knows not when to hold his tongue; while it is the part of wisdom to know how, when, why, and whereof to speak.

A prudent man is he who builds his hopes upon a solid foundation; while the shifting sands of time furnish the basis of the hopes of the foolish.

He lacks wisdom who plunges into action without first determining the result thereof; while he who observes the proverb, "Look before you leap," will escape a multitude of sorrows. To "sit down and count the cost" is the wise course.

"The fool hath said in his heart, There is no God"; while the prudent is filled with reverence when he beholds the marvelous beauty and grandeur of the heavens, the delicacy of the flowers, and the wonders of the mountain ranges with their canyons—all the work of an all-wise Creator.

The foolish are controlled by passion, the wise by principle; the foolish by vengeance, the wise by forgiveness; the unwise by hatred, the prudent by love.

Pride leads to folly, but the humble are wise.

The prudent man himself doth hide
When evil he foresees:
The simple one just passes on
And punishment receives.

Catechism for Young Children

TWO years ago, in the year of our Lord 1920, the Presbyterian Board of Publication published a Catechism for Young Children which contains six questions and answers that illustrate how hard it is for theologians to break away from the errors handed down to them from the dark ages. We give the questions and answers as they appear in the catechism, and then supply a little additional information in brackets.

Question 7: In how many persons does this one God exist?

Answer: In three persons.[Revised answer: In one person. "To us there is but one God." (1 Corinthians 8:5, 6) "Hear, O Israel: Jehovah our God is one." (Deuteronomy 6:4, 5) "I am Jehovah; . . . my glory will I not give to another." (Isaiah 42:8) Every text in the Bible is in harmony with this revised answer.]

Question 8: What are they?

Answer: The Father, the Son and the Holy Ghost. [Revised answer: Nowhere in the Bible does it say or intimate that the three named are one person. This answer is based upon a fraudulent text which all Presbyterian and other scholars know is not a part of God's Word, and which it is an impiety to use as a basis for doctrine. (1 John 5:7) When Christ prayed that the church may be one as He and the Father are one, He showed in what the oneness of Himself and the Father consisted —namely, a oneness of spirit; they both have the same holy spirit, and the church has it, too. And when the church has the holy spirit it does not have a ghost—which is a mistranslation of the word spirit—nor a person in any sense of the word; but it does have the power, or influence, or disposition of God.]

Question 18: What did God give Adam and Eve besides bodies?

Answer: He gave them souls that could never die. [Revised Answer: If this were not so serious it would be positively funny; for the only person in the Bible who ever made such a statement was the devil himself, in Genesis 3:4. The devil made that statement in direct contradiction of Almighty God; and for making that statement Christ referred to him as "a liar and the father of *it*"—the father of the biggest lie ever told. (John 8:44) The facts are that the only thing God gave Adam and Eve besides their bodies was their breath;

and *the union of body and breath, in any animal, makes it a soul,* a sentient being. When the breath stops the being ceases to exist until it is reawakened. There is a vast difference between becoming a soul, a being, and having a soul given to one.—Gen. 2:7; Num. 31:28.]

Question 140: What becomes of men at death?

Answer: The body returns to dust and the soul goes into the world of spirits. [Revised answer: All Presbyterian scholars know that the word *ruach,* translated spirit in Ecclesiastes 12:7, is the same word translated breath in Ecclesiastes 3:19, where the statement occurs that man and beast all have one breath and all go unto one place; that all are of the dust and all turn to dust again. It is not true that when a man dies he is more alive than ever. These theologians have taken Satan's teachings too seriously and not taken Jehovah's statement that "the soul that sinneth it shall die" seriously enough.—Ezekiel 18:4, 20.]

Question 142: What will become of the wicked in the day of judgment?

Answer: They shall be cast into hell. [Revised answer: The wicked are Scripturally defined as those who have first been brought to a knowledge of God and who have then forgotten Him. Concerning these it is said not that they shall be turned into hell, but that they shall be *re*-turned there. "The wicked shall be returned[*shub*]into hell—all the nations that forget God." (Psalm 9:17) For a plain statement as to what will actually happen to the wicked note the following: "Yet a little while, and the wicked *shall not be;* yea, thou shalt diligently consider his place and it shall not be." (Psalm 37:10) "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Psalm 37:20) "The Lord preserveth all them that love him: but all the wicked will he destroy." (Psalm 145:20) Every statement of Holy Writ is in harmony with the thought that the final fate of the wilfully wicked is complete, absolute, utter non-existence anywhere, "the blackness of darkness forever." —Jude 13.]

Question 143: What is hell?

Answer: A place of dreadful and endless torment. [Revised answer: It is the cemetery; nothing more, nothing less. Send to us at THE GOLDEN AGE office, and we will send you free of charge a book explaining every passage in the Bible where the word hell occurs; and when you have finished reading it will make you sick at heart to think that these Presbyterian theologians, in order to carry along an old worn-out theological system, will continue to teach little children a pack of lies which have no foundation whatever in God's Word, and certainly none in reason or common sense.]

His Satanic Majesty, the Devil *By Scott Anderson*

WHILE sacred story clearly sets forth the origin and pre-earthly career of Satan, in this article I shall deal only with his activities on earth and among men.

Satan invaded this planet more than 6,000 years ago. He captured the citadel—the heart of man. As the children of men have multiplied, he has extended his dominion until his black banner floats over the remotest frontiers of the race. His subjects during his entire reign have numbered more than twenty billions. Among them has been every degree of loyalty, from near-unwilling service to whole-hearted devotion to their wily master and burning zeal for the triumph of his foul régime.

Satan's rule in the hearts of men has resulted in unholy ambitions, base affections, morbid desires, lust and murder.

His reign in the minds of men has produced false reasonings, wicked imaginings, unchaste pictures, harmful plots and devilish schemes.

In controlling the bodies of men, he sends their feet into dangerous paths of snares and pitfalls, their hands to do violence, their eyes to behold evil, their tongues to blaspheme.

In the home, he has often substituted passion for love, wealth for contentment, jewels for fidelity, revelry for reverence, dogs for children, divorce for union, sorrow for joy.

Satan has ruled the governments of earth. Every one has borne his seal and has done his bidding. He led the tribal chief, gave the medicine man his charm, inspired the bloody massacres. He fanned the flame of ambition in the heart of the king, suggested poison for his foes, planned his harem, instigated his wars of con-

quest and his fearful decrees. Satan has been a delegate at large to every constitutional convention, has been in every parliament, congress, and legislature. His one policy has been to put enough good with the evil to float it, to make it respectable, then to score in the matter of enforcement—crucify Christ, and let Barabbas go free. He is a past-master politician, a designing demagogue, the author of secret diplomacy, the champion of great armies and navies, the father of wars, the inventor of the "Holy" Inquisition, the counselor of popes, the unholy aspirant for the throne of God.

SATANIC SOCIAL ORDER

Satan conceived the social order. Man was made to rule, but not to rule his fellow man. His God-given dominion was the earth and the lower forms of life. But Satan has filled the earth with kings and subjects, nobles and serfs, masters and slaves, capitalists and workers, millionaires and paupers. Poverty is regarded as social leprosy. The poor are quarantined for life. The doctrine of the brotherhood of man is not accepted in theory and is flagrantly denied in practice. Satan's aristocracy repudiates the great truth proclaimed by Paul on Mars Hill, that God of one blood has made all nations that dwell on the face of the earth. Each race believes itself superior, thinks itself the center. Selfishness masquerading as patriotism has filled the world with hatred and carnage.

Satan founded the world's industrial systems. The earth and the fullness thereof were made for all the people. But under the rule of Satan there is the survival of the slickest, who by hook or by crook have gotten possession of the good things of life, and have put up a sign, "Keep off the Grass." The masses are not allowed to till the ground, nor work in factories or mines, nor otherwise earn their daily bread without the consent of their masters. To most of mankind life is a monotonous grind. And after a long struggle for existence, at the end of the way, millions can only boast that they did not starve to death. In the wake of war, or when nature is fickle, other millions are denied that boon.

And as the crowning feature of his infamy, Satan is the architect and builder, the god of the world's religious systems. He found in man's heart a desire for religion. He corrupted the desire, and then supplied the demand. He has furnished every brand and variety that would be acceptable to fallen humanity. He has satisfied some with nature worship, idol worship, philosophy, or science falsely so called; others with the vagaries of false prophets. But his master stroke in the field is the corruption of Christianity and making all nations drunk with this mixed wine. Satan's churchianity, which is abroad in every land, with which he soothes the consciences and allays the fears of millions in times of peace, and makes them fight like demons in his bloody wars, is a clever counterfeit to those who are blinded by sin, although it does not in the least resemble the religion of Christ to those who are enlightened by the spirit and Word of the Lord and "follow the Lamb whithersoever he goeth." And churchianity persecutes Christianity, just as the Bible foretold the seed of the serpent would make war on the seed of the woman. Churchianity has her great denominational systems, her magnificent temples and high-salaried clergy, her great wealth and myriad activities, and under the law of cohesion is drawn into closest affiliation with other phases of Satan's kingdom —big business and politics, both in peace and in war.

Being the god of this world, Satan dominates everything from savagery to civilization (?), from Lover's Lane to Chateau Thierry. His reign has been infinitely worse than a failure. It has been the tragedy of the universe! After six thousand years of his continuous rule, supported by both houses of parliament—popular religion and mammonism—millions are starving and nations are falling. The spectre of lawlessness is seen in every land. The earth is a cemetery. The graves of the dead are wet with the tears of the living. Impending cataclysm threatens world-wide chaos.

But the decree has gone forth. The time is at hand. The measure of inquity is full. The lesson has been taught. Dagon is falling from his throne. As Satan's star goes down the "Sun of Righteousness" is rising with "healing in his wings." The Year of Jubilee has come. Proclaim liberty throughout the land, to all the inhabitants thereof! Satan will perish, and in the ages to come his rebellion will be remembered only as a warning by the "redeemed of the Lord" as they walk amid the flowers and bowers and eat freely from the trees of life for evermore in the world-wide garden of God.

Christianity and the Bible *By Robert La Fount*

THE Bible is the basis of Christianity, the acknowledged textbook of Christian theology, and is generally admitted to be the inspired Word of God. The translations, or versions, contain many errors both in translation, punctuation and in the substitution of words, and there are a few passages that are not authentic. But this is not surprising when we consider that the King James' version now in general use, was translated from only eight Greek manuscripts, dating back to the tenth century, and by forty-seven persons all of whom held sectarian views, and would naturally make their translations coincide with their creeds as nearly as possible.

During the past century the Scriptures have been retranslated by nonsectarian Greek scholars, from more than six hundred manuscripts, dating back to the fourth century, and admitted by many theological and secular writers to be as nearly perfect as possible.

The Bible has the largest circulation of any book in the world, but is without doubt the least understood of any. This is because some parts are literal, that is to say, should be understood as written, and other parts are symbolic or figurative, and have an entirely different meaning from the written word.

The Old Testament is divided into two parts, the historic and the prophetic. The latter is mostly symbolic. Some of the historic relates to the children of Israel especially. The ordinances and laws given to Moses are typical and represent future events, Moses himself being a type of Christ.—Acts 3:22.

In the New Testament the symbolic is found throughout, but the parables of our Lord and the book of Revelation are *exclusively* figurative.

That God should give us the Scriptures for our guidance and for a large part of them to be unintelligible may appear paradoxical, but this is not so. From the beginning it was not God's design to reveal His purposes to the children of men until the time for so doing. This was because men had proved themselves unworthy of His confidence. (Isaiah 29:10-14) Even the prophets who wrote these things did not understand.—Daniel 12:2-8; Job 42:3.

Nevertheless God has from time to time vaguely intimated what His plans were. For instance, we have that oath-bound covenant which God made with Abraham: "And in thy seed shall all the nations of the earth be blessed"; "And I will give unto thee, and to thy seed after thee, all the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession"; "And all the land that thou seest, to thee will I give it and to thy seed for ever."—Genesis 13:14-17; 17:8; 22:18.

Again, we have the covenant which God made with the house of Israel: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God; and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." —Heb. 8:10, 11; Amos 9:11-15; Micah 4:1-4.

IN PARABLES

When Jesus Christ came, He preached to the people in parables which they did not understand. (Mark 4:34) But He explained the meaning to His disciples, saying: "Unto you it is given to know the mystery of the kingdom of God; but to them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins be forgiven them." (Mark 4:11, 12; Matthew 13:10-17) But even the disciples did not begin to understand fully until they had received the holy spirit at Pentecost. (John 12:16; 14:26; 16:2, 3) Jesus said: "I thank thee, O Father . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The following shows why these things should be hid: "Howbeit we speak wisdom among them that are perfect [righteous, justified] yet not the wisdom of this world, nor of the princes [rulers] of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden mystery which God ordained before the world, unto our glory; which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." (1 Corinthians 2:6-8) The natural man does not and cannot understand these things.—1 Corinthians 2:12-14.

When the disciples more fully understood, they preached the meaning to the church in plain language, and continued to do so as long as they lived. But after their death dissensions arose in the church, which terminated in a great apostasy or falling away from the faith. (2 Thessalonians 2:3) The knowledge referred to was entirely lost sight of, nor was it to be again restored until the time of the end, and then only to a limited class.

In Daniel 12:9 we read: "Go thy way, Daniel; for the words are closed up and sealed until the time of the end . . . and none of the wicked shall understand, but the wise shall understand." Our Lord in speaking of His second advent, and of this time of the end, said: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—Matthew 24:14.

Revelation 14:6 says: "And I saw another angel [messenger] fly in the midst of heaven [ecclesiastical world] having the everlasting gospel [gospel of the everlasting kingdom] to preach to them that dwell upon the earth"—the same gospel that Jesus Christ and His disciples preached. (Matthew 4:23; Mark 1:14; Acts 20:25; 28:31) This takes place at the hour of judgment. (Revelation 14:7) This shows conclusively two things: First, that the gospel of the kingdom had not been preached from the great apostasy until some forty years ago; and second, that we are in the last stage of the end.

"THIS GOSPEL"

What then is this gospel? It is the glad tidings that at the end of this gospel age God would destroy and break into pieces all the kingdoms of the earth, and that He would set up a kingdom that would stand for ever. (Daniel 2:44; Revelation 11:15); that at His second advent Jesus Christ would rule over this kingdom for a thousand years; that all peoples, nations and languages should serve Him; that the desire of all nations should come—peace, justice and equality. (Daniel 7:13, 14; Luke 1:31, 32; Ezekiel 37:22-28; Isaiah 2:2-4; Haggai 2:7; Revelation 20:4, 6); and that God's will shall be done upon earth as it is in heaven.

The hidden parts or mysteries of the Scriptures are a record of what God has done in the past, and what He purposes to do in the future. These symbolic writings are like the cipher messages which ambassadors send to their respective governments, and which require a key to be understood. The Bible, however, provides its own keys. These keys (understanding) of the kingdom of heaven were given to St. Peter, and he had the honor of first explaining the gospel of the kingdom to both Jews and gentiles.

We should not permit the symbolic parts to discourage us in the study of the Bible. "He that seeketh findeth; and to him that knocketh, it shall be opened." Moreover, in these days of enlightenment, we have revised translations, concordances, and non-sectarian helps, which make the understanding of the Bible comparatively easy. It is very essential that we should have a correct knowledge of God's Word and of His plan of salvation.—Hosea 4:1, 6; Isaiah 5:13; 2 Timothy 3:15-17; John 12:48; 8:47.

THE GREAT APOSTASY

At the time of the great apostasy [325 A. D.] the teachings of the primitive church gave way to human traditions and theories. Many of the latter were the result of putting a literal interpretation upon symbolic passages. These traditions and theories have been handed down from generation to generation and constitute much of the doctrines of the churches of today.

Since the Reformation these churches have been divided up into hundreds of sects and isms, with a diversity of conflicting creeds and articles of faith, which harmonize with the Scriptures in but few respects. The majority of the followers of these churches are biased, and their minds are in abject slavery to their theories. They trust in "the traditions of men," and pay more heed to the opinions of some high churchman or professor of theology than they do to the Word of God. Yet the Bible says: "Cursed be the man that trusteth in man." (Jeremiah 17:5) And our Lord said: "In vain do they worship me, teaching for doctrines the commandments of men."—Matthew 15:9.

This is not intended to imply that there are no good people in the churches. There are, no doubt, hundreds of thousands who are honestly striving to serve God, but who have been deluded by church mythology and deceptive hymn-book theology, and whose minds have been blinded by the god of this world. However, things are changing. God is causing the minds of the people to become enlightened; and they are beginning to realize that the salvation that

they have been buying for money is spurious.

Many of the nominal churches claim to represent the true church of Christ. They say that they believe in Christ and His teachings, and that their work is to convert the world before Christ's second advent. These claims are not only inconsistent, but impossible. The vail and covering which God spread over the face of all nations and over all people has not yet been removed. (Isaiah 25:7; 2 Corinthians 3:14, 15; Ephesians 4:18; Romans 11:25) How then can they believe that which they do not know, or teach that which they do not understand?

How could the world be converted in this age, when we are told that in the last days churchmen would be deceivers, traitors, seducers, blasphemers, scoffers, denying the power of God, and that conditions would wax worse and worse?—2 Timothy 3:1-7, 13; 2 Peter 3:3, 4; 2:1-3.

Moreover, Jesus Christ did not establish His church for the purpose of converting the world before He returned, but to take out of the world "a little flock," a chosen few, who could and would overcome self and Satan, and were willing to sacrifice all that they had for Christ's sake.—Luke 14:33; 5:11; Matthew 19:27; Mark 10:17-22; Acts 2:44, 45.

The number of these few is given in Revelation 14:1-5 as 144,000. Revelation 7:4 says that they represent the twelve tribes of Israel, who were God's chosen people, but who were rejected by Him because of their disobedience. In Acts 15:14 we read that God would take from among the gentiles "a people for his name" (Christians), and this applies to this elect church only. It would be just as absurd to call the Eastern nations "children of Israel" as it is to call those of the West "Christians." The prophet Amos refers to them as heathen. —Amos 9:12.

FALSE TEACHINGS

Now we will call attention to a few of the many church teachings that are in direct contradiction to that of the Bible.

The churches say that at death good people go to heaven. Christ positively denies this.—John 3:13; 7:33, 34; 8:21; 13:13; 14:3.

The churches say that the final punishment for sin is eternal torment. The Bible says that it is eternal death (utter destruction).—1 Thessalonians 1:9; Psalms 145:20; 92:7; 9:5; Job 20:5-7; Proverbs 10:28-30.

The churches say that the sacrifice that Jesus made upon the cross was to save believers only. The Bible says that it was to save all, both believers and unbelievers.—1 Timothy 4:10; 1 John 2:2; Hebrews 2:9; Romans 5:15, 16; 11:32; John 12:47; 1 Timothy 2:13.

The churches say that God hears and answers their prayers. The Bible denies this.—John 9:31; Proverbs 15:29; Isaiah 1:13-15; 59:2-4; Micah 3:4; Jeremiah 14:10-16; Ezekiel 8:18.

The churches say that Christ's second advent is for the purpose of destroying the world and all that is in it. The Bible says that it is to destroy the works of the devil, social, political, financial and ecclesiastical; to open the eyes of the people, to turn them from darkness to light, and from the power of Satan unto God. "God having raised up His Son Jesus will send Him to bless you in turning every one of you from his iniquities."—1 John 3:8; Acts 26:18; 3:26.

In other words, Christ's second advent is to give all of Adam's posterity, both living and dead, an equal opportunity of regaining by obedience that which Adam lost by disobedience—namely, everlasting life. (Genesis 3:22, 24) This will be without being subject to evil influence; Satan will be bound. (Revelation 20:2, 3) For this purpose God has reserved the 1000-year seventh day, "the sabbath of the Lord thy God."

There are many who, though professing to be Christians, dispute the veracity or divine authenticity of the Bible. These evidently overlook the fact that the Bible is the foundation of Christianity; and that if the Bible is not true, then Christianity is nothing but a myth. If on the other hand it is true, then those who reject its teaching cannot be Christians.

ERRATA

GOLDEN AGE No. 73, page 626, par. 1, line 10, insert after "physical" the words: "perfection than is possible from the mere use of physical" exercises and dietary methods.

GOLDEN AGE No. 75, page 681, par. 3, line 8, "price for" should read: "price per"; page 685, par. 6, line 1, "exclude" should be "include"; page 686, par. 1, line 11, "correct" should be "current."

[113]Jacob then came in before his father and presented the savory meat. His father kissed him and laid his hand upon him and gave Jacob his blessing. The old father then spoke in prophetic phrase, evidently under the direction of the Lord, saying unto his son Jacob: "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Genesis 27:29.

[113]Almost immediately Esau returned from the field, and found that Jacob had received his father's blessing and that he (Esau) had been unsuccessful in carrying out his purpose of defeating the open and fair transaction which he had made with Jacob when he had sold his birthright. He hated his brother Jacob and determined to kill him as soon as his father Isaac was dead.

[114]It seems rather strange that many Christian people have severely criticized Jacob and his mother Rebekah in this transaction. It has evidently been due to the fact that they were ignorant of the record. No part of Jacob's action in connection with the birthright is reprehensible. Everything with reference to Esau is reprehensible. God subsequently showed that Esau pictured the peoples of earth who are Christians in name only, but not in truth and in fact, who are hypocritical, and who persecute the true Christians; while Jacob pictured or foreshadowed the true followers of Christ, who have been misrepresented and persecuted by the merely nominal Christians. God showed His approval of the conduct of Jacob and his mother Rebekah, and showed that it was His purpose and intention that Jacob should receive the blessing going with the birthright. Jacob had shown his great desire for the birthright, which was merely a promise; while Esau had despised it. Acting upon the advice of his mother, Jacob now fled from the wrath of Esau; and as he went away, he lay down and slept at a place situated north of the present site of Jerusalem and which afterward he named Bethel, which means the house of God. There he had a dream, in which God signified His approval of Jacob and pronounced a blessing upon him.

[115]"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Genesis 28:11-15.

QUESTIONS ON "THE HARP OF GOD"

Relate the conditions under which Jacob obtained the blessing from his father. ¶ 112.

What blessing, as shown by the Scriptures, did Isaac bestow upon Jacob? ¶ 112.

After Esau failed in his attempt to defeat his own contract with Jacob, what did he do toward obtaining the blessing from his father? ¶ 113.

Why have Christian people severely criticized Jacob and Rebekah because of this transaction? ¶ 114.

Who was the more reprehensible, Jacob or Esau? and why? ¶114.

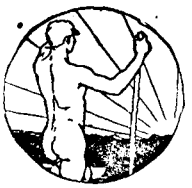
Whom did Esau picture or typify? ¶ 114.

Whom did Jacob picture or foreshadow? ¶ 114.

Did God approve or disapprove Rebekah's action? ¶ 114.

Why did Jacob flee the country? and upon whose advice? ¶ 114.

At what important Biblical place did Jacob spend the night? and what occurred there? Give the Scriptural account. ¶¶ 114, 115.



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Beyond the Indus (*Part II*)

THE East India Company, founded under Queen Elizabeth in 1599, was the beginning of British trade in India. All the other politicians of the world are schoolboys as compared with British diplomats; and by playing one of India's seven hundred governments against another, and by using one to overawe another, the whole country gradually came under the rule of the Company. In 1858 the government was transferred from the East India Company to the British Empire. This was a change in title, but not a change in fact; for the government is still in the same hands, and is still administered in the same way as when the East India Company had undisputed control.

We have before explained that the government of India is really in the hands of the Viceroy or Governor-general, assisted by a council of six persons. Then there are sixteen other persons, appointed by the Governor-general, who may ask questions about what is done with the $600,000,000 which is raised every year, but who may not propose any resolutions. They are, so-to-speak, the Viceroy's official pattes-on-the-back.

In February, 1921, a new branch of government was opened, the legislative assembly, which has the power to pass laws, after they have been approved by the Viceroy and the British Parliament. This is a native body, the hoped-for nucleus of self-government for the country.

But India has not much to boast of in the way of self-government yet. For example, the right to sell liquor is a government monopoly, granted to certain individuals on special terms. This is the foundation for many of the great fortunes of the British Isles.

Now suppose some misguided enthusiast in India should start to preach against the liquor traffic. What would happen to him? We can answer this quite clearly; for it has already been tried. In the vicinity of Bombay some persons exhorted the natives to abstain from the use of alcohol and narcotics. Straightway the government revenues fell off, the exhorters were arrested, riots ensued, and further preaching of the sort was put down by armed force. We wonder whether the missionaries in Bombay ever pray: 'Thy kingdom come; Thy will be done in Bombay even as it is done in heaven,' and if so what they have in mind when they offer the prayer.

The seventy native governments of India which have survived adoption, first by the East India Company and second by the British Empire, continue to go through the ceremonies of government; but their rulers have little to do except to wear brilliant uniforms and jewels to dazzle the eyes of their subjects, and to furnish subject matter for illustrated newspapers and magazines.

The Rajah of Pudukota is on the throne that was ruled by his ancestors before Julius Cæsar crossed the Rubicon, but it is safe to say that no rajah of that country ever had as little real power. He is entitled to a naval salute of eleven guns and is considered a great man when he is in full regalia in London. While there he may even be invited to dine with the king at Buckingham Palace, but he would not be allowed to enter any English club in India; for in India the Hindus must be made to know who are their overlords. At least that seems to be the theory.

The Maharajah of Jhind traces his way back through a line of maharajahs that have been ruling the land of Jhind for almost a thousand years. Some of the maharajahs have a million or more subjects; some of them have palaces that are famous throughout the world; some of them have jewels worth millions of dollars, handed down from their ancestors. But the jewels of many of these rulers have found their way to London, never to return.

As "money loves money" throughout the earth

so "royalty loves royalty," although most possessors of money and of royalty know, whether they admit it or not, that neither the facts back of the money nor those back of the royalty will bear investigation. The maharajahs are retained on their thrones because it is "good business" to have them there. The Prince of Wales is jealously guarded as the future Emperor of India for the same reason. When the city of Calcutta recently turned out to welcome the Prince it was thought expedient to lock up 5,209 persons in the one city before the unalloyed joy over his arrival could be guaranteed. During his visit outbreaks occurred in Bombay, Madras, and Chauri Chaura.

While the Prince was in India he had the novel entertainment of witnessing the annual pig-sticking event known as the Kadir Cup. The Indian boar is considered the bravest animal afoot; he stands usually over three feet high, weighs 200 pounds, and has razor-like tusks with which he can disembowel a horse or a man in an instant. When overtaken in a hunt the boar will turn upon his pursuers, and the horseman's chance for the life of his horse or even of himself may depend upon his ability to receive the boar's charge upon the point of his spear.

India and the World War

DURING the war India sent to the front 1,250,000 men, $1,000,000,000 in money, all the expenses of the Indian contingents and millions of tons of food, fodder, army equipment and military stores. The proposition made to the Hindus at the time was the same as was made in America; that the war was a war to end war and to make the world safe for democracy; that greater liberties and better living conditions would surely be their reward.

Returning from the front, where they had been well-fed, and coming home to want worse than they had ever known, and with the 66,000,000 Mohammedans displeased over the unhorsing of their spiritual ruler, the Sultan of Turkey, it followed inevitably that many of the ex-soldiers were dissatisfied, especially as the promised liberties were not promptly forthcoming.

Accordingly the Government enacted what is called the Rowlatt Sedition Act (against the unanimous advice of all the Indian members of the council), and as this act is unique in the history of jurisprudence and of liberty, we give herewith a summary of its provisions, which have been widely published. Let it speak for itself; and when you read it try to put yourself in the place of a Hindu soldier who fought in France to preserve the life and the official position of the man that drafted the law:

1. Any Indian is subject to arrest without warrant and is subject to unlimited detention without trial.

2. The burden of proof rests upon the accused.

3. Trial by jury is denied. Right of appeal is denied. *"No order under this Act shall be called into question in any court and no suit or other legal proceeding shall be against any person for anything which is in good faith done or intended to be done under this Act."*

4. The accused may be convicted of an offense with which he is *not* charged.

5. The prosecution *"shall not be bound to observe the rules of the law of evidence."* In other words, the testimony of dead, absent and non-existent "witnesses" can be used against a suspect.

6. The accused is denied the right of employing a lawyer or producing witnesses.

7. The authorities are empowered to use "any and every means" in carrying out the law and obtaining confessions.

8. The accused is given a secret trial. The method of the procedure and the findings of the trial may not be made public.

9. The accused is kept ignorant of the names of and is not confronted with his accusers.

10. Any person (*even his or her own family*) voluntarily associating with an ex-political prisoner may be arrested and imprisoned.

11. Any place or home can be searched without warrant.

Since the war India has been eager to get rid of her military burdens, and attention has been riveted upon the military expenditures, even more than before. In South Africa, which is a peninsula, eight percent of the government revenues go to the army; in Italy, which is also a peninsula, fourteen percent go to the army; In India, three years after the war, fifty-two percent go to the army, and the total taxes of all kinds are fifty percent greater than they were before the war.

The excuses which are made for this large army expense are not convincing. The commander-in-chief says that the large force is needed to defend the northwestern frontier against the frontier tribesmen. But the London *Times* says: "The menace from the frontier tribesmen only becomes acute when we pene-

trate into their territory." And the Hindus themselves say that the real reason for the large army is to overawe the Hindus and prevent them from getting the things they were promised at the time of the World War.

Lord Northcliffe, who recently made a visit to India, said that there has been a marked change of demeanor and acts toward the whites by both the Hindus and the Mohammedans, especially on the part of those who were formerly most friendly.

The New York *Times*, of June 18th, 1922, goes into the subject of how the estrangement of the Hindus took place. The report is over the signature of E. H. Dickerson, a mining engineer, just back from five years in India. As a rule this kind of testimony is reliable. Mr. Dickerson said:

"There is in India a class of Englishmen occupying usually high administrative posts who belong to an age which they fail to realize has passed away. The Indian army officer is almost invariably of this class. He belongs mentally in those 'kick-the-nigger days' which existed before the idea of the rights of minor peoples had been brought forth. The men in power during the war in the Punjab, the district in which most of the Indian overseas troops were recruited, were pre-eminently of this class. . . .

"I was present in the State of Mayurbhanj during the uprisings among the Santals, which took place in 1916. After seeing the effect there of overzealous recruiting methods among a primitive and ignorant people, I am inclined to accept the Indian version as correct. [He here referred to the unrest in the Punjab accompanied by riots. The Government attributed the unrest to the general depravity of the Punjabi, his hatred of British rule, etc.]

"As a result of this state of affairs General Dyer, who was in command of the British troops in Amritsar, caused notices to be put up forbidding all public assemblies. A few hours after the posting of these notices a large crowd of Indians assembled in the Julianwalla Bagh, one of the public squares of the city. It is doubtful if in a population so illiterate the notices were thoroughly understood, or if in the short time since their issue their significance had been generally realized. It is also doubtful if any copies of the notice were posted in this particular spot where the meeting took place. The crowd was apparently a peaceful one and if armed at all carried only sticks.

"Carried away by the fear of a general uprising, General Dyer closed the outlets to the square with his troops, opened fire with machine guns and did not cease until 380 persons had been killed. This was followed by the bombing of outlying villages from airplanes and the enforcement of degrading indignities upon the public. Indians were permitted, for example, to pass certain streets only on their hands and knees."

In THE GOLDEN AGE, Number 15, for April 14, 1920, we discussed the Amritsar incident at some length. The shooting was not done with machine guns, as stated by Mr. Dickerson. General Dyer stated that the door to the place where the lecture was being held was too small to admit them or he would have used them. As it was he had to be content with shooting 1,650 rounds of ordinary ammunition. On the witness stand afterward he admitted that martial law had not been extended to the suburb where the shooting occurred, and that he had done nothing afterward for the relief of the 3,600 who were injured. He also admitted that the crowd was unarmed and might have dispersed peaceably if he had ordered it to do so. He was complimented by his commanding officer, awarded a pension of £900 per year and presented with a testimonial of £30,000—something near $50 apiece for each man, woman and child slain by his orders.

Officials Too Reactionary

MR. P. TENNYSON COLE, writing to the New York *Times*, March 13, 1922, seems to confirm the thoughts last expressed, that the recent trouble in governing India is due to mediæval policies on the part of officials. He said:

"After long residence and intimate knowledge of all classes of people in India, I may confidently assert that reforms of a social and economic order, directed toward a complete departure from the traditional methods of British Indian officialdom, would do more to pacify the native population than any measure looking toward secession from the British crown. It is the perpetual state of subjection in which the natives of all castes are held by the assumption of superiority of race, always evident, in the attitude and long established practices of the governing officials, that kindles animosity and intensifies racial prejudice."

The New York *World* gives some particulars, in its issue of June 3, 1922, taken from a speech of Pundit K. Satanam, showing this lack of kindness toward the Hindus by some who, for the time, have them in their power:

"The brutal way in which some of the volunteers of Rawalpindi were treated so late as the end of March, where they were first soundly beaten and then dragged by the legs with their shoulder and head trailing along the ground until the hair was rubbed off, recalls some of the horrors perpetrated by the police officials in martial law days in Amritsar for the purpose of extorting a confession from the hapless victims.

"What is worse still, the police seem to take a delight in offending the religious susceptibilities of the people they arrest; sometimes a Koran or a Bhagavad Gita is beaten with a shoe, sometimes a Sikh is pulled by his beard (as was brazenly admitted by a European police officer in the court of Mr. Keough the other day), and sometimes the Sikhs are tied together by the hair of the head."

There has recently been a change in the Secretary of State for India. It is in the London office that the policy that is to be used in the government of India is formed. Of the retiring Secretary, Mr. Montagu, it is said that he has been long opposed to blood-and-iron methods of government. Of his successor, a Tory, it is said that he is uncompromising, high-minded, well-meaning, zealous, very able, and possessed of great wealth and a cantankerous disposition. It is said of him that unlike most public men, instead of attempting to solve difficulties by means of quiet discussion, he prefers to go with hammer and tongs for those who are opposed to him. What he will do for India remains to be seen. The description that is given of him does not sound any too encouraging.

Punishments Too Severe

THE punishments which have been visited on political offenders in India during and since the war have been very severe. In one province in the Punjab alone, 596 people were tried by court martial within the past few years, many of them lawyers, editors and other prominent Indians. Seventy-three of them were sentenced to death, 204 to rigorous imprisonment, and 147 to the Andaman Islands for life.

The treatment accorded to prisoners in India is about the same as in Rhode Island, Florida, Persia, and other semi-civilized communities. The Indian Jails Committee has recently published a report describing the cages with their trapdoors in the floors in lieu of toilets, their sleeping-boards in lieu of even the plainest beds, and has acknowledged that the Rhode Island method of "standing handcuffs," wherein the prisoner's wrists are handcuffed to a staple or to a bar of his cell door, is liable to cause serious results. The report says: "The long period of enforced standing may be injurious, because of the possible danger of having an epileptic fit while thus handcuffed to the wall."

In the transportation of prisoners recourse is had to the Florida system of the bell-chain, wherein at night all the prisoners are fastened together to a bell-chain which is itself attached to a staple fastened in the wall or ground. The committee denounces the Florida system as barbarous and recommends that it be prohibited except as a strictly temporary measure; which means that the jailers will use it whenever they feel like it. The report says:

"The use of the bell-chain makes it very inconvenient for a prisoner to answer the calls of nature while thus fastened by a chain, which also secures the whole row of men in the same barrack, while obviously all considerations of decency are impossible under such conditions. We were told that, on the occasion of an epidemic, such as the recent outbreak of influenza, the evils of the bell-chain were particularly noticeable. If a man fell ill at night, it was impossible to remove him without unchaining the whole row or barrack; and cases occurred where dead men were found alongside the living."

The conditions in the Andaman Islands are worse than on the mainland. The Islands are fever-smitten and the death rate is very high. There are no schools or religious teachers or resident officers on the Islands; merely a group of overseers whose duty it is to see that the required amount of labor is performed.

It will be remembered that 147 prominent Hindus from one province were sent to the Andaman Islands for life. These men were men of high character, whose crime was that they were patriots, lovers of their fellowmen, longing for and working for a better government. The conditions into which these men of high character are plunged in the Andaman Islands is revealed in the following excerpt from the Indian Jails Committee's report:

"He was then released into a community in which there was not more than one woman to six men, and in which all the restraints supplied by the caste system were absent. He was left without any moral guidance, and without any of the domestic and family influences which to a large part of mankind supply some of the chief inducements to respectable conduct. The public opinion round him was thoroughly corrupt, and if by this time he retained any desire to live a moral life he received no assistance from the system of society in which he found himself. It was hardly to be expected that a population so trained and recruited could be fit for successful colonization."

"Like the men, the women members of the colony are convicts. Marriages, known as local marriages, are allowed between the self-supporters of the two sexes. In the year 1918, there were only 233 female self-supporters as compared with 1,304 male self-supporters. . . . As might have been expected, the result of such

a disproportion of the sexes has been wholesale immorality on the part of the women."

All are aware that it is necessary to send missionaries to India, but not all appreciate fully why they are needed. It is necessary to have them so that they can assist the Christian officials of that land to treat the natives in a Christlike manner. But the Manchester *Guardian* seems to intimate that they were a little short of missionaries recently when some prisoners were being loaded into box-cars to be taken to the nearest jail. The *Guardian* feels sure that there will be an investigation of the matter. It may result, as in the case of General Dyer, in a letter of commendation, a pension and the gift of a large fortune for the one who did the loading. The report proceeds:

"The Government of Madras states that an investigation is being held into a deplorable 'occurrence in which sixty-four Moplah prisoners lost their lives.' From such details as are available it would seem that they were crowded into one or more closed railway vans and died from suffocation. It is clear, at any rate, that a party of a hundred rebels taken in the difficult fighting in the Malabar area were entrained last Saturday at our base, Tirur, for the nearest available gaol, at Bellany, and that when the train stopped at midnight after an eighty mile journey, fifty-six were found to be dead. Another eight have died since. A full investigation is promised. How came it that in the security of an unmenaced base the transport of prisoners or anyone else could be so fatally mismanaged? Were the prisoners without any sort of guard who could note their plight and have it remedied? These questions investigation will no doubt answer, and the guilty will be punished. But however rightly we act after the harm is done, our reputation for wise and decent executive work in India is again imperiled at a moment when it needs all the strength it can get. The Moplah rebels had lost the sympathy even of these Nationalist leaders whose teaching had helped to inspire their crazy outbreak, but of course this suffocation disaster will be used to make martyrs of the dead prisoners throughout all India."

A British official document shows that the practice of giving prisoners the third degree prevails in heathen India, the same as it does in Christian America. Instances are on record in the United States where prisoners have been tortured into insanity and into suicide by anarchists who were on the government payrolls and who were supposed to be government officials. But we never heard of anything quite so bad in America as the following account taken from a British official resolution:

"A woman named Gulab Bano was convicted early in 1908 [six years before the World War began] upon her own confession of poisoning her husband, and sentenced to be hanged. She appealed to the chief court and the story of the case came out. On the evening of June 7 she complained to the matron of the jail that the police had maltreated her. The hospital attendant was summoned and to him Gulab Bano made a statement to the following effect: 'I was hung to the roof by the police in my village during the investigation, with a rope in my legs and a baton smeared with green chillies was thrust [into her viscera].' The civil surgeon after examination reported that he found her 'terribly inflamed and ulcerated, a condition which, in my opinion, could have been caused only by an assault similar to that described by the prisoner.' The chief court acquitted the woman, but she died of fever. And the executive branch of the British administration, the Lieutenant-Governor of the Punjab himself, exonerated the police by high-handed methods."

The Mahatma Gandhi Episode

STUNG by the Dyer massacre at Amritsar and other cases of cruelty, some of which we have mentioned, a lawyer named Gandhi in the fall of 1920 inaugurated a movement for home rule in India which has caused and is still causing the British administration great concern.

Mahatma Gandhi was born in Gujarat province, Bombay, 53 years ago, was educated for the legal profession in London and settled in Johannesburg, South Africa, where within a few years he acquired a legal practice bringing him in $15,000 a year. His earnings, as fast as made, were devoted to charitable work among the Hindus who form a large part of the population of that part of South Africa. For championing the cause of the Hindus in South Africa he was jailed three times.

In the fall of 1920 he issued an open letter addressed "to every Englishman in India" in which he pointed out that for twenty-nine years he had coöperated with the British government in every way in his power, having imperiled his life on four occasions in various military campaigns, but that the Amritsar massacre and the reward of its author had been too much for him. He reviewed Britain's appropriation of India's means of livelihood, the excessive military expenditures, the expensive civil service, the disarming of the natives, the traffic in liquors and opium, the repressive legislation, the degrading treatment of the natives and the oft-repeated injustices; and he urged reforms, a

better Viceroy and a greater effort at doing as they would be done by. He then, on behalf of his fellow countrymen and in the effort to bring about a restoration of Indian rights, advocated the following program and had it approved by a vast congress of the Indian people:

1. Boycott of government titles and honorary offices;
2. Boycott of government functions, such as levees and durbars;
3. Gradual boycott of educational institutions controlled wholly or in part by the Government, and opening of national institutions instead;
4. Gradual boycott of law courts by lawyers and litigants and institution of private arbitration courts;
5. Boycott of legislative councils by both candidates and the electorate;
6. Boycott of recruiting of clerks, soldiers, etc., for service in Mesopotamia;
7. Boycott of foreign goods;
8. Promotion of home industry.

At length, though having done not one thing of a revolutionary character, he was arrested and, on March 12, 1922, was sentenced to six years' imprisonment on the charge of sedition. He now sleeps on a board, is allowed no papers, is always forced to stand in the presence of the jailer (though scarcely able to stand at all) and is allowed only one visitor every three months. One of these visitors says of this man who is bearing such treatment because of his love of his fellowmen:

"He turned up to me with a smile of welcome, the typical head of the idealist; the skull well formed and finely modelled; the face narrowing to the pointed chin. His eyes are deep, kindly, and entirely sane; his hair is greying a little over the forehead. He speaks gently and well, and in his voice is a note of detachment which lends uncanny force to the strange doctrines that he has given up his life to teach. One could not imagine him ruffled, hasty, or resentful. Not the least part of the moral supremacy in his crusade is his universally-known willingness to turn the other cheek to the smiter. From the first it must be realized that consciously his teaching has been influenced by that of Christ, for whom his admiration has long been the almost dominating feature of his spiritual life; and probably the external character of his daily activity has been modelled also upon Him."

It is not unlikely that this locking up of Gandhi may do more for the Hindu people than his liberty would have done. It is such things that make people think, and thought is a precursor to action. The Young India Association of New York claims that in India there are now 200,000,000 people that are with Gandhi heart and soul. They point out that the India of today is not the India of a century ago: and that although there are only 16,000,000 of the population that can read and write, yet many of these 16,000,000 are men of intelligence, liberal education and wide influence among the Hindu people. It is their hope, and it is our steadfast belief: that the darkest day of India's dark history is past. They look for a better government; we know that the government of the Perfect One over all the earth is now but a matter of relatively few months. Come, Lord Jesus!

The Poverty of India

By C. F. Andrews (India)

FAR down below all the political unrest in India, at the present time, there are in evidence a great social unrest and a vast economic upheaval, which are being caused by the awakening of the poor in India to the sense of their own perpetual misery and age-long oppression. It is very difficult indeed to fathom the poverty of India; and only those who go in and out among the village people daily, and who live their own lives close to the lives of the poor, can understand what their poverty means and from what overwhelming wants and difficulties they suffer.

The present political movement differs in this respect from all others that went before it—it has reached the masses. These masses in India understand very little regarding the Khalifat question (the restoration of the temporal power of the Sultan of Turkey, "spiritual" head of the Mohammedan faith), even when they are Musselmans. They also have a very vague idea of what Swaraj (self-government) means, and what it really implies. But the chosen leader of the present movement, Mr. Gandhi, has deliberately taken poverty for his own lot in life. He is a poor man today, one of the poorest of the poor. He has lived, for his whole manhood and middle age (since he was a young barrister in Johannesburg and gave up his practice), as a poor man among the poor; possessing nothing in the world and going about in a peasant's dress, eating a peasant's food, and walk-

ing everywhere barefooted as a peasant does, traveling in railway trains in the third class compartments, just as the villagers travel, sharing all the discomforts and miseries of the peasant classes, both in South Africa and in India itself.

In South Africa, I have lived with him, among the Tamil indentured laborers (who had been brought out originally to work on the sugar plantations) when they were engaged in the Passive Resistance struggle. I have seen the supreme self-denial of his daily life. What wonder, then, that the villagers of India should have awakened from their dull, poverty-stricken, joyless routine of daily toil into a fresh atmosphere of new hopes and new aims and new desires, when one, whom they call in reverence "Mahatma Gandhi," came among them, and when for the first time a leader, who lived among them as one of themselves and was prepared to die for them, came to rescue them?

The awakening has taken different forms. The first has been that of a revolt against the oppressive and illegal exactions of the landlords. In India, these oppressions and exactions have been going on for centuries. They include "forced labor" of every description. Now on all sides we see economic movements springing up among the peasants, in which they band themselves together and reject these forced exactions and these tyrannies of the landlords.

Second, the political movement itself has taken into its own program the removal of all "untouchability." There are more than fifty millions in India who are still outside the pale of society altogether, and who are called "untouchables." These are now being accepted into society; and the change, if it comes about, will mean nothing less than a great social revolution. A parallel change in the Occident would be that of the acceptance of the Negroes into white society in America.

Third, among the poor of India, in recent years, the government-fostered drink and drug habits have been increasing with great rapidity. Therefore there has been, in close connection with the political ferment, an almost desperate attempt to stop the ravages of drink and opium and to make the life among the poor in India "dry."

Last of all, the increasing poverty of the villagers of India is said by the leaders of the political movement (and there is much to justify their assertion) to be due to the fact that, while in India in days gone by, the village community was self-supporting, supplying itself not only with food, but also with cotton cloth, which was hand-spun and hand-woven, now in these modern days the village life can be self-supporting no longer. Cheap Manchester cotton goods have destroyed spinning and weaving industries in the villages, and thus have left to the villagers only one leg to stand on instead of two legs, one lung to breathe with instead of two lungs. For Indian village life is peculiar in this respect, that the long dry season year by year, during at least six months, before the monsoon comes, is a time when agricultural operations are at a partial standstill. A very great amount of time is wasted by the villagers, if they have no subsidiary industry with which to occupy themselves. In the olden days the villagers would be occupied all the year round; for, when they were not out in the fields they were engaged at the loom. The new political movement which Mr. Gandhi has inaugurated, aims at bringing back to the villagers these home industries of spinning and weaving.

It is the same problem which Lady Aberdeen and others successfully solved for the Highlanders of Scotland and for the islands off the Scottish coast, where the villagers were idle during the long winter nights, and were too poor to exist by agriculture alone. The famous homespun Scotch tweeds which they now spin have prevented many Scotch peasants from being forced by hunger to emigrate. Mr. Gandhi hopes that the introduction of homespun cloth once more into popular taste, throughout the length and breadth of India, will bring back prosperity to the villages. He is insisting that educated and uneducated alike should take to homespun dress, and thus should supply funds directly to the villages instead of merely sending money out of the country to Manchester.

It may be asked: What success has the new movement attained? The answer is that in certain directions the success has been phenomenal. It may be safely said that the poor in India have awakened in a manner that has been quite inconceivable before. "Untouchability" has received a shock, although its stronghold is not yet taken. The drink and drug traffic has been set back in a remarkable manner, as the Government drink and drug revenues dis-

close. The import of Manchester cotton goods last year fell to about one-half its usual amount; and though this may be partly accounted for by bad trade, yet this new movement in favor of home industries has also had its salutary effect.

At the present time, in the North of India, we are faced with what may, in the end, result in a "peasants' revolt." For, in spite of the most earnest preaching and practice of nonviolence on the part of Mr. Gandhi, already there have been outbreaks, which have ended in bloodshed. The landlords seem to have learned nothing; and a new tenancy act has only increased the peasant dissatisfaction throughout the country. This act was passed by the landlords in the new councils, in the teeth of liberal opposition.

Thus the signs are still dubious. On the one hand, in the awakening of the peasants we may witness with hope the dawn of a new age. On the other hand the evils lie so deep, and the oppressions of the past have been so firmly rooted, that a peasants' revolt involving bloodshed may still be feared, if the forces of enlightenment and freedom cannot gain their momentum with sufficient promptness and carry the landlord classes forward toward a peaceful economic revolution.

Graft an Increasing Menace *By John Buckley*

ONE of the greatest dangers to our "Christian" civilization is the constantly-increasing number of grafts and of grafters. It is dangerous, because insidious and far-reaching.

Most people look upon graft as connected with politics only; yet it reaches to every line of business and to every calling. Some years ago a business friend found himself in a quandary. A short time before he had made money on some work; and, as usual, he offered a percentage to the architect in charge. It was indignantly refused; and he was given to understand that the client always pays for an architect's services. My friend found himself between the old and the new. There was work in the office of another architect, but he did not know which course to follow; for if he offered a percentage, it might be looked upon as an insult, and if he did not, there would be the chance of losing the work.

Another man, of the new style architects, for whom I recently worked, declared that he had to fee them all and to make many expensive changes and improvements in homes of architects, for which he never presented a bill. One piece of work, with which I was connected, called for goods from a particular jobbing house; and the architect would permit no substitution. The goods could have been bought directly from the manufacturer for twenty-five percent less; and that amount had to be added to the price of the work in order that the man in charge might get his profit. The added cost which the architect got also increased the usual percentage, both of which the client had to pay. In another job on a Western college, the contractor, at the request of the man in charge, added a sum of money to the estimate; and it was agreed that the cash was to be paid to the architect. It is needless to state that both parties to the agreement were crooked.

Ask any traveling salesmen in any line of business; and they will tell you that it is a part of their business to know whom they must fee, and to whom it would be unsafe to offer the percentage of graft which is being looked upon as necessary as tipping.

From the State of Georgia, several years ago, a wealthy farmer sent produce to commission houses in New York and Philadelphia. He was not satisfied with some of the returns from New York, and after a shipment he took the train north. On arriving in the city, he went to the commission house, where he was unknown, saw his goods put up for sale, and bought them, receiving a bill of sale. He then went to his home in the South, and waited returns, which, when made by the merchant, were but half of what he had paid them. A young man who was a bookkeeper in a commission firm in this city told me that the firm that he worked for followed this form of grafting regularly.

In the city where I live, the city ordinances set the price of a sidewalk gasoline station permit at one dollar; yet a friend was forced to pay $400 for such a privilege.

The laws say that a building permit shall

cost two dollars, and that was the price before the war. Today, the price is multiplied many times. Repairs of any kind require a permit, and the price is optional with the building commissioner, which gives a wonderful opportunity for graft.

Option money in a large sum is placed on a land sale. The prospective purchaser says that he will build a large and expensive apartment house, if he does not have to pay too much graft. In a time when we need both housing and work, the deal may fail on account of graft.

At present, the mayor receives a salary of about the wages of his chauffeur. He spends thousands to secure the election, and is able to pay his bills. Business men about town know that, during certain administrations supplies must be bought from friends of the official. Every line of business has its graft for which the public as consumers must pay.

Every graft, whether it be in housing, transportation, or industry, increases the cost, and whether you know it or not, you must pay your share. The workman who loafs on his job is as much a grafter as any other. He increases costs, that he may gratify a lazy inclination. The increase of cost is augmented at each handling; it is taxed at its estimated or its cost value, and the tax added to the price. Most people do not pretend to be better than their neighbors, and what usage tells them is right and proper is for them the standard that will govern their actions.

The first principle of business is to buy low and sell at a profit; and whether it be in land, produce, cattle, or a manufactured article, we feel elated when we make a good trade; and the more we make on the transaction, the better we feel about it. Who is there among us who when offered a good chance will say: "No; it is worth more. I will give you double." Such an action would indicate to most people mental incapacity, and they would think that the party should be in an asylum.

GRAFT AND COST OF LIVING

On every hand we find graft adding to the cost of our living. Excess war profits, which the Government is trying to recover, the people have paid for, and must continue to pay. Price-boosting is put on every human need and has created a desperate condition for millions.

To the toiling thousands, for whom there is no graft, there appears to be little merit in honesty. "Honesty may be the best policy"; but the reward seems a long way off — and the grafter does not have to wait until after death. Graft, public and private, will kill any improvement of method that may be proposed in the administration of affairs; and we shall continue to grope for prosperity, which to most of us is always just around the corner.

The initiative and referendum we cannot get. The grafters do not want it. Government ownership or control existing graft will kill; and the sham battles of tariff and reform will continue to be fought, under the leadership of the controlling politicians. Meanwhile graft undermines our natural honesty and destroys belief in an all-wise Providence. Men say that no one but priests and rulers of old ever saw God; and when driven to the wall, men have—and men will—take a chance and forget that there is to be a future. We must either kill graft and substitute improved methods, or it will kill us. But to change the methods and customs that it has taken centuries to formulate will require a desperate remedy; and the remedy is on the way.

We are told that in order to save ourselves we must support the impoverished nations of Europe, and we have also learned that there is no form of waste in the world that we shall not eventually have to pay for. We are paying, and will continue to pay, for the ravages of that war in increased taxes—which means increased cost of living and rentals, and loss by unemployment and hard times. A chart in the *Literary Digest*, compiled by experts, shows that the only part of the country which is blessed with good times, is the fashionable coast section, in the neighborhood of Los Angeles. The solution of our difficulties, we are told by business men, is to lessen the cost of labor, that we may compete with the lower-priced European labor. In other words, we must give up our American ideals, and adopt a European standard of living. Let the American mechanic, who is forced to pay from $35 to $50 for housing, tell us how it can be done in a time of housing shortage when each month brings a dread that the rent will be raised.

A key to an important one of our difficulties was struck by Woodrow Wilson before he became president. He declared his intention to abolish the Lobby. He learned later that the

Lobby was greater than any president, and that the money power that it represented was too well entrenched to be attacked. Andrew Jackson defeated the State Banks, but it was at a time when the money interests were not so well organized as at present. Chief Justice Brewer said many years ago that "the Chicago Stock Exchange had wrecked more lives, caused more suicides, and ruined more homes, than the Civil War." The Lobby represents the greatest money interests of the country, and other countries, and no president or politician dare attack or oppose it. It influences or makes our laws, and there is no force in the country to oppose it. The time will come when the people will be forced to take the matter in hand, but it is not yet, and only desperation will lead them to take the issue.

The Mammon of Unrighteousness *By E. W. French*

I HAVE been reading the GOLDEN AGE for two years and have accepted everything that has been printed in it except the article written by John Buckley on "Who Gets the Money?" Samuel Gompers says that we should do something to prevent unemployment. The question is: How are we going to do it under a money system? Neither Samuel Gompers, John Buckley nor any one else can do any thing to prevent unemployment so long as we have *money* as a medium of exchange.

Money causes greed, murder, prisons, asylums, misery, broken hearts, and death. It it strange to me, that as wise and progressive as the people think they are, they do not find out that they would be a million times better off without money than with it. Money calls for lawyers, judges, politicians, real estate men, landlords, office employers, bankers, insurance agents and companies, policemen, militia, soldiers, *war* and trouble in general.

Why under the sun does not some one that has leadership or a press advocate a moneyless world, and do away with all this terrible crime and misery that is imposed upon the people? Why does not some one back Edward Bellamy's book, "Looking Backward," and put it out to the people, in the libraries and schools, and in magazines like the GOLDEN AGE, and educate the people up to such a system, showing them what it is and how much better off we would all be under such a system as Mr. Bellamy explained?

I can safely say that as long as the people have money as a medium of exchange, the old world will never progress. It will go down and down, and the people will be crushed in the mad stampede for that terrible thing, *money*. I do not think that as long as we have a money system Christ himself would like to come back to such a miserable, degenerated class of nobodies as we are. THE GOLDEN AGE talks about millions now living will never die, but the people will first need to be relieved from the grievous burdens that crush them.

I believe in the prophecies of the Bible, but if the prophecy just mentioned is carried out we must make a big change in our system and do it quickly; for we are in the time of trouble.

We had a conference of our smartest, brainiest men in Washington, trying to straighten out the conditions of the United States and of the rest of the world; and where have they got to? What have they accomplished? What can they expect to accomplish under a money system?

The more people that come on the earth the harder the problem of a money system is to solve. What a blessing it would be if we were all "broke," and had an industrial army in place of going around begging for a job and starving and depriving our little babies of the necessities of life.

Just think! Actually millions of people are now begging for a job; whereas we should all be compelled to do our part towards providing for the world's needs. I do not care about myself so much, for I am a man; but I do pity the poor, unfortunate working girl or woman.

It makes me ashamed of the human race to think that we would elect to the head of our government men who in turn never get any thing done for the good of humanity, but just enact a jumble of laws and more laws, and finally bring about another war to kill off some more of the young men and make many more orphans and widows and millionaires.

Here's to the GOLDEN AGE; and may it ever progress. I wish there were a million more magazines just like it.

Healing in All Ages

By J. W. Gilbert, V. L. D.

IN THE greatly increased light now shining on all subjects many have seen the fallacy of drug medication and have gained some knowledge of a better way of treating disease. We are now convinced that the giving of drugs is a part of the old order of things under the rulership of his satanic majesty, Prince Lucifer; and feel it our duty to denounce the practice. And this is as it should be. Every lover of truth and righteousness is in duty bound to expose error and to oppose evil and unrighteousness; but in so doing he should be careful to attack error and not the individual who is still holding to it.

It is perfectly proper, and in line with our duty, to condemn the methods of healing in vogue during the administration of Satan, and to point to the better way now due to be known. But we violate the spirit of charity and of a sound mind if we condemn the medical man himself for giving drugs. The majority of them do the best they can with the amount of "light" in their possession, and are as honest with their patients as their patients will permit them to be. They have done much, and continue to do much, to still the fears and soothe the pains of a suffering humanity as yet very incapable of appreciating any better method of healing.

It was not so long ago that we were also firm believers in the magic of drugs, and we did not acquire our present knowledge of a better way in an instant or because we were criticized and condemned for not knowing better. The majority of physicians in all schools of healing are kind-hearted and self-sacrificing and give much of their time, money and knowledge without any hope of reward; and they must at all times contend with humanity when it is at its worst.

DRUGS DO NOT CURE

The medical man knows that drugs do not cure disease. He is well aware of the fact that all cures are wrought by the latent vitality within the body of the patient; and he prescribes the drug to deaden the patient's sensibility to pain, to stimulate some inactive organ, or to purge the body of some obstruction.

"It's a very good rule in all things of life,
When judging a friend or a brother,
Not to look at the question alone on one side,
But always to turn to the other.
We are apt to be selfish in all of our views,
In the jostling, headlong race,
And so, to be right, ere you censure a man,
Just 'put yourself in his place'."

The giving of drugs is as much, if not more, the fault of the patient as of the physician. Our pains and aches are the result of transgressions of the laws of life, due to ignorance and the "lust of the flesh." The majority of us are creatures of feeling rather than creatures of sense, being influenced by emotion rather than by the reasoning of a sound mind. In our search for happiness we follow the lines of least resistance and accept the mode of living customary with our family, friends and neighbors, or that part which appeals most to our own senses.

Our way of living, of eating, drinking, working, and playing gives us pleasure; and we have no desire to change it. We are loath to believe that it can be injurious to us, and we resent any intimation that it may be. When we become sick, and are in pain, we think only of relief from that pain and welcome the method that will relieve it most quickly, so that we may return to our old way of living. Very few of us have any real desire to change our mode of life, but all of us very much desire to escape the unpleasant results of that mode of living.

Drugs relieve our pains by making us unconscious of them or by calling upon our vital reserves to rid the body of the poisons that have laid us low. For this reason all of us have been, and many still are, believers in the magic of drugs, worshipers of roots, barks and herbs, continually seeking absolution for dietetic sins by the purchase of drug-store indulgences, and always more willing to take a mysterious "something" from a box or bottle than we are to mend our ways.

Very early in his experience the doctor learns this trait of humanity; and soon he comes to the conclusion that he can accomplish more good by humoring his patients than by antagonizing them, even though he sometimes deceives them by administering harmless bread-pills or colored water instead of the "powerful" medicine they feel that their particular case demands. The real point of attack, then, by those who are already enlightened, should be the ignorance of the patient.

The modern medical man is already in possession of much of the light now shining on health subjects and is giving less drug medication than ever before, and many of them have given it up altogether and have taken their stand with the reformers. When the general public becomes sufficiently enlightened on the subject, all medical men will be compelled to do likewise.

As evidence that the medical men themselves are aware of the shortcomings of their profession, we present the following opinions of a number of leading physicians:

WHAT THE DOCTORS SAY ABOUT DRUGS

"How rarely do our medicines do good! How often do they make our patients really worse."—Dr. Ramage, F.R.C. "Nine times out of ten our miscalled remedies are absolutely injurious to the patient."—Prof. Jameison, of Edinburgh. "The effects of our medicine upon the human system are in the highest degree uncertain."—John Mason Good, M.D.,F.R.S. "All our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."—Prof. Meigs, Jefferson Medical College, Philadelphia, Pa. "In most cases our patients would be safer without a physician than with one."—Prof. A. Clark, New York city. "The administration of powerful medicines is the most fruitful cause of derangement of the digestion."—Dr. Coggswell, Boston, Mass. "We have done but little more than multiply diseases and increase their fatality."—Dr. Benjamin Rush, Philadelphia, Pa. "Every dose of medicine is a blind experiment upon the vitality of the patient."—Dr. Bostwick, author of "The History of Medicine." "The older physicians grow, the more skeptical do they become of the virtues of medicine."—Prof. Stevens of the New York College of Physicians. "All medicines which enter the circulation poison the blood in the same manner as do the poisons that produce the disease."—Prof. J. M. Smith, M.D. "Medicine is a collection of uncertain prescriptions, the result of which taken collectively is far more fatal than useful to mankind. Water, air and cleanliness are the chief articles in my pharmacopia."—Dr. Covissart, Paris, France. "I charge that whereas the first duty of a physician is to instruct the people in the laws of health, and thus prevent disease, the tendency has ever been toward a conspiracy of mystery, humbug and silence. I urge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of micro-organisms; but they are the result, not the cause of disease. They are scavengers; their legitimate work is to clean out the sewers of our bodies, wherever there is decay, pus, or decomposing matter; these little life-savers are doing their work of neutralization, sanitation, purification; they feed upon effete and decaying animal matter; they are beneficial helpers to an important end."—Alexander M. Ross, M. D., F. S. L., of England. "I have practised medicine in this city for thirty years, and I state to you that I have no confidence in it. No man can tell when he gives a drug whether it will bring relief to the sufferer or hasten his death."—Dr. R. M. Davis, Chicago, Ill.

Doctor Osler, Regius Professor of Medicine at Oxford University, England, considered the highest of all medical authorities, tells us why the doctor prescribes drugs. In an article on medicine written for the "Encyclopedia Americana," he makes the following statement: "The psychical method has always played an important, though largely unrecognized, part in therapeutics. It is from faith, which buoys up the spirits, sets the blood flowing more freely and the nerves playing their part without disturbance that a large part of all cure arises. Despondency, or lack of faith, will often swing the stoutest constitution almost to death's door; faith will enable a spoonful of water or a bread pill to do almost miracles of healing when the best medicines have been given in despair. The basis of the entire profession of medicine is faith in the doctor, his drugs and methods."

HEALING IN THE EARLY AGES

The history of medicine begins, not with Hippocrates, so often called the "father of medicine," but just a little way outside the Garden of Eden. Fear, sorrow, pain, disease, and death began when perfect man was driven from his perfect home and deprived of access to the trees of life. Within that Garden home there was in its perfection every food required for the perfect sustenance of humankind. In the "cursed," uncultivated earth outside there were only undeveloped foods—fruits that consisted of a stony heart or seed kernel surrounded with sour and bitter woody pulp and a thick skin (like the nuts of our day, which may well be Edenic fruits from which the "curse" has not yet been lifted; the peach is an example of what can be done along this line by proper cultivation) —the farinaceous seeds of grasses and the herbs of the field. Everywhere were those thorns and thistles that were to so increase man's labor. Overworked and undernourished, man's health must fail; and weakness, disease and death become his portion, and that of his descendants.

The practice of sorcery and the dividing of roots survived the Noachian deluge and became essential elements in the religions of all nations not specially instructed by Jehovah. This came

about very naturally. Before the deluge that canopy of "waters above the firmament" had hidden the heavenly constellations from man's view; after the deluge they became for the first time visible from the earth. What more natural than for man to suppose these were the "sons of heaven" who had taught his forefathers in antediluvian days, and to think of them as still influencing the destinies of the human race? Pagan religion, beginning thus in simple star and sun worship, later on developed into mythology.

With the ancient Chaldeans, as well as with later pagan peoples, it was thought that pain and disease were caused by some malign influence of the gods, as a manifestation of their displeasure, or by a demon who entered the body and maltreated the affected part. The remedies for disease naturally consisted of prayers and sacrifices to appease the wrath or gain the aid of the gods and incantations to exorcise the demons. One of the "spells" used by the Chaldeans was as follows:

"On the butter which is brought from a pure stall,
The milk which is brought from a pure sheepcote.
The pure butter of the pure stall, lay a spell;
May the man, the son of his god, recover;
May the man be bright and pure as the butter,
May he be white as this milk."

This "spell" was one of the remedies of the "orthodox" system of medicine of the day, which was accepted by the inhabitants of the world of that time. The priests of that day were also the physicians, as were, in a later day, the magicians, witches, wizards, charmers and necromancers referred to in Holy Writ.

These ancient beliefs persist in various forms among the pagan inhabitants of the world in our own day, and in modified forms among the least advanced members of so-called Christian nations, who rub warts with stolen meat and carry horse-chestnuts to ward off rheumatism.

GOD'S METHOD OF HYGIENE

When Jehovah, after calling Abram from the land of the Chaldeans and his own people, established a nation that was to be under His special supervision, He also established a "new" religion and a method of healing, which was rather a method of preventing disease by the observance of certain sanitary and dietetic laws revealed unto them through the great lawgiver Moses. By these laws they were to live and retain their health. And having thus provided for them, Jehovah forbade their engaging in any of the practices of those nations not under His care, saying to them in one of the laws He had given them, "There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." (Deuteronomy 18: 10, 12) Through the prophet Isaiah Jehovah adds: "Should not a people seek unto their God?" —Isaiah 8: 12.

This was, indeed, only reasonable. The pagans sought unto their own gods and had no faith in the God of Israel. The Jew should have had equal faith in the supremacy of his God; and having been given the laws of life and health by the Creator of all life, he could have had no occasion to seek elsewhere for healing. But history proves that Israel was a continually rebellious nation. From their entrance into the land of promise until the final destruction of Jerusalem the magical rites of surrounding nations were secretly practised by Jews of high and low degree. In the course of time these mystical philosophies, especially those of Chaldea and Babylonia, became so incorporated with Judaism as to form a part of the addition to the Law known as the Talmud.

DEMONISTIC ADDITIONS

The Talmud is an "explanation" of the Law, written by the Rabbis and accepted in place of the Law by the sect of the Pharisees. The magical formulæ and art of spirit control are contained in that portion of the Talmud called the Cabala. The Cabala, it is said, contains the knowledge of the occult which Jehovah gave to Moses at the burning bush, from the pillar of fire, and on Sinai, and by which Moses was enabled to work wonders in Egypt. According to the Rabbis, this knowledge, which was not for the common people, was handed down by word of mouth, through Joshua, the Elders, Judges and Kings, to the Prophets—who, of course, passed it on to the Cabalist Rabbin.

According to the Cabala, from which we get our word "cabalistic," every word, letter, number, and accent of the Law contains a mystery; and each of the Psalms, and certain other

portions of the Hebrew Scriptures, are possessed of magical properties. According to the Cabala, headache and backache may be cured by anointing with olive oil, while repeating the Third Psalm, dangerous fevers by praying the Forty-ninth and Fiftieth Psalms, and the most severe eye troubles by repeating the Thirteenth Psalm while thinking the "powerful name Essiel." Other Psalms give a man power over his enemies, enable him to secure the love and esteem of his fellows, quickly sober him when he is intoxicated, bring him luck, enable him to readily escape from prison, drive out evil spirits, etc. The Ninety-first Psalm is a veritable cure-all when repeated seven times a day and "connecting with it in the mind the figure of the golden candlestick composed of the forty-one holy and important words and names of this Psalm."

TALMUDIST SORCERY

While the Talmud, in general, professes to forbid sorcery and "heathen usages," it established a system of its own that was an excellent imitation and satisfactory substitute. While forbidding the use of the egg of a grasshopper suspended in the ear to cure earache, it recommends the following charm for boils and abscesses: "Bas, Basi, Mas, Masia, Kas, Kasia, Scharial and Amarlia, the angels who came out of the land of Sodom to heal painful boils. Let the color not become redder, let it not spread further, let the seed be absorbed in the bowels. And as a mule does not propagate his species, so may this evil be not propagated in the body of (name of sufferer) son of (name of father)."

One of the Talmudic writers declares: "To drink one-eighth ounce of ass's milk which is forty days old, is effective against the sting of a wasp; one quart against the sting of a scorpion; one-half quart against sorcery." Another writes: "A chief among witches told me if you meet witches you should utter the following: 'Hot dirt, in perforated baskets, in your mouths, ye enchanting women. May your heads become bald; may the wind blow away your bread crumbs; may it scatter your spices; may the fresh saffron which ye have in your hands fly away.' "

According to the Talmud snake-bite may be cured as follows: "If a man be bitten by a snake, let him take seventy-nine hairs from the tail of a white she-ass, free from the disease Trefa, and he that is bitten sit upon them." To cure "daily fever," "take a new coin and a piece of salt of equal weight, and carry both over the pit of the heart, attached to a string."

Abraham, Moses, Solomon and the Prophets were looked upon by the Cabalist as the chief magicians of their nation. A writer in the Talmud says: "God hung a precious stone around the neck of Abraham, and all that were sick and gazed thereon became well. But after Abraham died, God took the precious stone and hung it in the sphere of the sun." Moses' rod was looked upon as a magical wand by the aid of which, in conjunction with certain mystical spells that gave him command of the spirits of earth, air, fire and water, he was enabled to work the many wonders that he performed.

Concerning Solomon's knowledge of magic we have the testimony of Josephus, who writes: "I was an eye-witness to a cure which the prophet Eleazer, in the presence of the Emperor Vespasian, performed upon a man possessed of demons. He made use of a root recommended by King Solomon as being effective against demoniacal disease, when the root was inserted into the nose of the patient, at the same time pronouncing the name of Solomon and the magical formula which this king taught." According to Mohammed, Solomon was given the reputation of being a sorcerer by the evil spirits who sought to revenge themselves by concealing all kinds of magical books under his throne after his death. However the thought may have originated, history shows it to have been held by a great number of the Jewish people in the days of our Lord. He, it would seem, laid the blame upon the scribes and Pharisees, whom He so severely rebuked upon many occasions.

THE "SONS OF GOD"

Many learned people believe that the "sons of heaven" spoken of in the Book of Enoch were the "sons of God" referred to in Genesis 6:1, 2 as ruling the earth in the days before the deluge and unlawfully mating with the "daughters of men," and that their semi-human offspring were the living originals of the earliest gods of ancient pagan religions. This thought harmonizes well with the mythologies. In every system of mythology the gods are spoken of as having at one time dwelt upon the earth, and in every system of mythology there

is reference to a great deluge after which the gods are looked upon as residents of heaven, being identified with the heavenly constellations. The Emperors of China have always claimed to be descendants from the "celestial kings who ruled the earth for eighteen thousand years" prior to the time it was first ruled by man. Therefore the Chinese Emperor has always been called "The Son of Heaven."

We also find that every ancient people had a god of healing, who was said to have transmitted his power and knowledge to a human son who became the father of all physicians in that nation. Marduk, the Merodach of the Hebrew Scriptures, was the god of healing to the Chaldeans and Babylonians. In his stellar character, Marduk is the planet Jupiter. In Greek mythology Jupiter, Jove, or Zeus, was the god of recipes and the father of many gods. One of his sons, Apollo, was the Greek god of medicine. Apollo was a "son of heaven" who married one of the "daughters of men," named Coronis. A son named Æsculapius, to whom Apollo taught the healing art, was the result of this union. In Hindu mythology this son is named Dhanwantra.

An Egyptian physician, calling himself Æsculapius, and claiming to be the son of Apollo and Coronis, came to Greece in the very early days. He is is represented as wearing a large beard and holding in his hand a knotty staff round which is entwined a serpent. He was worshiped particularly at Epidaurus, where a temple with a grove was dedicated to him. The sick person spent one or more nights in the sanctuary, after which the remedies to be used were revealed in a dream. Those who were cured offered a sacrifice to Æsculapius, usually a cock.

Hygeia was the daughter of Æsculapius and was worshiped as the goddess of health. Diana, the Artemis of the Greeks and twin sister of Apollo, was appealed to by Roman women in childbirth; while Mercury, the Hermes of the Greeks and the son of Jupiter, was appealed to for the healing of skin diseases. The influence of these ancient gods and goddesses is still felt, in our use of the word hygiene, in the fact that our medical men still call themselves disciples of Æsculapius and head their every prescription with the illy-drawn astrological symbol "R," the sign of the god of recipes. The doctor's cane and beard, only recently gone into disuse, were undoubted relics of the serpent-twined staff and beard of Æsculapius; and quicksilver, that mineral element so long looked upon as the physician's strongest weapon against disease, was named mercury, in honor of that god who was also called "the prince of thieves." In the form of calomel mercury has long been used for typhoid and malarial fevers, and in biliousness mercurial purgatives have been a favorite remedy, the old familiar blue mass being employed. The chloride and iodide of mercury are still considered a specific for venereal diseases.

NOT ALL DISEASE FROM DEMONS

To observant and thinking men in the slowly evolving pagan civilizations there came a gradual realization of factors in disease that could not be attributed to the anger of the gods or the maliciousness of demons. The dream-prescribed remedies, in the course of time, also provided material for a crude Materia Medica for the thinker who should first realize its possibilities. This "secular" knowledge seems to have advanced most rapidly in Greece. As early as the twelfth century before Christ there was a man of Thessaly named Chiron who practised the healing art as a profession separate from the priesthood. Fact and fable are so blended in the history of his day that it is difficult to secure much reliable information concerning him, but it seems evident that he employed a few simple medicines and possessed some knowledge of reducing fractures and dressing wounds. But knowledge increased slowly, even in Greece. It was six centuries later that Pherecydes, a Greek philosopher, wrote a book on diet; and his disciple, Pythagoras, dissected animals for the first time. This paved the way for the first dissection of a human body, made by Heraclitus, a Greek philosopher of Ephesus, in 513 B. C. Heraclitus considered fire the first principle of all things, describing it as "self-kindled and self-extinguished." The world had to wait another hundred years for its first orderly arranged system of drug medication. In the century that produced Plato, Socrates and Herodotus, this work was accomplished by a Greek physician named Hippocrates.

Hippocrates was one of the first to insist on the importance of diet in the treatment of disease. His many writings became the nucleus of

a collection of medical authors of different places and periods. He claimed to be a descendant of Æsculapius, thus intimating that he had received his knowledge of healing indirectly from the very god of medicine himself. The modern medical man might, therefore, reasonably look upon his art as a gift handed down from the demons—the gods—since he calls Hippocrates the "father of medicine."

The new "science" of medicine was not introduced into Rome until about B. C. 33, when Archagathus, a Greek physician, settled there. His theory was that disease could be cured only by burning or gouging out the diseased part. He was banished from Rome within a year or two.

That the Roman people were slow to abandon the older method of healing by prayer and sacrifice to the gods is proven by the experience of two Christian disciples more than a century after Archagathus was driven from the seven-hilled city. When Paul and Barnabas healed the cripple of Lystra the populace, headed by the priests, cried: "The gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius."—Acts 14:11-13.

HEALING UNDER THE APOSTATE CHURCH

The advent of Christianity brought a measure of increased light. The temperate living of the Christian disciples brought to light many health truths that were doubtless noted and appropriated by the observant physician outside the church. Galen was the most famous of these in the second century of the Christian era. He was the first to establish the consultation of the pulse in the diagnosis of disease.

With the establishment of Christianity, however, the treatment of disease came again to be almost altogether in the hands of the priesthood. Thus was the existing light of drug medication eclipsed, and further progress halted for the time. For pagan literature and learning was condemned by the church, and all physical science held in contempt as inconsistent with revealed truth.

With these prohibitions of the church and the destruction of pagan literature by the hordes of illiterate barbarians during the last days of the Roman civilization, the world entered the evening of that dark night of ignorance and superstition which was to last for more than a thousand years. The establishment of monastic orders in the fifth century helped increase the darkness by drawing the thinking, serious part of mankind from the pursuit of secular knowledge to the melancholy meditations of the cloister. The corruption and the final displacement of the spoken language of the day by the Teuton dialects of the barbarian invaders, also played a part. For the world's secular knowlege had been written in the Greek and Latin tongues, and when these ceased to be living languages none but the very learned in the church had access to it; and those within the church were forbidden to read these secular writings. The scarcity of papyrus for the writing of books was a contributing cause of the universal ignorance of the "dark ages." The Saracens stopped the importation of this material from Egypt early in the seventh century; and it was not resumed until near the close of the eleventh, about which time the art of making paper from cotton rags was discovered. The knowledge gained in past ages was not altogether lost, however. The Latin tongue was preserved in the liturgy of the church of Rome, and the monasteries safely sheltered all the ancient writings that had not been destroyed by the invaders. Much remained, too, in the keeping of those nations of the East that had not embraced Christianity.

Healing remained in the hands of an ignorant priesthood until constantly increasing abuses led to the Decree of the Council of Tours, 1163 A. D., which prohibited deacons and priests from performing surgical operations. Seventy-five years later a medical school was established at Padua, in Italy; and medicine once more began to be a profession separate from religion. The new practitioners, however, were of a very low order; and their ignorance and inefficiency became so plainly manifest that drug medication fell into disrepute, and the people turned again to amulets and charms and the magical potions of professed magicians and "healers."

SLOW PROGRESS

Closely following the religious reformation instituted by Martin Luther in 1517 came an attempt to reform the practice of medicine in England by Dr. Linacre, who founded the Royal College of Physicians in London in the year 1518. The newly discovered art of printing from movable types materially assisted each

of these reforms; and the world slowly, but surely, began to emerge from its long night of ignorance and superstition.

Medical progress was slow in the centuries that followed the Reformation. It was 110 years later that Harvey discovered the true theory of the circulation of the blood; and fifty-one years after this that Sydenham, an English physician, studied the phenomena, or symptoms, of disease. Twenty years later, 1698 A. D., Boerhaave, a Dutch physician, made a classification of diseases. Throughout the eighteenth century it was held that disease was to be overcome only by bleeding, burning and the administration of the most nauseous decoctions. Louis XIV was bled nine times for scarlet fever; and George Washington, in his last illness, was relieved of ninety ounces of blood and given sixty grains of calomel (mercury), all within the short space of twelve hours.

In those "almost modern" days snails, taken from the shell and soaked in white wine, were considered a cure for coughs, colds and "tightness" on the chest. Roasted mouse was prescribed for nervousness, and a cure for hypochondria was made of adders, bats, angleworms, sucking whelps, ox bones and hog grease. Calomel, sugar of lead and pulverized human bones were given for gout.

Certain herbs were thought to possess mystic powers, imparted to them by particular constellations, the outward sign of their medicinal virtue being found in the shape or color of the herb. Red objects were supposed to exert a mystic influence upon inflammatory diseases, and yellow ones on jaundice. Air and water were considered the most dangerous things a sick person could have. Night air was especially harmful, even for those in health. The rules for personal cleanliness were: "Hands often, feet seldom, head never."

The last medical "discovery" of the eighteenth century resulted in the introduction of vaccination for smallpox, the forerunner of all serum therapy. This "discovery" was really made in the cow-stalls of England, by the farmhands of Gloucestershire, among whom the belief was common that the casual cow-pox acquired in milking cows was a preventive of smallpox. In the year 1776 Dr. Edward Jenner, who had just settled in that part of England, turned his attention to the subject and, after experimentation, introduced vaccination.

MEDICAL REFORMS

With the coming of the century that brought the locomotive, telegraph, electric light, and telephone, there came also increased light on the subject of health and disease. Men had long been dissatisfied with the existing "orthodox" method of treating disease, and the medical men themselves realized its inefficiency. It remained for one of their number named Hahnemann to make an effort at reform.

Hahnemann, who was graduated as an "orthodox" physician in 1779, established a new school of drug medication called homeopathy in the year 1810. The allopathic, or old school, treated disease with remedies producing effects opposite to the symptoms; the new school was to employ remedies producing results similar to the malady. Since the "house" divided against itself must eventually fall, this division in the "house" of drug medication may well be taken as having marked the real beginning of the time of its end. For when thinking men observed that these opposing methods were equally successful in their "cures," they were led to question the power of any drug to repair the human body.

This incentive to seek a greater knowledge of the causes and cure of disease was wonderfully strengthened in the year 1825, when man was given his first opportunity of witnessing the processes of digestion in a living stomach. The case of Alex St. Martin, the owner of the stomach, is known as the most extraordinary in the annals of surgery. He was a French Canadian in the employ of the American Fur Company in Canada, who accidently received a gunshot wound in the stomach that left an aperture about two inches in diameter. St. Martin lived to a ripe old age, but this orifice never healed; and through it all the processes of digestion were plainly visible to Dr. Beaumont, the surgeon who attended him. Doctor Beaumont made numerous experiments with all varieties of food and drink, and a few years later gave the medical world its first positive knowledge concerning the human stomach and its digestive functions.

Doctor Beaumont's discoveries seem to have marked the real beginning of a movement to educate the general public along the lines of health. Following his "Physiology and Experiments," came a little book for the general public published by Dr. Andrew Combe in 1836.

Doctor Combe's "Digestion and Dietetics" called attention to the fact that what we eat has much to do with the condition of our health. This was followed, in 1838, by the beginning of a series of popular lectures on physiology and hygiene delivered by Dr. Albert J. Bellows. Doctor Bellows continued lecturing on these subjects until 1858; and in 1871 he had published two books, "How Not To Be Sick" and "The Philosophy of Eating." About the same time Doctor Dio Lewis, of Boston, published a popular treatise on digestion; and two years later there appeared an "Exposé" of medical practices and patent medicines, written by A. D. Crabtree, M. D. In the following year, 1874, Dr. Andrew Taylor Still, a medical man who had practised much among the Shawnee Indians, founded the first successful school of drugless healing, which he named "Osteopathy." Osteopathy is now generally recognized as the third great system of healing.

MUCH LIGHT SINCE 1874

Since the year 1874 the light of health-knowledge has been shining ever brighter. The first monthly health magazine for the general public was born in 1895, and has since been followed by many others. In 1906 the first Pure Food and Drug laws were enacted in the United States. A multitude of sanitary regulations have followed; the prohibition of the public drinking cup, anti-spitting laws, and many others. "Clean-up Week" has become an annual institution in the larger cities, and every newspaper and magazine of any consequence, and some of no consequence, now has its regular "Health Department" or publishes occasional articles on health subjects.

Since 1914 the need of knowing and obeying the laws of health has been brought to the attention of all people as never before. The demand for millions of physically fit fighting men created by the World War found the majority of mankind in all the warring nations far below the military standard. Only by intensive training have the unprepared nations succeeded in raising their armies, and this training has worked such wonders in the physical condition of the formerly unfit as to awaken all to the efficacy of natural methods. The war did much more than this, along the same lines; for it proved the health value of abstinence from alcohol, and made public the formerly hidden dangers of the social disease. The prohibition of alcoholic beverages will soon be an accomplished fact in all the warring nations, and the United States Government is even now preparing to spend some two millions of dollars per year in educating the public in social hygiene. Steps are also being taken toward compulsory physical training of our civilian population.

And now what of the future? Have we reached the ultima thule of healing in osteopathy—or in chiropractic or in naprapathy? Are these the methods God is going to use in banishing sickness, disease and death from the earth? The osteopath, chiropractor and naprapath will join us in answering, No; for these are but slightly improved methods of "patching up" broken-down humanity. They are an improvement over the drugging practice, because the stimulation of sluggish internal organs by manipulation of external nerve centers causes no injurious "after-effects," as so often do the drugs given for the same purpose, and because the straightening and readjusting of the physical framework relieves many diseased conditions that no drug could possibly affect. It is for this latter reason that these particular drugless practitioners achieve such wonderful results with cases that have been regarded as "hopeless" by the drug-giving physician.

DRUGLESS HEALING

Osteopathy, chiropractic, and naprapathy consist fundamentally in mechano-therapy (the healing of disease by manipulation of the hands). One school specializes in the reduction of "lesions" by way of the nerve centers, another in freeing impinged blood-vessels and nerves by straightening the spine, and the other in manipulation of the ligaments of the body. Each school, in addition to its fundamental doctrine, lays great stress upon diet, fresh air, water, exercise, and proper rest as factors in the cure of disease. And it is along this line that the greatest number of failures come to the practitioners of each school; for if the patient will not do his or her part, the work of the drugless physician will have been almost in vain.

The average patient expects the "doctor" to do it all, whether it be by the use of drugs or by spinal manipulations or by the reduction of lesions, and is, as a rule, very unwilling to change his old habits of life and come into harmony with the laws of life, as so far under-

stood. This attitude of the patient has made the drugless treatment of little more effect than the older system of drug medication—less so in so many cases that the osteopaths have for some time been seeking for permission to use drugs in those cases where they deem their use necessary or of benefit.

All existing systems of healing are but makeshift methods of temporarily patching up broken-down human anatomies—a soothing of the sinner's scars while yet he is clinging to his sins. The perfect system, soon to be inaugurated, will be vastly different. The laws of righteousness (right-ness) — the laws of mental, moral and physical health — will be revealed and made plainly known to all, and existing conditions will be changed to conditions that will make it possible for all to render obedience. Jesus speaking beforehand of that day, said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."—John 8:51.

Until that day shall have fully come, we can do no more than walk in whatever light now shines, making proper use of the knowledge of the laws of life now available, seeking day by day to bring ourselves into harmony with righteousness (right-ness) and thereby obeying the apostolic injunction, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Corinthians 10:31.

"He only judges right who weighs, compares,
And in the sternest sentence which his voice
Pronounces, ne'er abandons charity."—*Wordsworth.*



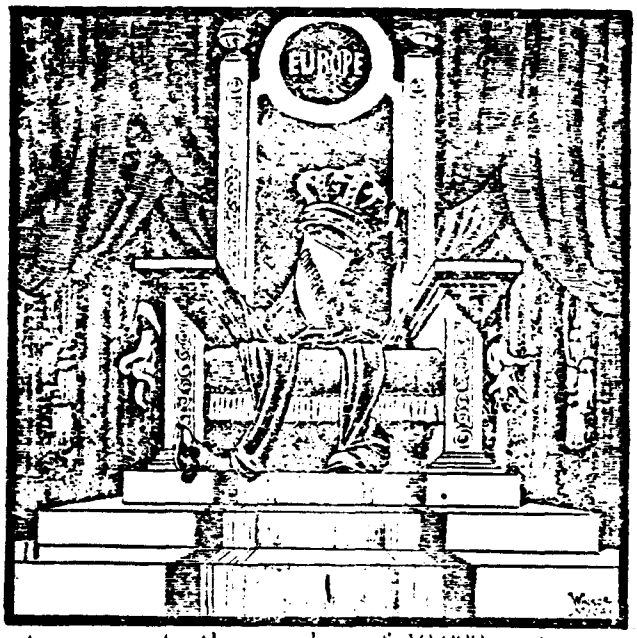
ANOTHER CRISIS IN ENGLAND

A Challenge to World Leaders

POSSIBILITY OF ESTABLISHING WORLD PEACE, PROSPERITY AND HAPPINESS BY INTERNATIONAL CONFERENCE DENIED—A REAL REMEDY SUGGESTED—THE ISSUE VITAL TO ALL NATIONS OF EARTH—INTERNATIONAL BIBLE STUDENTS PASS RESOLUTION

WITHOUT doubt the greatest assembly of fully consecrated Christians ever held on earth was that of the International Bible Students Association at Cedar Point, Ohio, September 5-13, inclusive. From all parts of the United States, Canada and Europe the delegates came, to the number of 10,000 and more. On Sunday afternoon, September 10, when Judge Rutherford, President of the Association, delivered his world-famous address, "Millions Now Living Will Never Die," between 18,000 and 20,000 were in the assembly. So great was the multitude that it was necessary to hold the meeting out of doors, but by use of a Magnavox every one could hear distinctly the speaker's words.

THE HELPLESS RULER OF EUROPE



Since the Paris peace conference convened, leaders of the world have attempted to establish peace and prosperity on earth by national treaties. It is admitted by all, and is well illustrated by the accompanying cartoon published in the New York *American*, that these efforts have borne little if any fruit. The Bible Students hold that the reason for this failure is that the old world or order of things has come to an end, that the new is beginning, and that the only way for the establishment of peace, prosperity, life, liberty and happiness is by and through the reign of Christ the Messiah. They hold that the nation of Israel was a typical nation and that God's dealings with that people foreshadowed what will transpire with reference to the nations of "Christendom"; hence that the prophecies then addressed to Israel have a broader fulfillment now upon the nations of earth which call themselves Christians.

For forty years and more before the World War the Bible Students, under the leadership of Pastor Russell, predicted that 1914 would mark the beginning of world trouble. Their predictions came true, as the facts now fully show.

The Bible Students hold and teach that the Lord's kingdom for which Christians have been praying for nineteen hundred years is at hand, and that the Lord Jesus, invisible to man, is now present and beginning His reign, that the nations are now dashing themselves to pieces to make way for the righteous reign of Messiah, and that His reign will bring the desire of all nations, namely, peace on earth, good will to men, life, liberty and happiness.

Members of the Bible Students Association have been unusually active during the past few months in delivering this message of good news concerning Messiah's kingdom. A book on the same subject, "Millions Now Living Will Never Die," by Judge Rutherford, to the number of several million copies, has been placed in the hands of the people.

At the conclusion of Judge Rutherford's address at Cedar Point on Sunday afternoon, he read and moved the adoption of a resolution set forth in full below. The resolution was received with tremendous applause; and when the vote was taken every person in the vast audience arose amidst a shout of "ayes," unanimously adopting the resolution. Both the resolution and the address put the issue squarely before the peoples of the earth and will be read with keenest interest by all thinking people of the world. It will pay to take the time to carefully study both in the light of present-day events. Both the resolution and the address follow:

RESOLUTION

Adopted by International Bible Students Association at Cedar Point, Ohio, September 10, 1922

The International Bible Students in convention assembled deem it a duty and privilege to send this message to the nations of earth.

As a body of Christians consecrated to obey and follow our Lord and Savior Jesus Christ, we are opposed to engaging in war, revolution, anarchy, or violence in any form; and we are opposed to fraud and deception being practised upon the people by the misrepresentation of the Word of God or otherwise. We earnestly desire peace, prosperity and the blessing of the people with life, liberty and happiness; and we hold that the only means by which this can be accomplished is by and through the reign of Christ.

In the light of the Word of God, and particularly of fulfilled prophecy, we submit the following as a true statement of the facts relating to present conditions:

1. That the rulers of earth have frequently boasted that the World War was fought to make the world safe for democracy, which claim has proven to be a delusion and a snare;

2. That the international confereuces at Paris, Washington, Genoa and The Hague, participated in by the financiers and statesmen and approved by the denominational clergy of the world, held for the purpose, as announced, of establishing peace on earth, have failed to bring forth the desired result;

3. That all of the nations of earth are now in distress and perplexity, as the Lord foretold they would be at this time, and that the entire social and political structure is threatened with complete dissolution; and the leading statesmen and rulers of the earth being aware of this fact and of their inability to establish peace and prosperity are frantically calling upon the denominational churches to save the world from disaster;

4. That it is the desire of all the nations and peoples of earth that they might dwell in peace and enjoy life, liberty and happiness;

5. That the people are being misled by those who are attempting to bring about this desire through international conferences and agreements in the form of the League of Nations and like compacts.

We therefore call upon all the nations of earth, their rulers and leaders, and upon all the clergymen of all the denominational churches of earth, their followers and allies, big business and big politicians, to bring forth their proof in justification of the position taken by them that they can establish peace and prosperity on earth and bring happiness to the people; and their failing in this, we call upon them to give ear to the testimony that we offer as witnesses for the Lord, and then let them say whether or not our testimony is true.

Relying upon the Word of God and His providential dealings with mankind through Christ Jesus, we as His witnesses hold and testify as follows, to wit:

1. That the World War came in 1914 and was followed by great famines, pestilences and revolutions in various parts of the earth exactly as foretold by the Lord;

2. That 1914 marked the legal ending of the old world and there Christ the rightful King took unto Himself His power as king;

3. That the Lord Jesus Christ is now present, invisible to man, and proceeding with the work of establishing His kingdom, for which kingdom He taught His followers to pray;

4. That Satan, long the god of this world, has deceived the statesmen, financiers and the clergy, by inducing them to believe that by international agreement or other combined efforts they can bring the desire of all nations;

5. That all of the world's present organization constitutes the visible part of Satan's empire or organization, and that Satan's empire must now fall before the forward march of the King of glory;

6. That all international conferences and all agreements or treaties resulting therefrom, including the League of Nations compact and all like compacts, must fail, because God has decreed it thus;

7. That all efforts of the denominational church organizations, their clergy, their leaders and their allies, to save and re-establish the order of things in the earth and to bring peace and prosperity must of necessity fail, because they do not constitute any part of the kingdom of Messiah;

8. That on the contrary, during the World War the clergy of these various church denominations were disloyal to the Lord Jesus Christ in this, that they wrongfully united with big business and big politicians to further the World War; they preached men into the trenches and falsely and blasphemously told them that their death upon the battlefield would be counted as a part of the vicarious atonement of Jesus Christ;

9: That they further repudiated the Lord and His kingdom and showed their disloyalty by voluntarily uniting themselves with Satan's organization and boldly announcing to the world that the League of Nations is the political expression of God's kingdom on earth, which announcement so made by them was in utter disregard of the words of Jesus and the apostles.

10. We further hold and testify that this is the day of God's vengeance against Satan's empire visible and invisible;

11. That the re-establishment of the old world or order is an impossibility; that the time is here for the establishment of the kingdom of God through Christ Jesus; and that all the powers and organizations that do not willingly submit to the righteous reign of the Lord will be destroyed;

12. That if the politicians would faithfully represent the people, and big business would cease exploiting the people, and the clergy would tell the people the truth concerning God's arrangement, and the people would cease from strife, the kingdom of Messiah would be established by him without further trouble or distress; but failing thus to do, greater trouble must shortly follow;

13. That for this reason there is now impending and about to fall upon the nations of the earth, according to the words of Christ Jesus, a great time of 'tribulation such as was not since the beginning of the world to this time, no, nor ever shall be again'; and it is this impending trouble that the rulers and mighty men of earth see coming.

But we hold and declare that Messiah's kingdom is the complete panacea for all the ills of humankind and will bring peace on earth and good will to men, the desire of all nations; that those who yield themselves willingly to His righteous reign now begun will be blessed with lasting peace, life, liberty and endless happiness.

Therefore we bring to the peoples of earth God's message of good tidings contained in the Bible, His Word of truth, and we publish to them His message of peace and everlasting salvation, to wit, that the King of glory, the Deliverer of man, is invisibly present and has begun His reign; that the old world, under the control of Satan, has ended and is being rapidly broken in pieces, to make way for the everlasting kingdom of righteousness now being set up, and that millions of people now living on earth, if obedient to the laws of that righteous kingdom, will continue to live and never die; and we call upon all nations, peoples, kindreds and tongues who love righteousness and hate iniquity to recognize and freely acknowledge that Jehovah is the only true God and that His beloved Son Christ Jesus is King of kings and Lord of lords.

MILLIONS NOW LIVING WILL NEVER DIE

Advocates of the World War claimed the war was fought to make the world safe for democracy. Eight years have passed since and democracy is in greater peril than before the war.

The World War resulted in increased sorrows and burdens to mankind. The Paris conference was held to devise ways and means to prevent another like catastrophe. The League of Nations was the fruit of that effort, which league was hailed as the liberator of man and the savior of the world. It has been a signal failure.

The Washington disarmament conference, participated in by the same powers and people, brought forth a treaty which it was claimed would establish peace, and prosperity. The effort has been abortive; the treaty a failure.

The Genoa conference of the same powers and people made another desperate effort to solve the perplexing situation. The British premier there exclaimed: "We must realize that Europe is not in good form. Unless this conference succeeds in arranging a pact of peace, again Europe will welter in blood." It is admitted that the Genoa conference accomplished nothing.

Then followed the Hague conference by the same powers and people, with the same avowed purpose; and it has brought forth wind.

And now the powers that be, in desperation, call upon the Church of Rome and her daughters, the other denominational churches, to save the world from impending disaster. They also must fail.

Why do all these efforts of man to establish peace and to patch up the old order of things fail? A voice from the past, the voice of God spoken through His prophets, sounds out the answer clear and strong: 'The world has ended; Satan's empire is under judgment; this is the day of God's vengeance; the kingdom of heaven is at hand; hence the old order must go.'

God foreknew that the nominal churches through the faithless clergy would make an unlawful alliance with Satan's earthly representatives, to wit, big business and big politicians. He foreknew that they would disregard the kingdom of heaven for which they were taught to pray and that they would attempt to bring forth Satan's substitute for that kingdom; hence He caused His prophet to write these words of clear warning which apply at this time: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces.... Take counsel together, and it shall come to nought: speak the word, and it shall not stand."—Isaiah 8:9, 10.

It will be observed that there are five distinct declarations made in this prophecy. There have been five separate and distinct efforts, namely, Paris, Washington, Genoa, The Hague, and now ecclesiasticism, to bring about peace and prosperity, to all of which the Lord says: "Take counsel together, and it shall come to nought."

With the whole world reeling to and fro like a drunken man, is it not time for sober-minded persons to pause and inquire the reason why and to ascertain if there is a remedy for this present condition of distress and perplexity? Of whom shall we enquire? you may ask. I answer, Let the people inquire of the Lord through His inspired prophets as recorded in His Word.

Prophecy means foretelling events that are to happen. When those events do happen in exact conformity to the words of prophecy then we may be sure that we have reached the time appointed of God for the fulfillment of such prophecy. From the days of Abraham devout people have looked for the coming of the Messianic kingdom. From the time of Jesus' first advent Christians have prayed and hoped for the coming of His kingdom. So strongly was this impressed upon the minds of His disciples that among the last things they asked Him was the question: "Master, tell us what shall be the proof of thy presence and the end of the world?" He answered them, and His answer was couched in prophetic phrase. The prophecy then uttered by Him is now fulfilled or is in course of fulfillment. Briefly summed up, His answer was that at that time there will be a world war, famine, pestilence and revolutions in divers parts of the earth, and these things

shall constitute the beginning of the sorrows upon the peoples and nations.

For more than forty years Bible Students have called attention to the fact that 1914 would mark the beginning of earth's trouble. Why? Because that date marked the end of the gentile times. The period of the gentiles began in the year 606 B. C., and according to God's Word was to continue for 2520 years; therefore must end in 1914. During the gentile times the nations of earth have been under the domination of Satan as the god of this world. Having the human race under his dominion, he would not willingly surrender unto the Messiah; hence as Jesus foretold, when the time would come for this reign the nations would become angry and God's wrath would come. This prophecy has been fulfilled.

Why the Kingdom?

Briefly stated, the great fundamental doctrines that have always been taught by sincere Christians are these:

That the first man was created perfect, and because of sin he fell and was sentenced to die; that while undergoing this sentence his children were born; that without redemption death must be the end of all because all are imperfect and therefore born sinners; that God in His loving kindness promised redemption of the human race, saying through His prophet: "I will redeem them from death; I will purchase them from the power of the grave." (Hosea 13:14) Through Moses He promised to raise up a mighty One of whom Moses was a type, which mighty One should deliver the nations and peoples of earth from Satan, sin and death. Such deliverer is the Lord Jesus coming in His glory. Jesus came in the flesh and taught concerning the divine plan. He must die in order to become the Redeemer of mankind and then arise from the dead a divine creature. He died upon the cross. God raised Him up. He promised to return and to set up His kingdom of righteousness and through that kingdom to bless all the families of earth.

Previously Jehovah had promised Abraham: "In thy seed all the families of the earth shall be blessed." Christ is that seed. The church, the glorified members of His body are to be associated with Him. He has come and is putting His kingdom into operation.

The Trouble

Before this promised blessing can come there must be a King and He must be present. Satan must be ousted from his power. The King of glory now present is ousting Satan; hence the war and other troubles that have followed.

Satan now attempts to reform his own kingdom and deceives the rulers of earth, the powers that be, by bringing forth a counterfeit of the Messianic kingdom and calling it the association or League of the Nations of earth to control mankind. Since the time is here for the establishment of the Lord's kingdom, then all efforts of Satan and his agents to establish the old order of necessity must fail. The Lord's kingdom now must be established. If the nations of earth would peaceably surrender and render obedience to the Lord, the kingdom would be established without trouble. If not, then trouble must follow to oust Satan and the unrighteousness of earth.

It is admitted that politicians, financiers and the combined ecclesiasticism of earth have failed to establishe the desire of nations. Why, then, do not those who claim to follow and represent the Lord take heed to His Word and join with us in telling the people what His Word teaches concerning the blessings through the Messianic kingdom? Because of their failure thus to do and because of uniting in the unholy alliance with others of Satan's agencies, the great conflict must follow. It is inevitable.

Armageddon

Satan's organization composed of big business, big politicians and big preachers is bad enough. But a wild, senseless mob, without sense of justice and bereft of reason, is a thousand times worse. Such now menaces all nations. The nations and peoples of earth are rapidly approaching a great cataclysm. Pictured from the prophetic words of the Lord, I see a mighty upheaval, a veritable avalanche of blood and fire, starting in Russia and sweeping over the earth. It is fed by greed, selfishness, hatred and malice. It was provoked by the profiteers who have exploited and robbed the people; by the politicians who have misrepresented the people; and by the preachers who have deceived and misled the people—all directed and operated by the devil's master mind. Now Satan and the loosened demons have seized the minds of this radical element of humanity and they are going to extremes. Unless divine power intervenes, the result will be too terrible for description in human words.

There is a great conflict between labor on one side and capital on the other. There is wrong upon both sides and both must and will fail in their efforts to overcome and crush each other. There is now only one possible thing that could avert this great Armageddon, and this, as suggested by the prophet Jeremiah, is, that if the profiteers would cease exploiting and robbing the people; if the politicians would honestly represent the people; if the preachers would divorce themselves from the unholy alliance and preach the truth of God's Word; and if the people would become calm and quiet and sanely turn their minds to the Lord's Word and follow His direction, then the kingdom would be established without further difficulty. They will not do it.

The Happy Solution

The happy solution is indicated by the Lord's Word through His prophet: "I will shake all nations, and [then] the desire of all nations shall come."—Hag. 2:7.

Jesus, speaking of this same great time of trouble in which this present order shall pass away, says: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The conclusion must be drawn, then, than many human beings will be saved and pass through the trouble. This is corroborated by the prophet Zechariah, who says that many will be brought

through the trouble and participate in the blessings that the Lord has in store for the obedient ones.

The apostle Paul, writing of this same time, states that the purpose of the coming of the Lord and His kingdom is to try and to judge the living and the dead. It follows, then, that there will be many living at the beginning of His judgment and that the obedient ones will continue to live.

The apostle Peter, referring to the same time, says that it will be a time of refreshing, a time of restoration of all things which God has spoken by the mouth of all His holy prophets since the world began. (Acts 3:19-24) The establishment of the Messianic kingdom means the beginning of the golden age for which Christians have hoped and prayed for centuries. It is the time spoken of by the prophet, in which he says: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive, . . . he shall surely live, he shall not die." (Ezekiel 18:27, 28) It is that time to which Jesus referred when he said: "If a man keep my saying, he shall never see death"; "and whosoever liveth and believeth in me shall never die." —John 8:51; 11:26.

The great dark night that just now precedes this era of wonderful blessing seems necessary to turn the hearts of the people to the Lord. Turning their hearts to Him, those who will render full obedience to the Lord will be restored to fullness of health and strength of body and mind and will dwell on the earth forever.

The Bible, then, shows that the solution of the ills of the human race is the kingdom of Messiah, which is at the door; that there is no other remedy. The time has come when the people must know that Jehovah is God and that Jesus Christ is the King of kings and Lord of lords. The Lord will now have a people in the earth as witnesses for Him, that His purposes may be carried out; and concerning this time in which we are living He commands that "this gospel [good news, to make glad the sad ones] of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Let all Christians who love the Lord and love righteousness, and who have prayed for and desire the coming of His kingdom, now participate in spreading the glad tidings that the Lord Jesus is present; that the present trouble is the forerunner of the blessings; and that the time for the blessing of the people with life, liberty and happiness is here. Therefore with confidence it can now be announced that millions now living will never die. Speaking of these, God's prophet says: "Then God is gracious unto man and says, Deliver him from going down into the grave. . . . His flesh shall become fresher than a child's, and he shall return to the days of his youth."—Job 33:24, 25.

Let those who are sad of heart look up and rejoice. The dark night of trouble will soon be past and soon the peoples of earth, under the righteous reign of Messiah, will enjoy peace, liberty, prosperity and life everlasting.

"Like Rain upon the Mown Grass" *By J. H. Stanfield*

I DESIRE to express to you my heartfelt appreciation of your BIG little journal, and to congratulate you on your success in presenting to your readers the undeniable evidence of the fast disintegration of Satan's empire.

In reading your journal, as compared with the reading of current literature, it fills me with an entirely different emotion, something more worth while, refreshing, invigorating, inspiring, placing me in a reminiscent and retrospective mood, calling up the most happy incidents of my early childhood, when innocence was my coat of arms.

It was in southern Illinois, in my early childhood. There had been a long-continued drouth; the fields were parched with the burning sun; all the live stock was lying around listlessly. It seemed as if the least movement required great effort. Late in the afternoon my grandmother, looking toward the west, exclaimed: "I believe we are going to have some rain!"

Sure enough, a black cloud was appearing on the western horizon, and as that section of the country was frequently visited by winds of hurricane velocity, we were all more or less fearful as we watched the approaching storm.

Imagine the surprise and joy of everyone, when, instead of high winds and warring elements, a gentle downpour of rain set in that lasted well into the night.

It was still raining when the time came to retire. I was staying with my grandmother during vacation, and she would see that I said my evening prayer before retiring. On this occasion it seemed that her own prayer was much more fervent than usual; for the rain came just in time to save the crops.

I remember how refreshed everything seemed; and as I lay in the trundle bed and listened to the gentle patter of the rain on the shaved shingle roof, accompanied by the tinkle of cowbells and the gentle lowing of the cattle, such a feeling of peace and contentment came over me that I was soon locked in the arms of Morpheus.

My object in writing to you in this manner is to illustrate just how I feel after reading THE GOLDEN AGE. It gives me the greatest comfort, refreshment and courage to face whatever may be ahead.

The Philosophy of Restitution *(Part I)*

By Frederick J. Falkiner (Ireland)

THE subject of restitution is the dominant theme in the utterances of all God's holy prophets since the world began. (Acts 3:21) Its philosophy is so obvious that even if the numerous prophetic statements relevant to the doctrine were absent from the Word of God, an accurate comprehension of the character of Jehovah, the ransom sacrifice of Jesus Christ, His Son, and the original divine purpose in the creation of our first parents, as lucidly expressed in the Garden of Eden, would lead to the only logical conclusion possible; namely, that it is the will of the Supreme Being that ultimately there shall be a restitution of all things.

Nevertheless, it is to be observed that in the vast multitude of theological volumes which have been issued from time to time, as much as an indirect allusion to this important event can seldom be found.

The explanation of this fact is not difficult to perceive. The multitudinous errors which have been disseminated in the guise of Christianity have tended to conceal the truth on this subject and on all kindred ones. Error begets error. The various features of the purposes of God are so interdependent that a misconception concerning one aspect causes a corresponding deviation from the truth in connection with another. The prevalent ignorance and misunderstanding respecting the character and plan of Jehovah are the inevitable sequence to the grievous apostasies of Romanism and Protestantism.

An analysis of the doctrine of restitution from a philosophical standpoint, guided by the light of divine revelation, will prove instructive.

THE MEANING OF THE TERM RESTITUTION

The Greek noun rendered "restitution" in the Authorized Version occurs only once in the New Testament. The expression was used by the apostle Peter, as reported by Luke (Acts 3:21) in a powerful discourse which he addressed to the men of Israel who had assembled on becoming aware of the marvelous miracle which Peter, in the company of John, had performed in the healing of the lame man within the precincts of the Temple in Jerusalem.

Speaking under the inspiration of the holy spirit, which in fulfillment of the promise of Jesus and the prophecy of Joel (2:29) had been poured out upon the primitive church on the day of Pentecost, A. D. 33, the Apostle informed his fellow countrymen that the astounding cure which they had witnessed had been effected through the power of Jesus of Nazareth, whom in their ignorance they had caused to be crucified, not recognizing Him as the long-promised Messiah, the Son of God, and the Prince of Life.

Peter explained to his audience that the God of their fathers had raised up Jesus from the dead, a fact whereof he claimed that he and his associates were witnesses; and, urging the Jews to repentance and conversion, he assured them that it was the divine arrangement that Christ should come again from heaven to accomplish the restoration of Israel and the blessing of mankind in the glorious times of restitution.

Peter demonstrated also from the Old Testament, that all the ancient prophets of Israel had foretold the occurrence of these events.—Acts 3:12-26.

The Greek verb from which the noun translated "restitution" is derived, occurs eight times in the New Testament. The following are the several passages:

1. Matthew 12:13: "It was *restored* whole, like as the other."
2. Matthew 17:11: "Elias truly shall first come and *restore* all things."
3. Mark 3:5: "His hand was *restored* whole as the other."
4. Mark 8:25: "He was *restored*, and saw every man clearly."
5. Mark 9:12: "Elias verily cometh first, and *restoreth* all things."
6. Luke 6:10: "His hand was *restored* whole as the other."
7. Acts 1:6: "Lord, wilt thou at this time *restore* again the kingdom to Israel?"
8. Hebrews 13:19: "I beseech you rather to do this, that I may be *restored* to you the sooner."

The root idea in the term is that of a complete restoration to a condition previously occupied but no longer existent. The accuracy of this definition is corroborated by an examination of the foregoing scriptures. In its Biblical usage the word restitution, as will be demonstrated hereafter, signifies a restoration of mankind to all which was lost by the human race, representatively in the person of father Adam, when he transgressed the law of God and came under the condemnation of divine justice.

Jesus declared, in harmony with this, that primarily His mission at His first advent was to seek and to save that which was *lost*.—Luke 19:10.

It is important, therefore, that it should be clearly ascertained exactly what it is that has been *lost* by mankind, and what accordingly requires *restoration*. To this end a complete investigation of the matter shall be pursued herein.

THE CREATION OF ADAM

In the opening chapters of the Book of Genesis there is found a brief record of the earthly creation. This account is supplemented by a number of additional statements elsewhere in the Word of God. From these sources we learn that during six creative epoch days God prepared the planet for human habitation. In the dawn of the seventh great period of time Jehovah through His appointed agencies created Adam, the progenitor of mankind.—Genesis 2:2, 3.

The organism of the first man was formed from the dust of the ground. The breath of life was then imparted to this organic mechanism, and it became what the Scriptures designate "a living soul"—an animated being.—Genesis 2:7.

Adam possessed life, that mighty energizing power which man cannot create, and the secret of which the most acute thinkers of all ages have failed to penetrate. It is a mystery which shall remain for ever unfathomable by the human mind. The author and custodian of life is God.

In his perfection, Adam was an image and likeness of Jehovah. (Genesis 1:26, 27) In him the attributes of the infinite God were reproduced in a finite degree. Mentally and morally he was a likeness of his Creator.

The forefather of our race was granted dominion over the earthly creation—over the fish of the sea, the fowl of the air, the beasts of the field, and every creeping thing which moveth upon the earth. In order to sustain the life which God, his Father, had commenced, the herbs and trees were placed at the disposal of the perfect man so that they might yield to him the vegetables and fruit requisite for his nourishment and for the sustenance of the creatures under his care.

Prior to the creation of Adam God had specially prepared a garden for the convenience of his human son; it was located in the eastern portion of the region of Eden. To him was given the easy and pleasant labor of keeping and dressing this garden—a work essential in horticulture. A river which flowed through the garden divided into four streams, watered the plant life, and incidentally enhanced the grandeur of the surroundings.

This home was perfect in every way. In it Adam spent the early days of his life. We may be assured that as he surveyed the wonders of nature his delight of heart must have been intense. Everything was transcendently beautiful, and designed to increase the love, devotion, and obedience of the forefather of mankind to the Most High.

The fowl, beasts and cattle were led before Adam's admiring gaze in order that he might bestow names upon them. Amongst all these graceful creatures, the product of Jehovah's workmanship, there was not found one suitable as a companion for the first man. Even the most majestic of the lower creation was vastly inferior in every way to this human son of God.

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

Adam received the education necessitated by reason of the responsible position which he occupied. Jehovah was his instructor; he was informed that his future work would consist in the subjugation of the earth; the divine requirements of him were stated in a positive manner; there was no ambiguity. His duty towards his God and towards the creatures under his supervision stood out very clearly in the mind of the perfect man.

The founder of the human family was given permission to partake of the fruit of every tree in the garden save one. The exception was the species produced by the "tree of the knowledge of good and evil." Adam was warned that should he venture to disobey the divine command and eat of the forbidden fruit he would surely die — return to the dust of the earth whence he had come.—Genesis 2:8, 9, 15-17.

Adam's preclusion from the use of this kind of fruit was designed for his highest good, and was with a view to the testing of his obedience and to the development through trial of his devotion to his God.

It is intimated in the inspired narrative that in Eden there grew what is termed the "tree of life." To this Adam in his sinlessness had

free access. The properties contained in the fruit of this particular tree were such as would make it possible for a human life to be sustained for ever.—Genesis 2:9; 3:22.

FALSE THEORIES CONFUTED

The Bible student cannot fail to be impressed by the lucidity and consistency of the language used in the Holy Scriptures. How utterly at variance with the sacred record are the prevalent false theories of the day concerning the immortality of the human soul, the wages of sin, and the evolution of man!

The Biblical statements are unmistakable. Man is not immortal; he is a mortal soul. The wages of sin is not eternal torment; it is death—the extinction of the soul. (Romans 6:23; Ezekiel 18:4, 20) Nor did man evolve from a primitive simian lineage, now extinct; he was created perfect and sinless, in the image and likeness of God, from which condition he has retrograded under the reign of sin and death.

A little serious reflection will obtain from the Word of God the most convincing proof of the validity of the foregoing propositions. They will be found to be in perfect accordance with reason, experience, and observation.

THE FORMATION OF EVE

There was one great lack in the life of Adam. Whilst the surroundings in his Edenic home were exquisitely delightful, and though within his reach lay everything which the human heart could normally desire, yet he had no human companion. He was alone. In a sense Adam was like as the Everlasting God, the Ancient of Days once had been away back in the remote ages of the past eternity. Jehovah, before He brought Jesus into existence, had been alone, too. Our Master was the beginning of the creation of God, the glorious being through whom all things which have been made were created.—Revelation 3:14; Colossians 1:15-18; John 1:3.

Though once thus alone, nevertheless the Lord God was not lonely in the eternity which elapsed before creation began. He lacked nothing, for by reason of His infinity He was complete in Himself. Companionship was not needful to this great Being; He was self-contained.

In the case of Adam this of course was not so. On account of his finitude he felt lonely, despite the presence of the lower animals and despite his heavenly communion. Accordingly Jehovah in His great love for the first man again exercised His creative power in marvelous manner. God caused a deep sleep to come upon His human son Adam, and from him during his period of unconsciousness formed Eve, as narrated in Genesis 2:21-24. She was, as Adam declared, bone of his bones, and flesh of his flesh. Like Adam, she was a moral and intellectual likeness of Jehovah, their God and Father.

We may be sure that this remarkable exhibition of the power of Jehovah filled Adam's heart with joy and gratitude. At last he had found an equal whom he could love and who was capable of reciprocating his feelings. Most probably the man communicated to Eve all the information which he had obtained previously from his Creator.

The perfect human pair were endued with the power, liberty, and right to propagate their own species that thus eventually through procreation they might fill the earth.—Gen. 1:28.

THE KNOWLEDGE OF ADAM AND EVE

It should be carefully noted that it was a matter of perfect clearness to these two magnificent creatures that if they continued obedient to their Father in the heavens and observed His reasonable and righteous requirements, then God would continue to supply them with all the necessaries to sustain their existence. They fully understood that the maintenance of their loyalty to God would mean perpetual life on a beautiful earth, wherein could be found the gratification of every desire which the human heart could properly entertain.

Furthermore, our first parents were cognizant of the fact that, in the event of their disobedience to the divine regulations, they should die—go into extinction—oblivion.

LUCIFER, THE ADVERSARY OF GOD

The proverb which Isaiah the prophet was directed to take up against the king of Babylon contains some interesting information of service here. (Isaiah 14:4-23) Many years later a somewhat similar method of prophecy was adopted by the prophet Ezekiel in a lamentation upon the king of Tyrus.—Ezekiel 28:11-19.

Internal evidences disclose the fact that the passages allude to Satan, who became transformed into an enemy of Jehovah. According-

ly, the prophecies may be considered to have a dual application. The language of the predictions indicates that the proud monarchs of Babylon and Tyrus were unwittingly following in the footsteps of Satan, whose spirit was operating upon their hearts.

The overthrow of the ancient Babylonian and Tyrian monarchies foreshadowed the defeat of Satan's iniquitous empire, which shall be consummated in the complete annihilation of the adversary and of all those who shall then be associated with him—fallen angels and incorrigible men.—Rev. 20:7-10; Heb. 2:14.

These inspired utterances of Isaiah and Ezekiel provide valuable particulars which enable a clearer insight to be obtained of the tragic episode enacted in Eden, which proved to be of such stupendous import to the human race.

It is proper to mention that on the interpretation of the particular prophecies under consideration, there has been a great divergence of opinion among scholars. It should be observed that if it is argued that these Scriptures do not contain an indirect allusion to Satan, then such a contention is tantamount to declaring that these remarkable prophecies, uttered under the plenary inspiration of the holy spirit, were not satisfactorily fulfilled; for it is palpably obvious that the language of the prophets cannot be exclusively applied to the haughty despots to whom the prophecies nominally pertain.

In the Apocalyptic visions the same prophetic principle is utilized. Compare Revelation 20, etc.

We may conclude, then, in harmony with this system of interpretation, that as hinted in these declarations of the prophets Isaiah and Ezekiel, a beautiful and powerful angelic being was placed in charge of Adam and Eve on their creation. His Biblical appellation is Lucifer, "Morning Star." He was as wise and as perfect as he was beautiful.

This mighty angel was probably the first creative work of the prehuman Jesus, Jehovah's mighty Logos. In glory, majesty, and power, he was inferior to Jesus, reasoning on the principle that the Creator is superior to that which is created. Probably he was next in rank to the Logos.

The correctness of this premise is supported by the designation, "Lucifer, Son of the Morning." The appellative signifies the planet Venus when it appears as the morning star. It is the forerunner of the sun and the harbinger of the dawn. The morning star introduces the day. As the expression applies to the adversary of God it may perhaps be regarded not only as having reference to his original splendor and beauty, but also as containing the signification that he was the first being brought into existence by Jesus, and that accordingly, his formation ushered in the glorious far distant dawn of creation.

In the Book of Revelation the same expression is used in relation to Jesus. In the case of our Master it indicates what is clearly taught in other passages; namely, that Jesus was the first work of Jehovah which inaugurated the era of creation. Even in His pre-existence our Lord had the pre-eminence in all things.—Revelation 2:28; 22:16.

SATAN'S DIABOLICAL PLOT

For a time Lucifer faithfully performed his ministrations in respect of Adam and Eve. The words of the apostle Paul in 1 Timothy 3:6 suggest that pride soon entered into his heart and proved his undoing. Lucifer desired to exalt himself; he wished to be like the Most High—a monarch and king supreme. Iniquity gained an entrance to his heart, and he became transformed into an enemy of God. The Hebrew word Satan means adversary, opponent.

With a view to the furtherance of his unholy ambition, Satan conceived a plan diabolical in its ingenuity. He persuaded himself that if by usurpation he could obtain possession of this magnificent pair of human beings, the like of whom had hitherto been unknown in the history of the universe, then he would become like Jehovah—a monarch and a god with myriads of obedient and devoted subjects when, in the process of time, the human family through the exercise of their powers of reproduction increased in numbers.

Evidently Paul in Philippians 2:6 contrasts the humble demeanor of our glorified Lord, in the days of His flesh, with the proud, ambitious course pursued by Lucifer. The reward of the humility and righteousness of Jesus was His exaltation to the very nature of God Himself; the recompense for the pride and iniquity of Satan shall be his eternal destruction.

[CONCLUDED IN NEXT ISSUE]

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[116]Whom God approves and blesses all others should approve. We may be assured, then, that Jacob was blameless before Jehovah in this transaction. It shows how carefully Jehovah was guarding His promise and the seed which would spring from it ultimately and through which the families of the earth should be blest.

[117]Some years later God showed His further favor to Jacob by changing his name from Jacob to Israel. The name Israel means, *He will rule as God.* "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him: I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." (Genesis 35:10-12) According to the promise given to Jacob at this time, a nation should spring forth of him.

[118]Jacob had twelve sons. There were born to him by his wife Leah the sons Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; and by his wife Rachel, Joseph and Benjamin. His other sons were Dan, Naphtali, Gad, and Asher. Jacob's wife Rachel was the most beloved by him, and she was the mother of his beloved son Joseph. After Jacob had been deprived of Joseph's presence and fellowship, he devoted his affections to Benjamin, the other son by his beloved wife Rachel. The Scriptures show that these two sons typified those who will be born on the spirit plane, Joseph being a type of the royal family of heaven; while Benjamin typified the great company or tribulation class born on a spirit plane lower than those possessing the divine nature.

[119]Jacob spent his last days with his family in Egypt. Just before his death he called before him his sons, that he might bestow upon them his last blessings. From this time forward dates the history of the nation of Israel. While pronouncing the blessing upon his various sons, he said concerning his son Judah: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Genesis 49:9, 10) This prophetic promise definitely shows that the mighty one to come through whom the blessings of the people would flow must spring from the tribe of Judah, the word Shiloh being one of the titles applied to the great Prince of Peace, the Deliverer, the Savior of mankind.

QUESTIONS ON "THE HARP OF GOD"

Why should we disapprove any one whom God approves? ¶ 116.

How did God later show his favor to Jacob? ¶ 117.

What is the meaning of the name Israel? ¶ 117.

What promise did God make to Jacob after his name was changed to Israel? ¶ 117.

How many sons did Jacob have? ¶ 118.

Give the names of his wives, and the sons by these wives, respectively. ¶ 118.

Which one of his wives did he love most? ¶ 118.

Which was Jacob's beloved son? ¶ 118.

Under what circumstances was Joseph taken away? and upon whom did Jacob bestow his affection thereafter? ¶ 118.

Whom did Joseph typify? and of whom was Benjamin a type? ¶ 118.

Where did Jacob spend his last days? ¶ 119.

What marks the beginning of the nation of Israel? ¶ 119.

In pronouncing the blessings upon his sons, what special prophecy was made by Jacob concerning Judah? ¶ 119.

Who is foreshadowed by this prophecy? ¶ 119.

"SURSUM CORDA" *By Henry Anckctill*

I send you a Harp, as a symbol sweet
Of all that is joyful and true.
Dear child of the Lord, I would lay at your feet
An instrument worthy of you.
There are times, I know, when the heart is glad;
There are times when the heart is sore;
But whenever the heart is heavy or sad
'Tis the Harp of the Lord will restore.
The Harp of our God is a lovely thing;
Its chords yield the sweetest refrain;
'Tis the song of the heavens the angels sing,
The end of all sorrow and pain!



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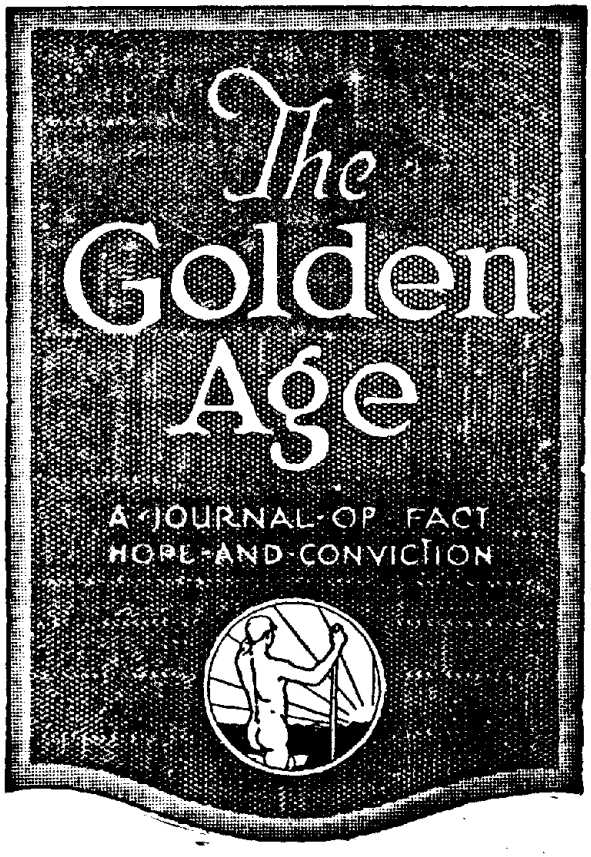
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The March of Civilization *By D. H. Copeland*

IT WAS a dream. It was in the year of our Lord one thousand, nine hundred and twenty-two; I was lying almost asleep in my room, looking none too clearly, it must be admitted, at the opposite wall, when the prospect changed. I seemed to be standing by the side of a wide road—a road which stretched endlessly in either direction. It was worn by the feet of countless people, and in the immediate vicinity was deserted. When I looked behind me the prospect seemed vague and distorted. It was as though a mist swayed and danced, through which shadowy figures showed clearly for a moment, then became part of a confused kaleidoscope that filled the road from side to side as far as the eye could see.

Apparently I could see much farther than ordinarily would be the case. There seemed to be immense breaks in the view, as though whole sections of a picture had been removed, leaving one with a confused idea of the whole, but with no information about vital parts of it. There was vast disproportion in many of the things that went to make up the picture, if picture it was. Many things that were really of little importance in emphasizing the pattern, or theme or "motif" of the picture, were relatively tremendous in comparison with other things vastly more in need of emphasis. I turned from contemplation of that part of the road with a feeling of uneasiness, as of something vast and terrifying hidden in the disquieting haze.

I looked in the other direction, and saw the road obscured by a mist of much greater density. Nebulous shapes writhed in the gloom; and close to where I stood hovered a dense black cloud, from which came a low hoarse rumbling and muttering. Behind the cloud the sun was shining; and occasionally a brilliant shaft of light pierced the gloom, showing up for a moment scenes so sharply defined that they gave the impression of being painted on the cloud. These scenes were all of violence and disorder, yet there was nothing of definiteness to them. As ice disintegrates and dissolves under the warm sun, so these scenes changed form and shape.

Gradually there stole into my consciousness the fact of movement close at hand. Shadowy forms pressed close around me, marching in ranks down the road before me. They came from the direction of the dark cloud, passed the point where I stood, and went on into the haze beyond. A dim figure stood beside me. It was that of a tall man, hooded and cloaked, with his face hidden in a fold of his mantle. Somehow his presence felt comforting. I felt that here was one that perhaps could help me understand the peculiarities of the scene before me. As I looked he grew more distinct. Slowly he raised his head until I could see his face—calm, strong, with clear-cut features and piercing eyes. I looked into his eyes and felt strengthened and comforted. The sensation of fear subsided; I felt refreshed and confident. I asked the man who he was, and what was the place in which I stood. He answered in a voice low, clear and distinct:

"I am Truth," said he, "and we stand beside the road of life. Before us lies the future; behind us the past. The point where we stand is the present."

"But what is this sound as of companies of people marching down the road?" I asked.

"That is the march of civilization," he replied, "and the reason for your presence here is that you may learn something of the progress of man. As I stand beside you here, you will quickly pick up the true concept and meaning of what goes on around you. Look first into the past."

I looked again into the hazy distances which had first greeted my eyes. This time my vision seemed much clearer. A peculiar quality of

refraction that had made many things disproportionate cleared away, and the relationships between the various parts of the picture grew harmonious. The gaps filled in; and the entire theme became less chaotic, more understandable.

Truth explained to me that what I saw were the events of history assuming their proper value with regard to man's progress; and I was amazed to see how many great names, which before seemed to shine luminously in the great ensemble, became dull and tarnished, while some vanished completely, to be replaced by the names of humble ones of whom I knew not. Many events, also, that had apparently been epoch-making in their day became quite insignificant when compared with minor happenings which at the time had received no notice from those who record the history of earth's great ones. I marveled much at this. Far in the distance appeared a small rounded hill, which seemed to lie to one side of the great road which wound around its base. Beyond the hill I did not seem to care to look; for something which was happening there arrested my attention.

Up its side wound a narrow path, rocky and beset with thorns. Along the path toiled a figure that sent a thrill of pity through my heart. It was the figure of a Man, a Man bowed with grief, a Man crowned with thorns, a Man carrying a huge cross of wood upon His shoulder. Slowly He reached the crest of the hill. Shadowy forms darted upon Him. I heard the sound of hammers beating upon the heads of great spikes. The cross was erected, and the Man hung upon it. I heard the voice of the mob execrating the Man. The sound passed me like the stir of wind over a cornfield, leaving a sense of utter desolation and loneliness.

The voice of Truth murmured in my ear: "The Man of Sorrows," and I knew it was a picture of the Great Tragedy, the senseless people murdering the Just One who had come to save them.

My eyes traveled to and fro along the great road, and I saw that it was crowded with people. Fast they hurried along, swinging in endless procession past the place where I stood. I noticed, too, that near where I stood, a huge gate spanned the road, and in its brazen archway was carved the one word, "Death"!

Out of the past, through the present, into the portals of death—that was the March of Civilization! And I thought of the later words of that pathetic figure hanging upon the cross, "I am he that liveth and was dead; and behold I am alive for evermore." He had passed through the portal of death, but had conquered death itself; and because He had overcome there was hope for the thousands that every year passed from the present into the past, through that dread gateway.

"Turn your eyes now unto the present," said Truth; "for it is here you shall learn life's greatest lesson, and see the victory of civilization. For thousands of years men have set their hearts on reaching ultimate perfection, believing that man—the greatest of the animals, endowed with a knowledge which increases every day, endowed with a wisdom and understanding today greater than that of any previous age—is just about to solve the final mysteries of life and, supreme amongst all created things, rise triumphant over destiny and fate. Come, look at the triumph of man!"

I looked at the great wide road before me as it is today Before me passed the tremendous panorama of human progress. Countless thousands seemed to be rushing by, heedless of everything in their anxiety to reach that grim portal of Death. And yet, as they approach it, their faces assumed expressions of terror. They struggled madly against the phalanx that inexorably pressed them on, into, and through the gate. Madly they screamed for help; they held out appealing hands to each other, emptied their pockets of gold and jewels in an endeavor to find some way of avoiding the dread gate; but to no avail. One by one they were swept through, and their places instantly taken by others in the mad rush.

In the past the throng seemed to move slowly, but now they rushed with ever accelerating speed into the maw of Death.

As my vision cleared I noticed that there was some semblance of order in the movement. It seemed to be divided into groups or regiments, one might say, each regiment with its officers urging and goading the rank and file along the road. Even as I looked there staggered past me a ghastly throng with staring eyes and terror-haunted faces. Many bore gaping wounds, or had countenances twisted and wracked with pain. At their head a grim figure marched, carrying a banner on which

was inscribed, "The Suicides of 1922,"; and I turned sick with horror as the awful ranks swept by. Thousand of suicides, and numbered amongst them, hundreds of children! Think of it—that our search for happiness and ultimate perfection should reap, as one small part of its dreadful harvest, a crop such as this!

Behind came a huge army numbering millions, the "Army of Drug Addicts." Capering, gesticulating, laughing madly, many with the fixed grin of insanity, some wildly joyous, some rushing ahead to join the ranks of the suicides, they swept by in numbers that made my head reel. There seemed no end to their multitude; and when I thought that the end had surely been reached, thousands more of new recruits were swept into their ranks by a swarm of hangers-on and petty officers that hung around the flanks of the marching host. I noticed that there seemed to be thousands of these creatures continually goading and exciting them along the way. Many bore the appearance of respectable physicians; many were apparently of the higher strata of society, whilst vast numbers were of the commoner sort; but all were actuated by the same insane desire to add more and more to their army. What a travesty on civilization that one of its products should be such a horrible array!

Next, in my dream I saw the shattered "Army of Accidents." Maimed, blinded, with twisted, broken limbs, rushed onward this "Army of Accidents of 1922." I saw them plainly and the manner of their deaths. Thousands had been killed by railroad trains, thousands more by automobiles. Mines, quarries, factories—all had taken their toll. This army numbered hundreds of thousands, hurled unexpectedly into the grave by the mad onrush of civilization.

Next came the "Army of Tortured Children" —the maimed, dwarfed and stunted forms of those of tender years forced to work long hours under unsanitary conditions in the factories of the rich; the poor, wasted bodies of the little ones who lack proper food and pleasant surroundings, fresh air and sunshine; the thousands born into the world mentally ruined and physically unsound as a result of the beastly lust and degrading practices of their progenitors; afflicted before birth with unmentionable diseases which our civilization condones and tolerates! What a valuable acquisition to the so-called human race is a civilization that permits such things to continue!

Again the scene changed. There came an army of women, the fallen women of our streets, the victims of the lusts and unclean desires of a rotten manhood. By thousands they swept by, to the accompaniment of blasts of discordant jazz music, shrieks of simulated merriment, and the groans of tortured spirits. Many broke from the ranks and rushed rapidly ahead to join the army of drug addicts or the thousands of suicides, so as to be thus much the sooner through the great gateway. And who can blame them for seeking such surcease from so damnable an existence?

Around the flanks of this vast multitude hung groups of men with lustful eyes; men with sensual mouths. Many clutched cowering girls of tender years whom they dragged and pushed into the ranks by thousands as they passed. Surely God takes particular notice of a civilization which encourages such crimes and outrages; and be assured that He has adequate vengeance planned to recompense the evil of it!

Again a huge band of men pressed down the road; hard-faced men; men with shifty eyes; men who cursed God, and reviled the Savior who had died for them; men who planned craftily and schemed how to defraud their neighbor or how by violence to acquire his goods or his prestige.

The gunman, the yeggman, the confidence man, the crooked lawyer, the dishonest judge, the ward politician—all were there. "Birds of a feather flock together." By thousands they slouched along, watching each other with wary glances, distrusting the intentions of their nearest neighbor; for in the "Army of Crooks of 1922" honor is a thing of the past!

There came a pause, and I heard the measured tread of another huge host. First came the blare of trumpets and the stirring music of military bands. Behind, with solemn mien and sanctimonious countenance, came the ranks of the "Super-Holy," the bogus representatives of the Prince of Peace. I noticed that as they marched one hand was held before the eyes so that they would not be disturbed in their pious meditations by the sight of the millions in hopeless misery who preceded them down the road. The other arm was held out from the side, with the cupped hand palm up. They carried a motto, "Give, Give."

Truly it was an array charming to the eye, clad in glittering vestments resplendent with gold and jewels, which flashed in the light of thousands of candles carried in their ranks. At the head of their group was borne conspicuously a large Book, called the Bible. It was heavily barred, locked, sealed, and swathed in gay wrappings. Upon the Bible was seated a life-size figure of an ape, cast in solid gold and richly jewelled. At intervals the group chanted words which were unintelligible to me, but which Truth explained were in honor of the great ape which sat on the Bible, before which they continually made obeisance. I asked him why the ape was so venerated; and Truth replied that it was their common ancestor, or so they believed, and that they had placed it on the Bible so as to give it an air of sanctity. The idea seemingly was to cover up a system of ape worship with the cloak of Christianity, so as not to offend the more delicate consciences of some of the people by being too openly heathen.

At the end of this section of the procession marched a group of three people, called Potentates. One, who by his vestments was high in authority in the ranks of the super-holy, carried a number of masks, or false faces, which he put on at intervals as they talked together, so that it was very difficult actually to know what he really did look like. The second was gaily bedizened in a uniform of rich colors; and across his bosom stretched a string of medals, while at his side hung a great sword. The third wore black clothes of a sober cut, and was of a very hypocritical cast of countenance while in his right hand he carried a small cage containing a figure which Truth told me represented the common people.

Occasionally the one carrying the cage would gaze earnestly into it, talking sweetly the while, and dropping small bird-seeds to the figure inside. Quite often, however, he would insert his thumb and forefinger between the bars and seizing the figure, would violently squeeze it, despite its pitiful cries and groans. After each of these pinchings the poor creature would dash madly around inside the cage until, the cage being set down on the ground and the procession halted, the three potentates would gather around and in turn address the manikin.

First he who squeezed it would mouth many phrases replete with promises of wonderful things that were about to come to pass. If this did not have the desired quieting effect, the super-holy potentate would gaze into the cage, after first donning a mask suitable to the occasion, and would mutter incantations, at the same time throwing dust into the eyes of the imprisoned creature. Should this not prove effective, the third figure would draw the great sword and utter terrible threats, while the other two searched diligently through certain documents that they carried for this purpose—the one through the book of the law, and the other through the Word of God (which seemingly was invoked only on such occasions), for statements written by men of old to support and justify the threats of the swordbearer; and anything which was not found to be justifiable by those two books was speedily made so by writing into the books statements which could be so interpreted.

I was greatly interested by these things, because this was what Truth told me was the crowning glory of civilization; and truly it was a wondrous spectacle!

Behind this group of three came the multitude whose measured tramping I had heard. Regiment by regiment they passed before me, the "Trained Killers of Men". Million upon million they strode along, each man with slaughter weapons in his hand and, swinging at his belt, a large bottle. I observed that every little while the men took a drink from the bottle, and that after the drink looks of doubt and suspicion would clear from their faces, and they would step out at a much livelier pace than before.

I asked Truth what the bottle contained; and he told me that it was a mixture of false religion which acted as a conscience opiate, a concoction of degenerate public sentiment which aroused evil passions, and a misconceived patriotism which made homicide justifiable. It seemed to be days before this vast army had passed on its way to the gate of Death; but I noticed something rather peculiar in the demeanor of the last ranks that passed me. Scores of them seemed to be pouring the contents of their bottles upon the ground and casting away their weapons. The ranks were broken, and the men did not keep in line so well. Many sat down by the roadside in groups and talked passionately amongst themselves, pointing angrily first to the bottles, and then to the three

potentates marching unconsciously at the head of the army.

It was from these groups that the mutterings and growlings had emanated which had seemed to come from the dark cloud. I pondered what might be the meaning thereof. Even as I wondered, Truth took me by the arm and pointed right into the blackest part of the cloud. A ray of brilliant light shot through it from the effulgence behind; and in blazing letters of fire the words appeared, "Behold, I come quickly." And my heart quickly responded: "Even so, come, Lord Jesus."

Again the scene faded, the sounds of marching feet grew fainter and fainter. The groans and sighs of tortured souls, products of our wonderful civilization, died away; and a great peace fell upon my spirit, whilst through my mind rang the clarion notes of God's Word:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh."

I turned my eyes again to the hill in the distances of the past. Again I saw the cross of sacrifice, and its pitiful burden. Even as I looked, a shaft of light struck full upon it; it quivered and dissolved, and in its place stood a gleaming figure with outstretched arms, gazing earnestly down the road of life to where I stood. The glorious figure moved swiftly along toward me, passed me, and on into the dark cloud of the future; and as He passed I heard the sound of heavenly music. The words of the song were sweet and comforting; for they told of the victory of the Lamb who had overcome the world, and who would soon bring peace to a weary earth. "For nothing shall hurt nor destroy in all my holy kingdom, saith the Lord."

I turned to my guide; and he, too, pointed toward the future. Swiftly he moved toward it; and as he left me he spoke for the last time: "Soon I shall return. Out of these dark clouds shall come Truth, and with him will come the conquering Lamb, and this great road shall be purged of its sorrowing bands; its gate of Death shall be torn down; and joy and happiness shall be found thereon, for ever and ever."

* * *

Perhaps it was all a dream; it may have been nothing but imagination. I think, however, that if we honestly face the facts of the case as we know them, we shall see that our modern civilization is at best a rotten thing, and that this poor sad world needs reconstruction very badly. Thank God that it is "even at the door," and that soon He will replace this colossal failure with something which will bring true peace and prosperity to everyone who is prepared to coöperate with His righteous law. May it indeed be soon!

Frequent Idleness Inevitable *By J. A. Edmonds*

IT HAS been repeatedly proven that if all the working people and all present-day machinery worked three hours a day for three hundred days in a year they would produce all the necessary goods for the comfort of the human family; and that five hours a day would produce all their requirements, including the luxuries, which latter appear to be fast approaching one-half of the whole outfit.

This being a fact, what are the working people to do during the remainder of the time? There is but one answer and that is: They must be in idleness, enforced idleness. Now it is very evident that as long as big business continues to appropriate all the advantages derived from invention and labor-saving machinery, and as long as a large majority of the working people spend all their earnings as they go when they do earn good wages, things will never be any better.

The writer has never been a spendthrift, but a victim of what the world calls hard luck, including much enforced idleness due to the above cause; and he ventures to say that any man in his line of employment who undertakes to live a strictly honest and honorable life, devotedly striving to serve the Lord and to observe the Golden Rule in the full and complete sense of the word will find himself up against difficulties at every turn.

"Merrie England" in 1922

IN FEW parts of the world are there as many public welfare plans in operation to help relieve the suffering of the poor as in England. Through the determined efforts of the British Labor Party for decades past, pensions were arranged for the old, cheap insurance for the injured, and doles for the out-of-works. If the management of things were in the hands of working people, these schemes for human betterment would make for the good of all concerned; but the British Government, being no exception to the rule, is run by the rich for their own benefit, and aims to do just enough for the poor as will keep them from open revolt.

The doles, or weekly allowances paid to the unemployed, are handed out under the supervision of wealthy magnates or their representatives; but on one of the London Poor Boards is a man of the people, George Lansbury. Every British institution or department of any importance must of necessity be headed by some person of title, to give it the proper distinction; and at the head of the system of doles is a member of the "nobility." Mr. Lansbury has seen at first-hand the operation of the doles, and he writes about it in the London *Daily Herald*:

"Sir Alfred Mond and his band of well-paid officials are getting on very nicely with the task of driving the working class deeper and deeper into the pit of destitution.

"The unemployed, the widows and orphans, the aged, the sick, and the infirm are going to have hell during the next few years if this Minister has his way. In an almost imperceptible manner his department is slowly but surely breaking down all the good work which Labor has done during the past thirty years.

"It is no longer a question of a humane administration of the Poor Laws. In scores of places what small vestiges of humanity existed have been swept away. In others, the Minister of Health is using all his powers to smother and completely destroy any small privileges the poor enjoyed.

"In Newcastle, after persistent badgering, the Guardians have decided that twenty shillings ($4.48) a week is enough for a man, wife, and family to starve on; and this iniquitous scale will soon operate wherever outdoor relief is being given, unless organized Labor wakes up and says it shall not be done.

"In the most barefaced, brazen manner Mond and his officials have repudiated all the talk about looking after heroes. He now declares that the nation, which provides fortunes for millionaires who can spend money like water on all kinds of ostentatious pomp and show, cannot afford to maintain the men who fought and bled for it. It is pitiable to read letters which come to me as Guardian of the Poor and editor of this paper. Some are from men struggling with poverty, one or two of whom have been in prison because of petty crimes committed under the stress of hunger and privation.

"He may say he is acting on the advice of his expert advisers. Perhaps he is; but that is no excuse. He knows, as I know, that neither of us could exist for a week on the miserable pittance upon which he is dooming many thousands of as good men and better than himself to exist. As for women and children, neither Lady Mond nor any of his family could live a day under the conditions that he is prescribing for others of the same flesh and blood as himself.

"If Mond succeeds in his policy, the working class will suffer in the mass as they have not suffered since 1834. It is a piteous kind of outlook, and one I cannot think of without the most direful foreboding.

"I dare say it is true that few will die of starvation, but thousands will die from the effects of starvation. Babies will die more readily and in larger numbers because Sir A. Mond has cut down the provision of milk and other necessities of life for babies and nursing mothers. All the schemes for assisting these victims of modern society have been cut down to the vanishing point.

"Many of those who survive will do so only to become the C3 [subnormal, inefficient, unemployables, morons] population of the future, not C3 merely as regards physical health, but C3 in the mental sense also. All the rubbish talked about unfit children is beside the mark. Children born and bred under decent healthy conditions and surroundings do not usually grow up unfit. I am no believer in the doctrine that it is the poor who create poverty because of the superabundance of their children, or that the poor are responsible for the mentally deficients to be found in their midst. All these evils are the price which society pays for the lack of individual and social consciousness of our duty toward each other.

"In future times those who come after us will wonder what sort of people we were who could allow conditions to continue which must, as sure as night follows day, result in the social evils which we all so much deplore. They will wonder most of all that in this year of peace, 1922, nearly four years after the end of a great war, we allowed such a person as Sir Alfred Mond to be at the head of a Department of State said to be devoted to the preservation of health and life; for history will record the fact that his administration of affairs made for death, not life, for the spread of sickness and disease, and not for the spread of good health.

"Therefore let us each see to it that, so far from allowing Mond to have his way, we will join together in a determined struggle to get rid of the Government of which he is a part, and in the meantime, use every bit of local power and authority we possess to find people the assistance they need in time of trouble. But

first, last, and best of all, let each man and woman resolve that, come what may, they will not rest until poverty and all the crimes which poverty makes possible, are a thing of the past. Life will be sweeter and happier for us all, once we know that our happiness in this world is not accompanied by the misery and degradation of any one of our fellow men or women."

Editor Lansbury is a brave man, as proved by his voluntarily enduring some wretched prison life for the good of the poor in his district of London. That he is one of earth's nobility none can doubt who read such words as these. And that the things he seeks for the benefit of all are about to be realized no careful student of Biblical prophecy can fail to see. And that such men as he will soon find the widest scope for their beneficent aims in a better order of things in England, no reader of THE GOLDEN AGE can but believe. For the kingdom of God, after a brief period of trouble, the culmination of conditions since 1914, is about to come in answer to the prayer which Mr. Lansbury himself doubtless has often repeated, "Thy kingdom come; thy will be done *on earth* as it is done in heaven."

Why Enter a Pen? *By Leslie Wright*

MR. EDITOR:

I love to dream and retrospect,
When there's nothing else to do,
And—

but since you probably prefer prose, I will state my business promptly, which is that I am writing for myself as well possibly as for hundreds of your readers who are young fellows like myself. I have

never attended a college,
But have tried to learn something each day,
Knowledge thusly acquired does not make me get tired,
And I think it's the most modern way.
For the world's moving forward so swiftly,
That things yesteryear which seemed true,
Are brightened in lustre so quickly,
The light fairly dazzles my view.

Excuse me again; I will just drift into rhyme,

And I'm sure it's high time,
To say what I want,
But it seems that I cawnt—

But, laying good English aside, in true American style I must say I surely do get my money's worth from reading your Fact, Hope and Conviction Journal. For these nice words about your publication, though true, can you spend some of your valuable time to answer something for the benefit of many fellows? These are good reg'lar fellows, who are being invited, coaxed, enticed and cajoled into "joining" at least one of the various modern social clubs masquerading as churches or sects for religious instruction, which to my observation simply means, "Sign on the dotted line your donation for This, That, and Thus, Far, Near, Co, and O Missions; and we will then declare you a 'regular' member [whatever that means]; you can believe what you please, need not bother to study your Bible, and when you come to die we will give you a passport to heaven."

Do you think—with all seriousness—that St. Peter, or whoever guards the pearly gates, will honor the O. K. of these Reverends? Anyway, I don't think that I would like to go to heaven if it is to be filled with ministers (and of course I reckon they will all be there, since they assume a monoply on the place); for I might get to walking backwards from seeing their collars that way. I don't think I would like to go to hell either, if it as hot as the D. D.'s say it is; and they must know, or they would hardly tell of the horrible place and scare some people so.

These United States seem pretty good to me; and if the hypocrites, profiteers, unhappy and unhealthy people, jails, asylums, fertilizer factories and crowded subways were changed to their opposites, and if men could work for work's sake and for their ideals, not as slaves but free, it would be fine to live here for ever.

I can experience the joy of being a man today, with blessings not known of in bygone days; I am the age considered "legal" from the standard of the only nation to date that God ever called His "peculiar treasure."

I can experience the joy of possessing a physical make-up that knows little pain, due to favorable traits of heredity and proper training in childhood.

I can experience the joy of commercial activity, being engaged as an office clerk and viewing the intricacies of one of the greatest busi-

ness propositions in the world. I know the reward of patience when difficult tasks present themselves. I know the satisfaction of doing the proper thing at the opportune time. I know the inner happiness of standing for the right when right fails, temporarily, to carry the point at issue.

I can experience the joy of recording human speech as fast as it is spoken; which brings varied subjects to my attention in the best of phrase.

I can experience the joy of placing words on paper with my nimble fingers by a typewriter at a speed of over a word a second. I can experience the joy of producing music, creating such a combination of vibrations upon my violin that will cause the index of my hearers' sentient beings or souls, viz., the countenance, to register at my will bravado, fear, mirth or sadness, or other emotions.

I can look with some degree of familiarity upon the starry heavens at night and recognize by name the various suns as in their accurate procession they exhibit their radiance to this and other planets and mark time for us so minutely.

I can experience the joys of philanthropy and helpfulness, it not being necessary to use all my money or strength to care for my own self.

I arise by music of a victrola instead of an alarm clock; I can go to sleep likewise, or listening to an opera, produced miles away, by means of my radio set.

I try to practise the Golden Rule throughout the day. This endeavor begets many smiles and kind deeds, of which I get a goodly share in return. But I do not do any favor for return; therefore I never suffer disappointment.

I am not at all ostracised by the Fair Sex.

In view of the above, which only partially covers the joys of living a clean life at the present time, pray, why under the sun should I join a "church?" And if your advice is "Yes," which shall it be — "heathen" or "Christian"? The "heathen" start a celebration and might eat each other; but the "Christians" start a war and murder each other!

The Modern Printing-Press *By W. W. Kessler*

EVER since his creation, man has sought to make records of his activities for the benefit of succeeding generations; first upon stone, and later upon skins and parchments. Contrast the laborious efforts of scribes to reproduce a volume with the manner in which books are produced today. Contrast the process employed by Gutenberg with the first printing-press, which resembled a wine-press, with that of today.

Improvement in the printing-press was very slow from its invention in the fifteenth century until about 1825, when Frederick Koenig, a German machinist residing in London, invented a workable cylinder machine. This was a great step forward from the wine-press method, but much improvement could still be made. The feeder in placing a sheet of paper for printing had no guides, but must judge the correct position with his eye. A helper was required to pull the sheet from the type form below. Later, by means of grippers which held the sheet to the cylinder until the impression was taken, more speed was attained. Still later, some one conceived the idea that stripper fingers close to the cylinder would deliver the printed sheet after the impression was made. Thus, step by step, came what is known today as a two-revolution-cylinder press; the first revolution being the impression revolution, the second the delivery revolution. During the delivery revolution the type form and ink table return to the fountain for ink, while the cylinder delivers the printed sheet. This type of press is used in book work where good, clear printing is required on fine paper.

Agility is required on the part of the feeder to keep the sheets coming down at regular intervals. Recently a machine has been perfected to relieve the feeder of this tedious task. It is known as the "automatic suction feeder." The paper has only to be placed at the front of the machine in a straight pile. The machine lifts the pile as it feeds the paper in. The sheets are combed taut at the two rear corners by means of marble-like stones encased in a bearing container. At the same time that the combing is being done, air is forced between

the sheets from the sides of the pile to separate them. This operation continues until the suction mouth is caused to come down on the sheet and lifts one sheet, holding it about two inches above the pile. Instantly another air-pipe, but this time a blower, is moved forward and down, finding its place directly under the raised sheet on top of the pile. It is so timed that immediately it finds its place where it holds the sheet on the top of the pile at the same time sending a stream of air under the raised sheet, forming thus a cushion of air. The sheet thus held is not given time to settle down again and feel at home on that pile, but is ready for its journey through the press. Three forwarding suction mouths now gently pick up the front of the sheet and advance it to the tapes which move it downward to the cylinder.

It may be interesting to know that, apparently, this wonderful machine has "brains." Should two sheets start forward the machine finds it out by means of calipers located along the forwarding tapes. By means of cam and rods the air and power are shut off, automatically stopping the press. If no sheet is delivered, the same result obtains. Again, a sheet failing to come straight will produce the same effect. The perfect sheet travels down until it strikes the drop-guides above the cylinder. To insure the proper position sidewise for printing, a roller device draws it over against the side-guide. The grippers then carry the sheet over the cylinder down to the type for the impression. The impression completed, the cylinder brings the sheet around; the grippers release it, while tiny shoo-fly fingers raise it up on the stripper fingers, which strip it from the cylinder and guide it forward to the tapes. The tapes in turn carry it to the end of the machine, where it is piled and jogged straight. As the sheets continue to be delivered, the pile thus formed is lowered automatically on a platform to the floor. As the sheets are being delivered they pass over a gas flame which removes the static electricity, allowing the sheets to pile evenly. The same process is repeated when the sheet is printed on the reverse side. They are now ready for the folding machine and the book bindery.

Sir Rowland Hill, as early as 1835, had suggested the possibilities of a press which should print both sides at once from a roll of paper. In England, the idea had long been made practical use of in the printing of cotton cloth from engraved cylinders. It remained for Richard M. Hoe, of New York, in 1846 to carry out the idea by perfecting his invention for holding type on a revolving cylinder. This laid the foundation for modern newspaper and magazine rotary web presses. Invention added to invention has given us the web perfecting rotary press. From large rolls of paper, this machine prints both sides of the sheet as it passes through, gathering, folding, and stitching the magazine.

The double octuple is the largest press, composed of two separate and complete machines, each fed with four, four-page-wide rolls of paper, the gathering and folding apparatus being located in the center of the machine. Each half of the double octuple has nine pairs of cylinders, arranged with their axles parallel, in four tiers of two pairs each, with an additional pair in the lower tier. It prints both sides of four webs of paper at once. The full capacity of a double octuple, when printing all black, is three hundred thousand four-page, six-page and eight-page newspapers, or one hundred fifty thousand ten-page to sixteen-page papers per hour. Eighteen-page and twenty-page papers are turned out at the rate of 112,500 per hour; twenty-page to thirty-two-page papers at the rate of 75,000 per hour. The double octuple under discussion is forty-eight feet long and nineteen and a half feet high, and is composed of 65,000 parts. The weight is 350,000 pounds. It uses eighteen tons of paper per hour, while its cylinders at normal speed make 300 revolutions per minute.

A large New York newspaper recently added to their plant the invention of a Chicago man which makes possible a continuous run of the presses without the necessity of stopping to paste the end of one roll of paper to the next one. The speed is slackened only when the flying splice is being made.

Few realize the importance of the printing industry. In the United States at present, printing ranks sixth among the important industries with an invested capital of $1,191, 505, 247 and affording employment to over 287,278 persons, to whom is paid annually in wages the sum of $331, 519,423. The number of printing and publishing establishments is 32,476. The cost of materials used is $571,510,277. The value of the finished products is $1,699,789,229.

The value added by manufacture is $1,128,278,952.

An infidel a short time ago asked why, if God is in charge of affairs, did He allow the devil to use the printing-press to propagate his lies? Why allow the great interests who control everything to control also the press and use it to lull an unsuspecting public to sleep by keeping from them the facts? My brother, everything thus far has been used for evil; but the evidence is clear that the Lord is using these same inventions to enlighten the people as never before.

The GOLDEN AGE, thank God! is helping to enlighten many people. Others still will join! Soon every secret thing will be uncovered! The printing press is only one of the evidences that we are in the day of preparation for the Golden Age.

The Housing Problem *By John Buckley*

THAT part of the American public that are making the conditions in the country today are optimists; and to them, prosperity is in sight. They decry anarchy and bolshevism; yet they are actively engaged in creating conditions that can produce nothing else.

From a statement in a daily paper of twenty years ago, we learned that there were 40,000 vacant tenements in the city of Berlin, which in part accounts for the fact that German labor at the time was worth but fifty cents a day. In the large cities of America today, there are scarcely a dozen vacant houses. The real estate agencies get none of the renting business now, and it is no use to go to them for tenements or houses to hire. There are no rental cards in the windows, as formerly; and if you want a place, you must trust to friends or look in the daily papers.

Everybody is boosting rents; and when you read of a place to rent, you will know that the rent has been raised to a point that a tenant cannot pay, and that he has been ordered to move. In my neighborhood, a house has just been completed which before the war would have cost $7,000, but which cost $16,000 to build. For the two lower flats, the owner is asking $65 each; and for four attic rooms $45 each. A nearby tenement formerly rented for $18. They are now asking $45 for it. Another place has a rental of $40; the roof leaks, some of the ceilings are down, and there is water in the cellar.

Everybody is grabbing while the grabbing is good, and their own welfare comes before any thought of others. The cost of shelter more than offsets the reduced cost of living, and even that is again advancing.

In Boston Harbor recently two Shipping-Board vessels were burned to get the old metal which the hulls contained. The vessels contained hundreds of cords of wood; and while thousands who are out of work would have been glad for a chance to separate the wood and the iron, if they were given the wood, they were not given a chance. Many will suffer for lack of heat, and some will die for the lack, before spring; yet nobody cares very much as long as the suffering is not in their own families; and the general public will be guilty for their deaths, by a criminal carelessness.

Winter is coming, with a coal shortage, housing shortage, unemployment, and a general reign of profiteering. The money looks good; and nobody will let go until the bubble bursts. But when red ruin sweeps away the accumulation of years, these people will wonder why God afflicts them so, and will lay the blame on an unthinking rabble. Insurance does not cover loss by riot or warfare; and in their blind avarice they are planting a mine for their own destruction.

The class of houses that are in building is by far too costly for workingmen's homes; and no workingman can afford either to rent or to buy them. Everybody realizes that the price must come down; and in a few years it will do so. But when a man buys a house today, he must pay sufficient in hard cash to cover any possible shrinkage. If prices decline, he will be the only loser. The banker takes no chances.

"A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.

"A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day."

Tax Levying by the Executive

AMONG the powers of Congress stipulated by the Constitution is the following: "The *Congress* shall have power: 1. To lay and collect taxes, duties, imposts, and excises...." Nowhere does the venerable basic law suggest that the laying of duties, imposts and excises shall be done by the executive branch of the government.

Yet the Sixty-seventh Congress has reposed in the hands of the President the power to raise and lower duties; in other words, to make such changes in taxation as he pleases. It is much the same power as might be arranged for by allowing the President to change at will the income tax, or any other of the federal schemes, such as the tax on soda water, automobiles, cigars, perfumes, movie tickets and bank checks, for screwing enough money out of the people to help pay the cost of the recent Wall-Street war.

When something unconstitutional is to be put over, a good excuse (alias, a reason) is placed in the foreground for the common people to look at, while the politicians do the real business behind the shrubbery. In this case a "flexible tariff" was "urged as an essential means of meeting fluctuating world trade conditions." Other suitable "reasons" were advanced, as popular attention might wander from the foreground and try to peer into the things forbidden.

The President, of course, was pleased with any small addition to the executive power and wrote to Senator McCumber:

"How deeply I am interested in the provision for flexibility in the tariff bill. . . . It has seemed to me that the varying conditions in the world and the unusual conditions following the World War make it extremely essential that we have this means of adapting our tariffs to meet the new conditions. . . . Congress in providing for flexibility must bestow some *exceptional powers upon the President*. . . ."

It is well known to the informed that a tariff law is not a public-spirited method for securing proper protection for home industries, as the people are made to believe; but that it is a scheme used by big business to obtain exceptionally favorable conditions for certain industries and worse ones for others. The businesses for which a protective tariff is made by the subservient politicians are those in which big business has much money invested. The goods disfavored with a low tariff are, wherever possible, those made by parties whom big business wishes to put out of business. Politicians never say what they intend to do, nor tell what they are really up to, but always something else that will appear well to the common people—the voters. Then while the populace is gazing mentally at the seemingly good work being done, they have their pockets picked by the political tools of Wall Street.

This is the regular tariff scheme; and when in the formative stage, as when the tariff law was being framed, it produced unwonted activity in the lobbies at Washington, which represent big business and tell the politicians what to do. Never was there such a good chance —except during the war—for laying the legal foundation for an immense theft from the common people, as when the recent tariff bill was being worked over into a law.

An ordinary tariff, with its provisions favorable to the favored, is an exceptionally good money-getting means, but it is nothing beside the new kind of tariff. Under a flexible tariff, when the tack industry, for example, needs more money and is unable to get it through the usual trade methods, the lobbyists representing tacks can explain to the executive branch of the government the danger of ruination to the tack industry from foreign competition. The President thereupon exercises some of the "exceptional powers" and proclaims a raise in the duties on imported tacks. Or if there is a new company in the pin business with a non-Wall-Street personnel, the pin lobby proves to the President that the pin industry abroad is operating at such high cost as to warrant a much lower duty on pins. Some more "exceptional power" is drawn on; the tariff on pins is lowered; and the disfavored crowd are forced to the wall, so that they have to go out of business or sell out to the pin trust. Then foreign competition in pins becomes acute, and up goes the duty on pins — this time permanently. The possibilities for profit in a flexible tariff are not only endless, but the best yet—for big business. Now, nothing is certain for the business man not in some "well-recognized" trust.

The President was appreciative of his new powers, but the men in Congress that actually cared a little for the common people were not

so well pleased. Senator Walsh from Montana said:

"The pending proposition would be an abandonment of the functions of Congress into the hands of the Executive. . . . Perhaps Congress had better take the advice given, delegate the taxing powers to the President, and go home. . . . Within fifty percent limitation the President under this proposition will be vested with the power to change the tax laws of the country. . . . Outside of the shameful confession made by Congress in surrendering its power, this is very dangerous to the American people to put in the hands of the Executive this great power of taxation. . . . When you confer on the President the power to levy taxes in secrecy and behind closed doors, as you do in this instance, you put in his hand a tremendous power that may be used for the political advantage of himself or his party, or both. This power not only can be used to make, but it can be used to destroy. Are you going to organize a machine that will wrest the control of elections from the people until it becomes so great that a revolution will be necessary to tear it down?"

Senator Reed, a friend of the people, said:

"For hundreds of years, under our Anglo-Saxon form of government, the power to levy taxes and to create revenues has been the great lever employed by the friends of free government to preserve the rights of the people. The action of this body is the reversal of all the traditions and of all the principles of the British and American Governments with reference to the raising of revenues. It is an invasion of the greatest right reserved to the people for their protection. We are breaking down the greatest safeguard there is in our Government. We are traitorously assassinating the great principle which has been ingrained in Anglo-Saxon government and liberty. I say traitorously doing it; for the man or the body that, by subterfuge and a technicality, will defeat or undermine a great principle of government is guilty of a traitorous and infamous act.

"The most dangerous man in public life is not he who boldly defies the Constitution; he is not the man who on a soapbox inveighs against human government or harangues the mob under the red flag. But when men sit in a great legislative body and professing friendship for the Constitution, yet devise a means by which they can technically avoid it if possible, and can accomplish the overthrow of its principle by a subterfuge, those are the enemies to be feared. That kind of statesman is a real enemy to his country."

If a politician is chosen by the rich and associates with the wealthy, it would be unreasonable to expect him not to favor that class. However estimable he may be in character, however blameless in record, he cannot but unconsciously side with his friends. It is common report throughout the state of Ohio that five months before the Republican Presidential nominating Convention the officials of a certain great oil group met in an Ohio city and decided that the man to be actually nominated for the Presidency should be the one who was afterward elected President.

The European Situation *(By a high official in one of New York's largest banks)*

I HAVE received the following from one of my personal correspondents in England, which I send to you for your general information:

"You ask me about political and economic conditions in Europe. It seems to me that the economic question has overshadowed the political considerations, as most of the European Continental Governments are pretty near bankruptcy and are struggling against the inevitable necessity of wiping out the greater part of their bad debts, as well as confessing frankly their inability to pay what they owe.

"In business circles any ray of light in the prevailing darkness is welcomed as a sign that we have reached the bottom. I am afraid, however, that the bottom has fallen out of Europe altogether.

"The European workman and agriculturist has from inherited tradition been a hard-working and saving individual, and has slowly created the capital that has been instrumental in developing the New World to what it is today. This fountain of capital is now completely dried up. In five years of madness the savings of a century have disappeared in smoke; and when the European workman finds that owing to the absence of a stable currency it is useless to economize and save, the very foundations of social peace will be destroyed.

"This is the reason for the general feeling of insecurity and depression that hangs like a leaden cloud over the people of Europe. It is gaining weight in France and Italy; and here in England the condition of labor and commerce is such that they cannot possibly go on paying the enormous taxes much longer. Over £60 millions of taxes were in arrears on last year's taxes, and more still will be unpaid this year. The picture is not a pleasant one to paint, but I believe you have already seen it the same as I do."

It may be that my correspondent takes too pessimistic a view of the situation. At any rate, it is the expression of an intelligent man who is on the spot and in a position to get a good view of conditions.

Let the Department of Justice Investigate its Chief

By John A. Van Valzah, Ph. D.

THE *Dispatch-Herald* of this city has sent me a letter begging for French orphans. I, as has every other sympathetic American, have been begged deaf, dumb and blind. For whom? The following answer in a measure explains. I think it of sufficient interest to publish, but know of no other paper than yours that dares to tell the truth.

The begging sheet is headed: National Good Will Elections, conducted by American Committee for Devastated France, etc., 16 E. 39th St., New York. My reply was as follows:

GOOD-WILL COMMITTEE:

Good friends and fellow citizens: Has it ever occurred to you that America is being robbed by the most consummate set of 'High-binders' that ever put anything across an enlightened, civilized nation, and that nation with a heart as big as the largest planet?

Has it ever occurred to you that today the press is subsidized by the same interests that put the world into the recent holocaust, bond-enslaved its inhabitants for interminable centuries to come, passed the most iniquitous law (espionage) ever tolerated by a free people, conceal the truth from the public today, distort news, defeat and withhold facts, but allow lies to remain?

The *Congressional Record* of May 26, 1921, page 1818, reads as follows:

"In March, 1915, the J. P. Morgan interests, the steel, ship-building and powder interests, and other subsidiary organizations got together twelve men high up in the newspaper world, and employed them to select the most influential newspapers in the United States and a sufficient number of them to control generally the policy of the daily press of the United States."

Who Got America into the War?

FROM the same *Record,* page 1819, we quote the following:

"M. Gabriel Hanoteaux, formerly Minister of Foreign Affairs of the Republic of France in his 'Histoire de la Guerre,' 1914, book No. 107, page 54, states in effect that France was ready to make peace in the latter part of the year 1914, but was dissuaded from doing so by three Americans: namely, Robert Bacon, of the financial house of J. P. Morgan & Co., fiscal agents for the British Government; Myron T. Herrick; and William G. Sharp; and that these men represented to French officials that if France would continue the war these three men would organize a propaganda to put the United States into the war on the side of the Allies, and M. Hanoteaux further stated that the sum of money which was provided to goad the United States into the war was too large even for American comprehension."

Where, let me ask, is your sense of humor? What is your estimation of the intelligence of America when, after reading the above, you write: "The fatherless children and the widowed mothers of France are still in a pitiable condition"? Then the audacious, grotesque, incongruous act of placing as president one Myron T. Herrick, one of the three Americans responsible for the horrible condition of these poor people, to be president of the committee for their relief! Why does not this monstrosity who caused the troubles of these poor people get them out?

Why should you continue to beg for the French, who repudiate their great debt owed this country, who repeatedly in their papers hold America and Americans up to scorn? Why should these ingrates, the French, be taken care of, and our own soldiers who saved their lives be permitted to continue to walk our streets, clothesless, penniless, foodless, homeless, jobless, and despised, and prevented from obtaining a bonus by the very ones who forced them into the war, or into prison cells; by the very ones who now refuse to permit our President to grant general amnesty to these political prisoners, causing their families, their innocent wives and little children to suffer untold agony, poverty and disgrace—and what for? Just because, as M. Hanoteaux's history shows, the interests and the international bankers threw the world into the recent war for the express purpose of bond-enslaving the world; and they got what they went after!

The Daugherty Case

IN THE *Congressional Record,* page 8170, May 24, 1922, Senator Caraway said:

"Everyone knows how I came into this case. It is not worth while possibly to relate it again. But in the interest of honest history, although the record is clear, I am going to write it again. I was criticizing the President of the United States for refusing to see a lot of little children who had come a thousand miles to beg for mercy for their fathers; the President had that day seen two variety actresses, the tallest man in the world

and the shortest man. He had seen every kind and variety of man; he was at the time setting out to play a game of golf with his close friend; and everybody knows who he is. He would not see the children. I incidentally said that I presumed if these children had money instead of merely hope, so that they could have employed an influential pardon attorney as the present Attorney General was before he was appointed as Attorney General and could have paid $25,000 they would have been able to see the President. The Senator from Indiana [Mr. Watson] thereupon rose, and with some heat said that the Attorney General had had nothing to do with getting Morse's pardon. I asked him how he knew; and he said that the Attorney General had told him so.

"The President was just setting out to a game of golf, and therefore had no time to see these little folks. They had nothing but time, Mr. President; and therefore they were willing to wait until the President should have finished his amusements and come back to his place of business. But they were denied an opportunity to see him; and wandering around in this presumably Christian city on Sunday, they chanced upon a church —a Baptist church— and wanted to go in because services were being held. The usher, I am informed, asked them in; but the policeman, I presume acting under the orders of the people of authority, denied them the right to go in. The President of the United States was in the church worshiping, and these poor little outcasts were told that they must not go in. They were finally taken into some room and heard a lecture on being good to animals, when they had come thousands of miles, some of them, with a prayer on their lips to ask the President to be good to their fathers.

"The fathers of these little fellows were convicted of violations of the espionage act. I do not know that the fathers ought to have been pardoned; but I know that, unless Jesus Christ was wrong, the children ought to have been received, because somewhere in His Book He said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' But, of course, the present President has revised the text, so that a prayer must have stricken from it the name of Jesus Christ, and children are not to enter church if the President is there.

"I would like to give you the life history of a few of these little fellows. One of them comes from within fifteen miles of where I live. I knew his father well. He was about as inoffensive a man as I ever knew. He belonged to the ne'er-do-well class, and that is about all that could be said against him. He had conscientious scruples against wearing his country's uniform in war. He thought that the Bible meant what it said when it commanded, 'Thou shalt not kill'; and he would not go. He has a boy whose name is James. I read from the News that James is twelve. His mother died a year after his father, J. M. Danley, a tenant farmer living near Paragould, Arkansas, was sent to prison for violation of the espionage act. He went to live with another family, and until he joined the child crusaders worked in the cotton fields from ten to twelve hours a day. His sisters May, eighteen, and Irene, fifteen, are with other families and also work in the fields. His youngest sister Elva, four, is with May. He came more than a thousand miles from a little, humble home to ask the great President of the United States to grant his father a pardon. He was refused an audience with the President. Then he tried to go to church, and he was refused admission to church because the President of the United States was there."

"Another: Three-year-old Helen was born after her daddy, William Madison Hicks, went to prison. He is a grandson of Elias Hicks, who founded the Hicksite order of the Friends church, and has never seen his little girl, except when at Leavenworth, on the prison movie screen was flashed a picture of children parading. Among them was his little girl bearing a banner which read: 'I have never seen my daddy.' Now he teaches in prison, and the courses he gives are credited toward a degree in Kansas State University. But, as he gets no money for the work, his wife and three children— Robert, ten, Rose, eight, and Helen—have been driven from their home in Guthrie, Oklahoma, by poverty.

"These are two; there are others, but I will not cumber the *Record* by reading them.

"I want to pause here long enough to say that I believe the present President is the most gracious man in manner I ever knew. It is a delight to see him; and if he ever missed an opportunity to have his picture taken, except with these little children, I never heard of it. I may say that the President, according to local newspapers, has been generous with his time; and here is a list of the people he recently took time to see:

American National Banker's Association
Associated Advertising Clubs of America
National Maritime League
United States Cotton Association
Motion Pictures Producers' Association
Ophthalmologists' Association
Daughters of American Revolution
American Press Association

"He had time to see David Wark Griffith, Lillian Gish and Dorothy Gish, Freckles Barry, Babe Ruth, and the tallest man in the world, whose name nobody remembers; the midgets, Lillian Russell, and many others. He had time to see all of those; but when a lot of little children weary with thousands of miles of traveling, and with hope in their hearts, because they had read these rumors about the President being full of mercy, came to see him, they were denied an opportunity of seeing him. It may be that is the thing the President ought to have done; I do not know."

And now, good people of the Good-Will Committee, does it seem the proper thing to place

on your committee Myron T. Herrick, the man, or practically one of the three men, responsible for both the orphans of France and the orphans of America, the widows of France and the widows of America? We ask in all fairness: What has he ever done for the widows and orphans of America?

Granting that these men deserved to be in prison, yet why should their innocent wives and children be permitted to continue to suffer while you give your aid to these French widows and orphans?

We have investigated these cases and find those in prison are there as a consequence of the most damnable law (English Espionage) ever placed upon a free people! A law that was absolutely unconstitutional was forced upon America through the propaganda of the aforementioned people—of whom Myron T. Herrick was one. Were justice meted out, these propagandists and the thieving profiteers who passed it should be thrust into the prison cells from which these innocent people should be liberated. The United States is the only country that has not liberated its political prisoners! Many of these people were placed in prison because they simply stated: "It was the rich man's war"; and they told the truth; it is so recorded in our *Congressional Record.*

Now when our Senators have called attention to the facts about the liberation of Morse, who by refusing to permit five cent blocks of ice to be sold in New York City caused, it was said, fifty deaths a week, our so-called public press denounces said Senators and champions Daugherty. Why? They refuse to print the truth, or Daugherty would not last over night.

And who owns these papers? The same people that propaganded America into the war so the interests could make their untold millions. Senator Watson stated:

"I wonder how many of our people know that the London editor and millionaire . . . Lord Northcliffe, owns twenty-eight leading daily papers in the United States and is now controlling the policy of the *Saturday Evening Post!* So far as our foreign relations are concerned we have again become British Colonies. . . . Of course Woodrow Wilson began it when he embraced Smut's elaborate plan for Great Britain's control of the world—under the deceptive name of League of Nations, and the conceited Wilson was made to believe that he was the author. He was taken to London, put to bed in the king's palace, flatteringly told that he was the biggest man that ever led a queen to dinner, and handsomely made a fool of generally. The poor old snob fell for it. But President Harding is following in Wilson's footsteps. His Four Power Pact is a bastard League of Nations."

What we need in America is a few American papers that will tell the American people the truth; papers that are not owned or controlled by the English or by International Bankers.

An American paper would tell the people that on page 8284, *Congressional Record,* May 25, 1922, Senator Watson stated:

"No Army surgeon ever came from Washington to see Morse. A specimen was sent from Atlanta to these Army doctors; in Georgia a specimen of water from a patient suffering from Bright's disease could easily have been obtained and sent to these surgeons in Washington. They never went to Atlanta. They never saw Morse. They saw the specimen Fielder sent. Where did Fielder get it?"

And yet the papers print a statement purporting to come from Daugherty fooling the innocent public into believing that these surgeons went to Atlanta and made an exhaustive examination. The truth half told is a lie; and so the American public is being lied to in this case. If the people were told the truth, as printed in the *Congressional Record,* Daugherty would be obliged to resign immediately. But never mind, the people will know the truth.

The American press withholds the fact brought out in the *Record* that Morse was got out through the greatest fraud ever put across a civilized nation, and that nation the United States.

The press should print "Attorney General Daugherty—The Morse Case," page 8719, *Congressional Record,* June 2, 1922. Then every red-blooded man in America should demand that President Harding without further fooling dismiss Daugherty. The press should print, from the *Congressional Record,* May 24, 1922, pages 8166 to and including 8171; and if they are not afraid to let the public know the facts therein given they will save the President from dismissing Daugherty; for an incensed public will do it for him and they do not need to join or belong to the Ku Klux Klan to give them the courage to do the act.

If the press of America would print what Senator Watson placed in the *Congressional Record,* page 8720, June 2, 1922, as follows, what do you think would be the answer of the American Public?

"Mr. President, the newspapers inform us that the

noble efforts of Republican Congressmen Johnson and Woodruff to get an investigation of the Department of Justice have been choked down in the other House. That is another of the blunders Mr. Daugherty is making. The American people admire a man who will face his enemies and who, if he has to go down will go down fighting, like the sailor on the battleship and the soldier on the battle-line. They do not love a man who skulks, who slinks away, who will not face his enemies, who will not answer material charges when made by persons responsible as they have been made here on the floor of the Senate by representatives of great sovereign States.

"Mr. Daugherty has been charged again and again with having falsified as to the Morse case and his connection with it; and he does not answer because he cannot. He has been charged with having ordered the release of the British ship J. M. Young, which came into New York Harbor with a cargo of liquor, in violation of the Federal statutes. It has been charged that T. B. Fielder, the unspeakably corrupt crook, came to Washington City and prevailed upon the Attorney General to telegraph to New York to have the proceedings dismissed and the liquor restored to those who had it in charge. He has been specifically charged with having ordered the release of $200,000 worth of wine seized in up-State New York. The wine was released, although those who had it were violating the law of the land. He has been charged with having stopped the proceedings against four or five dry agents who had proven recreant to their trust, and had illegally released 2,000,000 gallons of whiskey in New York.

"Mr. President, another one of these definite charges hurled at the Attorney General from this floor, whose records he says he does not read, is that he caused the pardon of an Ohio millionaire who had violated the Federal law known as the Mann Act, the victim being a little fifteen-year-old girl. What reason could any honorable lawyer give for recommending a pardon in such a case? A crime like that proceeds from deliberation, premeditation, full consciousness of guilt, full consciousness of the penalty about to be risked; and when that penalty falls upon him as the law requires, it is the Attorney General acting officially, who has the President pardon him. My God! what kind of reason did the Attorney General give the President of the United States for clemency in a case like that?"

Read June 1, 1922, *Record,* page 8639 to and including 8644; then if there are any men in America worthy of the name—in the name of all you hold dear — for the sanctity of your homes, for the continuation of the liberty your forefathers bequeathed to you, for the reputation of your country, the greatest on the globe, repudiate the actions of those who are now holding us up as the laughing stock for the entire world. Compel our public officers, who are nothing more or less than our public servants, to be honest, to obey the laws, to execute the laws, and not to openly defy law, order, and common decency; and thus assume the powers of dictators from which — if permitted to continue as in the past and present administrations — one of two things will happen: Either our citizens will become more debased than the lowest fawning sycophants of the rottenest monarchy on earth, or our beloved country will drift as Russia has done. It is up to you, fellow citizens: take your choice!

The Force of Youth in Ireland

ACCORDING to one of the foremost living Irishmen, Sir Horace Plunkett, one of the chief factors in the ever-boiling Irish situation, one that makes for continuance of unrest and of blind resistance, is the bottled-up youth of Ireland resisting real or imagined British pressure. In the last few years some twenty thousand young men who in ordinary times would have found vent for their powers in the diffused field of the world to which they would have emigrated, have been obliged to remain on the sland. The total number of ambitious, resistful, and courageous young men is estimated at a hundred thousand.

The fatal error of British policy was to think that with military force it could suppress the effervescent power of youth. The harder the pressure the greater the resistance, it was discovered. These young men imagine that the Empire brought to bear its military forces, and that they have successfully withstood the might of Britain. The youthful mind runs on a single track, and Irish youth will probably have to wait for the supernatural power of the world-wide kingdom of God before it will submit to authority from without. We have great respect for the sincerity of the Irish people in matters on which they are convinced; and we look for passionate support of the coming administration of earth's affairs on the part of a people that will then have a chance, unfettered by selfish outside interests.

The Last Spasms of a Dying Patient *(Contributed)*

WE HAVE become so accustomed to things as they are that we do not always recognize the many absurdities and wrongs of our present arrangements. However, it needs little insight to observe the giant figure of big business with the dollar sign as a scepter marshaling the civil powers, the press, and the pulpit, to fight his battles and do his bidding. It is sickening indeed to see the game for material possessions as played by big business today. Human hearts become pawns, and the welfare of whole races of peoples means nothing; for gold is trump and the only recognized rule of the game is: "Business is business."

Witness the comedy at Genoa. I say comedy, but history will write it tragedy. First, Falstaff comes out with a number of high-sounding principles; but just before the curtain goes down, the only thing recognizable is a general scramble for the oil-fields of southern Russia. Oh, and to think those wicked Russians would dare to question the sacredness of the fetish of modern business and the corner-stone of our so-called civilization, "Private Property!" We are still a long way from the Biblical condition when a man's life shall be more precious than the gold of Ophir.

There is the case of Semenoff, a Russian general who, taking advantage of the general situation in Siberia, carried on a looting and slaughtering campaign, ostensibly fighting against the Soviet government of Russia. But behold the magic of the modern Lamp of Aladdin, a money-controlled press! You would hardly trust your eyes; but under a few treatments by this handmaiden of big business, this brutal leader of half-civilized Cossacks becomes a holy crusader in the cause of private property against the infidel Russians who naively consider that such things as oil, etc., belong to the people as a whole, just as some simple-minded Bible students today feel that salvation belongs to humanity as a whole.

The climax of this ludicrous bit of acting came just the other day when Semenoff, simple-minded enough to believe all that paid editorial writers had said about him, comes to these shores expecting a welcome similar to the one given Foch, Joffre, and others. Poor benighted fool, he was in for a rude awakening. His ride of triumph was in a police wagon, and New York gave him the liberty of one of its jails.

And what do you suppose was the crime that called for such punishment? Surely our government had just awakened to the fact that the blood of innocent babies and the honor of ravished women cried to heaven for a redress of some kind. Guess again, my good reader. The thing that landed our hero in jail was an alleged theft of $500 from an American firm doing business in Siberia. Think of it, but do not smile; for $500 is $500, and a human life is, after all, only a human life and cannot be deposited in a private bank account. If the angels have any sense of humor, and I believe they have, they must have many a quiet chuckle at the absurdities of humans.

There is a multitude of laws governing everything, from spitting on the sidewalk to the amount of alcohol permissible in your daily beverage. Yet a few financiers can with impunity order a lockout burdening the hearts of mothers, taking the food out the mouths of already underfed babes, and in general robbing thousands of homes of the joys of living, and still be within the law. Let us see: Who was it that mentioned "straining at a gnat and swallowing a camel"?

It surely borders on the ridiculous when, during the recent World War, church organizations solemnly debated whether under the circumstances it would not be right to knit for the boys on Sunday, never once raising the question as to the right or the wrong of the war itself.

We may be evoluting, but most of us fail to see it. And still we feel, with the friends of Job, that we are the people and that wisdom shall die with us. As fast as our would-be reformers point to anything that is considered harmful to society, we meet in solemn conclave and pass a law to prevent it. And as laws multiply, lawbreakers multiply, until the thing becomes so complex that you have to hire a lawyer to find out whether you are a good citizen or whether you ought to brush up on your one-hundred percent Americanism.

So far, so good; but when one family gobbles up the oil supply of the country, indirectly making life harder for millions of people, there is no law to prevent it; and it becomes heresy even to question the propriety of it. Yes, and more: The men who put these things over on the public get their pictures into our popular

magazines and become examples for the youth of the country to follow. Yes; and you and I love to have it so because we hold the foolish idea that some day we may have a chance at the oil.

From our ears down we work for a mere living; but from our ears up we imagine ourselves to be in turn Carnegie, Rockefeller, or Harding. When the masses begin to recognize that there are giants in our days, and that equal opportunity is a myth, the pillars of our present evil world will crumble and completely wreck a social order that was conceived in blood and born in injustice.

It would be interesting to note here the origin of our modern idea of private property, and to recall how that twenty centuries ago there were God-given laws in vogue among the people of Israel, such as the Jubilee arrangement, etc., to check the very evils that are proving the undoing of our present social order or, more properly, disorder. Suffice it to say that after centuries of praying by men in long garments, "That God may behold and bless all in authority; and so replenish them with His grace and holy spirit, that they may always incline to His will, and walk in His way" (See Episcopal "Prayer Book), there are no signs of improvement.

As little Marie remarked to her nurse one day: "Nurse, you heard me pray to God to make me a better girl"; and after the nurse answered, "Yes," little Marie exclaimed: "Well, he ain't done it!" That is all we can say for present institutions. God has not made them better. At least not yet, not just yet.

A Freak Bill *By A. L. Geyer*

THE Pittsburgh *Gazette-Times,* referring to the bill recently before the Massachusetts legislature which would compel all residents of the state to attend church services, makes several statements that are right to the point: That the enactment would not promote morality, would tend to lower moral standards, would increase contempt for the law, would not stand the constitutional test and, if it did, would be none the less indefensible, and that, although foredoomed to defeat it was all the more curious that the Bay State lawmakers gave the bill serious consideration through public hearings. The *Gozette--Times* proceeds:

"It would be a very good thing were our people irresistibly drawn to church for worship, but it would be a very bad thing were citizens compelled to attend services against their will. That they would not submit need not be considered. But if it were possible to compel them to go, who should decide where? First it would be necessary to abolish all denominational and sectarian lines. There could be only one church and that would become in effect a state church. The separation of church and state is a cardinal principle of the American democracy. The church people themselves would be the first to rebel against a compulsory attendance law and rightly so; for such a law inevitably would destroy their liberty of choice as to place and form of their worshiping. Beyond all that, however, a grave evil would be the creation of legions of hypocrites which would swiftly destroy all the moral standards that lie at the base of a sound social order."

Who is back of this serious consideration in Catholic Massachusetts, the home of Cardinal (Prince) O'Connell of Papal hierarchy fame in the U. S.? There is the National Catholic Welfare Council and also an organization called the Federal Council of the Church of Christ in America, a Protestant organization without the "Protest," which no doubt would like to have every one attend church on Sunday whether people wanted to or not; for would not that be help for—the collection plate?

Priest Phelan, in the *Western Watchman* of St. Louis, says:

" The ideal condition, and the condition that Jesus Christ has given us as a model to go by, is a free church, a church free to make known the whole counsel of God, and not an absolutely free state, but a state that stands by the church and enforces her ordinances. We would not like that, even we Catholics. We would not like to have a policeman visit us on Sunday evening and say, 'You were not at Mass this morning; come with me; I will put you in jail.' You would not like that, but I would like it very much. I hope to God the day may come when every Catholic who won't go to Mass on Sunday will be handed behind the bars before sundown. Unworthy, degraded Catholics who trample on the law of the church and on the law of God, and claim the right to do it because of their liberty, should be punished."

In view of the above statement which was made in the *Western Watchman* dated April 16, 1916, Priest Phelan if he were not dead and

were aware of the proposed law in Massachusetts, would no doubt do some lobbying in behalf of its passage.

The following appeal is taken from the Union Council, *Knights of Columbus News* of Syracuse, N. Y.:

"We need new members, because every organism needs growth, new parts to replace those wearing out, decaying, useless. Men die who are members of the K. of C. They must be replaced to keep the strength of numbers and the present degrees of activity undiminished. Men resign or are suspended from the order. They must be replaced exactly as those who die must be replaced. So far as the order is concerned, the resigned or suspended member is dead. Etc., etc., etc. Fraternally yours, John G. Coyle, M.D., State Deputy."

Of course if they are good Knights of Columbus they will go to church and help others go to church and not to (Priest Phelan's) jail.

The Constitution of the United States says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Pope Pius IX, said: "Liberty of conscience is a most pestiferous error."

Wendell Phillips, American statesman, said: "If there is anything in the universe that cannot stand discussion, let it crack."

Note: This is just what is happening to the nominal church today, its walls are cracking and the people who have been in bondage are coming out.

Pope Pius IX: "It is an error to believe that every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true."

Theodore Roosevelt, 26th President of the U. S. said: "We exact full religious toleration and the complete separation of church and state."

Note: Remember that Teddy would not go to the Vatican, but ex-President Wilson did.

Cardinal O'Connell's Boston *Pilot* says:

"No good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith."

The people are leaving the churches—Babylon, both Catholic and Protestant—and especially is this true of the Roman Catholic Church. In the Pittsburgh district during the past year, over 6000 Lithuanians have left their church, to say nothing of the Polish and Russian. Also the English-speaking just recently for the first time in the history of the R. C. Church in the Western Pennsylvania held revival services at the Harris Theatre for two weeks.

"The Finished Mystery," pages 42, 43, says, commenting on Revelation 2:22, 23, as follows: "Behold, I will cast her into a bed [not a bed of ease, but a bed of pain. There where she sinned she shall suffer] and them that commit adultery with her [All the powers that receive her legates or that maintain representatives at the Vatican. Knowing her character, they are equally guilty.] into great tribulation [They are getting some now, and will get more soon.] except they repent of her deeds [This teaches that the present situation in Europe is the direct result of the teachings of the Roman Catholic church.] And I will kill her children [Both Romanists and Protestants now freely own the relationship of mother (Papacy) and daughters (Protestant churches), the former continually styling herself the Holy Mother Church, and the latter, with pleased complacency, endorsing the idea.] with death [they shall be as though they had not been.—Obadiah 16]."

This blessing for the common people is near at hand when the system of big business, big church and big politics shall forever be swept from the earth and Christ's kingdom shall be established on this earth. Then the people will say: "And it shall come to pass . . . that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it [not unto the Vatican]. And many people shall go and say [not some policeman or Priest Phelan or Cardinal O'Connell], Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob [with the aid of Christ and not leaning on a policeman or a clergyman]! And he [Christ] will teach us of his ways and we will walk in his paths: for out of Zion [Christ and the faithful 144,000 partakers of the divine nature—spiritual phase of the kingdom] shall go forth the law, and the word of the Lord from Jerusalem [from the princes Abraham, Isaac, Jacob, etc., the earthly phase of God's kingdom]."—Isaiah 2:2, 3.

Instead of Cardinal O'Connell, Priest Phelan, Pope Pius, it will be plain Mr. O'Connell, etc., and they will get the word of the Lord from Jerusalem, not the word of the devil from Rome.

Religious Hall of Fame

THE several-million-dollar partly built and never-to-be-completed Episcopal Cathedral of St. John the Divine in New York contains a row of carved wooden statues, constituting an ecclesiastical conception of a "Christian" Hall of Fame. Each century is represented by a statue; and the medley of good and bad, faithful and faithless, genuine and apostate, is an interesting exhibit of how the natural mind works.

The first and second centuries are well represented by St. Paul and Justin Martyr, who were true Christians then, but today would be jailed by the clergy.

The third century has Clement of Alexandria, who, as the Boston *Transcript* says, "first brought Greek culture to bear upon the exposition of the Christian faith"—in other words standardized for church members the teachings of the pagan Plato that man is inherently immortal. Plato also taught that the ideal republic should be based on slave-labor, and that the most ferocious young men should have unrestricted license among women, to keep up the supply of warlike youth for consumption by the war god—but this is not mentioned in the Hall of Fame.

The Great Apostasy

ATHANASIUS, of Alexandria, stands for the best the bishops can show for the fourth century. He is known as "the father of orthodoxy." He helped the bishops of that century to destroy the holy primitive church with the fire and sword of the Roman government and to deliver what was left, bound hand and foot—and gagged—into the power of the state.

The fifth century has St. Augustine. He laid the foundation for the papal empire by substituting for the original Christian requirement of a changed life, the novel one that membership in the Roman Catholic Church was essential for salvation, to which not even Episcopalian ecclesiastics would assent.

Saint Benedict represents the sixth century. "The Americana" says that he engaged in the useful occupation of withdrawing at the age of fourteen to a cavern situated in the desert of Subiaca, forty miles from Rome, from which hole-in-the-ground he organized the order of Benedictine monks, one of the leaders of the brood against whose laziness, beggary and looseness Protestantism revolted.

The seventh century is graced by Gregory the Great, who in the accepted papal fashion "displayed great zeal for the conversion of heretics." As recited in the Seventh Volume of "Studies in the Scriptures" (page 33), "When Phocas murdered Emperor Maurice and ascended the throne, Gregory wrote, 'The Almighty has chosen you and put you on the throne. Let the heavens rejoice, and let the earth leap for joy.' Phocas was not ungrateful and in return established the supremacy of the see of Rome over all the other sees. Gregory was the discoverer of Purgatory, it having been revealed to him by means of 'apparitions and visions.'" Gregory was obviously under demon influence, and was one of the most efficient agents the devil ever had.

Charles Martel, king of the Franks, occupies the eighth-century vacancy in the Episcopalian Hall of Fame. Charles was an energetic and successful monarch, waged wars, caused many people to be killed, and paved the road for a long period of persecuting power of the Papacy. Along with other kings, if he had lived in the first two or three centuries of Christianity, he could not even have received baptism or been admitted in any manner or degree into the church on the two grounds that a magistrate could not be a Christian and that no soldier in combatant service might be admitted into the holy circle of the consecrated.

The Counterfeit Millennium

CHARLEMAGNE the Great, of the ninth century, was the founder of the Holy Roman Empire, under which there began the millennium of papal supremacy (799 to 1799 A.D.), and during which the prophecy of Jehovah through Daniel was fulfilled: "The same horn made war with the saints, and prevailed against them," and "He shall speak great words against the most High, and shall wear out the saints of the most High."—Daniel 7:21, 25.

Alfred the Great, king of England, selected for the tenth century, was both a valiant fighter and a humble and brave ruler, but was heartily associated with the Romish system and in spite of his political and personal virtues could not have gained admittance into the early church, as being a man whose hands were stained with blood, and associated with an heretical and apostate church.

The "Christian" deemed most fit for the elev-

enth century post of honor is Godfrey of Bouillon, "king of Jerusalem." Godfrey became ruler of the Holy City by virtue of his exploits for the faith in a crusade, cruel and brutal to the limit to Jews and unbelievers. Thousands of infidels and Jews were butchered when the city was taken. After the manner of the devout members of the big politics of that day Godfrey "declined the kingly title, contenting himself with that of duke and guardian of the holy sepulchre." He was buried in the Church of the Holy Sepulchre, which of itself is enough to endear him to other Roman Catholics.

The twelfth century is adorned by "Saint" Bernard, of Burgundy, now France. In the following from "The Americana" there may be recalled the brutality of the Crusades, the unhallowed union of church and state, and the devastation of liberty and of true Christianity by the papal empire: "He promoted the crusade of 1146. . . . Innocent II owed to him the possession of the right of investiture in Germany. . . . He was at the same time the umpire of princes and bishops. . . . He did much to confirm the power and influence of the Church in the Middle Ages." Enough said!

Italy is again honored by the selection of one of its sons for the Religious Hall of Fame of the Cathedral of Saint John the Divine, corner of Amsterdam Avenue and 112th Street, Manhattan, New York City, by the choice of "Saint" Francis of Assisi to represent the thirteenth century. To quote again from "The Americana," about this "saint": "His zeal for church [buildings] restoration grew in intensity; he obtained the necessary means by begging, he himself laboring at the buildings with his own hands." No branch of the Romish system ever distinguished itself more for ferocity against true Christians than the various orders of monks and friars, and "Saint" Francis founded the Franciscan monks, with the help of his friend "Saint" Dominic, founder of the cruel persecutors, the Dominican monks. In the church which Saint Paul knew, the rule was that "if any would not work, neither should he eat" (2 Thessalonians 3:10), but this counterfeit "saint" founded a new order of Christians for whom the rule was "dependence on the alms of the faithful." That Reverend Francis was not unaquainted with spiritualistic influences is manifest from the following:

"The visions and miracles reported of Francis are bewildering in their number and character. . . . His ecstasies were frequent; and while on Mount Alverno he received on his person what are known as the stigmata, namely, bleeding wounds on the hands, feet and side, corresponding to the marks on the crucified body of the Savior." He also "preached to the birds."

It is such as this man that the twentieth-century Episcopalians desire to honor.

Dawn of the Reformation

A TRUE saint of God is selected for the fourteenth century — John Wycliffe, of England. He was hated and persecuted by the ecclesiastics of the then Episcopalian Church and the Romish Church, but died in time to escape the martyrdom inflicted at their hands upon scores of his followers.

"The Council of Constance (May 5, 1415) condemned his doctrines, and in 1428 his remains were dug up and burned; the ashes were cast into the adjoining Swift, which as Wordsworth poetically remarked, conveyed them through the Avon and the Severn into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia, originated the Hussite movement. The New Testament was published about 1378, and the entire Old Testament was completed shortly before his death."—"The Finished Mystery," page 46.

Wycliffe was called "The Morning Star of the Reformation," and was "the angel of [divine messenger to] the church in Sardis," or the fifth age of the Christian church.—Rev. 3:1.

The best the Episcopalian ecclesiastics could do for the fifteenth century post in the Religious Hall of Fame was the noted Roman Catholic discoverer, Christopher Columbus, whose fame, however, lies in entirely different fields than religion. In his day big business was excited over the possibilities of immense wealth to be gained by a new route to the Indies, to take the place of the ancient one shut off by Mohammedan encroachments. Columbus had the big idea then entirely heretical, that the earth was round, and that by sailing due west from Spain he might open up the hoped-for trade route. For his novel and dangerous heresies he was rounded up by the church and barely escaped burning at the stake. It is recorded of him that he inaugurated the "Christianizing" of American natives, i. e., so efficiently, bloodily and treacherously pursued by Pizarro in Peru and Cortez in Mexico, in which the sword and the stake go hand in hand with the cross.

"He collected gold from the natives," relates "The Americana," "which was not done without violence and some cruelty. . . . In order to supply the deficiency of laborers he distributed the land and the inhabitants, subjecting the latter to the arbitrary will of their masters, and thus laying the foundation of that system of slavery which has lasted down to our time. . . . [His followers] alienated the minds of the natives by their cruel treatment."

Columbus was a consistent supporter of the papal empire, which endears him to the hearts of the "catholic" Episcopalians. In his honor is named what is commonly regarded as a branch of the Jesuits, known as "The Knights of Columbus."

Thomas Cranmer was chosen for the sixteenth century. He was made archbishop of Canterbury and prepared the treatise on "Divorce" for King Henry VIII, on the basis of which the king's marriage with Catherine was declared invalid—though Episcopalians nowadays do not follow that treatise. Cranmer became chaplain to Henry and helped declare him head of the Church of England, an honor to which the members of that Church consider both Henry and Christ entitled—a curious admixture of church and state. On Henry's death he further exemplified his participation in what the regular reformers termed "spiritual adultery"—in plain language, union of church and state — by becoming one of the co-regents to govern England for the minor Edward VI.

"He proceeded to model the Church of England according to the notions of Zwinglius, rather than those of Luther. By his instrumentality the liturgy [of the church] was drawn up and established *by act of Parliament,* and articles of religion were compiled the validity of which was *enforced by royal authority,* and for which infallibility was claimed."—"The Americana."

When the papist Mary became queen, Cranmer was arrested, imprisoned and tried before a papal commissioner "on the charges of blasphemy, perjury, incontinence and heresy," and in fear of death recanted. Being nevertheless condemned to the stake, he retracted his recantation, was hurried to the stake, and there "kept his right hand, with which he had signed his recantation, extended in the flames, that it might be consumed before the rest of his body, exclaiming from time to time, 'That unworthy hand!'"

Not having any men particularly renowned for Christlikeness or for aiding in the union of church and state in the sixteenth century, the Cathedral-of-St.-John-the-Divine clerics took William Shakespeare, though just how that play-writer who immortalized many of the pagan divinities, qualified for a Religious Hall of Fame "doth not appear." There are few writings more full of the spirit of the world, the flesh and the devil, in quite a high-class way, than those of William Shakespeare, and unexpurgated editions are not just the thing to place in the hands of the young.

Two Lovers of True Liberty

GEORGE WASHINGTON, who occupies the place for the eighteenth century is illustrious enough in his distinctive field of statecraft and political freedom, without being drawn into company with such liberty-hating characters as are many of the papal-empire adherents that adorn some of the centuries in this spurious Hall of Fame.

No greater man, no more potent friend of the common people, lived in the nineteenth century than the one chosen to represent it—Abraham Lincoln. But it is not plain why this man should be chosen by one of the churches for a place in the Religious Hall of Fame, when Lincoln was vehemently opposed by the clergymen of his home town, Springfield, Illinois, and when he was too honest to join any of the churches—unless it is on the principle enunciated by Jesus Christ, as follows: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If *we* had been in the days of our fathers, *we* would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." (Matthew 23:29-32) For the clanging of prison doors upon the righteous of today is scarcely silenced, and the howlings of clergy-inspired mobs for the blood of consecrated Christians still echo in the ears of the common people, and these things are not atoned for by the clergy of the churches and cathedrals and are not forgotten at the bar of Divine Justice.

The Philosophy of Restitution (*Part II*)

By Frederick J. Falkiner (Ireland)

HOW blind Satan must have become through his unrighteous self-esteem that he could not recognize the utter futility of every effort which he could possibly exert to oppose successfully himself, mighty though he was, to the great everlasting God—the majestic Omnipotent Being who inhabiteth eternity, whose name is Holy!

THE DECEPTION OF EVE

In pursuance of his fiendish purposes, Satan devised the seduction of mother Eve. Through the subtlety of deception he sought to inveigle the woman into violation of the divine command so that through her the man might be led into rebellion against the Most High. Lucifer contrived to ensnare Adam along what he correctly reasoned to be the line of least resistance and the one most conducive to the successful accomplishment of his wicked designs; malignancy characterized his stratagem.

The forbidden tree occupied a prominent place in the Garden of Eden; towards it the curious gaze of Adam and his beautiful companion was frequently directed. Observing this one day, while Eve was viewing the prohibited fruit, Satan exerted his power upon a serpent —the most sagacious of the lower creation. He caused it to approach the tree and, under the vision of the woman, probably to partake of the fruit.

Thus, by his actions, which spoke louder than words, did the serpent address "the mother of all living."

The woman saw that the serpent did not die; she remembered that Adam had informed her that the Lord God had said that if she or her husband ate of the fruit, death would surely follow. Eve was unable to harmonize the matter; to her mind it seemed as if there was a discrepancy. She did not seek the counsel of God nor that of her husband.

Slowly but surely, as she meditated upon the matter, her faith and confidence in God became undermined. Her mind worked rapidly; error followed error in quick succession in her reasonings; the evil train of thought, once started, led her further and further away *from the truth.* Truth was being lost. Rebellious thoughts against the divine restriction obtained power in her mind. She concluded that God was withholding from her something to which she had a right; she became persuaded that her knowledge would be immensely increased if she ate even so little as one meal of the forbidden fruit; a conviction that death would not result became firmly enthroned in her mind.

THE FALL

The desire to taste the fruit grew in her heart to such an extent that eventually it became irresistible. Reaching forth her hand Eve took and ate. It was delicious to the palate. Just as she had expected, she did not die.

Hastening to her husband she informed him of all that had occurred. The woman invited Adam to have some of the fruit; he took it and ate. Herein lies an important distinction.

Eve was deceived; Adam was not deceived. This was Paul's contention, as will be seen from his argument in 1 Timothy 2:14. Hence Adam's transgression was willful, the full penalty of the divine law being thereby incurred. That punishment was death. Adam probably knew that Eve, whom he had learned to love dearly, would surely die in accordance with the warning of Jehovah and despite the subtle declaration of the adversary to the contrary, through the action of the serpent. Adam, too, failed to obtain the counsel of God, his Father; he did not even try to reason the matter out. Had he done so he would, in consequence of his knowledge of the Omnipotent Being, have decided that this wise and loving God of his would see that he should not suffer any permanent loss if, notwithstanding this sore trial, he maintained his obedience. It did not seem to dawn upon him that God was fully competent to keep Eve from going into death, on the ground that she was not fully responsible for her act, or to resurrect her from the dead, after she had learned her lesson to the full, or to supply him with another companion, if that would have been best.

It would appear that Adam hastily decided to share his wife's disobedience in order that he might die with her; to this end he acquiesced in her suggestion and ate of the fruit. His action was practically suicidal.—Genesis 3:1-6.

THE PENALTY

Adam's conduct subsequent to his transgression shows what grave injury was wrought

upon his morality by his willful disobedience. In their shame he and his wife tried at first to hide themselves from the presence of the Supreme Being.

The curse was then pronounced; the divine punishment upon the first man was reiterated by God; a vague promise was given, implying a future restoration, in the intimation that the seed of the woman would bruise the serpent's head; Adam and Eve were expelled from their Edenic home. No longer had they access to the life-sustaining trees of the garden; they were banished to the inhospitable wilderness without, which was still unsubdued, so that the sentence of death might go into effect through the operation of natural laws and in accordance with the decree of the Most High.—Gen. 3: 7-24.

How long these two beautiful creatures enjoyed the bliss and happiness of their Paradisaic perfection may not be positively known. Various suggestions have been offered as to its duration, but mere speculation is useless. Nevertheless, it is proper to mention that there is prophetic evidence, which need not here be discussed, that Adam may have lived in Eden for a period of about two years.

Outside of Eden, amidst imperfect surroundings, the constitution of the first man struggled against hostile nature for over nine hundred years. The fight from the beginning was hopeless. As God had foretold, Adam succumbed after living for nine hundred and thirty years; he paid in full the penalty of death. His posterity, through circumstances of birth and environment, have been compelled to discharge that same debt punctiliously.—Genesis 5: 5.

ADAMIC SIN, SUFFERING AND DEATH

It should be noted that our first parents did not exercise their powers of procreation till some time subsequent to their expulsion from the garden. Hence their posterity were all born under the condemnation which came upon Adam; mankind became the inheritors of Adamic sin, suffering and death.

In harmony with this we read in the Scripture of Truth: "There is none righteous, no, not one."—Romans 3: 10.

"All have sinned and come short of the glory of God."—Romans 3: 23.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5: 12.

"The wages of sin is death."—Romans 6: 23.

"The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."—Romans 8: 20.

"All in Adam die."—1 Corinthians 15: 22.

"All the wicked will he destroy."—Psalm 145: 20.

"All are of the dust and all turn to dust again."—Ecclesiastes 3: 20.

Six thousand years have now elapsed since the far-reaching and tragic events enacted in Eden. With increased momentum, as age has succeeded age, the race has plunged deeper and deeper into the quicksand of suffering, sorrow, sin and death. Today the great crisis of crises has been reached; the world at last has arrived at its extremity.

THE ORIGINAL DIVINE PURPOSE

The Scriptural revelation concerning the origin of the human race has now been perused. It has been observed that happiness, mental moral and physical perfection, life-sustaining food and an eternal home on this planet, have been forfeited for mankind, through the disobedience of Adam, who in his innocency was an image and likeness of his Creator; and that degradation, ruin, desolation and death, in which every descendant of Adam has been involved, have been a natural sequence to the reign of sin and death.

How do these facts, which are of eminent importance and which consequently have been considered in detail herein, assist in the understanding of the philosophy of restitution? The ensuing remarks will render the answer to this query apparent.

The Biblical statements, to which we have heretofore referred, are devoid of equivocation. It is distinctly indicated in the Scriptural presentation of the matter, that, as far as mankind is concerned generically, it was the will of the Creator that this planet should be peopled by a race of human beings, the offspring of Adam and Eve and the possessors of mental, moral and physical perfection.—Genesis 1: 28.

The inference is also clear that it was the divine intention that this perfect race, conditional upon the continuity of their individual obedience, should live for ever on the earth, which in the process of time, as the race increased numerically, would have been gradually subdued and brought to a state of natural perfection.

Had Adam and Eve not sinned they would have continued to live, their children would have been born perfect and, accordingly, in due time, the earth would have been inhabited by a people in the image and likeness of Jehovah. Sin, suffering, pain, and death, to them would have been unknown.

HAS GOD'S PLAN BEEN FRUSTRATED?

The plan of God, thus clearly expressed in Eden, has not been accomplished. Satanic efforts apparently have been crowned with success. The benevolent purposes of the great God of heaven seemingly have been frustrated. For the first time in the history of eternity an appalling disaster would appear to have occurred in the government of the universe. Wherein lies the explanation?

A correct comprehension of the character of Jehovah renders the solution of this intricate problem, and many others, a matter of great simplicity.

The conception of the Lord God Almighty vouchsafed in the Word of God is exalted in the highest degree. Jehovah, the Ancient of Days, is omniscient, omnipotent, incorruptible, invisible, immortal, and immutable. He is the personification of every grace and virtue: holiness, justice, righteousness, goodness, faithfulness, mercy and truth inhere in Him. Infinity in its most absolute sense can be found in God alone.

Failure with this majestic Being is, therefore, a matter of utter impossibility.

Notice the inspired and profound statements of the following godly men in the past, in support of the foregoing:

MOSES: "His work is perfect, for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deuteronomy 32:4) "From everlasting to everlasting, thou art God."—Psalm 90:2.

DAVID: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."—Psalm 89:14.

JESUS: "Your Father which is in heaven is perfect."—Matthew 5:48.

JAMES: "Known unto God are all his works from the foundation of the world." (Acts 15:18) "With whom is no variableness, neither shadow of turning."—James 1:17.

JOHN: "God is love."—1 John 4:16.

PAUL: "The King eternal, immortal, invisible, the only wise God." (1 Timothy 1:17) "Of him, and through him, and to him are all things."—Rom. 11:36.

Of Himself JEHOVAH declares: "Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand." (Isaiah 14:24) "I am the Lord, I change not." (Malachi 3:6) "I am God, and there is none else: I am God; and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." —Isaiah 46:9, 10.

Multiplex statements of similar character might be quoted; the ones already mentioned will suffice for the present purpose. Indeed, the truths therein expressed are so self-evident that an individual who fails to discern them is what the Scriptures fitly term a fool; that is, one who does not properly exercise his reasoning faculties, which are foremost among the many precious endowments bestowed by God upon man.—Psalm 53:1.

A LOGICAL CONCLUSION

It follows, then, that if the original purpose of the everlasting God, with whom none is comparable, is not accomplished in the populating of this earth with a race of perfect human beings, the posterity of Adam and Eve; and if, through necessity, the destruction of the planet is decreed by the Almighty, then it will mean that Lucifer, a finite creature, has proved to be master of the Infinite.

That such a contingency can ever arise is unthinkable; its possibility no logical mind can admit. Manifestly, it would be absurd to contend that any creature can ever thwart Jehovah —the invincible, insuperable God, whose glory no human language can adequately express.

The child of God may, therefore, rest assured that all the purposes of the Most High shall be accomplished ultimately. No one — neither angel nor man — can successfully oppose the will of the Creator. God has permitted Satan and his minions to interfere with His designs to a limited extent, because, in His omniscience, He foreknew that through the permission of evil there would evolve a lesson which would prove of lasting benefit, not only to mankind, but also to all created intelligences.

Jehovah permitted evil to exist as an active principle for a definite period of time, determining to overrule its effects for good. It has made possible the exaltation of Jesus to the divine nature. The glorification of the church of God and the establishment of the human race in a higher degree of earthly perfection than would have been possible had evil not

been permitted will be other astounding results. Mankind individually shall have learned, in the school of bitter experience, the undesirability of sin and the eternal advantage of righteousness—a fitting preparation for the everlasting future.

It should be clear then, that in order that the original purpose of the Lord God Almighty affecting the human family may be accomplished, a restitution of all things, as foretold by all God's holy prophets since the world began, is a necessity. To this end it was requisite that God should provide a means whereby, if so desired, each member of the posterity of Adam might be enabled to return to the perfection and majesty of manhood lost to the race in the person of the first man when because of his sin he was sentenced to death.

"THE EARTH ABIDETH FOREVER"

The teaching that this planet shall be destroyed by fire literally, is unscriptural, unreasonable and absurd. Solomon, the wise man, declares: "The earth abideth for ever." (Ecclesiastes 1:4) Again, the prophet Isaiah as the mouthpiece of the Lord, states: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isaiah 45:18; see also Psalm 104:5.

The confusion which prevails in this particular connection has arisen principally through a failure to understand the many metaphorical statements relevant to the destruction of this "present evil world" preparatory to the inauguration of the "world to come" "wherein dwelleth righteousness." Earth's existent evil social arrangement or "world" must perish prior to the complete establishment of the "everlasting kingdom of our Lord and Savior Jesus Christ." To this change of dispensation there are numerous figurative allusions in the Word of God.—2 Peter 3:1-13.

A thoughtful consideration of the matter will bring conviction that the planet Earth will endure for ever. It will be a suitable home for regenerated men; the whole earth will become a Paradise, and will naturally supply everything necessary to sustain life.

The Scriptures foretell that the time shall come when "there shall be no more curse." The earth shall "yield her increase"; "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree"; "the desert shall rejoice, and blossom as the rose"; "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"; "they shall build houses and inhabit them"; "the inhabitant shall not say: I am sick"; "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Psalm 67:6; Isaiah 55:13; 35:1; Revelation 22:1-3; 21:1-7; Isaiah 65:17-25; 33:24; Genesis 8:22.

For further Scriptural evidence on this subject the reader is referred to pages 82 to 95 of the "The Finished Mystery" (published by the WATCH TOWER BIBLE & TRACT SOCIETY, New York and Lancaster Gate, London, W. 2.), where will be found a masterly collation of the predictions of twenty-four Hebrew prophets pertaining to the matter under analysis.

THE RANSOM

The sacrificial death of the Lord and Savior Jesus Christ guarantees to every member of the race an opportunity of restitution to the perfection enjoyed by Adam in his sinlessness. Without the ransom this gracious provision of God would be impossible—unless Jehovah selected some other expedient. The means which He has devised are unquestionably the wisest and best.

Adam, in the circumstances hitherto mentioned, violated divine justice, which consequently demanded his life and that of each member of his posterity, who through heredity inherited his condemnation. It should be clear, then, that human restoration cannot take place until the death sentence against the race is annulled. This can be effected only through the propitiation of justice.

The Mosaic code taught this principle of justice in requiring life for life, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.—See Exodus 21:23-25; Deuteronomy 19:21; Leviticus 24:17-21.

The exactitude of justice, a cardinal attribute of God, as illustrated in the law, necessitates a complete correspondency or equivalent before a reprieve of mankind can be rendered practicable. This provision has been made by God in His Son Jesus Christ, who by voluntarily lay-

ing down His human life at Calvary, provided the perfect correspondency demanded by justice. As a reward for this noble and meritorious self-sacrifice Jehovah raised His Son from the dead and "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Ephesians 1:20-23) Thus God hath "highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:9-11.

That the doctrine of the ransom sacrifice of Jesus is thoroughly Scriptural can be proved by an examination of the following passages:

"Without shedding of blood is no remission."—Hebrews 9:22.

"The Son of man came . . . to give his life a ransom for many."—Mark 10:45.

"He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2.

"Ye are bought with a price."—1 Corinthians 7:23.

"Since by man came death, by man came also the resurrection of the dead."—1 Corinthians 15:21.

"The man Christ Jesus who gave himself a ransom for all."—1 Timothy 2:5, 6.

The compound Greek word rendered "ransom" in 1 Timothy 2:6 signifies, literally, a corresponding price. A question now to be considered is this: In what sense can it be said that Jesus was a corresponding price "for all"?

Our glorified Master "in the days of his flesh" was a perfect man. He was like Adam in his perfection—holy, harmless, undefiled. He knew no sin. When Adam transgressed the command of God, the race, to use a Scriptural mode of expression, was in his loins. (Compare Hebrews 7:5, 9, 10) So, too, in the case of Jesus, in His perfect manhood, there was also in this sense a race in Him. It can be seen from this standpoint that Jesus in His humanity was a perfect correspondency to Adam in his sinlessness. The race in the loins of Jesus was a correspondency to the race in the loins of Adam which subsequently had actual existence. Hence Jesus and the possible race in Him constituted the ransom or corresponding price for Adam and all his posterity.

Adam had the right or privilege, contingent on obedience, to live as a perfect man for ever upon this planet. Similarly the race in him was individually heir to that same conditional right. Adam through transgression forfeited that privilege to which, resultantly, none of his offspring could lay claim.

THE NEW COVENANT

Jesus, by His death on Calvary, purchased the race. His was a substitutionary sacrifice, through the merit of which it has been made possible for Adam and all his posterity to be judicially released from divine condemnation and placed in the hands of Jesus that, during His Millennial reign, He may restore "whosoever will" of mankind to human perfection, under the terms of the new covenant provided for that purpose. This covenant is to be made, at the commencement of the reign of Christ, with regathered Israel, whose blindness respecting the Messiah and the promises of God shall then have passed away. (Jeremiah 31:31-34; Romans 11, etc.) Jesus, in association with His glorified gospel church, the members of His mystical body, His bride, shall be the Mediator of the new covenant.

Mankind eventually will come under that covenant and thus become "Israelites indeed," just as in the past, by subscribing to the various features of the Mosaic law covenant, the gentiles, through proselytism, could enter the commonwealth of Israel.

It is clear then that the sacrifice of Jesus Christ the Righteous assures that every individual member of the Adamic race shall have one perfect, complete opportunity of attaining to perfection of manhood. Hence, since the only ones who have had an opportunity of salvation are those who have been reconciled to God during this gospel age, whose reward is the divine nature (2 Peter 1:4), it follows that as the overwhelming majority of the race have gone into a Christless grave, not having heard of the only "name under heaven given among men, whereby we must be saved," the dead must come back to receive that knowledge and its atten-

dant opportunity of restitution. Jehovah has provided for this necessity in the resurrection of the dead.—John 5:28, 29.

MILLIONS NOW LIVING WILL NEVER DIE!

Many earnest students of the Word of God contend that we are today living in the period of time in which the gospel age is closing and the Millennial age dawning. The fundamental purpose of the former dispensation is the selection of the church of God, whose destiny is the divine nature with all its unspeakable concomitants; the latter has for its object the restitution to human perfection of all the willing and obedient of mankind through the instrumentality of the glorified church of which Jesus is the Head.

All mankind, with the exception of consecrated believers, are under legal sentence of death; this condemnation has not yet been annulled. In the process of time as the human race comes into harmony with Messiah's kingdom man shall obtain the earthly blessings which shall then be proffered. When the human family shall have been reprieved, it will be no longer necessary for any individual to enter the tomb on account of Adamic sin; and since there is reasonable evidence for the conclusion that the majority of mankind shall be restored to perfection and that only a small minority shall suffer the penalty of second death because of incorrigibility, it follows that there are millions of people now living upon this earth who will never die but will eventually through the process of restitution become the inheritors of eternal human life on this planet, which ultimately shall reach a condition of natural perfection.

THE TRUE GOSPEL

When Jesus and His divine church shall have completed this great restitution work, then at the end of the thousand years, or Millennium, the kingdom shall be handed over to God, the Father, as St. Paul informs us in 1 Corinthians 15:24-28.

The consummation of this gigantic task will introduce the ages of glory and blessedness—the beginning of an eternal future. Each member of the human race shall have passed his final testings, the incorrigible shall have perished in the second death, and the earth shall be peopled with a family, each one of which shall be perfect mentally, morally and physically, in the image and likeness of Jehovah, the God and Father of all.—See Revelation 20.

In this manner shall the original purpose proclaimed in the Garden of Eden be accomplished—a logical effect of the ransom and a result which shall be to the eternal praise of the glory of Jehovah through Jesus Christ His Son.

This, then, is the Gospel or Good News—the one preached to Abraham four thousand years ago; the same proclaimed by the angel to the shepherds on the plains of Bethlehem at the birth of Jesus; the one taught by Jesus and His inspired apostles, and declared by all God's holy prophets since the world began. Truly it is a gospel of which no Christian need feel ashamed.—Genesis 12:1-3; Galatians 3:8, 16, 29; Luke 2:10; Acts 3:19-21.

"NOW"

By J. G. Fitz Gibbons

Tell it out among the nations,
Let them shout and sing
Hallelujah choruses
To Christ our Lord and King.
Earth's jubilee is sounding
Old things now pass away.

Glad tidings of great joy are due
In this Millennial Day.
Our King has come in glory
To take His power and reign;
Let all His saints proclaim it
And join the glad refrain.

Death's reign of sin and sorrow
Is passing fast away,
Earth's pristine Eden glory
Is coming back—to stay.
Now man will love his neighbor
And walk in wisdom's ways,

And every one will know his God
And give Him thanks and praise,
Glad tidings of great joy, indeed
Through Abraham's chosen seed,
Eternal life and happiness
And everything we need.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)



With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.



[120]After the death of Jacob his offspring were known as the children of Israel, or Israelites. Joseph when a lad had been sold into Egypt, had grown to manhood, had become a mighty man and ruler in Egypt under the king, and was dwelling there in power and glory when his father and the other members of his family moved into Egypt to live. During the lifetime of Joseph the Israelites were well treated. After his death, however, a new king came to the throne of Egypt, who began to oppress and persecute the Israelites. God raised up Moses and used him to deliver the Israelites from the land of Egypt and from the oppressive hand of Egypt's king.

[121]We incidentally remark that here are some other pictures foreshadowing portions of the divine plan. Egypt under the rule of a wicked king pictures or represents the world of mankind in darkness under the rule of the unrighteous one, Satan, who is the god of this world. The Israelites in Egypt picture the people of God and those who shall ultimately come into harmony with Him; while Moses was a type foreshadowing the great Messiah, who is to deliver all mankind from the bondage of sin and death.

[122]Moses was a prophet of God and God spoke through Moses, using him as a mouthpiece or messenger. After the Lord had delivered the children of Israel from Egypt by the hand of Moses, He spoke through Moses, who prophesied unto Israel, saying: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15; Acts 3:22) From that time forward the Israelites watched and waited for the coming of the great prophet, priest, and king who should be like unto Moses and of whom Moses was a picture or a type. They knew that such a one must come from the house of Judah, because God had promised as much. David was a direct descendant of Judah.—Luke 3:31-34.

[123]From time to time God's prophets gave utterance to words that kept alive in the minds of the Israelites the hope that God would send them a mighty one, through whom the promise made to Abraham would be fulfilled. In time this promise was specifically limited to the house of David, the Lord causing His prophet to write thus: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore."—Psalm 132:11, 12.

QUESTIONS ON "THE HARP OF GOD"

After Jacob's death, by what name were his offspring known? ¶ 120.

What position did Joseph now hold in Egypt? ¶ 120.

How were the Israelites treated during Joseph's lifetime? ¶ 120.

How were they treated after Joseph's death? ¶ 120.

Whom did God raise up as a deliverer of the Israelites from Egypt? ¶ 120.

What did Egypt typify or picture? and what was typified or pictured by Egypt's ruler Pharaoh? ¶ 121.

Whom did the Israelites in Egypt picture? and of whom was Moses a type? ¶ 121.

Who was Moses? ¶ 122.

What prophecy did Moses speak relative to a mighty one to follow him? ¶ 122.

After hearing this prophecy for whom were the Israelites looking? ¶ 122.

Through whom did God repeat the promises to Israel? ¶ 123.

To what particular house or line was the promise finally limited? ¶ 123.

What promise did the Lord make to David relative to the throne of Israel? Quote the prophecy. ¶ 123.

Poet and seer that question caught,
Above the din of life's fears and frets;
It marched with letters, it toiled with thought,
Through schools and creeds which the earth forgets.
And statesmen trifle, and priests deceive,
And traders barter our world away;
Yet hearts to that golden promise cleave,
And still, at times, "Is it come?" they say.

About ten years ago

these were perplexing questions:

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Are a few elect and the remainder damned?

Are millions fore-ordained to a hell of fire and brimstone?

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Is there any significance in the present-day breaking up of kingdoms, empires, and republics?

Why should the progress of the Jewish nation be watched?

How do we know that the dead soldiers will come back from the battlefield into their own homes?

Is the earth large enough for all the living and all the dead to live on at one time?

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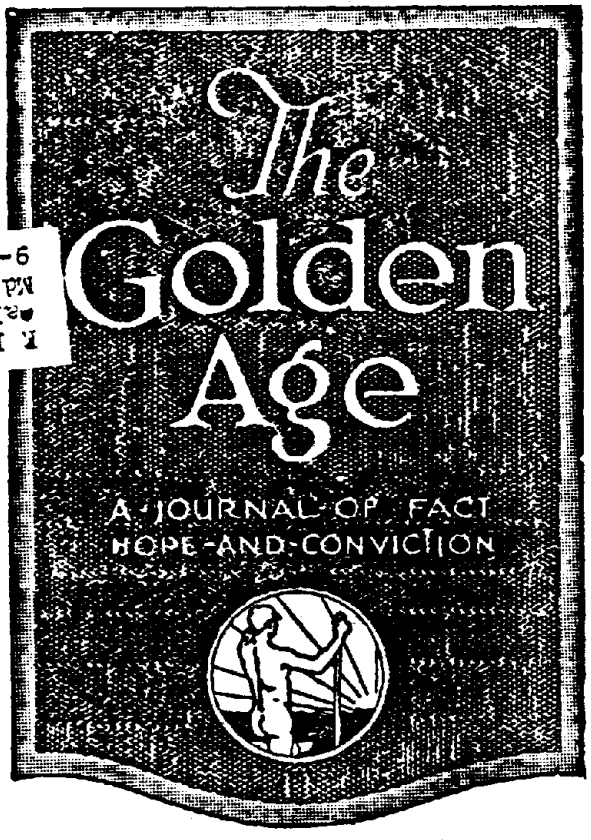
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The Prophet Jonah and The Jonah Profit

(A Parable; by A. H. Kent)

MANY centuries ago the word of the Lord came to the prophet Jonah, saying, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord." He went down to Joppa, found a ship going to Tarshish, paid the fare thereof; and from the time he entered the ship, in the modern sense of the phrase, he was "a Jonah" to the ship's passengers and crew. They were to be inconvenienced and to suffer hardship and loss because of his disobedience to the Lord's command.

Some centuries before this occurrence the word of the Lord, through His servant Moses, had come to Israel, saying, "Thou shalt not lend upon usury to thy brother [countryman], usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayst lend upon usury." (Deuteronomy 23:19, 20) This was only one of the many commands given to Israel for their instruction and protection, but it was the one command above all others that dictated their internal business relations. It laid the foundation for a system of economics entirely free from the earning power of money and property. The Lord did not inform Israel as to what they should expect from Him in direct or retributive judgments in case they disregarded this particular law; but He promised them a blessing if they would observe it. He said: "That the Lord thy God may bless thee in all thou settest thine hand to."

The Lord has never outlined a business policy for the gentile governments, but they have eaten of the "crumbs that fall from the rich man's table." Many of the righteous principles from the Mosaic law have found their way into gentile rule. However, this teaching concerning usury and increase has never been properly assimilated by the nations generally. Consequently their labor, "all the things thou settest thine hand to," has not had the Lord's blessing, as otherwise it might have had.

On the other hand the governments have legalized usury and profit and have made laws to facilitate their collection; and under this protection men have taken from the earnings of labor to build up large private fortunes. The power of their fortunes to oppress has grown with their size, until at different times in the world's history a tempest of righteous indignation from an oppressed and hunger-bitten people has beat upon the ship until it has either instituted reforms or gone down.

Interest, and profit above labor cost, have proven to be "a Jonah" alike to all forms of social government until in the end of "the present evil world" we find this "profit Jonah" has entered the "ship of state," become a very part of the governments, has "paid the fare thereof" [in taxes] and intends to go to "Tarshish [back into the avenues of trade] from the presence of the Lord [lose its identity as unrighteous gain]." "But the Lord sent out a great wind [His retributive judgment; the World War] into the sea [the restless masses of mankind, tossed about with every wind of doctrine," preached into war in the interest of big profits], and there was a mighty tempest in the sea"—"the sea and waves roaring [people roaring about the high cost of living, interests, commissions, rents, profits, and graft]"—"so that the ship was like to be broken [and some governments were]. Then the mariners [those that direct and control the governments] were afraid and cried every man unto his god [source of power] and cast forth the wares that were in the ship [surplus war supplies were sent out at reduced prices, and revenues and reserves were cast forth in food donations, doles, and labor concessions]." But "profit Jonah" [the great heads of accumulated interest and profit] was gone down into the sides of the ship [into such government institutions as

the reserve banks]; and he lay [dormant] and was fast asleep [had hardly been suspected as "a Jonah" for years]. So the shipmaster ["the invisible government"] came to him [finally], and said unto him, What meanest thou, O sleeper? Arise [mount up], call upon thy God [the stablizing influence of big business reserves], if so be that God [THAT God] will think upon us, that we perish not. And they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah." It has already been decided by many that this "profit Jonah" is to be blamed for our financial condition, business stagnation, and social unrest; others should question the thing.

"Then they said unto him [to Jonah], Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? [he has none, but to furnish means to the idle] and whence camest thou? [from the earnings of the laborer] what is thy country ["the present evil world" just ending]? and of what people art thou? And he said unto them, I am an Hebrew, and I fear the Lord, the God of heaven [who through His Son Jesus is now taking charge of earth's affairs. The situation is this: The same Lord that said, "Unto a stranger thou mayest lend upon usury," is now Lord not only of the Hebrews but of the whole world; consequently there are no strangers, none to collect usury and profit from] which hath made the sea [The same Lord that permitted usury from a stranger also created all this restless mass of mankind which is so fitly illustrated by the waves of the sea, whom I, "profit Jonah" am starving] and the dry land [a stable form of government as given to Israel]. Then were the men exceedingly afraid and said unto him, [O dear Income] Why hast thou done this [had this effect. Money acquired that is not earned in production or in service for others, violates God's law of justice and must in time bring His judgment]? For the men knew that he fled from the presence of the Lord, because he had told them. [Few people we think that now approve usury and profit would expect such practices to obtain in the kingdom of heaven.] Then said they unto him, What shall we do unto thee, that the sea may be calm unto us [when the cause of an evil is found there is only one logical thing to do and that is to remove it]? for the sea [people] grew more and more tempestuous.

"And he [profit Jonah] said unto them, Take me up and cast me forth into the sea [back to the people]; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you [a little reflection on the subject will leave no doubt in the minds of any]. Nevertheless the men rowed hard to bring it to the land [back to normalcy]; but they could not: for the sea grew more and more tempestuous against them. Wherefore they cried unto the Lord and said, We beseech thee, O Lord, we beseech thee, Let us not perish for this man's life [they will then realize that if the profit Jonah lives they may perish], and lay not upon us innocent blood [that of innocents that always suffer with the guilty in the nations' judgments]; for thou, O Lord, hast done as it pleased thee. [There is nothing more true: the whole of life's drama is a school of experience. The Great Teacher foreseeing the course the gentiles would take in regard to usury and profit and knowing the Jews would spend much of their time among them, apparently not wishing His chosen people to be disadvantaged, permitted them to loan upon usury to the gentiles as gentiles have always done among themselves. This arrangement has worked well for the poorer class of Jews. Those of the Jews that have been more successful in collecting usury and profit from the gentiles, have loaned it without charge to their countrymen, so that under the most adverse conditions few Jews have become public dependents. When it is learned that for those that will ultimately have everlasting life upon this earth their school of experience has been one continual lesson in governing self, and in self-government collectively, the wisdom of the Great Teacher in permitting gentile rule will shine forth more resplendent and all can then say: "For thou, O Lord, hast done as it pleased thee."] So they took up Jonah and cast him forth into the sea, and the sea ceased from her raging [Here the prophet Jonah ceased longer to be "a Jonah" to his fellowmen. When the "profit Jonah" is thrown overboard there will be nothing left for the people to rage about, and the things it has hitherto come in contact with, will no longer be "Jonahed" by it]. Now the Lord had prepared a great fish to swallow up Jonah [The greatest fish we know of around here that is in course of preparation to swallow up this profit

Jonah is a great people organized under the right of majority rule, but actually hoodwinked into being ruled by possibly less than five percent of the people, and in the interest of twenty-percent or less. If they are not yet hungry enough to do justice to a large fat "profit Jonah" they no doubt will be fully "prepared" by the time the income class get shaky enough to throw him over. Three days later] . . . And the Lord spake to the fish and it vomited out Jonah upon the dry land."

Money and property from their heavy earnings have always paid most of the taxes; but when labor in production and social service becomes the sole earning power and when the Lord later speaks to the people no doubt they will be willing to cough up enough to supply all needs of a stable government.

To overthrow this "profit Jonah" means to institute a government free from it, as was the Lord's government for Israel. Interest is a hire given for the use of money or credit and is a vicious, needless practice gendered in the interests of the few that have credit to loan. Why should our government when issuing currency give preference to government bonds for security, a security the people must pay interest upon? Why should their security be received only from organized banks whose business it is to furnish credit for hire? A government should be run in the interest of the whole people. The people's interests demand that the government should so stabilize the price of real estate that it would be safe security for the full amount of its established valuation. Then a system should be arranged by which the owner or purchaser could temporarily make its value liquid by issuing stock to be deposited with the government as security for currency. This would simplify the whole transaction of converting property value into cash, and would eliminate the speculative and mortgage evils.

Other profits can be made only by taking advantage of the fluctuating and unjust prices of labor and product. To correct this evil, establish the price of labor as a base from which to figure the labor cost of production from the ground up to the delivered product; use this labor cost as a base for product prices, graduating the prices with the standard qualities or grades of each class of products beginning with the low grade at labor cost and pricing the better grades as much higher as their grade would indicate, the unearned increment or difference between labor cost and the selling-price of the better grades to be used for the general good. This would leave no place for profit, and each worker would receive pay in proportion to the labor expended.

Interest and profit are the incentive for all graft. They are the corrupting influences in governments. Big profiteers hire corrupt politicians to help them increase their profit; the corrupt clergy preach war or anything else to favor the profiteers; governments build big war machines in their interest, and use them for the same purpose.

Usury and increase are the "key" to Satan's whole industrial, political and ecclesiastical mess. Under his supervision they have been used by the "dragon, that old serpent [the deceitful civil powers] which is [of] the devil and Satan"—powers in his world to bolster up and strengthen his kingdom by holding to view the hope of a profit for all which in reality cannot be made.

The Lord no doubt has permitted the practice of interest and profit to teach the world that government cannot long exist unless founded on sound righteous principles. The greatly increased practice of interest and profit in the end of the age has opened the way to the "bottomless pit," political death and burial of the present order; and Satan's world is headed that way and going at full speed. With the overthrow of his profit Jonah, Satan's political power for evil and that of his dupes will be bound for a thousand years and cast into the "bottomless pit [death and disruption of his earthly kingdom] and shut up [hands and mouth] and sealed [as a false economist] that he should deceive the nations no more until the thousand years should be fulfilled." The Lord is now present. His teachings are out of harmony with the Jonah profit idea, and it is trying to flee from His presence. But of course the Lord's purpose cannot be thwarted. He is now judging the nations and His judgments are against all unrighteousness in government. The wind of His doctrine, justice and righteousness, is blowing upon the restless waves of humanity; and they are beating upon the ship of state. The tempest will not cease until the Lord's purpose is accomplished. That purpose is the overthrow of the evil powers of heaven and earth and the establishment of His kingdom.

Pedagogical Psychology *By H. E. Coffey*

EVERY pedagogue or teacher must of necessity be a student of psychology; and every other individual, whatever his calling or profession, must study to some extent the scientific truths concerning the child mind if he would be a well-informed and sympathetic member of earth's habitants. Hence, pedagogical psychology should be, and is, a subject of general interest.

From infancy the parent notes the development of the child mind and seeks to regulate its growth and its tendencies—not always intelligently, however. Other parties, interested and disinterested — such as uncles, aunts, grandparents, and the family preacher or priest—may offer various suggestions on "the training up of the child in the way he should go." But some of these hints may be positively injurious instead of helpful.

The American child, however, receives the major part of his training and instruction from his teacher; for the teacher is the person who has him in charge through the most impressionable of the formative period of his growth and development.

Men in authority, believing that "he who would instruct must himself first be instructed," have required that would-be schoolteachers study one or more courses on the science of the child mind. Since children are nearest and dearest to the heart of almost every one, it is of special interest to obtain an insight into the drift of such instruction. In the scope of this article I will not attempt more than this.

In taking up the study of the child mind it is thought necessary first to discuss the source when we came. Not all educators, by any means, accept the Darwinian theory of man's origin. There is a large number of learned anthropologists who refuse to believe that there is a connecting link between man and the brute creation. Miss Mary T. Whitly, Ph. D., says that "doubt is being expressed as to whether any fundamental differences exist between the original nature of primitive man and that of the man of the twentieth century." She says, further, that "the marked similarity of races suggests this conclusion." Boras doubts as to the gain of modern man in intellect and morality over primitive man.

Normal school psychology teaches that man is what he is primarily because he is a member of a certain family, sex and race. Hence, it would show the wastefulness and folly of attempting or pretending to create capacities and interests which are assured or denied to an individual before he is born. Thus while no two minds are exactly equal in capacity, yet the mind of each child can be greatly influenced and directed by environment.

The child mind passes through various stages of development until maturity, and responds differently to outside influence during each period. Through each of these periods his instincts may be classified as social and non-social, and these change with age. In this brief article, however, it will not be possible to delineate upon each of these tendencies.

It is sufficient to say that parent or instructor should endeavor wherever possible properly to direct rather than to inhibit the child's instincts and activities. For example, pugnacity is a strongly developed trait in some children and can best be controlled by giving it some outlet in a harmless direction. Punching-bag exercises will in most cases make black eyes a *thing* of the past.

There are some instincts, however, which we must inhibit, in as far as that is possible. The sexual instinct is the most important one of these, and should not be overlooked or ignored. Undue activity of this instinct may be prevented by encouraging much outdoor exercises and activities, by not allowing children to sleep together, by not allowing them to stay in bed long after awaking, by not allowing horseback or bicycle riding where any sex excitement results, etc. Proper instruction from the proper source, beginning during the undifferentiated stage, may prevent the formation of habits which would later develop into perversions.

With the child, memory is a question of not only how much he can remember but also of how long he can retain in mind what he does remember; and in this line the value of repetition and concentration has been demonstrated. The child's imagination is much more fertile than that of the adult, and the child's report of an incident cannot be relied upon as truthful. This is not because the child desires to falsify but because in his imagination he enlarges on incidents in his mind until the untrue becomes to him an established truth.

From the foregoing we see that the study of psychology has been the means of impressing upon the minds of thinking people many valu-

able truths. One fact now generally conceded is that the child mind cannot develop to its best when supported by a frail and diseased body. In almost all communities, large or small, there are subnormal children. The condition of many of these may be improved in various ways. Cretins can be improved if given, while very young, doses of extract of the thyroid gland. For aments more than one authority recommends asexualization. From the eugenics standpoint this would be advisable; for such persons have less control of their instincts than normal people, are prolific, and almost sure to produce offspring with their own deficiency. However, none of these suggestions are of permanent value.

Psychology itself treats at length concerning the various sense divisions of the brain and concerning the various nerve centers, etc.; but the discussion of these technicalities would be of little profit to the general reader. The greatest psychologist of the Christian era was Christ Himself, and we may study His teachings concerning the science of the mind with great profit. To Him the minds of men were more as the minds of children are to us. He often referred to His followers as children. He established a school with Himself as chief instructor.

All who come into this school are at first referred to as babes. They may later develop into children; but not until the mark of perfect love is reached do they become full grown. Every pedagogue would do well to enroll himself in this school. There are no charges for tuition. All pupils enrolled therein receive instruction in the noblest science from the Best Instructor.

Upon graduation each pupil will receive his diploma and degree. This will be authority entitling him to membership in the faculty of Christ's college. This college is to be the highest center of learning for a thousand years, during the new dispensation now at hand. Very soon the Ph. D. degrees and other human degrees will become worthless. Man was originally created free and equal, mentally, morally, and physically. He will ultimately return to this much-to-be-desired condition, and no one will then have a superior mind entitling him to a degree.

Hence the only worth-while degree is the degree of Divinity which the members of Christ's faculty will have. This degree will not be conferred until the aspirant has fully qualified for it and has undergone the prescribed course of training. When it is bestowed it will indicate that the one upon whom it is conferred understands pedagogical psychology and every other phase of psychology. If the pedagogical psychologist would be a pedagogue forever, let him not neglect to secure membership and enrollment in the school of Christ during the opportune time; for when the class of the gospel age are graduated the doors of this institution will be closed permanently.

Curiosity

By W. L. Pelle

ONE of the peculiar features of the English language is the fact that very many of its words have a diversity of meaning. The word under discussion is only one of the many examples.

As it is made use of in the majority of cases, curiosity is that disposition which has an inordinate desire to pry into a secret, or information possessed by someone else. A secondary meaning is: Something that is scarce or possessed of extraordinary characteristics; while the tertiary significance is: That which exhibits artful or elaborate work of construction. For instance, a young lady might be curious, but that does not mean that young ladies are scarce; although it might apply somewhat in the sense of the third meaning. A picture may be curious; that is to say, there might be a few of its kind, or it might exhibit some artful work or elaborate design; but surely we would not say that it desires to find out something about somebody else. Then again, we can safely say that some garments are "curiously" made; or in other words, they show forth the painstaking care and tedious work of their maker.

Apparently, curiosity is a natural trait of character in the majority of people. Hence a person that is not curious is a curious curiosity. Your little Johnny has some curiosity; for only a few hours after he had received his drum on Christmas morning, he gave it a solar-plexus blow with his foot—just to see what made the noise on the inside. Little Mary, too, amputated her dolly's head, only to find out that the

interior was composed of sawdust. But curiosity was satisfied.

Like most other things, curiosity has it proper and improper uses. Discovery of some interesting or valuable thing is often the result of the exercise of curiosity, although some curious persons have never survived their discoveries—the man with the lighted match in the powder mill, the fellow trying to find a gas leak with the aid of a lighted candle. The little boy who placed a spike on the railroad track recently "just to see what it would do when the train came along," found out; but there are several people prematurely under the sod as a result of his success.

The human body is a curiosity; that is, it is curiously made. It is an artful and elaborate piece of work. King David, of old, recognized this fact when he said: "Mine organism was not hid from thee when I was made in secret, curiously wrought in the lowest parts of the earth."

There are several other curiosities in the world today: the honest politician; the gun that was not loaded when it was discharged; the fellow who has a twenty dollar bill ready before you "hit" him for a loan; the woman that does not like the bargain table; the husband who tells his wife that he will not be home until late because he is going to the club to play poker; and the man who always has a better plan than you have.

Curiosity like that of Eve's may lead to wisdom; but think of the unwisdom of choosing such a pathway to get it! Better to be led slowly and surely by God's unerring wisdom than to be quickly exalted by Satan's foolishness.

The Golden Rule in the Cement Marble Business *By B. J. Drummond*

THE principles enunciated in my article, "Solving the Railroad Problem by the Golden Rule," are applicable to any business, be it one already established or one in process of formation.

The following will show the application of these principles to your subscriber's projected cement and marble business. Assuming that we have organized the company and sold 10,000 shares of stock at $100 each and have in bank $1,000,000, we now proceed to the erection of the necessary buildings, installation of the machinery, etc., until the money is exhausted. Thus the money-stockholders find themselves with a thoroughly modern manufacturing plant, but with no money for working capital with which to purchase raw materials and finance the manufacture and sale of product. Another quarter million dollars is necessary; therefore an additional stock issue is sold when we find the money capital represented as follows:

Plant and equipment	$1,000,000
Cash in bank	250,000
TOTAL	$1,250,000

We are now ready to start assembling our operating organization; that is, the brains or directing force. We must have the necessary officers — Departmental Executives, Superintendents, and Foremen. Let us say that all told we introduce ten persons of this type whose ability to earn in any line of business would aggregate $57,000 a year, which is equivalent to a return of say five percent on $1,140,000.

We will assume that it requires 100 persons to perform the necessary manufacturing labor; that is, the brawn, such as mechanics to keep the machinery in good working order, skilled workers to do the actual manufacturing, and laborers to handle the raw materials and load the finished product. Then, too, there are the office help, the traveling salesmen, etc., all of whose efforts and labors are *directed* by those in the brains class. Let us assume that these 100 people are capable of earning an average compensation of $1,500 per annum; that some earn as high as $3,000; others as low as $1,000. The average of $1,500 is equivalent to a return of five percent on $30,000; and the 100 would aggregate $3,000,000. Hence our capitalization would appear like this:

Plant, Equipment and Cash	$1,250,000	(Money Capital)
10 Officers, Executives, Superintendents, etc.	1,140,000	(Brains Capital)
100 Operatives, Mechanics, Laborers, etc.	3,000,000	(Brawn Capital)
	$5,390,000	(Total Capital)

Now let us presume that the gross annual sales amounted to $3,500,000 and that the cost of raw materials, reserves for depreciation and taxes, upkeep and repairs, other incidental expenses, etc., amounted to $3,122,700, leaving a net operating revenue of $377,300 exclusive of compensation to either money, brains or brawn. Before proceeding to divide the $377,300 among the three classes, let us deduct ten percent for a sinking fund to meet unforeseen losses future amounting to $37,730, leaving $339,570, subject to dividends allowing 6.3 percent to each class. Hence the result would be as follows:

To Money Capital 6.3% on	$1,250,000	$ 78,750
To Brains Capital 6.3% on	1,140,000	71,820
To Brawn Capital 6.3% on	3,000,000	189,000
	$5,390,000	$339,570

It will be observed that each class has received exactly the same rate of return on their respective investments.

Now let us assume there were five persons who held the $1,250,000 of money capital and that none of these gave any of their time, thought or energy to the business—nothing but money. Each one of the five would receive 2,500 shares, assuming their stock holdings to be equal.

As each stockholder would get 6.3 percent on his money invested and as this is a fair rate of return, considering that the brains and brawn stockholders have already contributed to possible future losses, thus reducing the hazard in the business, they would (or should at least) be satisfied.

Next let us analyze the return to the ten Brains Stockholders, the distribution would look like this:

	CAPITALIZED AT	RECEIVES
President	$240,000	$15,120
General Manager	200,000	12,600
Secy-Treas.	160,000	10,080
Purchasing Agent	100,000	6,300
Traffic Manager	120,000	7,560
Sales Manager	120,000	7,560
Superintendent	80,000	5,040
3 Foremen	120,000	7,560
	$1,140,000	$71,820

It will be noted that each one gets exactly the same rate of return on his capitalized value. If by judicious management the "Net Operating Revenue" can be increased it is quite apparent that "the rate of return" would be correspondingly increased and thus the individual's return would be greater. This tends to promote team work to produce efficient management. No drones could survive long under such conditions. They would soon eliminate themselves. None but "honest-to-goodness" real coöperative executives could survive.

The same process of distribution would prevail among the brawn workers or rather the subordinates. All cannot be officers. A successful business demands privates; but as long as said privates are compensated justly there is engendered that spirit of pride in working for the common good. To illustrate the distribution among this class without tabulating the entire 100 employés let us look at the common laborers, if you please. Supposing there are twenty such whose aggregate capitalized brawn is $400,000 ($1000 average earnings power is equal to five percent on $20,000) that class receiving 6.3 percent would be entitled to $25,200, hence each of the twenty individuals would receive $1,260.

As the majority of the members of the Brawn Class cannot finance their living expenses until the end of the year to receive their distribution, it should be arranged that each should have a "Drawing Account" equal to say seventy-five percent of his prospective "Dividend." Thus the $1,000 a year laborer whose "capitalized value" is $20,000 entitling him to $1,260 at the end of the year would, in the meantime, have received $900 in monthly advances at the rate of $75 a month, which would meet his current needs; and then at the end of the year he would receive the difference or $360 in a lump sum which would encourage savings; and perhaps he would care to become a "money stockholder" also, thus increasing his individual income.

Now regarding the "Sinking Fund" referred to above, the purpose of which is to stabilize returns to the several classes of investors. Economists inform us that trade moves in cycles; that these cycles cover periods ranging from fifteen to twenty-five years, during which business moves at an increasing pace until the peak is reached, when recessions occur until finally, as during the past three years, the bottom is reached. Experience has shown that these periods of business depression last from

three to five years, during which many businesses earn materially less and some earn nothing, in fact sustain severe losses. In creating a "reserve" or "sinking fund," invested outside the hazards of the business, during the prosperous years the three classes of investors are providing for the proverbial "rainy day."

In the instant case they have laid by $37,730, which together with similar annual deposits together with the interest thereon would, in ten or fifteen years, create a fund sufficiently large to enable money, brains, and brawn to receive their customary 6.3 percent annual compensation. If, for instance, the net revenue in a given year amounted to only 4.3 percent on the total investment of money, brains, and brawn, the sinking fund could be tapped for the necessary 0.7 percent to permit distribution on the basis of the stock issue, viz., five percent; or if deemed expedient an amount equal to two percent could be withdrawn, which would permit distribution on the normal 6.3 percent basis. In short the sinking fund is simply applying the principle "save while prosperous to eat when poor." It also provides a means whereby each class of investors may contribute equally to prospective future losses, thus rendering it unnecessary for money capital to claim the lion's share on the ground that it assumes all the business risk. Under this plan money, brains, and brawn share alike in that risk. It is understood that each of the three classes would be represented in a Board of Directors consisting of nine members, three elected from each class.

The writer has prepared many details of the working of this plan of organization which space will not permit of exploiting; but he will be only too glad to coöperate with anyone who has a real interest in establishing such a plan in any business already organized or in a proposed organization.

Will Whole Nations Feel after God? *By Joseph Greig*

JUDGE RUTHERFORD'S monster meetings in continental Europe revealed the fact that the old world is in its death agony, and that the people are crying out for a satisfying remedy for the multiplied ills accruing from the war. It was found to be a matter of common information that a man's life-savings had shrunk in value to a point where they would "cash in" for only a few American dollars overnight.

With uncertainty filling the air and with the hope of industrial peace being shattered in this broad land also, the prospect of the Golden Age is becoming more and more weighty in its import, as also the message of the hour: "Millions now living will never die."

In line with our subject is the following unusual editorial from the Toledo *Blade*:

Make God a Majority Stockholder in the Nation

"This nation is a joint-stock company incorporated under the Declaration of Independence, and sustained and supported by the double-riveted strength of the Constitution. Its capital stock amounts to more than one hundred millions souls.

"Give God fifty-one percent of this stock; and the United States will pay dividends in material prosperity, in happiness and contentment, in loyalty, in justice, honesty, common sense and square dealing.

"Give God fifty-one percent of the nation's souls to work with; and He will bring order out of the unrest that is stirring the passions of men into blazing enmity. He will outvote Lewis' union, the operators' organization, and there will be no more Herrin massacres; He will outvote the railroad presidents, general managers, and Jewell's union; He will outvote Sam Gompers and the Federation of Labor; He will outvote the Merchants and Manufacturers' Association, the luncheon clubs, open-shop advocates and closed-shop adherents.

"God doesn't step on the toes of anybody who is seeking justice. Given half a chance, through the minds and the souls of men, He soon would settle the human problems that are upsetting things. There would be readjustments without malice, reconstruction without passionate bitterness. The result would please the Carpenter who gave up his job to teach the world peace and love and loyalty in lessons that have lived nearly two thousand years.

"Are these suggestions impracticable? If so, then Theodore Roosevelt was a visionary. He made 'Fear God and Take Your Own Part' the title of a book. In it he wrote:

"'Fear God, in the true sense of the word, means love God, respect God, honor God; and all of this can only be done by loving our neighbor, treating him justly and mercifully, and in all ways endeavoring to protect him from injustice and cruelty; thus obeying as far as human frailty will permit, the great and immutable law of righteousness. . . . We do not fear God if we show mean envy and hatred of those who are better off than we are; and still less do

we fear God if we show a base arrogance towards and selfish lack of appreciation for those who are less well off.'

"This is the philosophy of a big man, big enough to accept the spirit of God in simple faith and apply it to practical affairs.

"If we have any faith in us we cannot help believing that the right side of any question is the one God is on. 'I don't know that God is on our side,' Lincoln is recorded as having said during the upheaval of war, 'but we want to be sure that we are on God's side.'

"When men stop to think with unprejudiced minds and to pray with open hearts to be let in on the right side, God will have more than a mere majority of the nation's capital stock. And in these problems that afflict us God's side will take into consideration the rights of capital and the rights of labor; the human side will be put in an honest balance against the property side; the father who is compelled to work eight hours for the price of a pair of shoes for his two-year-old child will have as fair consideration as the largest stockholder in the institution for which he toils.

"When the spirit of God dominates the business world, contracts will be fulfilled even when fulfillment hurts; there will be no canceled orders that were accepted in good faith. If this new day comes there will be no profiteering or lying about the 'overhead.' If God's spirit governs, the business man's word will be as good as a million-dollar bond.

"Is it fanatical to talk about introducing the spirit of God into the everyday affairs of men? If so, then George Washington was a fanatic when he wrote this in one of his messages:

"'No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguishd by some token of providential agency.'

"This nation has been fortunate in having presidential leaders who recognized the benign influence of the spirit of God.

"It is important that our industrial leaders and employers have the faith that Washington, Lincoln and Roosevelt had. Theirs is a great responsibility. They owe something to the men who toil as well as to the men who harvest the dividends.

"The people of this nation need a spirit of tolerance, more humanity, and a requickened sense of justice and honesty.

"Here is a bit of prayer by David, the great pastoral poet, that would put the suppliant in tune with the sweetness of life and forearm him against much of the bitterness:

"'Create in me a clean heart, O God; and renew a right spirit within me.'"

The above is but a straw in the wind pointing to the near future, when man will become so sick of his own ways that he will, Nebuchadnezzar-like, return from his grass diet to the more substantial things of reason.

The Zionistic cry, while being interpreted by some as pro-Jerusalem, will in due time reveal "the Stone which the builders rejected," Christ Jesus, as in charge of earth's affairs. Then the nations will begin to sense the significance of a "sure foundation," with no liability of the "bottom ever dropping out" again. This solid buttress of the new order, backed by the Almighty power, and demonstrated by interventional touches in connection with regathered Israel, will draw all order-lovers to the Rock Government which knows no breakage.

At this writing even Lloyd George of England seems about ready to welcome some outside help from the impending dissolution. But such immediate conversion is not in line with the exactness of the divine prophecy. Evidently several spasms of revolution are on the way, then an exercise of tyranny never before experienced in this or any other land—the rulings of the "Image" for the maintenance of a gone order. Then comes the "big earthquake" referred to by the Lord's own lips. (Matthew 24) Beyond that will arise the sunshine of an everlasting peace and the unconquerable Christ.

No more will slander taint the Holy Name, and a malific spiritual adversary lamp-black the God of love with odium. Instead will flourish the great day of the Lord; and the future will savor of every spice of good-will, as the ages go forth laden with the increasing revelation of the eternal Jehovah!

Every question arising is fast leading the nations to the place of "Safety First" (Jerusalem) and there the queries of the ages will find their only rational answer.

Wise is he who is using his "long green" while the using is good, and is not a partner with those who exalt big business to the injury of the masses. For the days of the oppressor shall end. And the meek shall not go into the tomb, but live on through into the new era; for "millions now living will never die!"

"Jesus is come! Oh, let it be known,
Jehovah's Anointed now takes the throne;
He takes the helm and the power to command,
To guide affairs on the sea and the land.

"Jesus is come! let all the world hear.
'Who's on the Lord's side' let him draw near.
Come with your armor, your loins girt about;
Come with your trumpets, and join in the shout."

Socialism Pro and Con *By John Buckley*

SOME claim that Christ was a Socialist, and many clergymen advocate Socialism. Father Dempsey of New York, preached it from his pulpit a few years ago, until silenced by his lordship, the bishop. Today, the Church of Rome denounces Socialism as wrong and immoral. No good Catholic can be a Socialist.

What is a Socialist? There seems to be a great difference of opinion. The definition in the dictionary is vague and unsatisfactory. I believe in a coöperative effort to change conditions. To some, the present chaotic conditions in the world (in which dog eats dog), are satisfactory: yet is anyone foolish enough to believe that the condition can continue forever?

I have talked with many Socialists, and have found nothing immoral or vicious in their arguments. Most of them seem to be idealists, interested in improving conditions for their fellow men.

Lessening of Efficiency Noted

One of the arguments advanced against Socialism is that by removing the competitive struggle it would destroy all inducement to effort. The general fear seems to be that, being sure of support, men would "lie down on the job," produce less and, like a man with a political job, do only what he must.

As a matter of fact, we may look for no great change while the present political and industrial conditions continue. The people of the country have really less to do with the management of affairs than they imagine. In Massachusetts, an effort for the initiative and referendum has been on foot for years, but the constitution prevented. Finally by vote of the people, the constitution was changed. A commission was formed to revise the document to meet the present needs. The commission spent a year or more in the work, and submitted the work to the legislature for action, which indefinitely postponed action in the matter. That was two or three years ago.

It is very generally admitted that there is a lessening of efficiency, and a falling off of effort in political jobs, and there is proof of it in abundance. If your pull is sufficiently strong, you can defy opposition. Many Labor organizations oppose Socialism, and most of them oppose piece-work. Some of them place a limit on the amount of work that a man may do in a day. We know that the opposition is based upon the fact that employers use the method to reduce the workers to slavery; and that by pitting one worker against another, they are able to cut prices and to increase their own profits.

Governments must not interfere with the rights of the few, to exploit the many. The race has been built, and our welfare created by physical effort, and nothing but decay and death can result in a lessening of effort on the part of the workers. Death of the nation comes through an increasing poverty; and death of the individual, through a lessening vitality.

Evils Resulting from Idleness

"Satan finds mischief for idle hands," and too much leisure is not good for us. Many of our young men will tell you that the strenuous work exacted from them in the training camps, during the war, made men of them, rather than the young citizens that they were.

Too many are crying for less labor, less production, and more money. A way should be found by which the person who is able and willing to make an additional effort should be able to use his excess vitality for his own advancement. It should be made possible for the Government, for every dollar's worth of value created by an individual effort, to finance and help that individual to make a further effort, just as many parents create a desire in children to save, by themselves contributing to the fund.

Too much attention is given to speculation, business, and a desire for profit without labor. People want to become "million-heirs" without self-denial or effort, and it is only possible to do so through the suffering of others. Many of the great fortunes of the country were built by questionable methods, yet the holders command a very general respect.

If a small boy or a crook has money in his possession that he cannot account for, he is suspected of having stolen it, and will be arrested. Yet the possessors of many millions are never questioned. Why not make the rule work both ways?

If there is any question in your mind as to what too much money and idleness are leading, study the smart set in your city. Read the papers, with their divorce court scandals, and ask yourself whether there is not a reason for the follies, and whether there is not a reasonable way out.

Concerning Intestinal Baths *By Dr. B. H. Colgrove*

I HAVE read the article on health and the means of its preservation, by Mrs. Mary J. Holmes, in the GOLDEN AGE of July 19, and have found in it much to commend. Her remarks on the value of fresh air in conserving the health are important. Vast numbers of people are poisoned, devitalized and diseased by the impure air which they breathe; and oxygen deficiency is undeniably the cause of many human ills.

Most of Mrs. Holmes' dietary suggestions are also good. The chemistry of foods ought to be more closely studied, and intelligent discussion of this subject is to be welcomed. It was I believe, Dr. Abernethy, physician to Queen Anne, who stated that "by diet alone all the intentions of medicine may be satisfied." Also Dr. John Huxley, a noted English physician, is quoted as having said: "The dietetic part of medicine is not as much studied as it should be; for while less pompous it is the most natural method of curing disease."

Mrs. Holmes deserves thanks for penning such an interesting article. But I differ from her respecting intestinal washing. Water irrigation of the bowels is unquestionably of the greatest benefit in cases of real or threatened illness. Even though constipation is but slightly in evidence a deep flushing should be employed in such cases, using slightly cool or tepid water rather than hot, as hot water is debilitating. While there may be no impaction of waste material in the lower colon there may be highly poisonous substances in the ascending or transverse sections of the colon, farther back; and these by reabsorption of their toxins into the adjacent blood vessels may produce or greatly aggravate an illness. Hence the desirability of the flushing is obvious.

But Mrs. Holmes, in my opinion, greatly overdoes the matter. She would have these bowel washings employed daily by everybody. To my mind this is absurd. The bowels should be made and can be made to operate naturally, in most individuals, by proper eating, drinking and exercise. That is the only way to secure normal bowel action. Daily bowel washing is unnatural and works harm. Under this constant water irrigation the colon loses its tonicity; and if the irrigation is kept up as a habit, the peristaltic action of the bowel subsides and may cease altogether, so that normal bowel action will rarely if ever occur. This is serious.

Valuable as is water irrigation of the colon in emergency cases and in stubborn chronic cases, its continued daily practice tends to glandular debility and a weak flabby condition of the colon, amounting, it may be, to actual paralysis from disuse.

A wise selection of food, with persistency in its use, will overcome most cases of sluggishness of both liver and bowels. The powerful cleansing and sanitary effects of certain foods upon the intestinal tract are of common observation among all students of dietetics. Spinach and greens of all sorts are powerful intestinal cleansers. So also are apples and many other kinds of fruits. Bread made from all or nearly all of the wheat kernel, and cereal and vegetable foods which contain considerable cellulose or fibrous matter furnish a roughage which scours the intestinal tract and stimulates natural movement, assuring ample purification without debilitating the colonic tract. Of course, considerable water should be drunk, and astringent drinks like tea and coffee should be avoided by chronically constipated people. There is little use of trying to cure constipation if sufferers ignore the corrective principles of food, drink, and exercise.

The effects of intestinal poisoning resulting from improper bowel elimination are many times terrible. As Mrs. Holmes says, probably ninety-five percent of the diseases of mankind may be traced in the last analysis to this one evil. Rheumatism and paralysis, grave nervous disturbances, mental dullness, loss of memory, inability to sleep, melancholia and many kinds of eruptive diseases are often directly due to it. It is a matter that ought to be taught in every primary school and in every high school. Algebra and the dead languages should be thrown out of these schools and the study of foods introduced in their stead, so that the devastating effects of intestinal poisoning and the means of avoiding them may be understood by every school pupil. Such a course would work a revolution in human conditions and the benefits would be incalcuable.

It is a burning disgrace to the medical profession that so many purgative drugs are employed for this condition and that so much ignorance exists among people relative to the true cause, prevention and cure of most human ills.

Suggestions for the Care of Children *By O. L. Lofquist, D.C.*

IN THE issue of March 15th is a very good article by Mrs. Andrew J. Holmes on the care of children. But I think, however, that in some cases she goes rather to an extreme; and I wish to give a different view on some items wherein I think a little experience will enable parents to choose a wiser course — will give them the ability to choose the right thing at the right time. I venture this because I have for many years of experience and observation been a drugless healer.

I do not condemn medicines or drugs, but I do condemn their misuse. Though drugs have never cured a disease, yet they have acted as stimulants to revive the system to action and thus have accomplished good results.

If we compare the human body to an automobile, we get some valuable suggestions. Medicine to the human body not infrequently acts as a lubricant does to auto-machinery—makes it run smoother and easier, if not too much out of order. Various forms of drugs act as stimulants; they start respiration and action of the body, which thereafter may recover temporarily.

If an automobile goes "dead," as we say, while there is still gasoline in the tank and the carburetor works all right, we usually find that the spark plugs are too dirty and the cylinders carbonized. We use drugs, chemicals, to clean out the living human engine or the lifeless mechanical engine, to get a better spark of life.

If we prevent accidents to the human machine, look after the mechanism and see that the joints are in proper condition, we have done much to keep it in good condition. If it gets out of condition it needs the aid of one who understands it, just as a "dead" automobile needs the services of a mechanic.

Dieting can never cure or prevent disease, nor can fresh air do it; but these agencies aid in keeping one from getting sick faster than would otherwise be the case. Remove the cause of the disease, and you will not have to diet. If we are well we seldom overeat of any kind of food, whether meat, bread, fruit or vegetables.

Whole grain bread is best, but white bread is better than none. Hard-working laborers need meat and other foods that digest slowly, so that their stomachs do not get empty too soon. People who work less with their bodies should eat meat sparingly or none at all; but to try to make vegetarians of everybody would be wrong.

Milk is a good food; but if one drinks too much of it at one time it gives distress; for it curdles in the stomach. The drinking of too much raw milk, cold, when hungry, is liable to cause bowel troubles, as some of the milk may slip into the intestines before properly acted upon by the juices of the stomach.

Potatoes are perhaps the best vegetable we have, and can take the place of all other vegetables, if necessary, without any bad effects on a healthy system. But I would not advise a hard-working man to eat potatoes alone for a meal; for they digest so easily that if he should eat enought to last him between meals he would be in misery for the first three or four hours of that time. I have known families that made a practice of eating potatoes with only salt and milk gravy for supper; but they made a light meal, as that is all that is required.

Food does not digest when one sleeps; it only sours and ferments. This explains why people that eat a hearty supper seldom feel good in the morning, eat but little breakfast, and are hungry before dinner time. Breakfast and dinner should be the heartiest meals. Too many sweets or too much pastry at one meal should be avoided.

I have been drinking coffee three times a day, as long as I can remember, when I could get it. I drink it with a little cream in the coffee, to kill the poison, and a little sugar, to suit the taste. Coffee is a harmless stimulant; the cream and sugar are food. Nervous or sick people should not drink coffee without milk or cream.

Children should be given their proper food when they are hungry, care being taken not to overfeed. Study nature among the animals, and you will learn a great deal. Young and old should take care to masticate the food well, and not drink at the meal but afterward.

Any sensible person knows that one should dress according to the climate and that a child needs warmer clothing and coverings than a grown person; yet many preach lighter clothing and open windows for the children in cold weather as well as in warm. Imagine a little child lying or sitting on a floor over which a cold draft is sweeping, or sitting near an open door or window until the little body is blue

with cold! It is by such means that many infants are killed. They are too weak to withstand the cold, and thus contract incurable diseases.

Air is life, and fresh air is more life; but a draft is dangerous, and a cold draft is deadly for children. Most people are careful to have the windows closed during the daytime, when they have the fires going; but when retiring they let the fires go low and open the windows, often letting in damp foggy air, which is more unhealthful to inhale when we are asleep than when we are up and moving around.

Children breathe such air, cold and damp, until their noses clog; then they sleep with their mouths open and catch cold until they cannot breathe at all lying down. Thus they contract adenoids, catarrh, bronchitis, diphtheria or consumption. Have fresh air in the house at night; but do not let drafts in, and do not let the temperature go down in the rooms where the children sleep. A muslin screen in the window will sift the air and avoid draft.

Yours for the welfare of humanity and the inauguration of the Golden Age.

Thoughts on Gratitude *By Henry Ancketill (South Africa)*

PEOPLE often complain of the lack of gratitude shown by those whom they assist in their hour of difficulty or trial. This complaint arises, however, from a want of due appreciation of their own relationship to the transaction or from a confusion of thought as to the moral sequence of the act itself. That the sense of gratitude exists, none will deny. The question arises, then, To whom is it due? Primarily it is due to the Creator, the Supreme Father of all; and if this were fully recognized on both sides, the transaction would give only the liveliest sense of satisfaction to both the giver and the receiver. But the pride and self-sufficiency of man here interferes; and for the most part the donor oftentimes desires to conserve to himself the sole credit of his benevolence and expects, even if he does not demand a more or less continuous expression of gratitude from the person upon whom he has conferred the benefit. The latter, thus relieved of his difficulty, probably does feel grateful at the time; but inasmuch as his first feeling of thanks should have been loyally rendered to the Creator and not to the creature, this sense gradually wanes, leaving an uncomfortable feeling of his having placed himself under an obligation to his fellow man, which carries with it also a sense of degradation. This attitude of mind wars against the amiability of his first mental attitude, and in the end is liable to produce in the mind a kind of resentment or antagonism.

If both parties recognize the moral relation or true sequence of the act, wholesome feelings would never be disturbed. The donor would glory in the honor of being permitted to relieve his brother's distress, whilst the recipient would feel a glow of real gratitude to the Supreme Father, and a sense of real love towards his brother who had been suffered to come to his relief; and thus the whole transaction would be consecrated.

This argument is strengthened by examining the transaction from the economic standpoint. Men do not want charity, but justice. But where charity does take the place of justice, there is clearly a rendering of service on the one hand for which nothing is given in return. This breach of the economic law can be adjusted only in harmony with the above principles.

ENDOR *By Bishop Copeland*

Death has no sting, if we would recognize
  The limitations placed on mortal eyes.
Thou hast decreed that none but eyes of faith
  Shall see beyond the grave; there is no wraith
Or spectre to call up by devil's art
  From regions of the Blest. No medium's mart
Of souls to answer to the call of Gold
  (Like sheep are bargained for and bought and sold);
Nor will our relative or well-loved friend
  At table's tap from Heaven itself unbend
And shuffle stools, 'til on a lettered board
  Laboriously is spelled out word by word
Some puling nonsense, futile and untrue.
  Oh, can it be that there is aught we do
To make us more ignoble in God's eyes
  Than by such means to conjure Paradise?
Endor remains as in King Saul's vain day,
  And lies abound 'neath Spiritism's sway.

Facing Disagreeable Facts *By John H. G. Snow*

I AM moved to write a few lines, but of comment rather than criticism, in regard to Mr. Rosenkrans' scalp. (See GOLDEN AGE, issue of August 16th, 1922, page 727.) First, neither scalpers deny that O. L. Rosenkrans, Jr., is a writer of ability and merit; but the burr seems to be his *subject,* which he has treated with his usual versatility and skill in detail and in deduction. If he has made his readers uncomfortable they should be thankful for a timely warning; for he has not gone outside the Scriptures or of their plain logical meaning to do so. Their case parallels that of the man who, after he had heard Pastor Russell in Albert Hall, London, told the Pastor that he had made him feel very uncomfortable and upset; for while before he had heard the discourse he reckoned himself a Christian and safe, he was not sure of that now. Brother Russell expressed himself as very glad of this result. Surely then, Mr. Rosenkrans will be refreshed and blessed to read these criticisms, called forth by his article.

It has been said that though the clergy preached hellfire, etc., until black in the face, the public, now well enough informed, listened with a smile of amusement, or incredulity, etc., and this has seemed to be the attitude of those "interested in the truth," whenever the time of trouble is declared, as it must be in declaring 'the whole counsel of God.' (Acts 20:27) We can therefore rejoice exceedingly if some of these are beginning to sit up and take notice, before it is too late to 'seek meekness and righteousness that ye may be hid in the day of JEHOVAH'S ANGER.' (Zephaniah 2:3) and to "seek him . . . that turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth; . . . that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress," etc. (Amos 5:8, 9) In other words get a proper conception of Jehovah's character!

The reason why Jehovah will not restrain evil, as suggested, (GOLDEN AGE, page 729, column 1, line 24), but on the contrary, as He declares of Himself, "He also is wise and will bring *evil,* and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity" (Isaiah 31:2); (see Luke 13:24-28 for description of the above class from our Lord's own mouth) is the same reason that Jesus probably did *not* say "Father, forgive them: for they know not what they do" (Luke 23:34) as spuriously worded in the King James version—omitted from two of the earliest manuscripts—viz. because He knew that they did know what they did sufficiently to be guilty, and His Father, Jehovah, would by no means clear the guilty (Exodus 34:7), but had arranged for their punishment as He, Jesus, had stated.—Matthew 23:34-36.

After reading Mr. Rosenkrans' article and shuddering because of its realistic description, I was looking at some pictures of the Crimean War, recalling the horrors of that campaign. The first thing I noted was that the dogs were fighting over the corpses and not even being noticed by the people; evidently quite a common result of war. The inhabitants of Belgium, France, and other parts of Europe, prove that humanity can live through much of this kind of thing without the literal earth disintegrating as fantastically thought into Mr. Rosenkrans' article by the scalper critic.—GOLDEN AGE, page 728, column 1, bottom.

It would do some people good to stop and think how their garbage is removed, coal digged, water pumped, cotton and wool spun, leather tanned, meat killed, cows milked, etc.; how the machinery of production and distribution is carried on and of what *will* happen when the tenders of machinery and the workers generally (whether right or wrong does not enter into this comment), decide to have a general vacation in an endeavor (blind or otherwise) to get what they want.

Facing the facts in theory or practice is always a disagreeable matter, but it cannot be avoided in this case, for the Host to be reckoned with here is Jehovah.

Two texts in conclusion: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" (Amos 6:1) "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18) Nowhere, 'if it were not for the elect's sake.'

In Defence of Mr. Rosenkrans, Jr. *By John Dawson*

I FEEL quite sure that Mr. Rosenkrans, Jr., does not require any defense by the writer, who judges that O.L.R., Jr., is quite capable of taking care of himself; but as a regular reader of THE GOLDEN AGE since the first publication as well as an occasional contributor, I have read with interest the article on "Features of the Impending Trouble" in Number 70, and the criticisms of same in Number 76 of THE GOLDEN AGE. You know that there is nothing in the world so valuable among people as frankness and honest, constructive criticism. When people learn to say what they mean and to mean what they say, they cannot help coming to a better understanding of each other, and thereby to a larger appreciation of each other's qualities, as well as to a larger sympathy for each other's failings.

Newspapers and magazines are of several varieties. For convenience we might divide these into five varieties or classes: (1) Political; (2) Financial; (3) Vocational; (4) Entertaining; (5) Instructive. Among those classed as political may be included the daily press—partisan, independent, and radical, all of which are endeavoring to mould public opinion and thus to control the thinking, the reasoning, and the conscience of their readers. Those in the financial class deal principally with banking and big business operations, showing the relation of the money element to the control and influence of world affairs—particularly political and religious. The vocational class of magazines treats of the trades, professions, inventions, and progress along mechanical and physical lines. The entertaining class of magazines consists mainly of light and popular literature, some of it thoughtful and instructive, much of it trashy and mushy. The instructive class of papers and magazines is that class of periodicals which have as their objective the gentle art of teaching people to think for themselves. It does not require a very brilliant intellect to pick out which class the GOLDEN AGE belongs to. If I read the GOLDEN AGE aright, it was not gotten up to entertain people so much as to "make 'em think." Mr. Rosenkrans, in his article, performed a service for the reader who takes him to task, inasmuch as he gave the man a jolt, and started his thinking machinery moving.

The trouble with very many people is that they do not want to face the facts; they lack backbone. "Stand up and face the music" is a familiar expression. Some people are all right to get along with as long as they are being continually entertained in a diplomatic way; but let them be frank and open with each other, and their ways will lie apart. The old-fashioned way of readin' and writin' and 'rithmetic, taught to the tune of a hickory stick, has given place to the suave, smooth raseality of the unjust steward. Think, man! Think! Think!

Be a man and face the music. Look at the facts squarely. The world is going to pieces. Think! How are you going to escape the things coming upon the earth? Don't buy a six-shooter and go on the rampage, but "buy the truth and sell it not." The last paragraph of that article runs: "People will begin to think they are going to pay pretty dearly for their Golden Age."

Lest there might be some misconception about this, frankly, they *are* going to pay for it. It will cost them all they have or hope to have. Don't misunderstand this. The earth is the Lord's, and the fullness thereof, and He owns all the cattle on a thousand hills. The Lord is not poor by any means. He does not want what you have in your pocket; He does want what you have under your vest. "My son, give me thine heart, and let thine eyes observe my ways."—Proverbs 23:26.

Let the "reader up till now" and the other one, too, cease to be among those who are being entertained, and become learners in the school of Christ. Lest we forget: The title of the I. B. S. A. is not 'International Bible *Teachers* Association,' but "International Bible *Students* Association." There has been only one real teacher in the world; all the rest of us are learners of Him, and we shall not be through our learning until we are laid in the grave.

"The days of the nations bear no trace
Of all the sunshine so far foretold;
The cannon speaks in the teacher's place;
The age is weary with work and gold;
"And high hopes wither, and memories wane;
On hearths and altars the fires are dead;
But that brave faith hath not lived in vain;
And this is all that our watcher said."

Babylon Is Fallen—in Russia

WHEN literal Babylon fell, the fall affected government, priest-craft and wealth. The common people continued their way, much as before, but serving new masters. Possibly they were temporarily even better off, as, according to Carlyle, they were during the French Revolution; for Cyrus, who captured Babylon, appears to have been one of the most liberal of the despots of that age.

The fall of Mystical Babylon the Great in our own day likewise affects the same three ruling classes in substantially the same manner as it progresses in country after country—the fall of Babylon is the passing of power from big business, big politics and big church—an event which, only in a much lesser degree, affects the common life of the populace.

This change, which is one of the outstanding features of Bible prophecy, has progressed to the greatest degree in Russia. There the old political régime has utterly disappeared, and the power of wealth has been almost obliterated. Now the powerful Greek Church, the established national church of Russia, sees its power wrested from it and destroyed.

A new and mighty government arose in Russia, not with the fall of the Czar, but with that of the Kerensky government, which was an attempt to perpetuate the rule of the triple alliance of wealth, politics and religion under the guise of an imitation revolution. Never perhaps in the world's history has an order of things come into power as thoroughly a government of, by, and for the people, as the present Russian government. This at least is true in theory, as attested by the literature of the new order; though in practice, as is often the case, the actual workings are more or less wide of the mark in an opposite direction from the Czaristic régime. At any rate there is a government in Russia which, in the face of unprecedented national catastrophes and of hardships inflicted by outside governments, has proved its right to stand by the standard by which successful governments have always asserted their right to survive—the ability to defeat all armies sent against it.

The present government of Russia is in that country "the powers that be." As such it has rightfully demanded the loyal submission of all religious bodies within its jurisdiction, in accordance with the apostolic command t. the church of God: "Let every soul [in the church] be subject unto the higher powers [governments]. For there is no power but [authorized or permitted] of God: the powers that be are ordained [ordered—*margin*, permitted or authorized] of God. Whosoever therefore resisteth the power [government], resisteth the ordinance [arrangement] of God: and they that resist shall receive to themselves damnation [judgment, condemnation at the hand of the government]. . . . Ye must needs be subject, not only for wrath, but also for conscience' sake."—Romans 13:1, 2, 5.

The ecclesiastics of the Greek Church unquestionably possess Bibles and know this command of the apostle Paul. If they disobey the plain mandate of God, they have no one to blame but themselves for the "damnation" which may promptly flow as a natural consequence of their acts. Nor have the Christians of any other part of the world a right to complain, though it would be perfectly proper for them to plead for mercy for any that might fall under the ban of the Russian government for lawbreaking.

The higher clergy of the Russian Church got into serious trouble with the authorities, were tried and condemned to severe punishments, in the execution of which a commendable mercy was manifested by the Russian government. The course of action which brought about this misfortune arose from a departure from the well-known and truly Christian practice of the apostolic church. In those ancient days it was the universal rule for the church to use immediately all funds given to it for deeds of love for the brethren or for others. There was no accumulation of property, no massing of hoards of gold and silver and precious stones, none of the spirit of pride and covetousness which afterward characterized the more or less apostate churches, and which marks them as of this world. If the Russian Church had laid up its treasures in heaven, as Jesus commanded, and not on earth, it would today have been unmolested in its work in that nation. Disobedience to Christ's command has inevitably, in this day of judgment—this time of trouble upon all lovers of this world—brought upon the Greek clergy great hardships, and upon the Russian Church system its destruction. That the American press, however, throws a differ-

ent light and represents the church as entirely right and the government as quite wrong is nothing to be wondered at; for when during the last few years has the press told the truth about anything adversely affecting its owners?

When centuries ago the clergy of the Greek Church in Russia linked themselves with the Czars, they did a good stroke of business as far as this world is concerned and as long as the czaristic order of things should last. They grew rich. In the language of the New York *Globe*:

"In its years of protected progress under the czars, the Russian church had acquired vast wealth, largely in jewels. Rough estimates of this aggregate wealth have centered around a quarter of a billion dollars."

From a Christian viewpoint this mass of wealth was absolutely useless; for what connection have literal gold, silver and precious stones with the heavenly treasures, otherwise than to smother and repress the development of the truly Christian traits of character without which no one can receive any reward from the Divine King in His kingdom?

Russia was in dire straits from famine and from the wars and blockades inflicted by the so-called "Christian" governments of the Allies and others. Additional resources were required; and acting upon the right of eminent domain exercised by all governments in matters affecting public interest, in February, 1922, the Soviet issued a decree for the confiscation of this wealth and its sale, the proceeds to be used to combat the famine. It seemed a laudable purpose.

The official decree ordered local officials to "take within one month, the riches of the churches of all denominations in gold, silver, and jewels, *whose requisition cannot really injure the interests of the cult itself,* and hand them over to the official financial bodies to be sold for the benefit of the famine" victims.

According to the Associated Press some idea of the vast riches of the Russian Orthodox Church may be gained from the following statement, published in the Aurora, Illinois, *Beacon-News*:

"There have been requisitioned, according to the *Pravda,* from all parts of Russia 857 pounds of gold; 718,776 pounds of silver; 29,955 diamonds; 5,024 pearls; 26 garments embroidered with seed pearls to the total weight of 230 pounds of pearls; 59,267 rubies, emeralds and other precious stones; 2,100 pounds of gold and silver articles ornamented with diamonds and other precious stones; 763 other articles of fine workmanship but of non-precious metals; silver coins to the amount of 17,128 rubles, and gold coin amounting to 1,540 rubles. The largest diamond secured is said to have been something over thirty-five carats, discovered at Petrograd."

The laity of the Russian Church did not particularly care if the church lost its unused and therefore useless treasure; except where stirred up by the ecclesiastics, they approved its application for famine relief; but the clergy did their best to keep the wealth from doing some good in the world. The Chicago *Herald and Examiner* says:

"Scores of priests are under arrest and revolutionary tribunals throughout the country are trying them for counter-revolution or theft and secretion of church valuables—without any particular resistance on the part of the parishoners.

"The actual value of church treasures of Russia probably was several hundred million dollars, but the requisitioners obtained but a small portion of this amount. They secured tons of silver, much gold and thousands of precious stones; but for every diamond-studded mitre, the requisitioners found one or two similar articles listed as stolen or missing.

"For the theft of these, and for open agitation against requisition, there is scarcely a province in Russia where churchmen have not been arrested."

Stealing is a fruitage of character that might be expected from the sanctified scalawags of the Russian Church, reported some time ago as having perpetrated upon the laity the fraud of the "incorruptible bodies of the dead saints," which an investigation by the government proved to be lay figures. Most of the treasures of the Russian Church were obtained by similar frauds practised upon the Russian people whom the church had deceived. Now "chickens come back to roost," and—

Patriarch Tikhon, head of the church (who had had charge of some of the incorruptible bodies) abdicated when faced with trial by the civil courts on the charge of opposing the requisition.

Dr. Tikhon had issued a statement to his followers denouncing the confiscatory decree. It was read at a protest meeting in Moscow and in various churches. Ecclesiastics who opposed it were arrested. There was more active resistance in the provinces.

The Soviet contended that the rank and file of the churchmen assented to the seizure, but that the church officials urged resistance for political reasons. Bolshevik posters pictured

Patriarch Tikhon, surrounded by heaps of jewels, in contrast with piles of bodies of famine victims. Soviet statements alleged that the church always had been servile to the aristocracy.

Persons familiar with the history of Russia know that for centuries the Russian clergy had been the friends of royalty and nobility, and the hypocritical friends (but actual enemies) of the common people. In all communities the priest spoke with the power of law, spied upon the laity, and betrayed them to the Russian secret service for punishment in prison, to the knout, to Siberia, or to death. For this service to big politics and big business, big church was rewarded with gold, silver, jewels and regal honors. In the Greek army, Greek-Church priests hold the position of chaplain and still listen to the confessions of privates, and report anything unfavorable to the officers, after which the poor soldier finds himself quietly removed to some kind of service where he may betray himself to another wolf in sheep's clothing. Such servants of the governments are properly rewarded with suitable emoluments and honors as officers. The devil knoweth them that are his.

The sad outcome of the ancient alliance of the Russian Church with autocracy and of its deceitful handling the affairs of the laity is nothing more nor less than the destruction of the system. Commenting on this the Chicago *Herald-Examiner* says:

"The Great Russian Orthodox Church, which for centuries probably was the most important social factor and one of the most important politically, in Russian life, seems to have gone to pieces itself, rather than to have had any effect upon the Bolshevik government, in its first direct conflict with the Soviet régime."

The New York *Globe* in an article by B. J. Lewis, says:

"In the clash with the state the great Orthodox Church, developed through centuries, virtually has gone to pieces. It has been stripped of its riches, its leaders deposed, and a vehement factionalism installed that robs it of unity.

"Up to the time of the revolution the Holy Synod had governed the Orthodox Church, of which the Czar was the titular and enthusiastic head. In the case of the last of the Romanoffs he did not exercise so much authority over it as did the zealous czarina. The Church was a tremendous influence in Russian life."

The deserved unpopularity of the Orthodox Church among the Russian people is being manifested in every quarter, but they are still striking back. At a conference of delegates of the adherents of a reformed church an attempt was made to assassinate some of the members of the so-called "Living Church Congress."

Since the beginning of the Russian Revolution the papal empire has cast envious eyes upon the potential ecclesiastical man-power of the Russian populace. It has observed with satisfaction the downfall of the Russian Orthodox Church, and has taken advantage of arrangements previously made to step into Russia and add Russia's teeming millions to the number of "the faithful." An understanding was accordingly reached with the Bolshevik government under which an exchange of representatives was arranged with the Vatican, and the 1922 climax appeared to throw wide open the door. However a cog seems to have slipped; for press despatches such as follows are published:

"Catholic churches in Russia again may be closed, following an order from the government that priests will not be allowed to give religious instruction to persons under sixteen years of age. The orders were issued despite reports of an agreement between the Soviets and the Vatican."

The Russian government surely knows that Jesuits in the country are about as safe as wolves in a sheepfold.

Eccelsiastics in Russia are learning that they cannot — as they do in other countries dominated by big church — openly or tacitly defy the authorities with impunity. To lovers of freedom and believers in true Christianity it does not seem at all amiss that the clergy should be accountable to the laws, the same as other people. There is not the slightest reason why a man should not have to obey the law, even though he writes some abbreviations before and after his name. An illustration of the treatment of sanctimonious lawbreakers is the following from the New York *Times*:

"Four laymen have been sentenced to death and a number of laymen and priests to imprisonment in the recent Smolensk Church riots. Among the persons who were tried was Archbishop Eppilipp, formerly with the Russian Church in America. He was one of the principals, but was freed with a public reprimand, when he said he was ready to join the new 'Living Church.'"

The movement is getting under way in the United States, under the leadership of farmers, workers and progressives, which ere long will terminate the existing immunity of mob-leading

ministers, and intriguing priests, bishops, archbishops, etc., from the consequences of wrongdoing.

In the place of the Russian branch of ecclesiastical Babylon which has just terminated its unsavory career arises a church movement of and by the people—and for them, not for the nobility or the millionaires. When the edict went forth for the confiscation of the fraudulently amassed riches of the church there began to come to the front a religious movement of the lowly order predicted in "The Finished Mystery" to the effect that the fallen church-systems would be succeeded by a religion allying itself with the poor rather than with the rich, and yet possessing some of the fatal faults of the deposed churches.

The affairs of religion in Russia, as concerns the remnants of the defunct system, were turned over to a committee called by the ecclesiastics "the red clergy." Bishop Antonin of Moscow was directed by the state to revise the church services. The committee in charge of the work was pledged to simplify the church services and to work in harmony with the Bolshevik government. It took over much church property, collected the treasures for the government, abbreviated the ritual, and substituted the Russian tongue for the old Slavonic language hitherto employed in the services. That Bishop Antonin has merely substituted one less worldly church for another more worldly one is manifest from the fact that he has arranged to secure close coöperation between church and state by the appointment in the Russian cabinet of a Commissar For Church Affairs. As such the new church is largely of this present world and is destined ultimately to come to its own end in the troublous days that are soon to inaugurate the true kingdom of God.

An interview by George Tchitcherin, Minister of Foreign Affairs, reported in the London *Daily Herald*, throws light on the new religious movement among the people:

"I am glad to be able to answer your question with regard to the new movement in the Church by stating emphatically that democracy is triumphing in the most mediaeval and reactionary institution possible to conceive.

"The peasants are accepting the change of electing from out of their own community their bishops and priests—no longer ineligible for office unless monks—with a satisfaction which is increased by the use of the Russian instead of the Slavonic language in the service."

Among the members of the ancient religion are doubtless many consecrated men and women—among the priests themselves, not a few of whom have been deceived by the system. The fidelity of many to the Lord Jesus Christ was exemplified in an incident when a priest had the opportunity and privilege to witness for Christ in a moment of peril—as related in the Philadelphia *Public Ledger*:

"A few months ago in Moscow they organized a dispute between Soviet leaders and representatives of the Church. The building was crowded. The Soviet leaders eloquently demonstrated the futility of the belief in the existence of God. A priest asked permission to reply, and was only allowed a few minutes. He simply said: 'Brethren, Christ is risen!' And with streaming eyes the audience answered: 'He is risen indeed!'"

The Heathen "Christians"

DAILY is the mask being torn off the so-called "Christians" who masquerade in the holy name of Christ, but who, having not His spirit, are none of His. It is a millennium and a half since the organized churches in any proper sense represented their Master, who demands exclusive service and rejects the compromising spirit. Christ is preparing a body of "new creatures" to reign with Him on the throne of the universe, and He cannot make use of any whose disposition under the tests of this life is to manifest disloyalty by seeking the favor of both Christ and the devil. A general would make short shrift of subordinates that curried both his good will and that of the enemy general. Christ is very longsuffering, and tolerates much that a human leader would cut short; but He, nevertheless, keenly observes who are wholly His and who are not, and in due time renders judgment accordingly. At the present time it is as though the world itself were sitting in judgment on the professed followers of Christ and rendering its candid opinion of them. This is one way by which Christ is passing judgment on those who profess to follow in His steps, but who do not.

There was a represenative gathering of ecclesiastics in the brand-new Cathedral of St. John the Divine on Morningside Heights, New York. It was staged under the auspices of the so-called Federated Churches of Christ in America, and claimed to represent 150,000 churches. In solemn cant the leaders of these congregations raised their voice of protest against the horrible massacres and mistreatments of Christians, especially of Greek Christians by "the unspeakable Turk."

Turkish atrocities have always been a good drawing-card for exciting fervent ecclesiastical protests. In this instance, unfortunately, the fact had been dug up by an Allied investigating commission that there had been equally represensible Greek atrocities against the Turks, the moral responsibility of the Greeks not being lessened by their profession of Christianity and membership in good standing in the Greek Catholic Church, while the Turks were outside the pale; for, as one writer ironically comments: "We know, since we have all history, recent and remote, to teach us, that Christians never commit atrocities." However, with eyes apparently shut to the Christian atrocities the bishops and doctors got together in the Cathedral. We quote from *The Nation*:

"Dominated then by this convenient preconception, the 150,000 congregations, or their representatives, assembled in Saint John's Cathedral under the ægis of our old friend Dr. Manning of Wall Street, now a bishop and a direct successor of the apostles. Before hitching up the pulpit stairs to deliver his sermon, the Bishop prayed and then said: 'It is deplorable that Christian nations should look on passively and apparently unmoved while Christians are being exiled and massacred. My text is taken . . . . etc.'

"It all depends on how you look at it, or whether you look at it at all. One recalls a time not so long ago [1914-1918] when Christian nations looked on 'apparently unmoved' at a far more grandiose butchery between Christian people; nay, they did more, they made money and thrived fat on it, and Christian clergymen in neutral countries, among whom, conspicuously, was Dr. Manning, whooped the dubious victor, waved flags, misbehaved in all respects like blasphemous mountebanks, petitioned their god for a grand peace with victory, and have ever since tacitly approved a victory without peace.

"I am not blaming Dr. Manning; he simply behaved during the war like a prominent present-day follower of Christ who knows that, so far as this world is concerned, our true home is not heaven, but dear old England. But I know, without pretension, what Christ would have said to him, having some familiarity with the language of the gospels. For ecclesiastics in general, and the Mannings of his time in particular, the dear Lord had notoriously not a civil word; but that is neither here nor there. What is really interesting, what is extraordinary, is the way in which this good Right Reverend's soul bobs up periodically like an episcopal Jack-in-the-box whenever there is any petitional mumbojumbo to be done in a particularly bad cause. You can depend on it that whenever there is a 'war for civilization' to be waged, or a coal strike to be suppressed, or a crusade against Russia in the air, whenever in short, there is the devil's business to be done, there is Bishop Manning in the midst of us meekly lifting up his voice in supplication. He is not the only one of his kind in our country of moral crusaders. As if the salvation-screaming and Methodist pest, the Dr. Straton-Chancellor-Day complex, were not enough, the Anglo-*Cawthlic* surpliced and celibate phenomenon is always poking about Protestant nunneries and boys' schools, and waxing outrageously rampant whenever there is a world war. The only difference between these latter-day priests and monks and the brimstone-reathing cushion-thumpers is that the latter are funny and vulgar, and the former are not funny. It is they who come offensively to the foreground whenever there is talk of chastising and suppressing the Turk. It probably gives them a feeling that they are vaguely related to Peter the Hermit and other paladins of the ages of faith. Incidentally, says *L'Oeuvre*, 'a petition to the Government favoring a further dismemberment of the Ottoman Empire has been signed by fifty prominent bishops and clergymen of the Established Church.'

"For this business of baiting the Turk is a very old tradition in Christian countries; it is as old as the Crusades. The majority of the Turks are Mohammedans; and Mohammedanism came into the world only five or six centuries after Christianity, and for a time led it a very close race. It would seem that the Christian imagination has never forgotten the Battle of Poitiers when, as Anatole France finely puts it, 'the art, the science, and the civilization of Arabia were driven back before the barbarism of the West.' . . .

"Then there is that little matter of 'civilization,' a subject about which we frequently get much exercised in these days. The late war, for instance, is still described in speeches and official notes as a struggle for civilization, we, very naturally, incarnating the civilized and our enemies the barbarous. Our civilization as occidentals is presumed to rest on the precepts of Christianity. The fact that, officially, we have a religion that in no way corresponds to its practice by politicians and public men, including clergymen, makes no difference; the point is that we *have* the religion, one which is *supposed* to inculcate peace and good-will, to

say nothing of [illegible] of chivalry and mercy. This being conceded, let us glance a moment at the comparative history of the two faiths. When the army of Godfrey de Bouillon entered Jerusalem, it inaugurated the kingdom of God by massacring something like 2,000 Jews and Mohammedans. When Richard Coeur de Lion, the hero of all well-read little Christians, captured Jaffa, he killed the 300 or 400 hostages confided him. But when the Sultan Saladin retook the holy city, he not only protected the Christian population, but supplied the refugees with food and safe-conduct to the seaboard.

"What distinguishes Islam, after all, is its frankness. Its founder was never hailed as the Prince of Peace, leaving to his followers the peculiar art of propagating the Beatitudes by holocausts of human lives. The Moslems rushed to defend their possessions against the Crusaders, but I have yet to hear that they decimated whole populations of their own folk for the sake of the conjunction 'and' and the prepositions 'trans' and 'con.' It is the merest pedantry to multiply these instances; let us take a more recent one. Nowhere in the history of Islam, in no way a religion of peace in the Christian sense, is a sadder and more comic spectacle than that afforded so very lately of German divines exhorting their hearers to perforate Englishmen with machine-guns because they were English, of mild Anglican bishops inviting their congregations to disembowel Germans because they were Germans or of Christians of all creeds adjuring the God of Peace to referee on their side."

A Crown for Every Man *(Contributed)*

NOW that the doctrine of divine right of kings is being assailed from every standpoint and ridiculed by many, and the position of a monarch seems quite unenviable, the suggestion of our title may lack in interest. Yet if we investigate, it would appear that such was the intention of the Creator in regard to His human creation.

The crown, says Smith's Bible Dictionary, is said to have originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh and Egypt. They gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments was probably suggested by the natural custom of encircling the head with flowers in token of joy and triumph. A striped head-dress and cue, or a short wig on which a band was fastened, ornamented with an asp, the symbol of royalty, was used by the kings of Egypt in religious ceremonies. The crown worn by the kings of Assyria was a high mitre, frequently adorned with flowers, etc., and arrayed in bands of linen or silk. Originally there was only one band, but afterwards there were two and the ornaments were richer.

There are many words in Scripture denoting a crown; the head-dress of bridegrooms(Isaiah 61:10; Ezekiel 24:17) and of women (Isaiah 3:20), a wreath of flowers (Proverbs 1:9), and a common tiara or turban (Isaiah 3:23). The laurel, pine or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul in 1 Corinthians 9:25 and 2 Timothy 2:5. In Revelation 12:3 allusion is made to many crowns worn in token of extended dominion. This extended dominion comes to him whose "right" it is, being forfeited by earth's imperfect rulers of the past, having come to the end of their lease of power, during which they have fully demonstrated their inability to rule according to divine requirements. Divine right is no longer theirs, if it ever was. (Ezekiel 21:27; Psalm 45:6, 7) He whose right it is demonstrated His fitness for rulership in those three and one-half years of suffering and service which culminated in His crowning by the Roman soldiers. What a crown! Yet what dignity it gained from its wearer. The object was probably not pain but insult.

The priests in the Tabernacle of the Israelites wore a head-dress, the underpriests merely a white bonnet, the high priest a more elegant covering with a golden crown. Here was typified the "right" conferred on "our great high priest" by Jehovah.

This resumé of the various uses of the crown would perhaps suggest to our minds a connection with character. That we are justified in entertaining this suggestion, we shall see. When we say, then, that there is a crown to be available for every man, we do not wish to be understood as meaning a literal ornament, that can be put on in a moment. Neither does it suggest that these crowns are cheap; for money could not purchase them. They bring not

with them the "right to rule" another to his hurt, but rather to rule one's self, the brute creation, and to fulfill the divine commission to subdue the earth and not our fellow man.

Such a disposition is to be rewarded by extension of dominion. Under the beneficent rule of the King of kings, there will come into existence a race of kings, to reign in life unending on demonstration of their worthiness.—Romans 5:17-21.

The first man had the right to rule, and his rule would have been perpetual had he remained loyal to his Creator. Let us look at his coronation record. Says David in Psalm 8: "What is man? . . . Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet"—beasts, cattle, birds, fish, etc. The contemplation of this tableau calls forth the Psalmist's exclamation: "O Jehovah our God, how excellent is thy name in all the earth!"

But the picture was marred, the dominion lost. It would be lost eternally, were it not for the One who also was made a little lower than the angels for the purpose of suffering death, and also crowned with glory and honor, a perfect mind and character, who "tasted death for every man," that every man might have an opportunity to regain and retain the crown of glory and honor lost for him by Adam.

The governments of earth have stopped at no small expense to adorn their emblems of authority. The largest and most brilliant gems have been sought and given the most honorable place in the crown. Just so do we find in this crown of glory and honor wonderful gems, set in beautiful order by its Designer.

The science of phrenology is a noble science, if used aright. Possibly some have degraded it by making it serve material ends; but many, we may be sure, pursue this study with a desire for self-improvement and the elevation of their fellows. Still, all such must have to conclude sooner or later that the things they would, they do not; and that the things they would not, they do. These can receive encouragement and hope as they see that the time is near when the law of heredity shall begin to be ineffective with regard to man.

Phrenology has come to be recognized as a science; and its findings have as a whole been found to be trustworthy, reasonable and quite in harmony with the Bible. Phrenologists are largely consulted by parents in order to better understand the disposition of their children, and to know what would be the most suitable vocation in life for them to follow. It can only be conjectured what evils might be avoided and good results gained by such a consultation, not only for children but for grown-ups also.

Christians are admonished by St. Paul to seek for glory, honor and immortality. Their crown is to be in the highest form of life—immortality. God alone was immortal, till Jesus was exalted to His right hand and was given to have "life in himself" also. Christians will have no glory, honor, or immortality until they develop a certain measure of character likeness to Jesus. What they are absolutely unable to attain is credited to them by their Advocate. As a man thinketh in his heart (mind) so is he and will be in perfection ultimately.

It is different with the non-christian. When the Christian church is completed and the Golden Age well begun, the opportunity of immortality for mortals will be no more available. Thereafter those who strive to attain this crown of glory and honor will receive with it not immortality, but everlasting life on earth.

How then can it be obtained? How should one proceed to develop this character? Would the ideal method be to study phrenology; make that the all-absorbing theme of life? Why no! The best method would surely be that by which Jesus and His faithful followers gain immortality; for did He not bring both life and immortality to light through the gospel? What, then, was their method? It was nothing more or less than the study of God's Word (God's thoughts), and patient perseverance in practising what was learned therefrom. One may say, That is just where I am at a disadvantage from the start; for I am easily discouraged and soon give up. Yet even this difficulty has been quite overcome in the case of many Christians; for "the word of God is sufficient that the man of God may be thoroughly furnished unto every good work." If not many noble, great or wise are among those whom God will make heavenly kings, surely for those who may naturally be noble there may be wonderful heights of glory and honor.

Phrenologists tell us that not only are the

different movements of the body controlled from different parts of the brain, but that the various faculties which go to make up our dispositions are also so controlled. They tell us that the topmost gem in our crown, the highest attribute of the human mind, is that of reverence. It is situated on the top of the head, and is generally the least cultivated. It is a natural endowment by Jehovah which should incline us to worship Him. The setting of this jewel perhaps more than any other, has been disturbed; and instead of its facets reflecting the light of God's glorious character, instead of its possessors reverencing Him, the tendency in many, perhaps most, is to worship the creature more than the Creator, the result being that the crown's beauty is proportionally less. The first step necessary to a proper character development is to render to Jehovah the reverence due to Him; for the reverence of the Lord is merely the *beginning* of wisdom.

The development of this the highest faculty, must, one would naturally expect, result in the fuller development of the faculties beneath. Some have observed that whatever characteristics are most fully developed give a tendency to the body, generally to lean in that direction. Perhaps this would be most notable in regard to reverence, its full development seeming to accompany (in normal health) an erect stature, but not an haughty carriage unless over-balanced by strong self-esteem, its near neighbor. The sun-worshipers of the East are no doubt familiar to some of us; in pictures we have seen these devotees upon their knees, with the top of their head touching the ground. It has been proven that a kneeling or prostrate position is helpful to those who, desiring to privately engage in prayer, find difficulty in concentrating the mind, or who are intruded upon by thoughts not reverent.

Many are the advantages of a reverent mind. Things hidden from others will be revealed to such. (Psalm 25:14) Divine providence watches over them (Psalm 33:18), and takes cognizance of their conversation. (Malachi 3:16) They are promised divine guidance (Psalm 25:12), and provisions against want. (Psalm 34:9, 10) These things are promised on condition that the reverence is for God and His arrangements and not merely for man; for the reverence of man brings a snare.—Proverbs 29:25.

David also says there is forgiveness with Jehovah, in order that He may be reverenced. How the merciful Jehovah will be reverenced when poor humanity comes back from the tomb to find they have been forgiven all their iniquities (of hereditary weakness) and that the doctrine of eternal torment was a tremendous farce! The first requisite, then, for a divinely approved character, the beginning of wisdom is a reverence for Jehovah, our Creator. And this, ultimately, will be the brightest gem in the crown of glory of every member of the ransomed and restored race.

The Telescope of God's Word *By H. F. Shuttleworth (England)*

TURNING our backs on six thousand years of sin and death and looking through the telescope of God's Word, peering into the future we can pierce through the dark cloud of trouble just before us, and see before our mental vision the glories of the Age of Gold. As we get our instrument rightly focussed there come before our wondering eyes, in panoramic order, scenes of surpassing beauty; and as we look, our hearts are made glad by the glimpses we catch of the wonderful conditions which are to be the happy portion of all God's creatures, in heaven and in earth.

Almost immediately the sight which meets our gaze transports us above and beyond our wildest dreams and imaginations; for a new heaven and a new earth, resplendent with the glory of God, open out in all their fullness and grandeur, revealing a transformation and glorification of everything with which we have become familiar, the first heaven and the first earth having passed away. (Revelation 21:1) Surely "truth is stranger than fiction."

Yes, instead of a dark night of weeping we see a morning of joy (Psalm 30:5); for no longer are the great masses of people downtrodden and oppressed by 'the powers that be,' for, lo! as we look the meek inherit the earth (Psalm 37:11) and the poor are delivered from the oppressor (Psalm 72:4) and life, liberty and happiness are being enjoyed by all. (Revelation 21:4) We see before us the whole human

race dwelling together in peace; for mercy and truth have met, righteousness and peace have kissed each other and truth springs up out of the earth, while righteousness looks down from heaven. (Psalm 85:10, 11) Indeed the heavens, earth, seas, and fields, and trees of the wood are rejoicing because the Lord has come to judge the earth with righteousness, and the people with His truth (Psalm 96:11-13) and all the earth joins in a joyful noise unto the Lord, because He has come to judge the earth. —Psalm 98:4-9.

As we contemplate this scene revealed in the pages of God's Word, we begin to realize something of the magnitude and scope of the plan of God which provides not only for the glorification of the elect, but also for the emancipation of the great non-elect; and so, adjusting a still more powerful eye-piece to our telescope, we take another look into the future and see something which the natural eye hath not seen of the heights and depths and lengths and breadths of the love of God.—1 Cor. 2:9.

This time there comes before our vision a wonderful scene, beautiful to behold; a temple, not made with hands, but descending from God out of heaven. Its grandeur and perfection delight our enraptured gaze; the stones are so beautifully shaped and polished, while the pillars are so exquisite in their appearance that very apparently the whole structure as well as its design must be God's workmanship. Then, as we take a still closer look, our telescope reveals that this glorious temple is composed of living stones and that each of its pillars is a saint built upon the foundation of the apostles and prophets; and that, marvelous to behold, Jesus Himself is the chief corner-stone. As our eyes rest on this topmost stone of the great edifice we realize that here we are looking upon 'the chiefest among ten thousand,' the 'altogether lovely' One. Our eyes still lingering on this glorious vision, described by the Revelator as the holy city, the new Jerusalem descending from God out of heaven, it seems to us that the glory of God has filled the house; for "behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God."—Revelation 21:3.

Now we alter the range of our telescope, its powers of magnitude extending right into the illimitable future and revealing the purposes of God in respect to the whole family of God in heaven and in earth. This further search into the purposes of God as reflected in the "sight" of our telescope takes us far above the present transitory things of earth, past principalities and powers, right into heaven itself. We feel for the time being that we are seated in heavenly places with Christ Jesus; but because of the exceeding brightness of His countenance and the glorious effulgence of all those happy beings who are with Him, we find it necessary to have our glass darkened, so that our finite minds can the better appreciate this scene of future glory. "For now we see through a glass darkly; but then face to face."—1 Corinthians 13:12.

What, then, is this heavenly vision which now illumines our minds and which causes our hearts to leap for joy? Ah! words do but inadequately describe the joy of this transcendent scene. We can but imperfectly express the wonders of this great drama which when enacted will fill the courts of heaven with joy. It is the marriage of the Lamb and His bride. But as it slowly passes before our mental vision we feel an ecstacy of joy as we meditate thereon. In the rear we see an innumerable company of angels, in front of, and above whom, are a hundred and forty and four thousand, 'a little flock' of faithful overcomers. At the head of this grand procession is the Lord of glory and He is leading His 'beloved' into the glorious presence of His Father and their Father, His God and their God. There they are, ever to behold His face. Meantime all the host of heaven are saying, "Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Revelation 19:6, 7.

Once again we lift our telescope, this time to view something of the might and majesty of our God. As of old, so now "the heavens declare the glory of God," and the vision we now have before us of the heavens of the future causes us to draw back in reverence and profound humility at the greatness of our God, and with the Psalmist of old we exclaim, "O Lord my God, thou are very great!" (Psalm 104:1) There before us we behold that which gives a lofty significance to the question, "Canst thou bind the sweet influences of Pleiades?" (Job 38:31) Smoothly and silently the great

orbs of the midnight sky are seen to be performing their sublime revolution, each exquisitely poised in space in relation to one another and nicely adjusted by those great laws whose harmonious operation bespeak an infinite, intelligent First Cause. But not on the heavens with which we have become familiar do we now look; for they have waxed old as doth a garment and disappeared. New constellations and combinations have opened out in their splendor and filled the sky with their glory. Yet even these find an attractive force in the sweet influences of Pleiades, which system alone seems to remain unchangeable, the centre of the universe. No, we cannot arrest, we cannot bind in any degree the sweet influence that this little cluster of diamond stars (little to us only, because of the amazing altitude of this group far off in the unexplored depths of galaxy) exerts upon our sun and all its planetary worlds, hurling them round its pivot in an orbit whose dimensions are impossible to conceive. Yet our telescope reveals that to know God is life eternal; and no doubt as our system rolls on through space, new systems and suns will advance and then recede, so that in the retrospect of this wonderful journey, in the ages to come, mankind will have a greater conception and hence a deeper appreciation than is now possible of the boundless domains, the inexhaustible riches, and the wonderful love of the infinite Jehovah God.

As thus we contemplate Him with the aid of the telescope which He has provided, we rejoice that He who controls and sustains the circling spheres, so wonderfully poised in space, hung on nothing (Job 26:7), who is above the brightness of the firmament and of whom the heavens are telling, is not a capricious, changeable being, but that with Him there is no variableness, neither shadow of turning. (James 1:17) His assurance that the word that goeth forth out of His mouth shall not return unto Him void, but shall accomplish that which he pleases and prosper in the thing whereto it was sent (Isaiah 55:11) and that His counsel shall stand and He will do all His pleasure (Isaiah 46:10) and that His purpose is that "the glory of the Lord shall be revealed and all flesh shall see it together"—these and many other give abundant evidence that our views, seen through the telescope of God's Word while still but visionary, will yet become glorious realities, and then 'everything that hath breath shall praise the Lord.' Praise ye the Lord.

"Then let our souls on wings sublime
Rise from the trivial cares of time,
Draw back the parting veil, and see
The glories of eternity."

Two Kinds of Mormons *By H. W. McAllister*

IN YOUR issue of THE GOLDEN AGE of July 19th, page 651, in the article by Mr. Arthur C. Latimer on "Mormon Errors Exposed," this statement is made: "That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not."—"Doctrines and Covenants, Sec. 132."

My reason for writing you at this time is that there are many little congregations of "Latter Day Saints" throughout the country who believe the Book of Mormon, and who look upon the Salt Lake City Church as an apostate church; and these people I know to be bitterly opposed to polygamy, and quote the Book of Mormon as opposing it. The following are a few passages which they quote from that book:

Page 171, verse 33: Behold, David and Solomon truly had many wives and concubines, which thing is abominable before me, saith the Lord.

Page 172, verse 36: Wherefore, my brethren, hear me and hearken to the words of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women.

The foregoing quotations are from the second chapter of the book of Jacob.

I hold no brief for the "Latter Day Saints," and do not believe the Book of Mormon any more than you do, but I wish to be fair and know that is your wish also. Hence this communication.

Worth $5 per Copy *By John Hickling (British West Indies)*

AFTER reading Number 67 of THE GOLDEN AGE I feel that I can no longer suppress a long-felt desire to express my ever-increasing appreciation of this wonderful magazine.

I have just told another subscriber that I would not take five dollars for my copy of the above issue if another could not be procured, and that is well-meant; for, to me, the article entitled "Doctor Black" alone is worth that amount. Indeed, one could not read that article without loving the writer very much.

"The Caverns of Kentucky" in the same issue produced on me something like the effect of the playing of Heifetz upon sensitive Miss Helen Keller.

And, lastly, I would like to say that though only an unlearned artisan, I have from my youth cherished a keen relish for clean journalism, such as we find in the GOLDEN AGE, in harmony with that latent wit and humor which is manifestly behind its editorial quill. May such consecrated talent ever find an open "door of utterance" through the printed pages of the GOLDEN AGE.

THE GRINDER (From *The Boston Post*, 1908)

Strolling one day in an idle way,
I happened across a man.
He was sleek and fat, he wore a tall hat,
And he carried a watering can.
"Oh, what do you do with that?" I cried,
When I came close up to the man.

"I water the stocks," the man replied;
"I water the stocks for the ones 'inside';
Oh, I soak 'em well and I make 'em swell
When I water 'em," he replied.

"But those who buy?" then queried I—
He turned on me with a sneer—
"Do they fare well when the stocks you swell?"
He laughed with a fiendish leer.
"Oh, they dodder along for a while," he said,
"Till we're ready the sheep to shear."

"Then we squeeze out the water and down they slide;
We shove 'em under, they drown in the tide;
We make millions," croaked he in his porcine glee;
"We make millions!" the ghoul replied.

Came an army, then, of marching men,
Weary and bent with toil;
Coal miners, they, from the light of day
They labored beneath the soil;
I asked of the man, who stood near me yet:
"Oh, why this wild turmoil?"

"They strike for more wages," the man replied.
"They're getting good pay, but they're not satisfied;
They think by this strike they'll obtain what they like,
But they're foolish," the man replied.

"Will not these men be successful, then?"
He gave me a look of disdain.
"Will they not win their fight by virtue of right?"
"He chuckled again and again.
"Oh, some will get more—a little more—
But we'll be the ones to gain.

"For we'll juggle the rates till prices are skied;
The millions we scheme for must not be denied.
We control each mine by a right divine—
We're omnipotent," he replied.

I turned from his sneer to encounter with fear
An uprising o'er all the land.
I saw the man quail, and his face turn pale,
At the menace on every hand.
"Now, what make you of that?" I asked.
"What is it the people demand?"

"They're after my life!" the wretch replied:
"There's a club at my head and a knife at my side!
Oh spare me, dear friends, for my charity
And my goodness," the hypocrite cried.

But none were there to heed his prayer
In all that grim-faced band.
Hate ran high in each bloodshot eye
And impatience twitched at the hand.
"Why don't you pray to your God?" I said
To the whimpering, palsied man.

"My gold is my god," the vermin cried.
"If I owned to another, I lied! I lied!
There's the devil for me!" in his fear foamed he.
"There's the devil!" he screamed as he died.

They buried his bones 'neath a mountain of stones
For fear he wouldn't stay put—
He and his band who had tortured the land
And bound men hand and foot.
Then I cast about to see what was left
When the freed ones had had their loot.

'Twas a land held intact by a people's pride;
Men labored contentedly, side by side.
"'Twas well," said I, with a thankful sigh.
"'Twas well that the Grinder died."

Some Odd Happenings *By A. E. Hite*

NOT long ago a farmer told me of a very strange thing. We were talking about a neighbor's hog killing one of my hens. He said: "Did you ever hear of a sheep killing chickens?" I said, "No." Then he said his neighbor had a sheep that would kill and eat a chicken every time it could catch one. He also told me of a man he knew who had a mule that would kill and eat a chicken. Last week I read of where big frogs caught and killed frying-size chickens in Oklahoma.

Some time ago I read where bees were caught robbing other beehives. I had the same experience. I called a man in to look at them. He was a man of experience with bees. He got close to the hive and, looking closely at the bees, said: "They seem to be fighting. Some have their wings eaten about half off. You have too much space for the bees to come and go. If you close that opening part way, they can defend their home against the robbers." I did so, and the strange bees soon left.

I have just heard of the hotel man's boy who had just returned from college two or three days ago, and who may die from a bullet wound. He was, with others, breaking into a grocery in Springfield the 17th of last month.

Robbers recently broke in on us and robbed us of nearly $200 in money and goods. They crashed in the bed-room door with a cross-tie at about 11 o'clock p. m. and jumped in with two big guns. They beat my brother on the head, struck me in the neck with a shot gun that belongs to me, tied us with ropes and took what they wanted, after plundering for about half an hour.

I believe that the demons are loose, and that surely the time is nearing for the Battle of Armageddon.

Canst Thou Lift Up Thy Voice to the Clouds? *By Mrs. A. F. Robertson*

IN THE May 10th issue of THE GOLDEN AGE, under the heading "Speaking to 100,000 at One Time," reference is made to Job 38:34, 35. Will you please explain why the 34th verse is cited? When a friend and myself looked it up in our Bibles it seemed to us that the verse had not much reference to the subject; for it speaks of water but not of lightning. We think THE GOLDEN AGE highly educational, both to the head and heart. The articles on astronomy are a very special treat.

[Perhaps it would have been just as well if we had left out verse 34, but the thought we had was respecting the first clause of that verse, "Canst thou lift up thy voice to the clouds?" The answer would obviously be, Certainly not. Man is not able, of himself, to lift his voice more than a few hundred feet into the air, to say nothing of lifting his voice up several miles into the clouds. But behold the wisdom of God! Though the man himself could not lift his voice up into the clouds, yet God has now enabled him to do it. The carrying power is electricity, but it is only the power of God that enabled man to use it as he has done in the radio apparatus.—Ed.]

A Few Lumps from Our Sugar Bowl

Helps to Quiet Radicalism *By Mrs. A. D. Perry*

WE LOVE every issue of THE GOLDEN AGE and through it learn lots of truth of the up-to-date events of this world. It helps to quiet the spirit of radicalism. I always hand out every copy that I get to people who do not believe in God until it is proven to them in prophecy being fulfilled. I can not say too much for the good that THE GOLDEN AGE brings us.

More and More Pleased *By Mrs. T. C. Alford*

I AM more and more pleased with THE GOLDEN AGE, its wonderful articles and writers. It is grand to have had Newton T. Hartshorn's articles, although now we can have them no more. And the articles of O. L. Rosenkrans, Jr., are all good. Mr. Rutherford's reply to the "Evangelical Protestant Society" was worth many times a year's subscription.

As a Shower to a Withering Plant By J. Schlaun

I GIVE you my temporary address. I may be here but a short time, but I cannot be without the magazine any longer, as I miss its refreshing and hope-giving articles. THE GOLDEN AGE does indeed bring a golden message. May God prosper your wonderful work and continue to enlighten your eyes. I am thirty-eight years old and have read much in my day, but never have I found such wonderful truths as in THE GOLDEN AGE. To me these truths were as the shower to a withering plant. I pray that I may never have to be without its refreshing influence any more.

Nor Cares Who Frowns By Paul H. Jones

I ENJOY your little paper very much and wait impatiently for each number. Why not double the price and make it a weekly? Some papers tell truth on some subjects; some never tell it at all if it can be avoided; but THE GOLDEN AGE always tells the truth, nor cares who frowns. May the Lord bless His faithful ones.

He that Soweth Seed By Gerald Barry

THE GOLDEN AGE seems to be very much appreciated by the working class here in Canada, and possibly the seed is thus being sown for further knowledge of the divine plan.

An Embarrassing Question By a Subscriber

MR. EDITOR: The article "A Dream of the Golden Age," by Beth Gordon in Number 72 issue certainly is good. But how does it compare with the Master's answer to the Sadducees as recorded in Mark 12:25? There we read:

"For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." How about a man who has had two or more wives and has been truly loved by all?

Where is there any intimation in the Scriptures that would lead you to expect that people, although sexless, will live in pairs?

[Oh, that mine enemy would write a book" or attempt to edit an honest magazine!—Ed.]

Glad to See this Day By Andrew Hine

YOU will find inclosed one dollar for my subscription to THE GOLDEN AGE. I am seventy-nine years old. I am glad that I have lived to see this day and to know that Christ's kingdom is being established here on earth. THE GOLDEN AGE is surely a revelation for courage and for truth. May the God of truth ever be with you.

COMIN' BACK By A. S. MacKenzie

Isaiah 35:10

"Scots wha hae wi' Wallace bled
Will soon be wakened from the dead.
Scots wha Bruce has aften led
Will soon be comin' back.

Daniel 2:44

"Now's the day and now's the hour
Foretold by prophets twenty-four.
The great Immanuel takes His power
To bring our loved ones back.

Jeremiah 31:34

"Frae Highland hill and Lowland glen
Is pealing forth the glad refrain,
Proclaiming o'er and o'er again,
'The dead are comin' back!'

Psalm 100

"Frae every city, village, soon
Frae banks and braes o' bonnie Doon,
The welcome news is spreadin' roon,
'The dead are comin' back!'

Psalm 72

"All hail! Immanuel, King of Peace,
Frae death's fell grip to gie release,
A thousand years o' perfect peace
Wi' loved ones comin' back.

Isaiah 28:17, 18

"The hell-fire folk hae had their day;
They dinna ken just what to say;
The most o' them's ashamed to pray,
Since folk are comin' back.

Matthew 6:10

"Our fathers of a bygone day
Did often for this kingdom pray.
Now it hae come, and come to stay;
For folk are comin' back.

Matthew 24:14

"The student folk hae raised the cry
That millions now will never die,
But live on through eternity
And welcome loved ones back.

1 Corinthians 15:25, 26

"The kingdom o' God's only Child,
The holy, harmless, undefiled,
Will rescue all by sin beguiled,
And rule till all come back.

Revelation 21

"Now loud our Hallelujahs raise.
To Him who lengthens out our days
We lift our hearts wi' grateful praise
For dear ones comin' back."

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[124]David himself was a prophet of Jehovah, and the Lord spoke through him with reference to the heir of the Abrahamic promise who should be king over Israel. "Then David the king stood upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: and of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."—1 Chronicles 28:2-7.

[125]Thus far the Divine Record definitely establishes the fact that the great heir or king of Israel, the seed through whom the blessings of God would be bestowed, must come through David's line; and that also it should come through Solomon, provided of course that the conditions laid upon Solomon were fulfilled. We repeat the words for emphasis: "Moreover I will establish his kingdom for ever, *if he be constant to do my commandments and my judgments,* as at this day." And then David said: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."—1 Chronicles 28:7, 9.

[126]The question is, Did Solomon receive the approval of the Lord? If so, the great Messiah must come through his line. If not, then He could not come through Solomon. This question is answered by the Scriptures, as follows: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. . . . And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Nothwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11:4, 9-13.

QUESTIONS ON "THE HARP OF GOD"

When David was king what prophetic utterance did he make concerning the building of a house unto Jehovah? ¶ 124.

Why did God not permit David to build the temple? ¶ 124.

Which one of David's sons was permitted to build the temple? ¶ 124.

Upon what condition was Solomon's to be the line from which the great Deliverer would descend? Give the Scriptural proof. ¶ 125.

Did Solomon receive Jehovah's approval? ¶ 126.

Why was the kingdom taken away from Solomon? ¶ 126.

About ten years ago

these were perplexing questions:

Is ignorance a road to heaven? What becomes of the infants, the unbelieving, the heathen?

Are a few elect and the remainder damned?

Are millions fore-ordained to a hell of fire and brimstone?

Then the Bible was viewed as a book of warnings, forebodings, platitudes, and "thou shalt nots," useful only when life was at ebb.

One was considered better off to have no knowledge of the Bible's contents, arguing that "where there is no law there is no sin!"

But that was years ago!

Today it is recognized that the Bible also discloses answers to questions such as:

Why are the dates 539, 1799, and 1874 important?

Is there any significance in the present-day breaking up of kingdoms, empires, and republics?

Why should the progress of the Jewish nation be watched?

How do we know that the dead soldiers will come back from the battlefield into their own homes?

Is the earth large enough for all the living and all the dead to live on at one time?

And, further, that the answers prophesied centuries ago are proving to be the direct solution—guesses, speculation and philosophizings of statesmen, politicians, and economists to the contrary notwithstanding.

The Bible opens before you a field of endeavor, instead of "preaching" a course of limitations and circumscribed effort.

It tells you how to be one of the millions now living who will never die.

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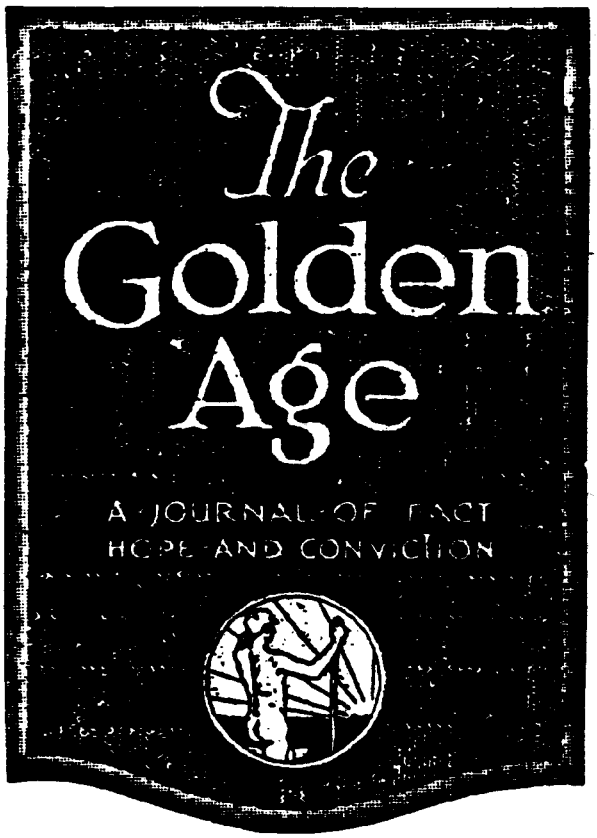
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Why Condone Usury? *By W. T. Beals*

THERE is only one great problem before the world today; and that is, to stop man exploiting man. It matters not whether the exploitation is done through banker, lawyer, doctor, preacher, merchant, farmer, or laborer, if one person takes more than he gives he is doing his fellow man an injustice; and any system of profit (taking more than one gives) is unjust. Man should be rewarded for service rendered, not for any power he may have to levy tribute on his fellow man through rent, interest, profits, or professional power.

The reason why the many toil much and get little, and the few toil little and get much, is because of our business system. Instead of furnishing capital at cost we have permitted a system of usury-taking to develop that causes the producers and the consumers of our nation needlessly to pay billions of dollars yearly to a small number of our people. We have thus created a system of bondage which is the most thorough, merciless and deceitful form of slavery under which a nation and people have ever been forced to struggle and suffer. This condition of injustice, cruelty and inhumanity has been developed in a country noted as the most free, enlightened, liberty-loving, and democratic in the world, and has come about through a system of propaganda by the bond-holding class. Through the power of their money they have been able to keep the common people in ignorance, to poison their minds against truth and their true friends, to control the schools, the press, the courts, and the legislative bodies, —and to educate our own children into the belief that the sacred rights of money and property transcend the rights of man and humanity.

One can read the papers of the United States and find nothing that deals with the real cause of wars or that suggests a remedy to abolish wars and place civilization on a higher plane. To do so, society must prevent any person or group of persons from exploiting any other person or group of persons; that is, it must introduce a social and economic system that will compel each person to do his just portion of the productive work of the world.

Profit-taking, or exploitation of the many by the few, was the direct cause of the great World War. Unless the nations which were involved make the abolition of profit their principal purpose, it is impossible to see where mankind as a whole will be in any way benefited by the struggle.

Although usually fought in the name of religion or freedom, practically all wars have terminated with the same results; that is, to fasten some exploiting system not only upon the workers of the conquered people, but also upon the conquerors. Probably not more than one in every three of our population is an actual producer of wealth, the remainder in some form or other riding on the backs of the producers.

It is this continual effort of two-thirds of our population to ride on the backs of the wealth-producers of the nation, and for that matter all civilized nations, that causes not only international wars but labor wars as well.

With our improved machinery, the producers of wealth can now create several times as much wealth per capita as they could thirty or forty years ago. But do you think the producers get any proportionate part of that production? No!

Mr. Lawson, the copper magnate, is reported as saying that the trusts watered their stocks to the tune of $40,000,000,000 to take up this surplus.

Through our system of capitalization and profit-taking the producers are, at a conservative estimate, mulcted out of two-thirds of all they produce.

We are informed that the incorporated businesses of this country have a corporate stock of $65,000,000,000 and a bonded indebtedness of $35,000,000,000, making $100,000,000,000 of securities on which the people are compelled to pay dividends. That represents only incorporated concerns. Add to the above the school district, road district, town, city, county, state and national indebtedness, then the short-time loans of our business men and private individuals, and the mortgages given by the farmers and tenants, and count all as a capitalized interest or dividend-drawing proposition; and we have permitted a burden on the backs of the wealth-producers of this nation that they are scarcely able to stagger under and that will sooner or later, if not relieved, cause an upheaval.

It is estimated that the total wealth of this country is $230,000,000,000. The working people own less than five percent of it, and from seventy-five to eighty percent of the people who die leave no property. It is claimed that some thirteen millionaires practically own or control all of the railroads, banks, and other great industries of this nation. How long do you suppose such conditions can continue?

There is a limit to human endurance, and often it is the last straw that breaks the camel's back. Therefore it is wise and proper that not only the workers of this country, but also the lawmakers, should study our financial system, the most outrageous and enslaving system that has ever been fastened upon a people, and see whether we cannot devise some way out of our dilemma.

If one is not a wealth-producer he is a parasite to the extent that he is being clothed, housed and fed by wealth-producers. However, the labor of non-producers is exerted to a more or less degree in the interest of parasites higher up in the financial strata, and therefore practically all workers are working to pile up riches for a few already fabulously rich.

To get this system clear let us use this illustration: Say that a man is entitled to live off his accumulated savings, which is granted. He saves $20,000. He then starts living therefrom, and it takes $1,000 a year. After one year he has $19,000 left, and in twenty years would have devoured his accumulated savings. But he actually lived therefrom.

However, our modern system has a different way of working. You capitalize your $20,000, getting five percent yearly in either interest, dividends or profits, which brings you $1,000 yearly without touching your accumulated savings. You are thus permitted—without touching your accumulated savings—to live off the backs of the wealth-producers forever and anon, you and your offspring — idlers, non-producers, and usually classed as the élite of society, often despising the wealth-producers who are feeding, clothing, and housing you.

Thus every time a $20,000 bond or other form of capitalization, either real or watered, is placed, it means that one average family can live in idleness—often despising those who provide for them — bringing up their children to take the same view of labor that they themselves entertain.

Be sure to get the above proposition clear, as the greatest iniquity of interest-taking is, that it permits a condition whereby millions of people can live in idleness and luxury, never rendering a service therefor and usually not even appreciating whence their bounty is derived.

How long are the wealth-producers of this nation going to be deceived by this scheme which permits so many of our population to live in idleness and luxury while every year the wealth-producers are compelled to work harder and harder and skimp to a greater extent to carry a burden that is ever being piled higher and higher?

Do you wonder that our government officials are compelled to make a special study of conservation and efficiency and continually admonish the wealth-producers of the nation to practise conservation and greater efficiency? How can it be otherwise when financial autocrats are continually saddling more bonds, real and watered, onto the backs of the wealth-producers?

If you want to see peace and plenty in this nation, make capital work for the benefit of mankind, not for the benefit of a favored few. To do this we must take from capital the power to levy tribute; that is, compel capital to work without interest (usury) or profit.

When a man borrows a bushel of wheat, require him to return a bushel of wheat, not a bushel and a tenth. If he borrows a sack of potatoes, require him to return a sack of potatoes, not an additional amount as tribute. If a man borrows a dollar, require him to return

full measure, which is one dollar (plus the cost of conveyance), not one dollar and ten cents. If the nation needs money and it is necessary to borrow, in payment require only the return of the sum borrowed. That is justice. Stop this system that permits idlers to live in idleness and luxury while those who dig and delve live in poverty. Make that the law of the nation, and we will abolish nine-tenths of all the conflict and turmoil that now beset not only our nation, but all nations which practise profit-taking.

The World War, sifted down to final cause, was for profits, and nothing else. Abolish profit-taking, and you will abolish war.

Abolish profit-taking, and you will abolish the labor troubles that are continually cropping out throughout the land.

Can you not see to the bottom of this profit-taking system that has effectually enslaved all civilized nations? Then why not work for its abolition?

It is hardly right to criticize a system without in some way offering suggestions toward its remedy:

First: We would suggest a system of pay-as-we-go. Eliminate all profits—rents, interest and dividends. Provide a non-interest-bearing sinking or reserve fund to finance all undertakings. (That system would necessarily do away with private ownership of anything other than what one or one's family could personally use. The only reason why people desire to own an excess of what they cannot use themselves is that it gives them power to levy tribute on their less fortunate brethren.)

Second: Make all schools manufacturing-educational plants. Work all pupils over ten years of age two hours daily at some wealth-producing occupation, at the same time receiving instruction in mechanics; two hours physical culture, receiving instruction in hygiene, physiology and health; four hours at general book learning. (Imagine the great saving—real conservation—of labor that would result therefrom if we had 20,000,000 school children working two hours daily at wealth production. There would be no reason then why every child in the nation could not receive a thorough education and continue in school until receiving every advantage that can be derived by going to school.)

Some people may think the above suggestions radical; but when so-called civilized peoples can and will let their selfish desires to exploit their fellow men cause them to precipitate nations into so gigantic and destructive a war as that from which the world has recently emerged, it seems necessary that the people make some radical changes in their political and industrial systems.

One of the greatest steps forward which they could take would be to adopt a principle to which Thomas Jefferson unsuccessfully devoted a considerable portion of his life; that is, to make our government our bankers. Then our nation could furnish its people capital at cost and thus stop this eternal scramble to exploit one another, which has enthroned a money autocracy that is rapidly taking from the people of this nation freedom of speech, freedom of press, and freedom of assemblage, besides freedom to acquire an adequate livelihood.

Did you ever stop to think that a $20,000 bond is far better than the best chattel slave that ever lived? That a whole family can live on the interest derived therefrom? And they do not even have to be American citizens. How many hundreds and thousands of European nobility do you imagine are living from revenue derived from that source?

Did you know that interest-taking (then known as usury) became so obnoxious in England four or five centuries ago that it was a crime punishable by death to be convicted of charging interest? Just think what the result of such a law would be at the present time.

Do you know that most counties and school districts in this state (Washington) pay their help in county warrants drawing eight percent interest, permitting thousands of people to live therefrom without working, and compelling the taxpayers to pay yearly $8 extra on each $100 thus paid, simply because we have been taught that we have to transact our business on a credit basis instead of using a pay-as-we-go system?

If we ever expect to change present conditions we must stop electing money-lenders and their representatives to make our laws, and instead elect true and tried workers.

We should also own and manage our own press; for it is asking too much to expect papers owned or controlled by exploiters to work in the interest of the people.

Just suppose that about one hundred years

ago Thomas Jefferson's idea of the government being our banker had prevailed, instead of the Hamiltonian idea of individuals doing our banking, which was adopted through the cunning and astute foresight of the banker and big land-holder and commercial element of that day.

Imagine what a blessing a government banking-system furnishing capital at cost would have been to the early pioneers who started in New York and Pennsylvania and came westward, stage by stage, conquering the wilderness until they at last reached our beautiful Pacific Northwest.

Think of the hundreds of thousands of blighted homes that are strewn along the entire route—failures simply because they were literally eaten up by that monumental curse, the mortgage, with its interest-devouring claws, which could have been avoided if our government had done its duty as the people's banker.

Think of the thousands of noble and self-sacrificing men and women, the flower of our land, who grew prematurely old and died without seeing one ray of the peace and happiness they so richly deserved—all because they innocently placed their faith in the ever-grasping and unscrupulous money-lender, instead of banding together and working cooperatively for the benefit of all, and placing service, well-doing and brotherly love above profits.

One more illustration to show that the producers—the farmers and wage workers—are abject slaves to stock and bondholders is the statement taken from the recent book on "Wealth Accumulation," by Mr. Klein, New York city's great statistician. Mr. Klein states that the yearly interest on bonds in the United States is $6,000,000,000, while the total yearly production of the farmers is $5,240,000,000; that other yearly dividend and interest-bearing securities produce their holders $10,000,000,000. Can you not see that a system like that makes the workers of this nation absolute slaves to the bondholders? Wake up and help break the chains enslaving you. We may be able to do it today; tomorrow may be too late.

The producers of this nation have within their power the means of emancipation from the above curse. That is through cooperation and a judicious use of the ballot, electing officers from their own walk of life, adopting proper laws and putting into operation a system of government-owned banks, railroads, public utilities, manufacturing plants, and natural resources, to be operated for use instead of profit—for the benefit of all the people instead of a favored few. Shall we avail ourselves of this opportunity or shall we feebly submit to the crushing power of the most monstrous curse of all ages?

Coal Diggers and Clergy

By A. L. Geyer

HEREWITH are a few pictures taken at Herminie, Pennsylvania. It was my privilege to be sent there by the Detroit Polish Bible class to distribute a collection of $213.55 among the Polish Bible Students at that place. The miners there are on strike because their employers broke a contract. The Prophet has said that this breaking of contracts would be a feature of our day. "They have spoken words, swearing falsely in making a covenant."—Hosea 10:4.

The Roman Catholic priest at Herminie is urging the men daily to return to work, trying to make them believe that they are Bolsheviki because they are on strike. He is at liberty to go anywhere he pleases on company property. The homes of the miners were situated on this property, but since the strike all the miners and their families have been evicted from their homes, which have since been occupied by strike-breakers.

A few days prior to the strike a group of Polish Bible Students was forbidden to hold a Bible study or lecture on company property unless they would agree to urge the men to return to work. The priests and the preachers generally are accepting these propositions.

The wages of a miner average $725 per year. While on strike they cannot buy a pound of coal from the company, at any price, and of course their living conditions are deplorable. One of their quarters is a barn which measures 18 ft. x 18 ft., and which contains a small hay-loft. The barn contains seven beds and two cradles in which, besides adults, twenty-six children sleep. Some sleep in the hay in the

top of the barn. I send a photograph of the barn exterior and of a section of the interior; also a photograph of a tent in which some are living; and one of a little shack, built of all sizes of boards picked up at random, and used for cooking and sleeping quarters. This little shack has the bare ground for a floor. Where are the clergy with their message of comfort to these people? Instead of comfort they have shaken hands with those that "oppress the hireling in his wages."—Malachi 3:5.

At Mt. Pleasant, Pennsylvania, the priest boasted from his pulpit that he was a stockholder in the coal company and that the men would have to work. This fulfills prophecy; for it is written: "The priests thereof teach for hire" [stock in coal companies, etc.], "teaching things which they ought not, for filthy lucre's sake."—Micah 3:11; Titus 1:11.

As reported in the Penn *Central News* of April 18, 1922, John Luske, a miner of Clarence, Pennsylvania, who was on strike, was arrested for a murder of which he knew nothing, was put through the third degree; and when no confession was forthcoming, they sent for a PRIEST, a local POLITICIAN, and a COAL OPERATOR (the unholy trinity), and also Luske's wife, to force a confession of a murder which he did not commit.

The Pittsburgh *Press* of June 23, 1922, reports the bitter denunciation of labor unions by Reverend W. L. C. Sampson, of the Fourth U. P. Church, at the regular quarterly meeting of the Monongahela Presbytery, U. P. Church.

The Pittsburgh *Gazette Times* of July 31, 1922, says that Reverend Dr. E. Edward Young, of Brooklyn, N. Y., discoursing on the subject of "Who Will Be First?" scored the strike as a weapon which should be crushed, and after the discourse left to take up his duties as chaplain of the 14th Infantry Regiment of the New York National Guard.

"There is a Spirit in Man" *By D. H. Copeland*

ELIHU, the son of Barachel, many thousands of years ago, was right. There *is* a spirit in man. In Elihu's case it was an intense desire for self-expression; he desired an opportunity to speak concerning the argument that absorbed his three companions. He had long endured in silence out of respect for the advanced years of those with him, hoping thereby to learn wisdom and acquire knowledge which only age possesses—that wisdom which comes as a result of experience, and which acts as a protective armor against the hasty utterances and rash acts of youth.

But Elihu had been vastly disappointed and disgusted with the sounding phrases and meaningless platitudes of those with him who claimed to be comforters of their mutual friend, Job. Arguing from a wrong premise most of the time, these hoary frauds had ceaselessly attempted to convince Job, against his better sense, that the evils and miseries which had come upon him were, of necessity, the result of sin.

Elihu finally rebelled, as he says: "I will answer also my part, I also will show my opinion, for I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine that hath no vent; it is ready to burst like new bottles. I will speak that I may be refreshed: I will open my lips and answer."

If Elihu had lived today, he perhaps might not have waited so long for the old boys to say their long-winded pieces and get through, but in all probability he would have put his oar into the conversation right from the beginning, speaking, as does our modern youth, with that fine and inimitable contempt for established custom which is the outstanding feature of modern progressive thinking; for this truly is the day of Youth, in every department of public and private life.

And it really is doubtful whether our modern man, with all his ideas of the importance of the modern young man in general, and himself in particular, could get together and logically present as good and sound an argument as did Elihu on that occasion, as stated in the 32nd chapter of Job.

However, this is merely a preface to the discussion of a point which is of some slight interest to the writer, and may be to the reader, which is, that there *is* a spirit in man which is

showing itself more prominently today than ever before in the world's history; a spirit which has a multitude of expressions and which, in one or other of its three main manifestations, is showing itself today in the actions of every man and woman of the age of accountability. It is again the same spirit of self-expression, and in the effort to express oneself, all the good, bad and indifferent qualities that go to make up a human being show so plainly that he who runs may read.

Makers of History Egotists

THE world's history has been made by people who demanded the right to express themselves in word or in act. Sometimes it was the silver-tongued orator who so worked on the minds of others that he succeeded in convincing them that his particular road to some *summum bonum* was the one and only road which could succeed; and thus he achieved his own ends through the instrumentality of others.

Again, history records the exploits of many swashbuckling adventurers who, being in their day opportunists, achieved some measure of self-expression, usually at the expense of the common good. Other self-expressionists bear names that struck dread into the hearts of an entire world in their little day—such great ones as Genghis Khan, Tamerlane, Alexander, Mohammet, and Napoleon, who wrote in letters of blood the record of their mighty egotism.

Some few years ago another ego became swollen and bloated with his demands for self-expression; and finally, through a series of circumstances which were so opportune as to be almost miraculous, if they were not skillfully engineered by this same ego, the long-looked-for chance came, and again in an effort to carve a name long to be remembered in history, Europe was bathed in blood and tears, and the fingers of sorrow stretched into every corner of the so-called civilized world.

What the result of that effort at self-expression was, we all too sadly know today; but the lessons of the "old men" of history fall on deaf ears, and in the thousands of years which have passed since Abraham went forth to the slaughter of the ten kings, and Lot's herdsmen strove with the herdsmen of his uncle in the land of Canaan, the world has found no new or better way to settle its difficulties than with battle-axe and sword.

Of course, civilization is a wonderful thing. The writer of this article would be last to deny that; indeed, he candidly admits that it is a fearful and wonderful thing—so fearful and wonderful that to face the prospect of seeing it forced upon the rest of the world of mankind, those at present outside the pale of its influence, is too painful to be looked at with equanimity.

A very cursory glance through the pages of history, which led up to what we are today pleased to call civilization, convinces one that no really good thing could be the product of such blood and agony and tears as face us from the past, the progenitors of our present-day conditions. "Man's inhumanity to man makes countless thousands mourn," was an expression coined to fit a situation of a generation ago, but how more than true it is of today!

Dickens, Thackeray, and other writers of a bygone era exposed many glaring injustices and intolerable conditions in their land, and remedial measures were taken just in time to ward off and divert the great industrial revolution which was brewing.

The United States was not so fortunate; but the voice of the Negro slave, made coherent through such men as Wilberforce and Lincoln, at last was heard; and a nation went to war with bitterness and hate, destroying almost two millions of its finest manhood and setting back its industrial development many years.

Feudalism A Failure

CENTURIES ago, long before America was discovered or thought of, there was a condition existent which we term "the feudal system." This consisted of a social order clearly divided into two distinct parts, with a third superimposed on both. The landowner or "baron" owned everything in sight, and spent his days in devising ways and means of acquiring everything else that was not nailed down.

Beneath his beneficent rule the "serf" eked out a perilous existence, tilling the lord's land and raising his cattle and horses, and incidentally rearing his children to perpetuate the slave system.

Then there was the "army," which was composed largely of the native-born serfs who found it easier to live on the baron's bounty and make what they could on the side from the frequent raids on other land-owners; and often

an admixture of paid soldiery, "mercenaries," as they were termed and "soldiers of fortune," who were quite useful to the baron in enforcing his demands upon his own serfs, and seeing that they were kept poor enough to be humble. This army was the secret of the lord's power; for without it he was helpless and his commands were of no avail, so that it was the constant endeavor of each baron either to annihilate or to steal his neighboring baron's army, knowing that with it went his power, and incidentally his lands and his serfs.

This was a splendid period of history called, and rightly so, the "dark ages," during which England advanced not at all except to perfect herself in the noble art of land-grabbing, which art has stood her in good stead in the years that have since passed.

Real Cause of all Wars

ALL Europe went through this routine at some time or other; and in the "Renaissance" which followed, each nation vied with nation to see how much of the surface of the earth could be grabbed and held; for it was discovered that to seize a thing did not necessarily mean that it could be kept, as the example of Spain in the New World later showed. And also the severe rap on the knuckles that England got over the colonization of the land which now we call the United States enforced the lesson that she also could bite off more than she could chew, on occasion.

This last-mentioned event serves as a good illustration of the meaning of our title. America stood for just so much from England; then she also "swelled up like new wine" and demanded speech. Of course such insolence merited punishment; so the good old sword and axe were called upon and the quarrel was settled as usual, *after*—it is always after—a number of decent citizens had been killed and the country's industries exhausted for many years.

Wherever there is a war, you will find the old gag about protecting "sacred institutions," and the "inalienable rights of man," and usually too, something about defending the "sacred faith of our forebears" and so on, ad infinitum—all the shopworn political flummery which is trotted out whenever the "barons" want to go on another land-grabbing expedition and desire the help of the "serfs," brought prominently to the fore; the "hatchet" buried again when peace is declared, until the next expedition calls for it to be refurbished.

In modern times we have the events in Ireland. At this present writing the Irish situation is about as clear as mud—and getting no better fast. Right after the European war seemingly Ireland thought it a good time really to start something. For many years she had been "swelling up" like new wine, and a number of minor explosions had served to keep her constantly at boiling point. Finally the smash came; and again *after* a number of people had been killed and maimed, and business ruined, England made one of her famous compromises, wherein she gave Ireland two-thirds of what she wanted, and withheld one-third. The result was that a rough and noisy minority of the Irish figured that if old Lady England could be forced to give up two-thirds, she could also be made to hand over the other third, and the war went on more merrily than ever, because now, instead of two factions fighting, there are three; and presumably if some arrangement can be made about these conditions, the good old axe and sword will be shined up for a four- or five-sided scrap. Apparently the multiplication of grievances in Ireland is in direct ratio to the amount any side gives in.

Key to the Situation

IN THIS fair land of ours, we have Mr. and Mrs. Trouble in the shape of railroad and coal strikes. There is a possibility of their both being settled in the immediate future; *but*, in the meantime coal is not being mined and we are within a few weeks of cold weather, and railroad equipment is running down to such an extent that when there is some coal to haul, the chances are that there will be plenty of trouble getting it to where it will do the most good. Incidentally the harvest is on in many sections, and crops cannot be moved in anything like the quantity that is necessary for the well-being of the country. Truly, there is a spirit in man—and a devil of a spirit it is these days.

Now, I suppose that some who read this will say: "Aha, here speaketh the Bolshevist!" But not so, my friend. The writer of this article is by no means a Bolshevist nor in sympathy with them, nor even a Socialist, as such is generally understood. Just look at the situation calmly for a moment, and try to figure out a solution. I realize that there are as many so-

lutions as there are people guessing; but when you come right down to brass tacks, where does the trouble really lie? Take for example the two main elements, Capital and Labor. Labor waves a heavy fist and curses Capital luridly, blaming all the sins and follies of earth on the Capitalist system. Capital, on the contrary, lays all the blame on Labor. So there you are. Which is right? You will answer this question just according to where your sympathies lie—*and in that very fact you have the key to the situation.* You, Mr. Ordinary Citizen, are the answer to the whole problem; but you don't see it, or won't see it.

This new war between Capital and Labor, new in the sense that it has now become the chief issue of the day, is fought between two minority groups, just as the power behind all wars has been in the minority. Actually history proves that the voice of the majority is seldom heard, except as it can be used to express some desire or aspiration of an active and violent minority. These two groups are forcing before the people an issue which does not actually affect the mass of the people, except in one sense. That is, as individual sympathies are excited by the plight of either group, we lend our partizan *spirit* to the acquiring of whatever that group may desire.

Indifference to Others' Woes

SO TODAY, the issue is not one of hours and wages on the one hand, and dividends and vested interests on the other, but rather it is again the demand of the individual for self-expression. The man who has money thinks that he has a perfect right to use it as he wishes, and accordingly proceeds to do so, much to the chagrin of the man who has none.

The rich man buys a coal mine and offers to employ the poor man to mine coal. The poor man accepts the offer and mines coal. The rich man suddenly changes his mind about the price he will pay to have his coal mined; and the poor man forgets himself, and starts to burn up the mine property and dynamite the rich man's home and do sundry other nasty things to show his independence of spirit.

The rich man has recourse to the old and well-tried remedy, the arm of the law, as exemplified in the standing army, which is composed of ex-coal miners in all probability, who forget that they are common people like their brethren, and willingly lend their aid to put down all exuberant manifestations of independence of spirit with the old, civilizing axe and sword. 'Twere ever thus; and so the tale would be told, over and over again, as it has been in the past, except for one thing, which one thing we shall shortly point out briefly.

The same principle applies to the railroad workers, and to the rest of their comrades who labor with the hands so that a few can bask in the luxuries that wealth makes possible. Now, Mr. Private Citizen, where do you stand in this problem?

I have seen you by the hundred thousand in the subways and the elevated trains, in the surface cars, in your Henry Fords, in the crossroads grocery and the small town hotel, and on the street in swarming masses, hungrily reading your newspaper to see what the end of the strike will be. There is no very definitely-formed opinion of the rights of the matter in your mind. There cannot be, seeing that the press is under the control of the capitalist; and furthermore I doubt whether you would take the trouble to find out really just what *is* the matter—fundamentally, I mean.

Rather, you will be glad when it's over; and you are sure that you can get enough coal this winter to get by on; and if you are a small shopkeeper, you probably give a fleeting thought to the possibility of the price being higher on account of the shortage, and mentally decide to boost the price on a few commodities to cover the difference, thus passing the buck along a little further.

But as to your personally expressing a decided opinion one way or the other, no, sir! It's none of your business, you say, and let it go at that. You have not yet realized that it has been the apathy of the private citizen all down through the ages which has let the abuses from which the world has suffered so much and so often take such a toll of the lives and happiness of the people.

Suppose for a moment that the "serfs" in old feudal days had refused as a mass to suffer further at the hands of the few barons, how long could the baronial system have endured? Such a day did finally arrive, and the power of the baron was broken; but it was not until the power of the standing army and the forces of law and order were divorced from the rule of money, and placed on the side of the majority.

Suppose for a moment that the entire armies of the world had chosen the more honorable course of being conscientious objectors to going out and slaying thousands of honest working men of other nations with whom they had no personal quarrel, could there then have been the unhappiness and destitution which the last great war brought to Christendom?

Suppose for one moment that the ministers of our churches had really preached Christ and the love of God, could the capitalist have so engineered them that they would have willingly served the devil as they did, and preached millions of boys into an awful and useless death?

Suppose for a moment that YOU TODAY were to take an intelligent interest in everything that intimately affected the lives of your brothers, whether they were in your particular church congregation or your particular lodge, or your particular trade-union, or spoke your particular language, how long do you think it would be before much of the crying abuses that now afflict the world would be cleaned up? But no! Because you are not the one that is being directly hurt, it is easier to let the whole rotten business continue, rather than that you should be disturbed and put about a little to rectify it.

Rather you would see your little children again in the grip of the profiteer, forced to work again in the factory by a court-ruling that is an insult to every intelligent voter of the United States, than that you would make active and determined efforts properly to take care of the situation.

Oh! you say, what's the use? Every leader we get we find out is a grafter, and a tool of the big interests; or if he isn't at first, he speedily becomes corrupted. Granted that in the majority of cases this is true, yet that is no excuse for apathetically accepting it.

Why the Churches Failed

THE case of your church is a shining example. Anyone with a grain of sense can see that the church today is rotten to the core. Why? Simply because YOU have been content to have it so. "Give us teachers that will pander to our pet sins, and make things easy," you have cried; and the weak-kneed ministers have given you just what you asked for. When you have ceased to support them properly, they have sold out to the opposition until today they are owned body and soul by big business, used by that institution as part of the club to keep YOU in subjection.

Churches were splendid recruiting stations during the war, adding that air of sanctity to the filthy business of war, the trading in corpses and graft and corruption of war contracts, which was needed to make it acceptable to the more sensitive of the people. And now they are good social centres where the doctrines of big business can be introduced into the minds of the young, in an easy and apparently innocent manner. And YOU, Mr. Citizen, are content to have it so.

You do not dare, or are too lazy, to think for yourself; and if you do, you let it go at thinking. You have not the moral courage to stand on your hind legs and talk right out in meeting about these things. No; you would rather dodge the responsibility by avoiding going to church or having anything to do with religious matters at all, than you would to get busy and demand a reform.

God or Mammon?

THERE *is a spirit* in man, and it is the Spirit of Selfishness. The Golden Rule is a thing of the past in the business and social life of our day. Consideration for the rights and privileges of others is contained in the terms of the Constitution, but that's the only place it can be found—there, or in the dictionary. We have lost the art of being magnanimous as a nation; yes, as a world.

"The survival of the fittest," is our cry today, and the weak can go to the wall; and so we drag along, in a dog-eat-dog existence, always with an eye on the main chance, hoping by some fluke to be able to get on top of the heap and join the ruling classes, and willing to use anything as a stepping-stone toward our vaulting ambitions.

Spakespeare make his character of Wolsey, in "Henry VIII," use these words: "Cromwell, I charge thee, fling away ambition; by that sin fell the angels; how can man, then, hope to win by it?" And again: "Had I but served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies."

This heartbroken cry of a dishonored man, dishonored for one of the few decent acts of his life, is terribly true today of most of us.

Did we but put the things that are eternal into their proper place in relationship to the rest of our daily lives, how much happier could we be!

But God is far from us today; our lives are lived in the cellars of our minds, groping for the material satisfactions in the muddy dregs of existence. But those who have an ear to hear, have heard the solemn notes of the bell of time, tolling the death knell of this present rotten order of things, and giving glad promise of a better day at hand, when men will have a fair chance to love one another as brothers and neighbors, and the spirit in man will be that of service one to another. Thank God for the promise of His incoming kingdom!

Photo-Play Writing *By H. E. Coffey*

PHOTO-PLAY writing is now one of the established arts. Since certain individuals have achieved distinction and acquired wealth by writing scenarios, many ambitious persons have sought to master the profession. But not all who make the effort succeed. Before any one can write a photo-play he must understand the primary laws and rules governing their construction, and, above all, possess some talent—some individuality coupled with imaginative and creative ability.

I will explain how one may know with certainty whether or not he has talent for this art and, if so, how it may be developed. Mail-order sharks have extracted as much as one hundred dollars from unwary victims for similar information no better than my own.

First before they could accomplish this feat, however, it was necessary that they entangle their victim's mind in an hallucination. This result was achieved by stimulating the imagination of their prospect to a point where the achievements of others seemed easy of accomplishment in their case. Hence on this account all should realize that there is no "royal road" to learning or to success in any other worthy line of endeavor. Reward comes only after patient effort.

I would not encourage anyone to attempt to realize the impossible. Yet all valuable information should be dispensed free for the profit and benefit of all. The following should be of much value to those who have no latent talent as well as to those who have. He who must answer these questions in the negative should not attempt to write scenarios; for his talent is not sufficient to merit development.

Can you read a story halfway through and then imagine a logical outcome? After you have seen a story begun on the screen, can you depict events leading plausibly to a climax? Are you able to picture ways for people to extricate themselves when you see or read of them in dangerous or perplexing situations? Have you sufficient sense of humor to imagine an original joke? If you have honestly answered the foregoing queries affirmatively, you are now ready as a prospective play-writer to consider the laws which must govern your writing.

You must from the first remember that your story is to be told by action and ever keep this in mind. On the screen is truly a place where "actions speak louder than words." Build your narrative around an original thought. This may be called the germ of your story and should be exposed—made known—in one of the opening scenes. This at once creates interest in your story and stimulates the imagination.

Your story should be written on letter-head size paper, with your name and address inserted in the upper left-hand corner. After you have written the title of your play, then give underneath a brief synopsis of the whole, followed by the cast of characters. Your play proper will consist of any number of reels according to the length of your story. Each reel or part is made up of scenes.

The number of scenes which can be used in a reel depends upon the length of time required to show each scene; but the average number is about thirty. It is important that you have these scenes blend intelligently without confusion or break. Written explanations called leaders may occasionally be used to precede scenes. But these should be inserted only where necessary to carry the thought.

The foregoing only outlines some of the principles which are found to govern all successful

writers of photo-plays. Hence the prospective writer who would achieve success should give careful attention to the plays screened at his local theater; and, above all, he should study over the printed scenario of some successful play. This will help one to understand more of the technique of photo-play writing than all other explanations, oral or written.

One of the most successful printed scenarios and one which is obtainable at lower cost and less difficulty than any other is the Photo-Drama of Creation. This well-known scenario is the product of one of the most successful writers of our age—Pastor C. T. Russell, now deceased. It has been screened in practically every part of the civilized world; and so enthusiastically have the people received it that in many of the larger cities it has been repeated time and again. The fact that it treats on a Biblical subject does not decrease, but rather enhances its value and interest.

The germ around which and out of which all other action in this play comes and revolves is the thought of creation. The Supreme Being began His activity by the creation of the Logos, through whom all else was created, including our earth. The Photo-Drama focuses attention upon the creation of our original parents and events that resulted therefrom. It depicts their fall into sin, and shows how through them the whole race was involved in degradation. It further depicts their deliverance from sin through the Great Emancipator, Christ. Thus is shown how the whole earth is to be brought to the designed Edenic condition.

Consciously or unconsciously all other photo-plays revolve around this central Drama of Creation. The Creation made possible the existence of all activities terrestrial or celestial, human or divine. God's laws define their scope and determine the length of their continuance.

Hence all budding photo-play writers and other aspirants to the motion picture industry would do well to align themselves with the future march of progress. Human sentiment is fickle, and to obtain its favor now does not mean anything in regard to one's future. In the near future the motion picture industry may be expected to be revolutionized.

The ancient worthies, including Abraham, Isaac and Jacob, will soon be the directors of this industry and will accomplish things hitherto unthought of. The sky is a most natural background, and in the future will serve as a screen on which the most perfect and interesting plays ever presented to the world may be expected to be shown. These noble worthies will have multifarious duties, and will need a corps of assistants to carry out the details. Hence it is well to aspire for some of these worth-while positions of the future. These are days which hold forth great possibilities.

The god of this world, Satan, realizes that his usurped rule has ended. To ensnare as many as possible he is holding forth many dazzling allurements. By this means he seeks to absorb the time and talent of righteously inclined people in the direction of acquiring present fame and wealth. Those looking forward to a more sure reward should not allow themselves to be thus entangled.

A word to the wise is sufficient; but a word from the Book of Wisdom is doubly faith strengthening: "Lay not up for yourselves treasures on earth: . . . But lay up for yourselves treasures in heaven." (Matthew 6:19, 20) As far as lieth within you, bend your dramatical and photo-play writing talents into alignment with the future — into alignment with God's will concerning you.

BIG JOBS *By Charles Horace Meiers*

When you have a big job waiting,
Standing grimly in your way,
And you spend in hesitating,
Say a minute or a day,
You have just set back the gladness
Which accomplishment bestows,
And are entertaining sadness,
While the big job bigger grows.

When you have a big job standing
On your pathway to success,
Valiant toil of you demanding,
If you bravely onward press
You will find that you can do it
Somewhat easier today
Than if burden you lend to it
By indulging in delay.

Value of the Employing Bookbinders of America to the Industry

By W. B. Conkey

[Editorial Note: The W. B. Conkey Company of Hammond, Ind., is probably the largest publishing and bookbinding institution in the world. The company employs many men. Its President, Mr. W. B. Conkey, has been the head of the institution since its organization. For many years this company published the "Studies in the Scriptures" and other publications of the Watch Tower Bible & Tract Society. Recently at a convention of the bookbinders of America, Mr. Conkey delivered an address. We have pleasure in reproducing this speech. It is gratifying to note that a man who has so well succeeded in business and a large employer of labor takes such a high and noble stand in behalf of labor and insists on righteousness being the rule by which matters between labor and capital shall be settled. We heartily agree with Mr. Conkey that brotherly love must be practised between both parties and that this must be founded upon justice for all before these difficulties can be settled. This condition of peace and unity amongst men will be brought about by the great Messiah's kingdom now being established. Other employers, however, will read Mr. Conkey's address with profit.]

MR. PRESIDENT AND GENTLEMEN: When I was asked to address you I requested that the subject be one of wide latitude, so that I would not be confined closely to a subject, and the one selected for me to speak on fully covers that point; for I am sure that the value of an organization of this kind to the bookbinding industry of America is most important.

Organization of employers among the various industries of our land has grown to gigantic proportions, and the benefits derived have been far reaching. I am sure that this same condition will exist in the Association of the Employing Bookbinders of America after its work and results become more definitely understood by its members, and it will be a great power for good to the craft.

There is no trade that has a better license to organize than the bookbinders of America. They have not assumed the position that rightfully belongs to them, because they have, in a measure, relied upon other organizations in the allied trades of the printing industry to lead them. But the time has come, as has been shown by the results of this organization during the past three years, that the bookbinders of America should assert themselves through the form of an organization such as we now have; and by the right of its necessity to the allied printing trades and the dignity which belongs to the craft by its being first in the art preservative, it should be a leader among trade organizations.

The printers' organization, The Typothetæ, which has gained great prominence by its splendid work during its existence in the last several decades, is foremost in its educational development; and it has been a lasting and powerful good to the printing fraternity throughout our land. Its activities have been a source of great benefit, because of the information and reliable data which it has collected, and which information has been spread broadcast throughout the printing fraternity. But its workings have assumed such a wide scope, covering all branches of our industry, that the time is ripe for this organization to give to its members detailed information and active help that pertains directly to the trade in which we are all interested.

From the earliest days of printing, the binder's art has been a necessity; and while there should be no attempt to dim the lustre of the glory of Gutenberg, the discoverer, and Benjamin Franklin, the patron saint of the printer, their work and their printed sheets would be almost worthless without the skilful hand of the binder to collect these sheets and form them into a compact and beautiful volume that would ultimately grace the shelves of the famous libraries of the world.

There is no more honored or respected vocation in which men are engaged than the manufacture of books; and it should take its place among the leading industries of the land and assume the dignified and exalted position which rightfully belongs to it in being the foremost leader in preserving the art and literature of the world.

Without the aid of the binder, the schools, colleges and universities of our land could not exist; and in almost every function of the world's work the art of the binder is a most important factor.

The experience of many of the leading concerns in our line during the last few years has been a lesson that should make a lasting impression, in that it has shown that our business could be made profitable, and that as a business it is entitled to a legitimate profit.

This organization can do more to educate the master bookbinders to conduct their business in order to get a proper price for their work and to create a spirit of friendliness toward each other than can be accomplished in any other way. Meeting each other and knowing each other will hep to eliminate the fierce competition between each other, which means loss of profit, loss of temper, a hatred of our-

selves, the business an eternal grind, and life hardly worth living.

Truly the workman is worthy of his hire; and there is no business that requires more painstaking detail than ours. We are entitled to a legitimate profit on our investment and labor; and if we will all use the information that can be obtained by coöperating with each other through this organization, and all pull together, the bookbinding business can be made as attractive for investment and pleasurable operation as any industry in the land.

The question of handling the labor situation is probably the most difficult problem that confronts the master binder of today; and, as I stated before this assembly three years ago, I am unalterably opposed to "Legislation without Representation" either by the enployer or the employé, and in my humble opinion the employing bookbinders should form a TRADE-UNION, which should be composed of representatives of both the workmen and the employers, who should agree on all regulations, rules, and wage scales, and the rulings of this body be final and binding on both parties.

While the Open Shop is strongly recommended by many employers, it is not by any means a lasting settlement of this problem, for the reason that there is the same opportunity for the unfair employer to take wrongful advantage of his employés, as there is for the unfair workman or so-called labor leader to act and deal unfairly with the employer.

The workmen can have their union to discuss matters and formulate plans in relation to their trade and its workings, and the employers can have their association for their discussions. But any action or plan of procedure must come from the Trade-Union, composed of delegates from both the employer and employé; and each must be a party to the contract which is made to cover all conditions necessary to the successful conduct of relationship between the employer and employé. A violation of this contract in any plant by either party will mean the concern of all parties to the contract.

This, gentlemen, is simply an outline of the plan; and its details could be worked out carefully by a committee of this organization in connection with a committee of the workmen. I feel positive that a plan of this kind could be materialized.

I have been active in this business for over forty years; and during that time I have carefully watched the labor situation. I have paid attention not only to the printing craft through the Typothetæ, but to the building and other trades as well, and there is no question but that the labor unions have been a very potent factor for good in the advancement of civilization.

Unprincipled employers have ground the heel of despotism upon the heads of their employés, making the burden of life almost unbearable. Long hours, unfair wages, sweat shops, and child labor have forced the vindicative spirit of the working men to acts of violence, until they finally realized that by might and force, through the element of the strike and the club, they could accomplish the purpose which they were after.

The employer paid comparatively no attention to the conditions which were arising until, in its mighty force, this condition became so strong that it was able to strangle the actions of the employer and force the business of the world into a chaotic condition through strikes, lockouts, blood-shed, and even murder, as we have recently seen in the railroad and coal strikes, which almost tied up the commerce of our land.

The attitude between the men who employ labor and the men who are employed should be one of conciliation and regard for the welfare of each other.

As a rule when bodies of workmen and employers meet to talk over the problems of interest in their particular trade, there immediately develops the spirit of *antagonism*, as though each were trying to take advantage of the other. This condition is entirely wrong, as the purpose of the meeting is to arrange an amicable settlement of matters of vital interest to both parties with the result of establishing peace and harmony in the industry; and yet how often this fails.

Think how foolish this whole proposition is. It is the customer that pays for the commodity that is to be produced; and in many cases the workman is that customer. So he is directly the loser by the endeavor to force an exorbitant wage.

The workman of today is entitled to a proper compensation that will allow him to live comfortably and to save enough to take care of his declining years, if he is so disposed. The world

acknowledges the importance of this condition today, and the only point of discussion between the employer and employé is to find out a proper compensation for the work to be performed.

The public pays the price for the commodity, and it is the public who shall decide whether or not the cost of the article is exorbitant.

This fact the employer seems to have lost sight of in the past.

The employer and the employé are the people to discuss this question of cost. It is just as wrong for the employer to exact an exorbitant price from his customer as it is for the employé to endeavor to exact an exorbitant wage from the employer. Both are entitled to a living compensation, but there should be no unfair advantage of one over the other.

The employer is entitled to a just return on his investment in his plant, buildings, and machinery, and the proper compensation for the running of his business and the labor employed. But he has no more right to ask an excessive return for his part of the production of a commodity than the employé has to demand from him an excessive wage in its production.

The people, not only of America, but of the world, must realize that the divine unction to "love thy neighbor as thyself" really means something; and while the railroad and coal strikes have been settled, they have not been settled *right*. And they will not be settled right until some condition can be created whereby men will get together and discuss their difficulties in a rational and sane way and come to a just and equitable agreement, at the same time injecting thoroughly into these agreements the underlying principles of brotherly love.

The question of labor dominating capital or capital dominating labor is an impossibility. They must work together hand in hand to accomplish the results hoped for by all parties concerned.

The Employing Bookbinders of Ameriea could be the leaders in a plan of this kind to very largely eliminate the difficulties of the present labor situation in all lines of trade; and if some plan, such as I have suggested, could be put into practical operation in our craft, it would make our Association of the greatest benefit not only to ourselves but to the world at large.

I earnestly hope that some action will be taken in this direction by this Association.

From Versailles to Genoa *By Benj. H. Boyd*

IN NOVEMBER, 1918, the Vesuvian artillery of the nations paused in their hymn of hate and destruction, and the world was informed that the armistice had been signed. The peoples of earth gave vent to great rejoicing, because they believed that the bloodiest struggle of history bade fair to end and make way for peace and reconstruction.

"Back in the balmy pre-war days," we were told by our statesmen, politicians and ecclesiastics that a great struggle of nations was impossible, with our civilization (!), that peace societies, institutions of learning and culture, etc., made war impossible; that humanity would not tolerate such a bloody spectacle. That was prior to 1914. With the facts the world is now sadly acquainted. Like a thunderbolt from the clear sky the nations of earth (Christendom, Christ's kingdom) were hurled into a great cauldron of affliction. The war has been termed "earth's colossal crime."

Then we were told by these same statesmen, politicians and ecclesiastics that this would be the last war; it was "war to end war" and forever "make the world safe for democracy." After four years of inconceivable ruin and horror the armistice was signed; the master minds of victors and vanquished met at Paris in the historic Palace of Versailles to draw up the instrument of peace.

Our President, Woodrow Wilson, sailed from these shores in the good ship George Washington, armed with his now famous fourteen points (none of which ever seemed to stick anything) and his "League of Nations," which was later said by the clergy to be "the political expression of God's kingdom on earth." Yes! these great ones of earth would set things in order and usher in the Millennium. That was three years ago; and what of Europe today?

Lloyd George said recently that "Europe is a seething racial lava," that smouldering hate

and jealousies bid fair once more to flame forth and give the world another bath of blood. Why, then, did the Versailles treaty fail? Its own framers admit it to be the most drastic and cruel instrument of all history, that hate and vengeance was the impelling force behind it. "We looked for peace, but no good came; and for a time of health, and behold trouble."—Jeremiah 8:15; 10:10.

Today in the shadow of the greatest crime of history the world stands gory with blood, bankrupt and starving; and sitting on the tumbled heaps of inconceivable ruin are the statesmen and diplomats of earth, seeking to grasp whatever of the pitiable spoils are left. Just God, and true, this is what men call Christ's kingdom (Christendom)!

After the signal failure of the Versailles treaty and the League of Nations to put Europe on a sound basis of peace and bring economic restoration, came the "Washington Arms Conference." Again the world rejoiced and hailed this as the dawning of an era of unprecedented peace and prosperity; the dogs of war would be chained and their fangs drawn; there would be organized a polite "Society of Nations"; and then all would be well. Yes! Thank God we are getting nearer; just let us alone, you obstructionists, we will yet evolve a perfect state, "the political expression of God's kingdom on earth."

Imagine, then, our dismay when announcement came from the White House from the one who had called the conference that it was not a Disarmament Conference, but merely a conference for the limitation of Armament; that as "gun toters," they would agree how many the dear public should be privileged to pay for by taxation, etc. And still the man-made Millennium is somewhere in the gloaming.

We now come to Genoa. This conference was called by Mr. Lloyd George, of England, who hoped by this means to bring about the economic rehabilitation of Europe, to straighten out international rivalries by a plan of peaceful organization, and thus to keep afloat the European ship of state. His own statement at the opening of the Conference was: "If this conference fails, the world will be swept with despair; and Europe will again see a welter of blood."

It soon became apparent that the spirit that was dominating at Genoa was the Grabiski spirit. Dear Russia must be helped to reorganize and to get on a sound economic basis. But all the while, with one accord all eyes rested longingly on the great oil fields of Baku and the vast wealth of Russia represented in her natural resources.

On May 22nd, Senator Borah of Idaho said on the floor of the Senate that the Allies were insincere and were seeking merely to dismember Russia and seize her raw materials. Of course, Russia was too clever for such a ruse, and the conference soon blew up. The Hague Conference is also admitted to have failed.—Luke 21:25, 26.

Almost four years have elapsed since the signing of the armistice, and during that time the world's brightest minds have been seeking by the aforementioned conferences to set the world at peace and pave the way for reconstruction. What has been accomplished?

Today the world is in the greatest confusion and ferment that has ever been known. Never since the voice and footfall of man broke the eternal silence can a parallel be found with the present distressing situation. Fear and anxiety are gripping the hearts of the sons of men.

Why have the efforts of these brilliant ones of earth so signally failed? In order properly to answer this question it will be needful for us to make a brief review of man's history. The Genesis record, chapters two and three, tells us of man's creation in perfection, his instructions, his deflection, and his banishment from his Eden home. The Bible shows that for a long period God left man much to his own devices; then He organized the nation of Israel. —Amos 3:2.

Through the prophets of Israel God foretold the history and final destiny of man: After the overthrow and dispersion of Israel there would arise four great universal empires of earth, these to be succeeded by the fifth, which would be God's kingdom on earth—"the desire of all nations."(Haggai 2:7) Furthermore, God gave us through these prophets the length of time these earthly dominions would hold sway; it would be a period of 2520 years from the overthrow of Israel, God's typical kingdom on earth.

The consensus of opinion is, that Zedekiah, Israel's last king was dethroned and taken prisoner to Babylon by Nebuchadnezzar in 606 B. C. This means, then, that the lease

of earth's kingdoms would expire August 1st, 1914, and that there God would begin to make ready for the fifth universal empire of earth—the kingdom of the Prince of Peace.

All the physical facts, no less than the Word of God, incontestably show that August 1st, 1914, marked a great dispensational change in earth's affairs. Hence we see why the present scramble cannot be unscrambled. It is the time for the kingdom of this world (Satan's kingdom) to become the kingdom of our Lord and His Christ.—Rev. 11:15-18; Dan. 7:9-27.

No human hand can stay the overthrow of the present order, Satan's empire. It has had its day, has served its purpose; and now it must go the way of "old weeds and forgotten faces" into the abyss of oblivion, thank God! forever.

The new day is dawning; the kingdom of God is at the door. Soon the great Prince of Galilee will spread a feast of fat things for earth's poor benighted ones, and the millions now living who will never die shall rejoice with exceeding joy and be glad in the day of their gladness.—Revelation 11:4; Isaiah 11:1-9; 25:6-9; Numbers 10:10.

Golden Age and Government *By John Cowe*

PERMIT me to express my appreciation of the variagated and cosmopolitan character of the articles appearing in THE GOLDEN AGE magazine. It is bound to attract many minds of all calibers and conceptions; and while success cannot be measured by the number attracted to any given thing (else all of Satan's fry are a success, as no doubt they are from a fleshly standpoint), yet we may hope for success even along the line of numbers in this day, when "all the ends of the earth shall turn to the Lord."

There is a remarkable want of consistency in your magazine, however, when it comes to the position it takes toward this Government, in the many articles dealing with the Government's attitude toward conscientious objectors to war, the position in general being that any war is essentially a war of the beast against the Lamb, in which all combatants, on either side, are on the side of the beast.

The writer has no contention as to the fact that war as war is wrong; but that any nation and every nation that participates in war is wrong in that participation is another question. I believe the failure results from seeing the war from only one angle; and that angle, the relationship of the Christian to it, accounts for the critical attitude of those who may otherwise seek to do God service.

Because many conscientious objectors were mistreated by officials in power in this country during the war, when every one had something else to do than watch the other fellow usurp power, does it follow that the responsibility for the acts of these officials can justly be laid on the Government as a whole or on the administration in particular?

Would it not at least be courteous—to say nothing of being Christian—to publish their good deeds as well as their bad ones, and to leave the judgment of the nation to the great assize at which Jehovah through His chosen and approved representatives will preside?

That trite saying that "what we hear and what we see depend on what we are" is true of the Christian as of others. Is all that we see and hear of this Government only evil?

Evidently the very fact that one branch of the Government, the postal system, permits the carrying of your magazine through its arteries, and because its officials recognize the force of the constitutional declaration for freedom of speech and press, argues at least the desire to be consistent, in spite of all the accusations lodged against it in the magazine. Surely this is laudatory.

Take another case: The local I. B. S. A. class in this little town stood for non-participation in the struggle during the war. One of its members, who was before the state council of defense to answer for the stand he took, was killed shortly thereafter in the peaceful pursuit of driving horses attached to a load of hay. We have a state accident insurance statute here which entitles to compensation all suffering from accidents.

The man who was killed could not during his life conscientiously serve his country during war, and the writer has all respect for honest

conscientious objectors. But in spite of this, the state government, by virtue of the statute and through its accredited officials compensated the widow and the children to the extent of several thousand dollars—I believe five thousand. The widow can now take care of her children and educate them, and can ride around in a nice Ford, which she did not have when her husband was alive.

I ask in all fairness: What more could a Christian ask for, who has been instructed by inspired writ to "obey magistrates and rulers and be ready to every good work"? This is a case of returning kindness to those who failed to measure up to what most people regard as patriotic citizenship. I ask: Is not this an honorable act on the part of this Government? The writer has knowledge that some of the men who sat on the state council of defense passed upon this claim.

The necessary qualifications for a judge are the entire absence of prejudice and an honest desire to hear all the facts in a case. If some who are now condemning the Government can prove their fitness for the high calling to which they aspire, and at the same time explain how they will award those who have so acted, there is no doubt that the Judge will accept their plea. But it seems to the writer that the inconsistency of such will be a barrier to their being able or qualified to judge at all. To walk apart from the world and the professed church is laudable, but to condemn the Government for acts over which they had no power is unjust. O consistency, thou art a jewel, and rarer than radium!

[Lest we be misunderstood by others as well as Mr. Cowe, we explain that we believe the American Government, as projected by its founders, the best form of government on earth. To the extent that present incumbents in office adhere to those original principles of liberty and justice the Government is a success today; to the extent that they are swayed from these principles by political, ecclesiastical or financial influence the Government is not a success. We are not to be blamed for wanting a better government than one which spends for war purposes $92.83 of every $100 it raises, however; and we are convinced that that better government is at the door. And that government will provide absolutely against death and even sickness. Meantime, we grant Idaho the palm for progressiveness.—Ed.]

More about Farmers *By M. L. Ritchie*

WE LOVE your little magazine, and look forward with pleasure to its visits; and this is because it fearlessly discusses all questions along the lines of truth. But I must take exception to an article in your issue of August 16, entitled "Farmers' Skirts Not Clear." This article so woefully misrepresents the farmers as a class that it seems very much out of place in THE GOLDEN AGE.

The aforementioned article classes the farmer as a capitalist, and states that he is notoriously prejudiced against labor. I have not the least doubt that the author of this communication meant well, but his knowledge of the conditions on the farm must be very limited indeed.

I believe statistics will prove that a large majority of the farms of the United States are very heavily mortgaged. There is no class of men that toil such long hours for so little pay as the farmers.

As for his being a capitalist nothing could be more absurd. The other fellow fixes the price for what the farmer has to sell, as well as for what he buys. For instance, the farmer takes his produce to the railroad station and asks the commission man: "What are you going to give me for this?" He hauls his fertilizer, seeds, etc., home; and again he asks: "What are you charging me for this?" (Little chance there for the farmer to profiteer.) He will sell a cow-hide for one dollar and pay six dollars for enough leather out of it to make a set of double lines for his horses. He will get around eighty cents for a calf-hide and pay five dollars at least for a pair of shoes for his wife.

At this time there are thousands of bushels of peaches and garden vegetables rotting on the ground in Southern Jersey, not because the farmer is unwilling to sell at a reasonable profit, but because he is not able to get enough for them to pay transportation and commission

charges. At the same time thousands of little children are almost dying in all the large cities for just such needful bounties.

Now we do not claim that all farmers are saints; far from that. But as a class they will measure up as high morally as any other people, and as a class they are very much misunderstood; and I know of nothing that will do more to add to this misunderstanding than such articles as the one in your issue of Aug. 16. In the first place, such articles help to create class hatred; and in the second place they might give some of your city readers an idea that there is a lot of money in farming.

Now let us hope that your little paper will try to keep closer to facts in the future. We know it is not time yet to expect perfect things; but a paper that poses as an educator, should endeavor at least to keep the page free from such miserable misrepresentations.

Impending Geological Changes *By Prof. Louis F. Hildebrandt*

THERE is nothing within human ken that would be regarded as being so stable as is the earth; yet the pole of our earth is not stationary, but wanders with an irregular spiral movement within an amplitude of forty or fifty feet, and completes its erratic circuit in about 428 days. There is evidence that the inclination of the earth's axis has not always been as it now is. Our present seasons, wherein the days get shorter and shorter until in the northern hemisphere the shortest day of the year arrives in December, and then reverses the process by getting longer and longer until the longest day occurs in June, are due to the inclination of the earth's axis to the plane of its orbit, otherwise known as the earth's "ecliptic." Under existing conditions there would always be arctic circles of perpetual ice at the poles. This is the natural effect of six months of night at the pole, during which the cold becomes so intense that the succeeding six months of daylight do not warm up the earth sufficiently to cause the melting of the snow and ice.

Geologists are aware that at one time there was a luxuriant growth of vegetation at the poles. Evidence of this has been shown in the discovery of mastodons and antelopes embedded in crystal ice, which had not digested the plant food contained in their stomachs. This food was of a character that could not possibly have grown under frigid arctic conditions, but needed instead a warm, equable climate. This indicates, therefore, that at the time of the flood, in Noah's day, the deluge of waters occurring in the torrid and temperate zones of the earth's surface produced simultaneously at the poles the great ice-fields which once covered parts of North America and Europe during what has been designated by geologists as the "glacial period."

These refrigerated animals must have been overwhelmed by the deluge and instantly frozen to death. It is logical to assume from the character of the plant food contained in their stomachs that it could have grown only under temperate climatic conditions, and that consequently a temperate climate must have prevailed at the poles prior to the flood. What could have caused this mild climate to change to the present frigid one?

When the huge mass of water descended, and in greater volume at the poles than anywhere else because the centrifugal force is least there, this resulted in a disturbance of the center of gravity of the earth. It is a well-known fact that the center of gravity does not coincide with the actual center of the earth, but lies to the south of the earth's center. Antarctic explorers tell us that the huge cap of perpetual ice at the south pole is at least 1000 feet thick. Naturally the weight of this tremendous mass suddenly descending at the poles must have had considerable effect in causing the earth's axis to become inclined toward the plane of its orbit. The axis thus inclined now makes an angle of 23° 27′ with a line drawn perpendicular to the plane of the orbit at the point where the axis intersects. This angle is known as the obliquity of the ecliptic. The earth, since the flood, has been revolving around the sun in a slanting position. This slanting position causes the different seasons, likewise the differences in length of day and night, and also the extreme cold in the arctic and antarctic regions. It was in all

probability this shifting of the earth's axis from a perpendicular position that changed the mild climate once prevailing at the poles to the present frigid one.

Should an earthquake shatter the ice-cap at the south pole and precipitate the mountains of ice into the oceans, the oceans would gradually melt the ice, would carry it away from the poles, and would distribute the excessive weight over the earth. The result would be to adjust and equalize the weight of the waters upon the earth's surface, so that the axis might gradually right itself and again become perpendicular to the plane of the orbit.

Then would naturally come a tremendous change in the climate of this sphere. Day and night would become equal, each twelve hours long. The equal length would prevail everywhere, except at the poles, where daylight would be continuous. Another effect of this change would naturally be the disappearance of the frigid regions, now known as the arctic and antarctic zones. At first the melting of the huge masses of ice would lower the mean temperature of the earth; for physicists tell us that when ice melts, heat is taken up by the change. Gradually, however, the climate would become equable all over the earth.

That such changes must occur is shown by prophecy. The Psalmist tells us, in Psalm 46: 1-3: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . . though the mountains [ice mountains] be carried into the midst of the sea; though the waters thereof roar and be troubled." Heaven is God's throne and the earth is His footstool (Isaiah 66:1); and He has promised to make the place of His feet glorious; and that means the whole earth. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." (Isaiah 35:1) If momentous and terrifying geological changes should occur in the near future, we need not be alarmed, but should rejoice; for it is but God's way of preparing the earth for the blessing of the ransomed hosts of humanity who shall return from the great prison-house of death to obtain joy and gladness; for it is prophesied that sorrow and sighing shall flee away.

Respecting Internal Baths

By F. E. P., (Belgium)

REFERRING to Mrs. Holmes' article on internal baths, I think we can be quite sure that had our wise Creator wished us to make interior washings, He would have arranged that the body would have had the power to suck up water of itself. The very fact that an instrument has to be used shows it is against nature; and how small a part is washed, after all. I consider the practice dangerous; and people who have to resort to it are not those who have learned to keep their body in order by natural means.

Let all who suffer from constipation sit, or rather squat, in the position natural, with the knees well up to the chin. Do this from five to twenty minutes once in the twenty-four hours, or twice, if preferred, at regular times. Then there will be no need for washings or medicine. One old lady of my acquaintance was taking nearly a third of a glass of salts daily. I told her to try this method; since then she needs no longer the horrible salts.

If a person has hemorrhoids and little worms attached to the sores, then inject salt water, which will detach the worms and bring them down. But this use, of course, is for a person that is ill and should be used, like the surgeon's knife, as a last resort.

Apropos to your article on "Vitamines," I quickly found a means to eat my vegetables without hardly cooking them. I pass them through the meat-mincing machine, and then put them into boiling soup from one to three minutes. Or I fry them with a little butter and water for two or three minutes. Cress passed through the machine and put into the soup is excellent. The soup in this manner is made very nourishing. I often put in nettles. When they are young they are a good medicine for the stomach, to purify the blood, for dropsy, lungs, and they have a good taste. By passing the vegetables through the machine one can use the green outside leaves of lettuce, cabbage, etc., if one likes.

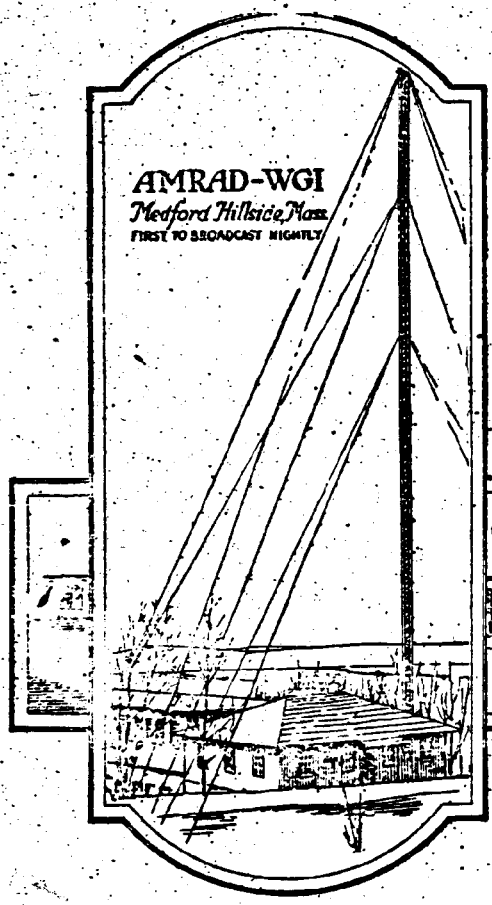
Dried fruits with nuts ground up in this way make excellent paste to put between biscuits.

Radio Development

THE development of transmitting speech by wireless instruments during the past twelve months has been nothing short of marvelous. This is one of the evidences of the increasing light coming to man because of the presence of the King. Our readers will be interested to know how these radio stations are built. We therefore insert herein a cut of the American Radio and Research Corporation's station at Medford Hillside, Massachusetts, to show the manner of construction and where the apparatus is manufactured.

The purpose of the American Radio and Research Corporation is to produce such radio equipment as will prove durable, practical and electrically correct, and after long use continue to give purchasers genuine pleasure and complete satisfaction. They furnish equipment for both laymen and technical expert operators. They have a radio receiving outfit which any one can operate. This company is really a pioneer in the field of development of the radio telephone, having done a tremendous amount of pioneer work and greatly advanced the radio enterprise in America.

We take pleasure in calling the attention of GOLDEN AGE readers to this means of communication. "WGI" is the call signal of the Medford Hillside station. The officers of this company recently invited Judge Rutherford to broadcast from this station his world-famous lecture "Millions Now Living Will Never Die." The invitation was accepted, and it is reported that more than 100,000 people heard. If our readers are interested in supplying themselves with radio equipment we suggest that they communicate with this company. THE GOLDEN AGE is glad to further anything for the education of the people along proper lines; hence we take pleasure in calling attention to this equipment, and we know of no better way to show the manner of construction than by inserting this cut.




FACTORY — AMERICAN RADIO AND RESEARCH CORP.

INFLUENCE OF THE PRESS *By William Cowper*

How shall I speak thee, or thy power address,
Thou god of idolatry, the Press?
By thee, religion, liberty, and laws
Exert their influence, and advance their cause:
By thee worse plagues than Pharaoh's land befell,
Diffused, make Earth the vestibule of Hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee.

The Great Illusion *By Glebæ Ascriptus*

WHAT is wrong with the church? is a question that protrudes itself upon many thinking persons nowadays. Is she worthy of the position which she presumes to occupy in society? Conan Doyle has recently stated that "the church now finds herself largely supported by women, who by nature are more emotional than men and who cling to her, superstitiously fearing that to break away might incur the wrath of an offended deity." A census taken recently in one of our western cities disclosed the fact that the great majority of the inhabitants were not regular church attendants. It certainly is quite evident that the church has lost her hold on the masses. Men everywhere speak ironically when she is the subject of conversation. Surely one would not expect such general invectives of an organization if it were considered worthy of a place in the sun of human favor.

The church finds it difficult to fill her pews with hearers on Sundays. Were the movies and the theatres open on Sunday, it is a safe guess that here in Canada the churches would be almost deprived of their audiences. Screen-artists are often in receipt of salaries that alone are sufficient to make the green-eyed dragon of envy creep up the average preacher's spine. But according to Socialists, picture-show actors come under the heading of the non-producing class. Were their profession to be abolished, no one would eat a wedge of pie less. Man as a dual being (spirit and flesh, as generally supposed by the clergy) requires spiritual food, which is supposed to be furnished for him in assimilable quantities by the pastors of the different flocks. The clergy, then, are really a productive class, and as such are worthy of continued support, which support is not willingly furnished in these uncertain times.

There was (according to records) a period of 300 years, A. D., when the church had the power to heal sick and to raise dead. But alas! the desire for temporal power crept into the early church and with it the spiritual power went out, and the result is that the world is now engaged in a fierce struggle for gold. She found it impractical to serve two masters with impunity; just as the lay brother has since discovered to his eternal woe.

The early church was confronted with the menace of losing her grip on the people, just as the modern church is today. So she invented hell and purgatory. The one who introduced those states for the future activities of souls was indeed a world-genius; for once you get a man believing in these places, you can skin him alive, and he will bear it with perfect equanimity.

"The fear o' hell's the hangman's whip
To haud the wretch in order."

It is really astonishing how this Great Illusion has held on. The efforts made by otherwise sensible people to escape these places of future punishment are ludicrous in the extreme.

Your regular church attender goes through life with the priestly class prodding him up behind; and at the end he is not quite certain whether he has made the grade or not. But like the ill-fated Burns, he trusts

"To gie Auld Cloven Clutie's haunts,
An' unco' slip yet,
An' snugly sit among the saints
At Davie's hip yet."

Davie of course meaning King David who, as Burns felt, had wrought much mischief among the lassies, and was therefore unworthy of entering into a state of bliss, where the church has him located now.

"Heaven as the Future Home of Mankind"

THE idea of heaven as the future home for man would be a burlesque were it not so tragically ambitious. We know so little about heaven; and although it is depicted as a state of bliss, up yonder in space, no one appears to be in a sweat to get there.

Our hymnals attempt description of the occupation of the inhabitants. Listen:

"Holy! Holy! Holy! All the saints adore Thee;
Casting down their golden crowns before the glassy sea."

Even allowing for poetic license, can any one comprehend such an absurd notion, or fail to sympathize with Deity compelled to watch the ceaseless genuflections of His saints in such a useless vocation? One can quite understand a Kaiser or a Czar deriving satisfaction from such imbecile homage. But to expect Omniscience to be gratified—Ugh!

Then the Hymn of Migration runs:

"I'm but stranger here;
Heaven is my home."

Well, the truth of the matter is that man is so well acquainted, and has so many satisfying interests, "here below," that he regards the migration with horror. Indeed, he is so taken up with this life on earth that he is willing to continue with it on pretty nearly any old terms, only let him stay; all of which goes far to prove that heaven as a prospective home is not a decided success!

"Guide me, O thou great Jehovah,
Pilgrim through this barren land."

But Jim Jones, church member in good standing, does not see it altogether in this light. Jim has a claim in perpetuity on a splendid section of rolling prairie, from which he has derived general satisfaction and a good credit-standing at the local bank. So when the time comes that he must relinquish his personal hold on said property and go hence—well, Jim doesn't invite his friends to a tea-party. No, siree! A gloom settles upon his mind which nothing can alleviate except a return to normal health.

The Final Disposition of the Earth

ANOTHER old hymn that was enjoyed by the last generation, probably more than by this one, runs:

"All the earth shall melt away
Like wax before the flame."

When the migration of mankind is complete, this disposition of the earth clears up the whole situation! for some! There was a period when I used to wonder what purpose the earth would serve, floating about in space, after being relieved of its human crew. However, even with this melting-process theory before me, I am not quite clear nor am I quite satisfied to bear (without a shudder) such an undramatic ending of this old cradle of the human race. I might take it better were a theory propounded whereby terra firma should have a more conspicuous send-off. Terrific noises or gigantic flames would be more spectacular and worth while, from a spectator's point of view. But even this would not be satisfactory; for according to scientific authority the processes that old mother-father Earth passed through before she became a fit place to support organic life, were, to use the longest word at hand, "tremendous." A mere bagatelle (six-thousand) of years have fled "since death began the butcher's trade," which would be a long time between drinks even for a camel!

I repeat: It is not a fair or worthy ending, this melting process, for a globe that required such long ages to formulate. Such a shameful waste of good property! An incendiarism appalling even to the most destructive minds! Such a useless waste of energy, enough to make a neurasthenic's bowels yearn! Nevertheless, there are many good church people who believe in this awful holocaust, as touching the final disposement of the earth. The church has nothing to say on the matter outside of the hymnal, but by her silence it is apparent that she O. K.'s the theory.

The Earth as an Eternal Home

BLESSED are the meek; for they shall *inherit heaven,*" said the Master.

Excuse me; I find on looking up the passage that I have made a slight mistake. I should have said: The church said and says that. What the Master said was: *"Inherit the earth."*

Being brought up in the Methodist faith, I have largely depended for my religion on what I have heard; and no doubt the cobwebs of that faith yet circle my inwards and becloud my perspective. (Why those good people called themselves Methodists has never fully been explained to me; they do not appear to have any greatly different or peculiar method of worship than many other churches. Indeed, the Anglicans are greater sticklers for method than are Methodists.) Having thus digressed, let us inquire further regarding the earth as a good and eternal place of abode for mankind. Christ said: "Inherit the earth." The church says that man's place is in heaven.

Heaven God's Home

HEAVEN . . . is God's throne," said the Master. I must confess that it is rather ambitious of man to aspire to the throne of God! Lucifer had similar lofty aspiration. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of man," sang David. (Psalm 115:16). "I am come that they might have life, and that they might have it more abundantly," said the Master. (John 10:10) The kingdom of heaven is amongst you, He reiterated. Here heaven and eternal life are synonyms. Pray ye like this: "Thy kingdom come . . . on earth." You do not

require to take on some filthy disease and die before you inherit eternal life. It is here and now. "Whosoever will, may take of the waters of life." The trouble is that we will not! We would rather believe in the devil of selfishness and perish! O perverted man, your Midas ears are open only for sounds that emanate from demons! That your Creator has tolerated you so long is the profoundest of mysteries, and the quintessence of love and patience. Here, on this best possible of worlds, God placed man, a perfect organism in a perfect environment—an inheritance worthy indeed for the highest creature of earth. In due course Satan managed to disinherit man. For 2000 years the church has ably, consciously or unconsciously, supported Satan in this great illusion that man must die before he can gain eternal life. It was Satan's purpose to keep man dead; but this was thwarted by the advent of the Christ. Everything was provided by the Creator for man's upkeep. The earth produces lavishly. "There is enough to feed everybody at the table of humanity, if some of the barbarians would stop grabbing off more than their rightful share," says Sir Oliver Lodge. Warehouses are even now gorged with merchandise, while many are unemployed and hungry. To give service and not extract it, will be the highest social progress yet to be made! What is wrong with the church? Verily, I say unto you, she will not accept eternal life and inheritance of the earth provided by a magnanimous Creator; nor will she permit others to do so!

[It does not weaken the foregoing argument to acknowledge, as we must, that a heavenly salvation has been obtainable, during the age now closing, for a limited number, a little flock. The churches have made the great mistake of not seeing that the Scriptures teach two separate and distinct salvations: the one for the bride of Christ, the people taken out from the gentiles to bear His name; and the second salvation is an earthly salvation for the residue of mankind, all the rest of them, substantially, as the Scriptures plainly declare.—Acts 15:14-18.—Editor.]

Lessons From A Watch *By James A Robinson*

SOME TIME ago, there appeared in a Boston newspaper a cartoon drawn by Mr. Winsor McKay, portraying a gigantic watch, in which he placed human beings in process of examining the works. This cartoon, in our opinion, provides a fine commentary upon a verse written by that eminent logician, the apostle Paul, in his pastoral letter to the Christians at Rome: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."—Romans 1:20.

After studying the mechanism of a watch, taking the view-point of the human being in the large time piece illustrated in the cartoon, one is reminded forcibly of the truth of David's words when he wrote: "The fool hath said in his heart, There is no God"; for we find in the watch evidences of a Supreme Intelligence.—Psalm 14:1.

Mr. McKay sends to the editors of the newspaper in question the following letter:

"These humans as I have drawn them are a thousand times smaller than real life. They walk around inside the works of a watch wondering at its large wheels, wondering what power conceived and created these gigantic heavy wheels and bars of metal.

"The human beings, looking into the mainspring of the watch, would gaze in awe as they see it unwinding, never changing, always even.

"If these microscopic human beings were real, and were born, lived and died inside the watch-case, as we were born, live and die inside the atmosphere of our little earth, what would they think, how much could they know, how would they deceive themselves, and how perfectly satisfied would they be, like us, their big brothers of the earth's surface, with everything that they thought and all the conclusions that they reached!"

Following this letter and the cartoon is an editorial comment on the picture as it strikes the mind of the editor:

"Mr. McKay's thought is admirable, and you yourself will follow it out better than it can be done for you. If Mr. McKay's imaginary beings living inside the watch-case lived but a part of a second and their 'Ages of History' went back only half-an-hour, as ours go back but a few thousands of years, they would say of the works in their watch: 'This machine has always run as it does now, and will always run on. That great metal spring has always been expanding and always will. Nobody made this machine; it always was here;

it always will be here; and it always will run just as it does now.'

"Thus self-satisfied human beings talk on this earth, thinking that things have always been as they are; that they *had* to be *as* they are; that they always will be; that no super-mind, no divine power, governs or has control.

"How amazed would our tiny inhabitants of the watch be if someone said to them: 'If you tiny creatures could live twenty-four hours, instead of living part of a second, you would see that great mainspring gradually run down and lose its life. If you could get outside of the case that confines you, you would see a gigantic hand winding the little knob, restoring lost force to this spring, and thus causing the little watch to continue its movements, keeping all these wheels in motion.'

"The little watch-dwellers would all probably laugh at the idea of a great mind guiding a great hand, first manufacturing their watch-universe, and occasionally winding it up as it ran down. We full-sized mortals would pity them for presuming to make up their minds, supposing that they could possibly understand the management of their watch-dwelling. Yet we do not hesitate to affirm and deny things concerning that little machine, the earth, on which we live beneath clouds, sky, sunlight and stars. Some of us think that we know exactly who made the earth-watch.

"Some think they know that nobody ever made it. Some of us believe we can identify and call by His right name the power that winds the watch, and that will eventually take us all out of the little dwelling to live in another. Some deny that anybody had anything to do with making the machinery that we see revolving about us.

"Whence came the earth? How were its parts gathered together? How is it held in its time-keeping course around the sun, traveling with absolute regularity through millions of years, warmed by the sun's heat, traveling through space so inconceivably cold that it would freeze our oceans solid, if our atmosphere and the sun's heat were taken from us?

"Every wheel in the watch represents human intelligence, just as every revolving star and sun in the universe represents Divine Intelligence.

"The gold in the watch comes perhaps from California or Australia or South Africa. The rubies come from Burmah. The steel in the marvelous springs comes from an ore bed near the Great Lakes. It passes through fire, as everything spiritual and material must, to reach the highest excellence. Learn from the watch-springs what intelligence can add to raw materials.

"When that watch-spring was pig-iron, with little intelligence applied to it, it was worth perhaps ten dollars per ton. Made into high-grade watch-springs it may be worth twenty million dollars per ton. In other words, human intelligence applied to pig-iron multiplies its value two million times. Education applied to man multiplies his value ten million times. The watch-spring is educated pig-iron.

"A famous unbeliever said: 'How strange that man, intelligent enough to make the works of a watch, is fool enough to believe in miracles, etc.' He might better have asked: 'How can a man intelligent enough to make or understand a watch doubt the existence of miracles?' The watch itself is a miracle; for a miracle is only that which transcends our understanding.

"A piece of pig-iron is refined, hammered and bent into a spring. It is made to move two tiny hands on the porcelain face of the watch, evenly and regularly, so as to keep time with the earth's movements turning on its axis, in its journey around the sun.

"A watch is enough to make a doubting man believe in miracles. If we could suddenly be made as small as microbes and put inside of a watch, with what interest we should study the workings of the whole mechanism. As a matter of fact, we are microscopic creatures, contemplating the works of a celestial mechanic, far exceeding in skill and interest the mechanical perfection and ingeniousness of the picture that the watch presents. Now in the fall we see the forests die, the leaves fall and the sap running down. We know that the trees will all come to life next spring. We see the moon changing, a great globe whirling above our heads as the earth twirls under us. We know that the moon with its heavy mountains possesses the power which moves out the tide. We see the shooting stars, and know that they are pieces of solid rock, chiefly iron, flying through space, striking our atmosphere, made hot, melted and scattered in dust by terrific friction at great high speed against nothing but yielding air. We see the comets come on their occasional journeys, and know that they are prisoners of the sun, going off hundreds of millions of miles, but returning, never escaping, returning to the sun that controls them as a ball at the end of a piece of rubber to a child's hands.

"We see before us every day the miracle of birth, of life, of death, of thought, of consciousness. We live surrounded by miracles, born living and dying amid marvels. How little time we take to think of them! How little we appreciate the spectacle of the rising sun, of night with its stars, and of the great miracle of thought itself, which works mysteriously within the thin, bony skull of man!"

We agree in the main with the above editorial comments. How pointed is the lesson of imaginary human beings of microscopic size inside a watch-case watching its movements just as earth's beings watch the movements of the celestial watch which operates with unchanging regularity! Truly can we say with the sweet singer of Israel: "The heavens declare the glory of God, and the firmament show-

eth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Psalm 19:1, 2.

Mr. McKay's cartoon went into the hands of the thousands who read the newspaper in which it was printed. It may be but few received lasting benefits from such a lesson; and yet we realize the fact that as we progress along the stream of time, more and more people are waking up to the fact that we are living in a most peculiar day, when it is high time to awake out of sleep. Does this not indicate that we have arrived at the time referred to in Holy Writ as the time of the end, when knowledge should increase and when many should run to and fro? Are we not aware of the fact that we live in a restless age when running to and fro is so generally prevalent that we fear the outcome?

If this be true, is it not high time that we pulled ourselves together, put on our thinking caps as it were, and from life itself learn the great truths which shall work out for us that which is satisfying and lasting? Watch the workings of your chronometer; and as you recognize in it a manifestation of human intelligence, learn the lesson which is taught by the operation of the celestial watch, of an intelligence which is as far beyond human intelligence as the east is from the west, expecting that, as that intelligence is clearly revealed in the things which are made and which are visible to us, together with the fact that within us there is that desire to know what we are, whence we came, and where our destinies lie, an explanation should exist. Such an explanation is to be found upon the pages of the Bible, a book which, if read from the proper view-point, the view-point of the Author, will reveal the thoughts of a mind so great as to be in keeping with our conception of One who possesses the intelligence required to keep in absolute order the various parts of the celestial chronometer.

Tactics of Modern Pharisees

Writing a New Bible

THE following cut of a card which has come to us seems to indicate that the war preachers are not finding the Bible a satisfactory place from which to choose texts. Probably they intend to write a new one, and, judging by all the indications, it will be a pippin—very popular. The note herein sounded does not harmonize with that of the gospel trumpet.

THE PRESBYTERIAN CHURCH
RURAL VALLEY, PA.

Timely Subjects for young people. Questions that ought to be fearlessly dealt with. And Must Be.

8:00 Sunday Evenings 8:00

MAY 7 The Ethics of Courtship, or Winning a Mate.
MAY 14 The Best Girl a Fellow Ever Had.
MAY 21 The Kind of Girl a Man Should Marry.
MAY 28 The Kind of Man a Girl Should Marry.
JUNE 4 Divorce, or How Much Must I Endure?
JUNE 11 Race Suicide or The Question of Birth Rate.
JUNE 18 Dancing and Other Games of Chance.
JUNE 25 What Shall I do When I Grow Up?

Come and bring your friend. You will be welcome.
Keep this for reference.

Saving Souls and Real Estate (Contributed)

TODAY I sold books and a Harp Course to a man who was "poor, but honest." He spoke of the hard lot of the poor and then told how the preacher at the mission formerly attended by him was also the real estate agent for a large concern which sells men homes on the payment plan, after these men have gone into their shops to gain employment. They keep the deed; and when the property is partially paid for, the men are discharged, and the home is lost. This way, perhaps 400 people have already been defrauded in Sidney for years and none to come to the rescue. Surely, the kingdom message sounds good to such. As for the preacher, the people are certainly bitter towards him! One more in the list of oppressors! But the Lord is taking note of all these things. How fitting the words of Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation."—Matthew 23:14.

The Closing Door *By Newton T. Hartshorn (Deceased)*

A LARGE majority of the members of all Christian systems are natural, unconsecrated, men and women, who do not understand spiritual things.

A phenomenal change is taking place in every department of human thought and activity, not excepting religion and politics. Railroad and steamship transportation, the internal combustion engine, aeroplanes, the telephone, electrical applications, the wireless, and thousands of other wonderful scientific discoveries and inventions are with irresistible energy pushing aside the old competitive system which has prevailed for sixty centuries and are substituting for it an entirely new order of things, a world-wide unity. Of course, in the process of this stupendous change confusion and anarchy may for a time prevail. Combine or perish is the ultimatum of existing economic conditions.

Roman and Greek Catholics, Protestants, Mohammedans, Buddhists, etc., all feel this impelling force. Every distinctive religious doctrine, every political division, all special interests that stand in the way are being swept aside; for the law of a new economic era is operating.

We see the initial steps in finance—the trusts—first the small subdivisions, then the large divisions—religious, financial, political, even the great kingdoms of the world, all forced onward toward one common ground. This common ground toward which everything moves is summed up in one ethical principle—the summary by Jesus of the law and the prophets: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might, and thy neighbor as thyself." This is clearly to be not only the religious ideal of the whole human race, but a rigidly enforced law dominating business and government.

This no doubt strikes one as absurd, impossible, "Utopian"; but a deeper analysis of the factors threatening the old mercenary control of human affairs discloses the fact that these ethical doctrines which so long have lain dormant are stirring at last with unwonted life. But this ethical doctrine is not the gospel of the kingdom—of the "new creation"—the doctrine of sacrifice unto death as Jesus sacrificed himself—the doctrine of justification by faith in Christ—of consecration to God and the begetting by Him to the divine nature, of the call to membership in the new creation, the Christian church whose names are written only in heaven—brethren of Christ in the kingdom of heaven.

To the "natural man" this doctrine is absurd nonsense. The great Christian systems, being composed principally of natural men, demand that kind of preaching which they can understand. Can any one blame them? Therein is clearly differentiated the Christian system from the Christian church. No longer will they tolerate or pay money for what to them is nonsense; and as the great churches cannot be run without money, and as the saints are so few they cannot meet the expense, the preaching must yield to the demands of the natural man.

Do we not see herein the natural cause of the closing of the door when the preaching of the gospel of the kingdom ceases?

Now that we seldom hear from the pulpits the preaching of the gospel of the kingdom but the preaching of moral philosophy (and very good preaching that is, too), how vividly the words of Jesus appear: "This gospel of the kingdom shall be preached in all the world, to all nations, as a witness, and then the end shall come." (Matthew 24:14) The end of what? The end of the preaching of the gospel of the kingdom of heaven and the closing of the door into it: the end of the religious, social, and economic "world" termed the gospel age; and the beginning of an era under entirely new ideals and new economic laws.

Another reason why this gospel of the kingdom is no longer preached, is that it is so interwoven with the prophecies that it cannot be preached separately, and scholarship has decided that consideration of the prophecies is perplexing and unprofitable. But Jesus said: "O fools, and slow to believe all that the prophets have spoken."

After answering the question of His disciples, "Tell us when shall these things be and what shall be the sign of thy presence?" Jesus went on to tell them what would be the indication of His second presence. He said that His coming would be as secret as a thief at night, consequently not known; but He repeatedly advised all to watch, saying that the indication of His presence would be like the "bright-shiner" (the sun) shining from the east unto the west. (Matthew 24:27) Errors, lies, decep-

tions and mental darkness yield as this great light spreads. (Jesus said: "I am the light of the world.")

This phenomenal light is coming so gradually, so unnoticed, like a thief in the night, that our dull minds and blind eyes do not realize its cause. But Daniel said of these times: "The wise [consecrated Christians] shall understand, but the wicked shall not understand."

Amid countless distractions, absorbing amusements and the push needed to keep up with the strenuously moving procession — students getting their education, men and women earning bread for themselves and their families or piling up fortunes — only occasionally one finds interest or time to look into the divine message, which under the "light" now shining is illuminated as never before. Men have taken it for granted that all things are moving along as usual, just as people did before the deluge. Before the "light" left, the apostles understood these things.

Jesus stated: "Yet a little while is the light with you; walk while ye have light." Soon Jesus left, and the light faded, and the "dark ages" came on, in which the most absurd delusions and beliefs prevailed and from the blinding effects of which only a few are recovering.

Now that the light on Biblical statement is returning, we understand the meaning of the apostle James' statement (Acts 15:14, 16, 17) at the first convention of the Christian church, "Simeon [Peter] hath declared how God, at the first, did visit the Gentiles to take out of them a people for his name [the Christian church]; and to this agree the words of the prophets, After this I will return and will build again the tabernacle of David, which is fallen down, . . . that the residue of men [after the Christian church is taken out] might seek after the Lord."

This "residue" of mankind will constitute the earthly phase of the kingdom of heaven; the doctrine of the eternal torment of this "residue" is a Satanic lie.

Here we have the positive statement of the apostles, in convention assembled, that after the Christian church is taken out of the human race, the doctrine of the law and the prophets would again predominate; and we now witness the return to that doctrine already taking place by its preaching (moral philosophy), in most Christian pulpits, in the place of the gospel of the kingdom. We see the Jews returning to Jerusalem, and preparing to resume their former position as leaders.

May we not logically conclude that the call to enter the Christian church is ended, that the "harvest" has come; that but few consecrated Christians, begotten to the new divine nature, remain this side the veil—that when that few pass into "the new creation" (the kingdom of heaven) the momentous transactions we see going on all around us will begin to culminate in a new heaven (the new ecclesiastical system on earth) and the new earth (the new social and economic system—"wherein dwelleth righteousness" (2 Peter 3:13)—under the glorious control of the Christ, setting aside the evil, degrading influence of Satan?

Then we may expect to see the resurrection commence, and the restitution of the human race to all that Adam lost by disobedience, and the glorious rule of the kingdom of heaven (the "elect" of the gospel church).

If man, with a simple mechanism, can retain an accurate, life-like record of the action and conversation of individuals, and after their death unroll the record and represent them moving about and talking as naturally as in life, surely the heavenly Father can bring them back in reality, after death, when the time comes which He has set in His plan to begin unrolling the record of the past. Under what appear to be natural laws, greater miracles than man ever dreamed of are being performed. What once seemed to be a very remarkable departure from natural law now seems to have become the rule instead of the exception, and a new age has come. As Mr. Edison truly says, "Astonishing things are pending."

"I scattered seed on a barren plain
And watered the furrows with tears;
My heart was heavy with grief and pain,
And my soul distraught with fears.

But after many weary days
Of lowering clouds and rain,
I gathered from seed that was sown in tears
—A harvest of golden grain."

Swearing Off Swearing *By Joseph Greig*

ALTHOUGH the whole subject of hell is now held in general contempt, no intelligent person any longer believing that an all-wise, all-loving Creator planned any such eternal torture as was formerly (and improperly) associated with that old English word, yet many still use the word as a profane adjunct of conversation. This is illustrated in the following, taken from the Reed and Camric organ of New York city known as "The Medical Pocket Quarterly." Mr. Falcon is given as the author. It reads:

HELL

Just what is meant by this word *"hell"*?
They say sometimes, "It's cold as hell."
Sometimes they say, "It's hot as hell."
When it rains hard, "It's hell," they cry.
It's also "hell" when it is dry.
They "hate like hell" to see it snow,
It's a "hell of a wind" when it starts to blow.
Now "how in hell" can any one tell
"What in hell" they mean by this word hell?
This married life is "hell," they say,
When he comes in late, "there is hell to pay."
"It's hell" when the kid you have to tote;
When he starts to yell, it's a "hell of a note."
"It's hell" when the doctor sends his bills
For a "hell of a lot" of trips and pills.
And when you get this you will know real well
Just what is meant by this word hell.
"Hell, yes"; "hell, no"; and "Oh, hell," too,
"The hell you don't" — "The hell you do."
And "what in the hell" and the "hell it is"—
"The hell with yours" and "The hell with this,"
Now, "who in hell" and "Oh, hell, where?"
And "What the hell do you think I care?"—
But "The hell of it is," "it's sure as hell"
We don't know "what in hell" is "hell."

Let us suggest that this gentleman may perhaps find what he is looking for when the final showdown takes place between the giants of capital and labor. But after that is over the silver lining of the Golden Age will grow brighter and brighter until peace and happiness settle down calmly upon the millions now living that will never die.

Men use the word hell thoughtlessly, as they also use the term Jesus Christ. In the latter instance, if men realized that they were speaking of the Savior of mankind, and the fact that He has been anointed to be their deliverer from the tomb, we may be sure that the expression would be heard much less frequently. But it will probably be some time yet before many men can bring themselves around to say "Beautiful Violets" or "Sweet Roses," when they hit a finger nail a good rap with the hammer.

Even the good old Quaker sign painter who would not swear himself is said to have hired a newsboy to express his inner feelings when an apprentice spilled a pot of paint down upon the side of the building upon which they were at work.

Let us remember that "a soft answer turneth away wrath"; and even in that we do well to remember also that the boy who threw a soft tomato at another urchin got the wrong idea of the text.

Let us swear not at all, neither by heaven, for it is God's throne; nor by the earth for it is His footstool; but rather let us give place unto wrath, that thus we may be pleasing to our Father who is in heaven.—Matthew 5:34, 35; Romans 12:19.

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With issue Number 60 we began running Judge Rutherford's new book "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[127] After Solomon's death the nation of Israel was divided. The last three kings of Solomon's line to rule over Israel were Jehoiakim, Jehoiachin (also called Coniah), and Zedekiah. Zedekiah became a wicked ruler and of him it is recorded: "And thou, profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it [to] him." (Ezekiel 21: 25-27) This shows a complete overthrowing of the line of Solomon and definitely settles the proposition that Messiah could not be counted through the line of Solomon, but must be some other way. Seemingly God's promise to bring the mighty deliverer through the line of David had failed, because of Solomon's failure. But not so. David had another son, whom the Lord used. Solomon's line had been exalted. Now this line must be abased, and the lower line must be exalted.

[128] The obscure line of David was his son Nathan. Mary the mother of Jesus was a direct descendant of Nathan of the house of David.

[129] Jeremiah prophesied the coming of Messiah, as follows: "Behold the day is coming, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper. . . . In his day Judah shall be saved, and Israel shall dwell safely; and this is the name that Jehovah proclaimeth him, Our Righteousness."—Jeremiah 23: 5, 6, *Young*.

[130] Mary, the mother-to-be of Jesus, was approached by the angel of the Lord, who said to her: "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her: The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1: 30-35.

QUESTIONS ON "THE HARP OF GOD"

After Solomon's death, what happened to the nation of Israel? ¶ 127.

Name the last three kings of Solomon's line to rule over Israel. ¶ 127.

What did Jehovah pronounce through the Prophet concerning Zedekiah? Give the Scriptural statement. ¶ 127.

In view of this, was it possible for the Messiah to be counted through the line of Solomon? ¶ 127.

What other son did David have who was subsequently exalted? ¶ 128.

From whom did Mary the mother of Jesus descend? ¶ 128.

What did the prophet Jeremiah prophesy concerning the coming of Messiah through David's lineage? ¶ 129.

What message did the angel of the Lord bring to Mary relative to the Messiah? ¶ 130.

What did Mary say in response to the messenger? ¶ 130.

YOU MAY COUNT THAT DAY

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

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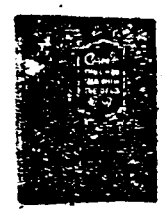


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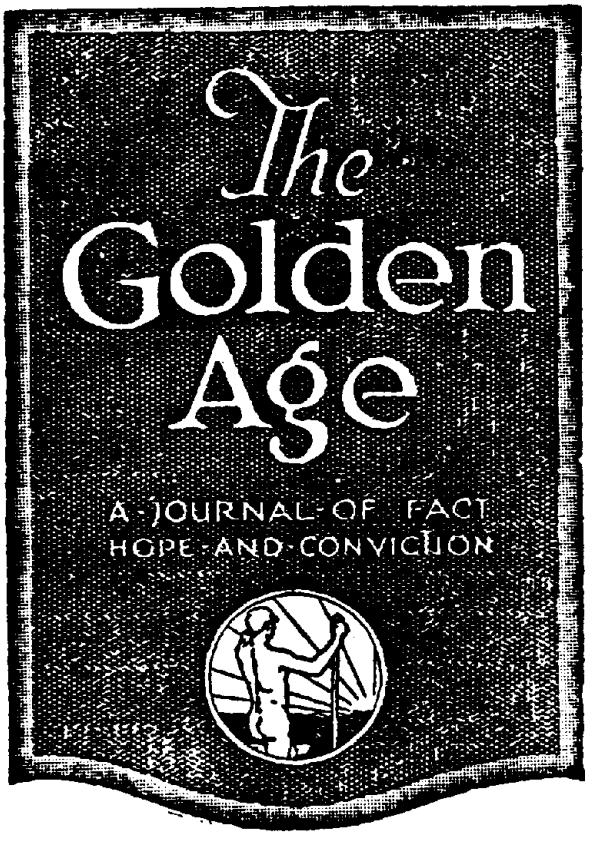
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The Golden Age

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Esperanto

By Thomas Hunter

OBSERVING in the *Watch Tower* the mention of the recent publication by the I.B.S.A. of the "Millions" book in Esperanto, I thought that some facts regarding the international language Esperanto might be of fresh interest to many.

The fourteenth annual world-congress of Esperanto has just taken place (August 8-16) at Helsingfors, Finland. Delegates from the nations of the world, representing all the important languages of the world, met in this ancient capital of the far north of Europe. No doubt the "Millions" book there reached many who, owing to the language barrier, never before had seen any publication of the Watch Tower Bible & Tract Society in a language which they understood.

Esperanto well deserves a place among those remarkable inventions which distinguished the last hundred years from all preceding centuries. Many have been the attempts to create an artificial language; but owing to wrong principles and defects in practice, not a single one became a living language. The task had generally been condemned as impossible even by savants, when lo! in June, 1887, in the obscurity of a Polish city, Esperanto, the first international language destined to become a living language, was born.

This language was a gift to the world from the Jewish race. A doctor of medicine, but limiting himself to practice as an oculist, humble-minded and self-repressing, but a linguistic genius, an idealist and a humanitarian, a man of unsparing industry who desired to labor among the poor, and who would accept no gifts even from those better off who would have gladly bestowed them—such was Dr. Ludwig Lazarre Zamenhof, originator of Esperanto. A language developed out of the great languages of Europe by the choice of the most international words, sixteen rules providing the simplest possible grammar, no exceptions, phonetic spelling, uniform accent, sonorous with the strong distinctness of consonants and the music of plenty of vowels—such is Esperanto, the international language.

The important quality of Esperanto is its simplicity as compared with the great complexity of national languages. Three months' practice for half an hour a day enables one to read, write and speak Esperanto; while three years would be required to accomplish the same with a national language. Indeed, the average English-speaking person can learn French only by residence in France, just as the average French person can learn English only by residence in a country where English is spoken. It is the same with other national languages. They also all bristle with irregularities and exceptions to rules; and the idioms which must be learned individually appear in almost every sentence.

Esperanto can be learned at home. It is free from these difficulties of irregularities and idioms. The reasonableness of all its parts makes a welcome appeal to the logical mind.

The purpose of Esperanto is to be the second or help language among the nations. It is not a rival to the national languages, but a friend which can help to protect them. Nations love their native languages and might well keep them. Each national language has its own individual beauties which make a charm best understood and relished by those born to it.

The rôle of Esperanto as the second language of all nations is illustrated thus: An English-speaking person will possess English and Esperanto, a Frenchman will have French and Esperanto, a Spaniard will have Spanish and Esperanto, and similarly with people speaking other languages; they will each have their own language and Esperanto. In speaking or corresponding with people of their own tongue they will use their own native language; in speaking or corresponding with people of other tongues they will use Esperanto.

Thus the language barrier becomes broken

down. The national languages with their beautiful features and home associations remain unchanged; the national rivalries which would prevent the adoption of any national language as the international language, are not aroused. The world has in Esperanto a language in which to publish books and magazines for international circulation, a language for congresses and conventions, a language in which also to hear speeches and transact business without interpreters. Travelers no longer are mutes in all but one or two countries, and channels of international communication by letter or radiophone have become navigable canals instead of almost impenetrable as streams through a tropical woodland.

Esperanto has its numerous magazines, some international, others mostly national. It has a literature of hundreds of books, mostly translations of favorite works out of many languages. Dr. Zamenhof's translations of the Psalms and the Pentateuch are especially valuable Esperanto works, as Dr. Zamenhof had a masterly knowledge of Hebrew. The New Testament is also in Esperanto, translated directly from the Greek by a committee of Esperantists.

The greatest strength of the Esperanto movement is in Europe where, owing to the multiplicity of languages spoken, the need for an auxiliary language is the most pressing. Esperanto is being taught in hundreds of schools in the important countries of Europe. In the smaller countries it has also a place. It is taught in schools of Switzerland and Holland, and in thirty high schools in Bulgaria. In 123 schools in Germany and twenty-seven schools in England it is an obligatory study.

The League of Nations has decided to investigate the matter of a recommendation that all lands encourage the introduction of Esperanto into the schools. The use of Esperanto in connection with Trade Fairs is also now well established in Europe. Among fairs lately held or shortly to be held and using the language may be mentioned the Prague Fair in September, 1921, the Lyons Fair in the following month, those at Barcelona and Leipzig in March, 1922, and the great Fair at Prague, in September, 1922. Esperanto is used for the correspondence between committees. The Reichsberg (Czechoslovakia) Fair has installed an official Esperanto bureau.

The Department of Education of Jugoslavia has ordered all schools to buy a copy of Dr. Maruzzi's Esperanto grammar and to call the pupils' attention thereto.

The League of Commerce of Brazil last February approved a resolution strongly recommending the teaching of Esperanto in business schools. The Committee in charge of the Tenth Anniversary of Brazilian Independence has decided to use Esperanto in its prospectus and publicity work.

The Japanese Esperantists held their eighth anniversary at Tokio in October, 1921. The Japanese Esperanto Institute now has over 800 members.

In France, Russia and Italy the Esperanto movement is longest established and exceptionally strong. In the United States, Canada, Argentine and Chile, and also in the Far East, in Australia, New Zealand and China there are societies and schools where it is taught.

The International Federation of Art, Literature and Science at its first congress, April 17-20, at Brussels, unanimously resolved that all its members learn and use Esperanto.

The International Conference on the teaching of Esperanto in schools held at Geneva, Switzerland, in April, at which educators from twenty-eight countries, including official representatives of sixteen governments were present, issued a declaration which recommended that "children should be taught Esperanto as the first language after the mother tongue, in the elementary school."

Esperanto has been a great comfort to the blind, and has made possible a wider circulation and greater number of Braille publications.

It is estimated that there are today in the world as many Esperantists as there are people who speak Danish. To learn Danish would put one in communication with the people of one nation. To know Esperanto puts one in communication with people of every nation.

The principal obstacle to the progress of Esperanto is the fact that it demands a certain mental effort to acquire it. Even savants find an excuse rather than make that effort. But as Esperanto becomes more adopted in the lines of practical service, the acquisition of it will become regarded as a necessity for a good common education.

Many see in Esperanto one of the instruments which Divine Providence is providing for the world's needs in the Golden Age.

The Struggle For Equity

By John G. Zook (President Pennsylvania State Editorial Association)

I FIND so many excellent, worth-while articles in the GOLDEN AGE that I enclose my renewal for the third year in spite of the fact that trade publications, reform journals, and exchanges of dailies and weeklies nearly swamp this country editor.

I am enclosing an article on Equity by W. E. Brokaw published in the *Equitist* and also as a tract with a limited circulation. It seems to me this plan fits in with the teachings of the GOLDEN AGE; and if you find it suitable, I would be pleased to see you publish it. [The article, "The A B C of Equity," follows.—Ed.]

Since I have read the *Equitist* and the GOLDEN AGE, now two years, I have had many things come to me that indicate an impending change. Prof. John F. Brown, University of Indiana, issued a book, "A New Theory of Value," in which he pointed to the tendency toward equality of compensation and advocated almost the identical plan of Mr. Brokaw in the *Equitist,* although he was not so clear in his logic and there was a debate in the *Equitist* for a time before he was convinced.

Then came Wm. H. Harvey's "Common Sense," and his method of spreading the light, so that the publication is now in its third million. Hon. John O. Yeiser, Omaha, a Nebraska legislator, has a book, "Debts of Today and Hell to Pay," which tells much and shows that the nation should put all idle men to work at $5.00 per day, paid in legal tender money, issued to pay them until the nation would be so prosperous that private employers would have to offer more, when they would gradually leave government employ and the issue of currency would cease. In other words it would provide ample money to do our business and automatically expand and contract as required. Bankers and leading men of Omaha and elsewhere endorsed and paid for a Congressional edition to supply every national legislator a copy.

Other significant books are "The Crime of 20," by Geo. W. Armstrong, of Texas; Senator Ladd's Honest Money Bill and his address before the monetary conference of December 15; "Rural Credits System," by Herbert Myrick, Phelps Publishing Co., Springfield, Mass.; etc.

I attended the monetary conference at Washington and was the lone country editor there.

If a series of articles on Equity were desirable, Barrister Howard S. Ross, K. C., international lecturer, is one of the best qualified to supply them.

The A B C of Equity

A Glimpse at Real Money—A Mere Mechanism for Recording and Transferring Title to One or More Units of Human Energy

YOU say that it is results you want. Well, let us see what results consist of. There are just two classes of things in this world: Those which exist through the exertion of persons and those which exist regardless of persons. The latter we call "natural resources," and you will admit they are, normally, the gift of nature to all of us, that is, belonging to no one.

Now, "results" are combinations of the other two: Human work and natural resources. The work is stored in their resources. But that does not alter the fact that resources belong to no one. No one creates them. No one contributes anything but the work, the human exertion. That is all that you, or any one, or any number of persons, can give to or do for anyone else.

It follows as night follows the day, that the reason any of us ever exchange is because we want to get more of the natural resources with less work. But you will hardly claim that you want to get more work from others for less of your own work—will you?

So, if you can get more from nature in one way than your neighbor, and he or she can get more from nature in another way with equal effort, by exchanging equitably—hour for hour of time worked—both of you can get more from nature than either can by not exchanging.

That is the essence of equitable exchange.

But if you exchange on the basis of quantity or quality—or any other than time worked—one or both of you will be charging for the natural resources in which your labor is stored.

For instance: If a man works half his time on each of two locations growing corn, producing 50 bushels on one and 100 on the other, and sells both in the result-unit market, he gets

the same for his work on each and, in addition, gets as much more for the extra yield of nature on the latter location.

And that is the basis of ground rent!

But if he sells on the work-unit basis, he gets the same for his work, and nothing for nature's extra yield. But that yield goes to consumers as the free gift of nature, which it really is. In other words, each one pays for the work of production in the price of the product but nothing for the natural resources in which the work is stored.

But, in the other case, on the result-unit basis each one pays—gives work—not only for the work but also for the natural resources in which that work is stored.

If we would adopt a work-unit money; that is, require that every dollar issued be issued solely for an hour's adult human work and promise that it will be accepted in return for an hour's adult human work, no one could receive money for anything but human work and no one would have to pay any money for anything but human work. This would stop all tribute now going to people who own for their incomes. It would put an end to millionaire ownership and to pauperism.—W. E. Brokaw, in *The Equitist.*

Miner Got One-Twelfth *By P. O. Mace*

REFERRING to the item in Volume III, No. 76, entitled "Seventy-Two Dollars per Day per Miner," I happen to be a miner in the Central field, the field in which Franklin County, Illinois, is located, and know that the portion of the $72 which the miner received for his day's work was $5.80. Figure it yourself; the miner get eighty cents per ton. This leaves a nice little margin of $66.20 on the miner's day's work to be divided up among those between the miner and the consumer who handle the coal.

Dependable Economics *By Ulysses P. Baker*

AMONG the many valuable articles which I have seen in your magazine, I have not yet seen any which touches the root of the economic illness. I have seen many which touch on Socialism (which is of no moment), but none which explains how the teachings of the Bible would be applied or could be applied to human life from any economic source. I especially call your attention to the article on page 649 by W. G. Daniels and to the third from the last paragraph on page 650.

It is self-evident that the most reliable teacher for the human race is the Creator, Jehovah God, first through the prophets and second through our Lord and Master, His Son. And yet, having examined all the teachings of the Bible on economics, either directly or indirectly, I am unable to find any reference to Socialism as it can be understood as an economic factor.

The Bible does teach an economic principle which must be put into operation under the incoming kingdom of God, and there is no intimation of common ownership of the tools of industry. The jubilee system given to Israel provided for the return of the land to its rightful owner at the end of every fiftieth year, thus foreshadowing how the people of earth will come into possession of the soil during the Golden Age. If you want the economic teachings of the Bible try the following:

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession and ye shall return every man unto his family."—Leviticus 25:10.

"The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me."—Leviticus 25:23.

"Moreover the profit of the earth is for all: the king himself is served by the field."—Ecclesiastes 5:9.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psalm 24:1.

I was going to say Jehovah never promised to give any tools to mankind, but I remembered Isaiah 41:15, *margin,* which evidently promises us THE GOLDEN AGE, the "Millions" book, the book on "Talking with the Dead," and the Seventh Volume of "Studies in the Scriptures."

Guns, Shoes, and Monarchs *By E. T. C.*

MR. EDITOR: There has been more or less discussion in your excellent journal in regard to economic conditions in general—living wage, standard of living, production and distribution, standards of value, labor units, etc., all of such papers being exceedingly interesting, but in the last analysis quite profitless.

God's system and the devil's system each have their respective standards of existence and all things that pertain thereto; and unless we are told which system is referred to, all such discussions and theories are fruitless of results.

It is conceivable that one can earn a nice living wage making guns and battleships and other implements of war, all of which has been recently demonstrated. It is also conceivable that production and distribution of the necessities of life can be greatly improved, and that thereby we could get food to contending armies at the front more cheaply and expeditiously than now.

Mr. Branch brought up an interesting point in regard to labor being the true standard of value, and said something about a pair of shoes; that the labor value or labor units required in the production of same, whether made in Australia or some other part of the world, would at all times and in whatever place be the same.

But what kind of shoes? and for whom? Another pair of up-to-date footwear for my lady of fashion, who already has several dozen pairs more than she will ever wear out; or a pair of sensible, comfortable shoes for the servants of our Lord and Master?

If the twelve apostles were on earth today and needed a suit of clothes apiece, the units of energy, or labor units, employed in the producing of the same would be no more valuable, according to Mr. Branch, than the same labor or energy used in making twelve natty, stylish, gold-braided uniforms for those chief assistant-murderers to one William the Second, heretofore known as commanding generals.

And if Jesus, the Peacemaker, were on earth in the flesh today and in need of a pair of serviceable boots, the labor units required in making same, according to this theory, would be no more valuable than the same amount of labor consumed in fashioning a nifty pair of military boots for that dethroned swashbuckler, William the War-lord.

As before stated, in my opinion, all economic discussions are futile, unless we know whether the thing produced and the wage therefor are to go to sustain the kingdom of God, or are for the service of Satan's empire.

"His servants are ye to whom ye render service."

A Root of Bitterness *By Leonard Tucker*

LEST any root of bitterness springing up trouble you, and thereby many be defiled." —Hebrews 12:15.

Roots of bitterness will spring up sometimes, but we are not to let them trouble us. Perhaps the matter is no fault of ours. The bitterness comes from something some one else has done. There seems to be real cause for bitter feeling. The offense seems great and unpardonable. The root of bitterness has sprung from the deeds of another—possibly a wife or some dear friend. It is all their fault.

But if you nourish this root of bitterness it will grow and expand until many be defiled thereby. Do not let any root of bitterness springing up trouble you. Whenever a root of bitterness springs up, it must find soil in which to be nourished and to grow. When you find a root of bitterness has sprung up in your heart, refuse it nourishment. In time the soil of bitterness will be destroyed. Render good for evil and the spirit of love abides. Render evil for evil and you become an evil doer as guilty as your foe.

My boys made a dam in the creek, and the neighbor's boys adjoining also made a dam. The neighbor boys came and destroyed my boys' dam. A root of bitterness sprang up in my boys' minds, and they allowed it to grow and bear fruit: they went over and destroyed the neighbor boys' dam. By this act my boys became as guilty as the neighbor boys; and both sides being guilty of the same offense, the spirit of hatred prevailed until at length the root of bitterness died out. But it left its mark. "Lest any root of bitterness springing up trouble you, and thereby many be defiled."

Aphroditean Love *By H. E. Coffey*

AMONG the ancient Greek deities of Olympus, Aphrodite, the goddess of love and beauty, assumed a prominent place. In historic times this goddess absorbed the place of the Roman Venus, of whom she was the counterpart. She came to be considered as the personification of the amorous instinct; hence my reason for coining the term Aphroditean love. This brand of love made its début in Eden; it will make its exit in the Golden Age.

Adam, the first man, felt within himself an intense longing for something — he knew not what. Eve, the first woman, satisfied this desire. He came to love her better than life and Holy Writ testifies that he refused to live without her and sinned willfully the sin of death. (Genesis 3:6; 1 Timothy 2:14) With this occurrence chivalry, sacrificial love for womanhood, may be said to have had its beginning. Adam's posterity has gradually degenerated through the passing ages, but love for the weaker sex still subsists in man.

That which man values highly he idealizes and often worships. Thus the early Greeks worshiped their goddess Aphrodite — goddess of fruitfulness, goddess of marital love. This deity was passed on to them from other Oriental races. Legends represent her as the goddess of birth, marriage, and family life, the inspirer of passion among both men and women. Early artists represented her as sometimes clothed, but more often as naked, rising from the sea, or after the bath. Later artists painted her as a beautiful woman, graceful and charming, with languishing eyes and laughing mouth.

But man's amorous instinct has not been confined to the worship nor to the painting of a single goddess. Julius Cæsar loved and almost worshiped Egypt's historic beauty, Cleopatra. Mark Antony was also enamored by the seductive charms of the "Serpent of the Nile," and she shipwrecked his fortunes. Other men, small and great, have fallen into worshipful adoration of beautiful women — Napoleon, Henry VIII, David, etc.

The Papal system compels the celibacy of the clergy, but to fill up the aching void long ago instituted the worship of the Virgin Mary. In mediæval times her statue was erected, and conscientious Christians were done to death by the cutting knives of its loving embrace. Clerics as a class seem more often to fall victims to love's elusions. Only recently the pastor in a well-known Texas town came to admire another man's wife more than his own, and the whole affair became so shameful that he was compelled to leave the town. This is only one case out of many that might be cited.

Sane thinkers wonder and ponder concerning amorous insanity. It is the one instinct which oftenest stifles or puts to riot the nobler ambitions of youth and substitutes for them the burdens of a coming generation. But 'tis oftenest happier thus than otherwise. In "life's green spring" the "calf love" of youth begins. The individual for a time becomes partially demented, and his mind is closed to reason. The object of his pursuit is idealized until his heart is continually in the highlands a-chasing the dear, until captured.

"Love is blind," say some; and so it is with Aphroditean love. To the male the charms of even the mediocre-featured female become peculiarly enticing and appealing. Once enmeshed in Cupid's tangled web, it becomes difficult for the victim to extricate himself. These phrases occur and reoccur in his mind: "I cannot, no, I will not, live without you." Deeply and more deeply they become engraved there, until pleadingly he inquires: "Will you be mine?"

Older individuals, and sometimes youthful ones, have become case-hardened to the follies of such love and have said in their hearts: "There is no love." Such ones are on the road to reason, and need only to have their mental acumen properly focused in order to realize that there is a love beyond the full grasp of the finite human mind.

Adam laboring in the sweat of his brow doubtless came to realize the folly of the Aphroditean love to which he had so early succumbed. All down through the ages human experience has taught the follies of such love. St. John realized it when he admonished: "Children, keep yourselves from idols."

God introduced into the world real love when He gave on its behalf His only begotten Son. Adam will come to realize the meaning of this love, God's love on his behalf, when he has presented to him the opportunity to regain all that his folly forfeited. Love and admiration for his "better half" was right and proper; but Aphroditean love—worshipful love that would urge

violation of the just and loving laws of his Creator—was not proper. David's love for the Hittite's wife, which prompted him to place Uriah in the forefront of battle that he might be slain and that the king might have his wife was not proper. Aphroditean love, which we see manifested about us today, is not proper.

The eyes of the present generation are soon to be opened to the impropriety of it all and to the propriety of God's love—to its height, depth, length and breadth. Thus when every individual becomes a perfect creature, he will realize the truthfulness of the phrase "love divine, all love excelling."

All sincere Christians realize the truthfulness of this statement even now. I would urge all such that they allow not Aphroditean love to enter into their hearts; that they allow not anything to take the place of God's superior love. [Cats may be urged not to run after mice; but will they heed?—Ed.]

In the Golden Age now at hand every individual who will bend himself into harmony with God's righteous laws will become more attractive and beautiful than the statue of Aphrodite. Then it is that admiration for this statue will be torn from the hearts of all. Worshipful admiration for other individuals will cease. Each person will be complete in himself. Masculinity and femininity will exist combined as a unit in each person, instead of in the present unsatisfactory divided state.

The Real Character of St. Nicholas *By Mrs. I. S. Marshall*

THE article about Santa Claus by Gerald Barry in No. 73 of THE GOLDEN AGE contains the query as to whether we should tell children the plain facts about Santa Claus. I say: Yes; and then tell them the story, which I will relate briefly as best I can.

St. Nicholas was born on December 6th in the year 300 A. D., and when grown became a monk in a monastery in a little village. His parents were very rich. They both died; and St. Nicholas, being their only child, inherited all their wealth, which was mostly in gold. There lived in the village a poor man with his daughter. One night St. Nicholas went to this man's hut like a thief, but not to steal. He filled the poor man's boots with gold and went out. The next morning when the man got up and was about to put his boots on, he was surprised to find them full of gold. That is where the idea of a Santa Claus came from, and the practice of children hanging up their stockings at Christmas time. St. Nicholas was a helper of the poor; he did not care for others to know what he had given; he did not leave a card with his gift; for it was a gift from the heart. How noble is the motive of such giving!

Joy Department

I WISH to thank you for the pleasure and the benefits, and the inspiration I receive from your magazine. Each issue seems to be better than the one preceding. May THE GOLDEN AGE live throughout the Golden Age.

—J. BEST FOSTER, *Ark.*

I CONSIDER THE GOLDEN AGE the most valuable paper published today and hope to be your constant subscriber. This is the age for the truth, and you should feel blessed that you are the agency used for its propagation.

LEN H. CLARK, *La.*

Prices Paid to Farmers *By W. C. Miller*

RUNNING a small farm we have a few apple trees. Having this season a surplus of the early variety, on June 25th we made a consignment of ten barrels, containing eleven pecks each to a firm of commission merchants in Louisville, Kentucky.

Shipment sold for	$27.50
Expense for barrels	5.00
Expense for freight	5.25
Expense for draying	.50
Expense for commission	2.75
Deducting all expense we received for our crop	$14.00

They Must — If *By L. D. Barnes*

THE hi-jack press is frantic. The Kansas City *Journal-Post* says: "The people must have coal. They must have transportation." But suppose they could not get either. Suppose all the roads and mines were shut down. Men cannot be forced to do this work any more than farmers could be drafted to raise wheat to feed the city folks.

And there is a present appearance, with prophetic warning, that they all are going to stop, if not right now, then a little later. The great time of trouble foretold is upon the world; and the present unsatisfactory order of society will end in a crash unless radical reforms are granted, which are not even remotely suggested by the press, the clergy or the statesmen.

Referring to this very time the Prophet says that the fires shall be of such a nature that there shall not be a coal to warm at, nor fire to sit before it. But "they shall be burnt with hunger." "A fire is kindled in mine anger, . . . and shall consume the earth with her increase, and set on fire the foundations of the mountains [nations]." "Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; and thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know." "The night cometh when no man can work."

Mene, Mene, Tekel

THE coal and rail strikes seem to take their course. Court injunctions, rail-board decisions, and presidential pleas with military display, like treaties among nations, do not right wrongs nor quell indignation. They now talk about putting "teeth" into their laws to handle strikers. Force may be arranged for and resorted to in order to throttle the unions and uphold the hand of capital. But force will fail.

The time is at hand for the establishment of the Golden-Age order of things; and well would it be if those in positions of wealth, influence and authority would read and heed the handwriting on the wall: MENE, MENE, TEKEL, UPHARSIN—"Thou art weighed in the balances [of justice, wisdom, love and power] and art found wanting."

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth." Do not set yourselves against the Lord. Do not imagine vain schemes. You cannot break the bands of truth nor burst the cords of righteousness which are binding you. "Serve the Lord with fear. . . . Kiss the Son [embrace truth fully, grant reforms] lest he be angry, and ye perish from the way [are overthrown] when his wrath is kindled but a little."

Large incomes should be abolished; large holdings of land should be released to the homeless; war should be abolished, and ample pensions granted to the aged, the poor and homeless should be assisted to more comfortable conditions, which would do much to allay strikes and to ease off generally toward Millennial attainments.

The hand of Jehovah is heavy upon the nations. He musters the hosts of battle, and soon will rise and "do his work, his strange work," as when he fought in the valley of Gibeon. "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

All Will Lose

IN THIS great battle, both sides expect to win. But the victory of either side will be only temporary. Both will lose finally. The Bible predicts that terrible anarchy will result: "A time of trouble such as never was since there was a nation." The great trouble of the French Revolution and the anarchy which overthrew the Jewish nation, A. D., 70, are Scriptural illustrations of the impending wrath that is to overthrow Christendom. The Bible counsels meekness on the part of all who would be under God's wings of protecting care.

While our sympathies are with labor, we see that no element will be able to establish righteousness. The reformers on both sides need reforming. Approved character is the only thing that will stand the test; and this is scarce. Selfishness dominates both worker and employer.

True, the worker should have more of the fruits of his toil, since he is expected to do all the work, do all the fighting, and pay all the bills. The worker is usually a homeless creature, and his grievances are many. While the statesmen and the financial princes—called kings and judges of the earth—roll in wealth and have more than heart could wish or reason ask, the worker sees his children arise, with little education, to follow on in his steps to

premature old age and poverty. This rankles in his mind and embitters him; for his so-called superiors live in costly dwellings and old age brings no terrors to them. Such conditions are not satisfactory to any one and soon must pass.

The Governmental arrangements—financial, social, religious, and political—are termed Satan's empire, and must give place to the Millennial arrangements under the Christ. During that reign class distinctions will cease. Nothing but the best will be offered to any, and the highest possible attainment will be open to all alike. "Seek righteousness, seek meekness, all ye meek of the earth: it may be ye shall be hid in the day of the Lord's anger."

Reform or Perish

IN THAT dark hour of the world's unparalleled trouble no man will be able to stand on his own merits. Self-righteousness will drown the multitudes in darkest despair. Sunday school and military records will avail nothing. Bank accounts will be useless when commerce ceases and there is nothing to buy. The "Galilæans, whose blood Pilate had mingled with their sacrifices. . . . or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish."

Scraping the World's Veneer *By Lela Fisher-Woodward*

THIS "present evil world," or order of things on the earth, commenced after the "world that was" perished in the flood. And like a big, black oyster its many centuries of age have encrusted it in many layers.

For several years there has been a general scraping taking place—a scraping that one cannot hear; for the instrument is both noiseless and unseen. Yet its effects are visible, not so much to the eye as to the mind. For more than forty years, men have wondered as they saw the veneer being removed; and they became amazed when the harder they tried to stop the process, the larger became the pile of sawdust and ashes.

In this extremely utilitarian age, there is little memory or regard for yesterday; little respect for its grey hairs and unsightly wrinkles; little heed to its voice. Everything is concentrated on today. Its thousand voices—each with a thousand tongues—cry: "Give us success. We cannot fail." But despite all the might of concentration centuries old, there is little success along the right path.

Strive as Civilization with her hundreds of years of experience may, she cannot stop the scraping process; she feels utterly unable to cope with it. The veneer is cracking; the closets are being opened by unseen hands; the skeletons not only are seen but are coming forth. Soon they will speak. There is no veneer so hard as that concocted by Sin.

It is only a divine hand, only a fire from heaven, that can melt it. And the melting pot is here—has been here ever since the World War started. Truly "the refiner of silver and the purifier of gold" is doing a mighty work, is kindling a great fire—the "fire of God's jealousy"—that will melt all the superficial, remove the veneer, and leave only the real. The reputation of yesterday becomes the ashes of today. As proof thereof, where is the Kaiser? Where is Germany? Where is Nicholas, the Czar? Where is Russia?

The answer from actual observation and the history of the past few years is that nations are in the melting pot, almost if not quite melted in order that they may be as putty in the hands of an invisible power. Their real character, disrobed of reputation, is revealed in its nakedness.

And the great conflagration, predicted by Lloyd George and ex-president Wilson started with the World War in 1914. But these men then asserted that "the world is on fire"; and recently Hon. Lloyd George has supplemented his declaration with the statement that "the world is a seething volcano." This mountain is now in process of eruption.

Yes; the fire is burning fiercely and is being fanned by unseen winds. Sin is burning its own self out, and over its ashes will arise its avenger—Right.

In a short while, all the veneer will be scraped off the world. A man, purified by the fires of the "time of trouble" (burning now), will be

"more precious than the gold of Ophir," and will stand forth in his true character. There will be a divine hand ready to help him up the "highway of holiness," built upon the ruins of Sin's effete civilization; and he can soon grow into the king and perfect man that father Adam was in the beginning. He will then be too precious to be purchased by gold.

Cannot such a precious knowledge and glorious prospect so inspire man that he can bravely, by faith in his Creator's power, lift up his head, turn his eyes away from the shadows of today and look forward to the joys of tomorrow—a tomorrow without veneer, and built upon justice and righteousness—earth's Golden Age?

Origin of Land Titles *By Oliver Longley*

REFERRING to the article, "Farmers' Skirts Not Clear," in GOLDEN AGE Number 76, we know that the farmers are of the same fallen nature as the remainder of mankind. The real farmers are mostly renters, however, and those who own or partly own are but little better off; for they are not now able to pay wages. A snake with its fangs removed is harmless.

The common farmer and the wage worker are finding out that their interests are mutual. Big business and big politicians are trying to keep them at enmity, but they are organizing Farmer Labor Unions.

The official report on incomes for 1919 says that 5.3 percent of the people had nearly $20,000,000,000 clear income; and of course they hid all they could from tax, so that the published figures do not disclose the whole of their incomes. This was more than the total value of all crops for that year, and nearly three times the value of all crops for 1921. It is said that five percent of the people have eighty-five percent of the wealth, and that about eighty percent of the people are farmers and wage workers.

I am not speaking of big landlords when I speak of farmers. The land monopoly is one of the greatest. God made enough land to sustain His creatures, from which only they may live. "Moreover, the profit of the earth is for all: the king himself is served by the field."—Ecclesiastes 5:9.

Not many people know how our present land titles originated. At the time America was discovered, the feudal system prevailed in Europe. Each of the kings over there—English, French, Spanish and Portuguese — claimed the new world and gave his favorites charters, feuds. The rest of the colony were serfs, not allowed to own land, although promised it.

After a long time a feudal lord, Sir Thomas Dale, allowed each man or family three acres, and one month in which to work it. He must support himself on the three acres and work the other eleven months for Mr. Dale. This established an aristocracy. Some of the big estates of today can be traced back to these feudal claims.

True, some big millionaires were poor boys, but they never got their millions by their own labor. Andrew Carnegie said that when a millionaire died his wealth ought to go back to the people; for there is where it came from. There was never a man who became a millionaire or obtained above a few score thousands without obtaining it from the efforts of others.

Now, the sources of all wealth—the land, the means of production, transportation and distribution—are controlled by the few; but when judgment is laid to the line and righteousness to the plummet (Isaiah 28:17) everything that is built on a fraudulent foundation must fall.

The dictionary and the encyclopedia agree that our land titles are traceable back through Deed, Charter, Feud and Fraud to Devil. It is a mistaken idea that our present land titles, deeds, feoffs, came from the ancient word fief, which then applied to cattle or to what we term personal property, and never was applied to land. But our fee-simples, feoffs, come from feud, as can yet be seen in England, from which country we derived our customs. Instead of feud, loan lord and vassals, we now have deed, landlord and slave. The modern renter is the modern slave. We rejoice, however, that the new age will reverse these conditions.

We are readers of THE GOLDEN AGE and only wish that it could come oftener and that there was more of it. We wish also that everybody could read it.

A Strange Summer *By N. E. Nelson*

I READ with interest the article by J. A. Bohnet on "Too Much Rain" and it struck me as interesting to note how closely the season of "Too Much Rain" was followed by a season of "No Rain at All," making in all a very peculiar summer and fall. During the fall, when it would ordinarily have begun to be cool, Cleveland had its hottest September day for many years, while Pittsburgh had a September day with the temperature 93 degrees Fahrenheit. Yellowstone Park was frostbitten on the same day.

Early in October the Pittsburgh papers were remarking upon the drought, then approximately a month old, and wondering when it would cease. In Oklahoma farmers are buying water for cattle, and are not allowing automobilists to get water supplies. Near Pittsburgh the Youghiogheny River, usually a navigable stream, is so low that in places one can walk across, through water only a few inches deep. Farmers in the district southeast of Pittsburgh are hauling water from Pittsburgh, having had no rain for seven weeks.

Is nature out of joint? Or shall we assume that the elements are at the mercy of a higher power and that the right to manage those elements in such a way as to accomplish divine purposes is being exercised? We know that in the Scriptures Satan, whose reign is officially closed (since the fall of 1914), has been designated "prince of the power of the air." Is The Christ, the new Power of the Air, actively taking in hand the atmospheric conditions, with a view to the still further undoing of Satan's empire? I wonder.

Eternal Youth—À La Science *By Joseph Greig*

THE following is another move toward attaining everlasting life, à la Science. Heretofore surgeons have applied human, monkey and other animal glands with much newspaper mention. Now the horse-power serum is coming into vogue. The clipping reads:

"LONDON—Horse-power serum has replaced monkey glands as a restorer of youth, leading men of the scientific world believe today.

"Discovery of the latest invigorator, which is said to prolong human life beyond 150 years, was made by Dr. Henri Spahlinger, Swiss scientist.

"It requires from one to four years to produce the pep prolonger, and seven horses are needed for the manufacture of one complete treatment.

"A business associate of Dr. Spahlinger's, a man of years, writes this testimonial of the longevity lotion to *The Daily Express*:

" 'The injections made me feel strong as a lion. They gave me an abundance of stimulation and a marvelous fund of energy. I have never felt the slightest reaction from the treatment.' "

In this desperation to graft in longevity, the scientific world is resorting to all manner of experiment, insofar as to meddle with the generative functions in an effort to prolong the ancestral lines. How futile to try to bring a clean thing out of an unclean race without the divine remedy of a new start from the fresh fountain of eternal youth—the Christ—whose ministrations are soon to be officially announced at Jerusalem by the earthly representatives of the Messianic empire! The long wait for this great inaugural will only enhance the benefits which will accrue from the wisdom that cometh from above. At the very best, these wonder-workings of scientific cunning will only perpetuate life for a brief span, whereas the Master Physician will touch the vitals of all human trouble—the Adamic sentence, death. He alone holds the power to bring about an untold prosperity.

Radium continues to attract attention as a curative agent. Besides showing practical value in resuscitating the most delicate, it now appears that by this agent the human embryo can be dissolved at will in favor of any mother liable to die from birth-throes. It is hard to forecast how this may affect race suicide. Indeed, other forces are at work toward the cessation of conception powers and the increase of sterility. Perhaps it is just as well that this is so; for the Bible is sponsor for the thought that in the coming crisis between capital and labor a large portion of mankind must perish and that the infant mortality will be terrible to contemplate. Everything points to a quick finish for the reign of evil.

Meanwhile, let us be chary of the sophistries of science, falsely so-called; for many are the stumbling stones yet in the way of Jehovah's

chariot. For since thought is the most wonderful power in the earth today, this citadel must first be swayed to righteousness ere Diabolus will cease to work his will. Better far to instil Biblical sense, balancing the mental faculties, and making them strong unto complete transformation. "The words which I speak, they are spirit, and they are life."

And so we conclude that now we are in the transition time when "millions now living will never die," if they heed the Scriptural injunctions to meekness and teachableness. It is stil pertinent to health, that we line up with the living Word of God, as the most salutary agent extant. Ah, its promises will yet be for the healing of the nations, and all insanity will give place to the joys of a sound mind and of a sane religion. Is it not high time that we junked Satanism and laid hold on eternal life? For it is written: "They have rejected the word of the Lord and what wisdom is in them?"—Jeremiah 8:9.

The Staff of Life *By Mrs. T. C. Alford*

I HAVE read with interest the articles on health from Mrs. Holmes, Mrs. Gershong, and others, and now the wonderful cures from milk diet by J. Frappy.

It is with pleasure we see that some are finding cures apart from the sanitarium and the specialist's knife.

In my own experience, I was raised from a protracted spell of fever with only a cup of hot milk once in four hours, and some simple homeopathic remedies, and afterward, as Mr. Frappy suggests, at the proper point, a return to good, plain food, the plainer the better. As Mrs. Holmes and Mrs. Gershong emphasize, the food should be of the whole grain, such as God prepared, and not man. As St. Paul impresses the thought, we can have little confidence in the flesh (in man's wisdom).

Therefore we may with reason taboo the roller mill products, and all other preparations from which the system-cleansing and tissue-building properties have been eliminated. "Bread is the staff of life"; but we do not read that "starch" is the staff of life. And yet, that is what much of our beautiful product it.

It has been sometimes said, that the porters of the Near East are the strongest people in the world, able to carry weights of hundreds of pounds, supported by straps which are bound about the head; and that their only food is whole-grained bread, with an occasional cucumber.

We know, too, that the strong beasts of burden, the horse and the ox, are nourished by only the vegetable products of the earth, grain and grass; and that it is said that a horse fed on shelled corn, without the added roughage of the cob and the husks, or of grass or hay, will soon die.

This reminds us, too, of the old story of the young slave who ate the whole-grained corncake in his mother's cabin, and reached manhood's estate a young giant, equal to any physical test, while the cherished child of the mistress, reared with a sugar-plum in his mouth, faded away and died, a victim of tuberculosis.

As to good meat from healthful animals, eaten with whole-grain bread and bitter herbs, as per the Jews under the Lord's supervision, it would, doubtless, be a wholesome and strengthening food. But we also call to mind that the Lord forbade the eating of the fat.

We also remember that Daniel refused meats from the king's table, preferring the pulse (of beans, lentils, etc.); and that when the time of testing came, his countenance was fairer and fatter than that of those who had partaken of wine and rich viands from the king's board.

But we rejoice to know that we are at the threshold of a glorious era, when not again will the poor, deluded world have to pay the "toll in human life and efficiency, for its ignorance and indifference"; for all will know, from the least to the greatest.

WINTER DAYS *By Charles Horace Meiers*

Winter days are here once more,
Winter winds begin to roar;
Trees stand desolate and bare,
Frost and snow are in the air.

Winter days are here to drive
Folks to home and bees to hive;
Hearts grow warm around the blaze
Of the hearth in winter days.

More About Internal Baths *By Russell M. Irwin*

IN A recent issue of the GOLDEN AGE some writer was recommending internal baths as a kind of cure-all. In Texas thirty years ago, I lived in a city where many were so addicted to the "internal bath" habit that its use all the time became necessary.

A Doctor Hall, at that time, advertised the internal bath; and on account of the temporary relief afforded many took up the treatment, much to their sorrow. The internal bath may be all right in some conditions, but it becomes injurious when used regularly—just like any other artificial means. As many of the I.B.S.A. readily take up almost any so-called cure, I am writing this hoping to be of service to them.

I think it would be advisable for THE GOLDEN AGE to be very careful about publishing such articles from anyone. You can find some honest people very sincere in advocating remedies, cures, etc., and their principles are diametrically opposed. Would advise all to be very careful not to go wild in respect to any theory of curing now. The time for the curse to stop has not yet arrived; and many find themselves in a worse fix than they were before using "treatments" that are supposed to benefit.

A Dangerous Practice *By A. L. Potter*

MANY children lose their lives each year from tetanus, or lock jaw, caused by stepping on the points of nails thoughtlessly left protruding from boards which are thrown down and left where barefoot children or children with worn, thin shoe soles can step on them.

It takes only a few minutes to remove the nails from the boards.

BETTER BE SAFE THAN SORRY.

Health Articles A Blessing *By Mrs. J. C. Lewis*

I WISH to express my appreciation of your paper. I feel as though I could not do without it. I am in a very much out-of-the-way place and have just about quit reading daily papers as one never knows how much in them is truth and how much is untruth; and it is such a relief to read without suspicion articles which are evidently wholly sincere.

The health articles are a great blessing, especially to those who suffer sickness because they cannot pay doctor bills. I sincerely hope that you will continue to print such articles. They are a blessing. I have had to doctor myself and my children. We are ten miles from a doctor, and it takes all we can earn for food; so everything in the health line is read and appreciated.

Oh, what a wonderful time it will be when there will be no need of doctors; when Christ will heal the sick and raise the dead and the lame man shall leap as an hart! Oh, how we long for God's kingdom to come and for His will to be done on earth!

A Great Victory *By An Enthusiast*

WHAT a victory for liberty was won by big business in the recent decision of their holiest of holies in the finding that the child-labor law was unconstitutional! Now the innocents have the glorious privilege of leaving the terrors of a five- or six-hour school day and working long hours, where their surplus sunshine can be liquidated profitably. But these victorious gentlemen are the golf specialists who have the whole landscape posted with "no trespass" signs. Try to get to the river bank or other inviting spots near the city and see the flaming swords waving this-a-way and that-a-way at the entrances. And then, too, the working people are supposed to get enough exercise making bricks, and they are expected to be too tired to want to walk through green pastures or beside the still waters without a pedigreed Airedale or something. Are you noticing that the "liquidating of labor" goes majestically on?

"Hereafter" *By H. F. Shuttleworth (England)*

HOW different from all other books is the Word of God! With what beautiful and yet profound language it clothes its hidden truths! One instance of this is found in John 1:51. The words uttered by Him who spake as never man spake—grand in their symbology, yet still more grand and deep in their significance—reveal in a moment a picture of a condition which will obtain for a thousand years.

"Hereafter," He says, as though His mind traversed the vista of an age which must intervene, yet all the while His thoughts were concentrated on this land wherein He stood, which to His enlightened mind would yet become the perfection of beauty and the joy of the whole earth. No thought is here given of a future state of heavenly bliss, or of any ethereal existence on some other planet or sphere, but the word denotes a future state right here —after. "Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

What a glorious picture is here presented of the new spiritual organization which will soon control earth's affairs! "Ye shall see heaven open." What a wealth of meaning in these words! How long indeed the heavens have been closed, how long they have failed to let down those refreshing showers of truth! But our Lord here is taking His stand at the beginning of the new age, when the present heavens or spiritual ruling powers will have passed forever away; and the new heavens will be in control of earth's affairs. Long have men looked, and looked in vain, for some satisfying portion, some message, some hope of a future life here on earth; but the heavens have been to them as brass. "Ye *shall* see heaven open": the words are nearing fulfillment. Thank God! the time is near when the mountains shall drop sweet wine, when God shall pour out His spirit upon all flesh. The heavens will open out in all their splendor, revealing to men the things of which they have not yet seen, heard, or even dreamed, but which God has in reservation for all those that love Him.

"And the angels [messengers] of God, ascending and descending upon the Son of man." Here is shown the earthly phase of the kingdom of God's dear Son. The earthly representatives —Abraham, Isaac and Jacob, and all the holy prophets, the faithful cloud of witnesses, who will then be "princes" or messengers "in all the earth," just and perfect before God—will enjoy that sweet communion with Him of which their faithfulness has proved them worthy. They will keep open the channel of communication between God and men, approaching Him on behalf of mankind and in their best interests, through the great Mediator between God and men, the "Son of man," ascending and descending in the spirit of prayer. Then will be fulfilled the latter portion of Joel 2:28, "And your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Instructions will be given to the ancient worthies from the Christ Mediator respecting the operation of the righteous laws of that kingdom; "for out of Zion [the heavenly phase] shall go forth the law, and the word of Lord from Jerusalem [the earthly phase]."

Jacob in his 'ladder dream' saw a picture of this new heavens and new earth. "And he dreamed, and behold a ladder set up on the earth, . . . and behold the angels of God ascending and descending on it." (Genesis 28:12) It is about four thousand years since this vision of the descending kingdom was seen by Jacob. How it should fill us with holy joy, then, that we are privileged to be living so near to its fulfillment, and to know that millions of people now living will be blessed under the righteous administration of the laws of that kingdom pictured here so long ago; and that we are living at a time about which all the holy prophets, including Jacob, wrote, and to which they looked forward. As we meditate on the glorious provision for the blessing of mankind in the near future, which God has made through Christ the Mediator and the ancient worthies' ministrations, let us set up an altar (as did Jacob) in our hearts, to the glory of God.

It will be during the age just at hand that the clouds that have obscured the love of God for man will be forever rolled away. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

Arresting Earth's Motion *By William Ohlsson*

REFERRING to Mr. O. L. Rosenkrans, Jr.'s article about "Features of the Impending Trouble," in THE GOLDEN AGE, Number 70, page 536: Imagination is a good thing to have; but like everything else it should be bridled and made to stay within the bounds of established facts, consistent with sound logic and reason.

In his article, page 536, second column, paragraph one, Mr. Rosenkrans suggested that "perhaps electric volts of stupendous power from outer space may swerve our planet from its orbit, halt its rotation, and shake it until the heavens seem to tremble and the stars to fall."

Not doubting in the least God's ability to thus display His mighty power, I gather a different impression from the record given us in His holy Word concerning His character and His dealings with the human race, especially with His chosen people Israel, of whom the apostle Paul writes in 1 Corinthians 10:11: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

We find, when critically looking into God's dealings with Israel, that where the elements were made to serve His purpose, not one instance is recorded that in any way violated God's laws governing the universe.

For instance, the miracles performed when delivering the nation of Israel out of Egypt, etc. Even the deluge, when it came, was in harmony with His law. Only, be it noted, God so timed events beforehand that they took place at the proper moment.

Neither is there any record in the Bible where God wantonly displayed His power for the sake of mere vanity. We find, for example, in the destruction of Jerusalem in the year A. D. 69-70, and in the total destruction of Jewish nationality in the year A. D. 73, that these events were the accumulated results of the party strife, malice, hatred, disloyalty, etc., among the Jews themselves. And this will be the case in the end of this age; and moreover, it will be the accumulated result of all the strife, malice, hatred, disloyalty, etc., from the fall in the garden of Eden even until now.

To arrest the earth's rotation around its own axis would mean that, even if the planet itself should not fly into fragments (which it surely would if this should happen suddenly) everything on the earth's surface would be removed out of its place, with such force as to kill every living creature, both man and beast, besides smashing everything else to fragments.

No one will be foolish enough to think that a man traveling in an auto at a very high rate of speed (say about 1,036 English miles per hour, which is the speed of the earth's surface at the equator) if hurled against an immovable stone wall would be able to keep his seat in the auto very long!

And this is an exact illustration of what would happen to any object on the earth's surface if this arresting of the earth's rotation should take place.

[We interpreted Mr. Rosenkrans' suggestions respecting the halting or arresting of the earth's motion as referring to a possible retarding or slowing down of the motion temporarily, and not an abrupt stoppage; and we judge that it was thus generally understood by our readers.—Ed.]

And to swerve our planet from its orbit of rotation around the sun the effect produced would be even more terrifying; for it would disrupt the finely adjusted equilibrium of the planetary systems, not our sun's only but also the whole universe; for every planet in our solar system, as well as every other solar system, is influenced by mutual attraction.

[Theoretically this is true; but in practice the fall of a meteor is without effect, and the earth, from the standpoint of the universe, is but a grain of sand.—Ed.]

Not doubting our Creator's ability to make this display of power I strongly do not believe that He would ever be so foolish as to do it; for He would then act like a man who, when his little son threw a stone and broke a window, came out and shook his big fist in the little boy's face, and then kicked him around.

This man succeeded injecting enough fear into the little boy's heart to stop him from throwing stones at windows; but surely the boy did not stop because he loved his father any better, but solely because of fear of further punishment.

The Bible tells us that God seeks only those who worship Him in spirit and in truth. (John 4:23) He surely would adopt a wiser course than that which Mr. Rosenkrans suggests—one

which would cause the human race to see that their own evil ways had brought the trouble.

I do not doubt that there will be earthquakes, tidal waves, etc.; but these will not be in violation of the Creator's laws governing this universe, but incident to the settling of the earth's crust; and they may be timed to come at this time, during this trouble, as they hardly would be likely to come during the Millennium; for the Bible says in Isaiah 13:12, that then a man's life will be "more precious than the golden wedge of Ophir."

If Mr. Rosenkrans' propositions are correct, then God would have to violate the laws He has made to govern His universe, and this merely to gratify a desire for displaying His power. This is entirely contrary to His character, but very much in keeping with the boastful character of the devil.

Seeing that you have put your stamp of approval upon Mr. Rosenkrans' article by your footnotes in the articles of protest, printed in Golden Age Number 76, page 727, I wish that you would also print this protest.

An Unrepentant Prophet

Mr. Rosenkrans has written an interesting reply to the critics who recently castigated him (and us) for the publication of his article entitled "Features of the Impending Trouble." With the reply itself he wrote us a personal letter; and the letter is so much to the point that we publish both article and letter, the letter first and the article following. The letter proceeds:

"No. 76 at hand. I hope there is no impropriety in expressing my thanks to you for publishing the two criticisms of my contributions in number 70, as well as for your editorial comments on same. I was much reassured. I submitted this contribution with diffidence, being very uneasy concerning its effects on timid souls. Later it occurred to me that I probably magnified the influence of what I wrote, and that readers of this article would remain unaffected by it.

"I am sorry to have occasioned such mental perturbation to these two good friends, but not sorry at any time to have written what I believe to be the truth. If I deserve a rebuke for needlessly alarming people, how can the Book of books escape censure, whose example I followed, and which is itself so much more emphatic than myself on this very point? Of course it would be more agreeable for sinners to escape retribution and for a sin-polluted earth to slip tranquilly into the times of restitution without first experiencing that 'great and dreadful day' which Pastor Russell pointed out was to *follow* the late war. Any god would be more popular with a sin-saturated earth who reassured the sinners and condoned their errors. This is one reason our existing mundane god is so popular.

"I seem to gather that some Bible students fancy that the worst is now over; but, so far, the world has experienced not so very much more in the way of scourging than at previous times in its history—than in the days of Attila, Genghis, Timur, etc. There were dreadful famines in the past, such as in Moscow, where human butcher shops were conducted and hooks were dropped down from upper windows to catch unwary pedestrians. There were black plagues, spotted fever and the like. Certainly not over 40,000,000 have lost their lives since 1914, and there are still some billion and a half people yet on this globe. It is indicated, or so I seem to understand it, that two-thirds of our race must perish before the lesson is learned; above all, that Christendom must suffer retribution for its iniquity; and today, anyhow, conditions are little worse than in other times of great distress.

"If I understand the Scriptures aright, the message now to the world is one of repentance, and nowhere do I read that sinners are called to repentance without their being reminded of retribution. Humanity sins individually and wilfully, preferring evil to good as individuals. However much blinded they are at present, they now serve Satan by choice. The great mass of humanity cannot experience a change of heart—a change of heart, especially *now* in these latter days—without an awful lesson. There must be a painful operation before the patient is cured.

"Nevertheless I *trembled* when I submitted that article; for not being myself immune to fear, I was uneasy lest I frighten some already over-burdened soul.

"I am afraid my friends are somewhat heedless of the signs of the approaching hurricane, if they imagine that the worst it over; for the worst has not yet begun.

"I think of this article as my "Dog Article"; so I was mildly astonished that no one took exception to my harsh criticisms of dogs. It may be mere fancy, but since I wrote it the dogs seem more inimical to me.

"I was glad to read another of Hartshorn's lucid articles. I also specially enjoyed the ones by Fitz Gibbon and Schutzbach. I hope sometime to see something by P. J. de Jager describing conditions in South Africa and would enjoy contributions from Australia, South America, etc.

"I esteem it a great privilege to have written for The Golden Age, the one publication extant (so far

as I know) that honestly endeavors to throw light on current tendencies. I repeat, I much enjoyed the two criticisms of my "Dog" article; and while I disagree with the critics, I wish to congratulate them on honestly expressing their dissent from my views, and on having in THE GOLDEN AGE a vehicle for said honest expression of opinion."

We think our readers will agree that it would have been a pity not to publish the foregoing letter, disclosing, as it does, the spirit of "Tell the truth though the heavens fall." We once overheard an apparently intelligent woman say: "I do not like reformers; for they make things so unpleasant for others." It is even so. Nathan made it unpleasant for David; Jesus made it unpleasant for the Pharisees; St. Stephen made it unpleasant for the Sanhedrin; St. Paul, St. John, Arius, Waldo, Wycliffe, Luther, Pastor Russell, Judge Rutherford and Mr. Rosenkrans—all—all have been and are deemed unpleasant men. HURRAH FOR UNPLEASANT MEN! It is such men that make possible the dawn of the better day. We are indifferent as to whether we get brickbats or bouquets, but we do crave just such companionship and even hope to be counted, in a small way, with just such unpleasant men—here and hereafter. Oh boy! But there is the real fellowship, the real zest of living. Mr. Rosenkrans performed a real service to the cause of truth, in our opinion, in portraying what anarchy really means.

Mr. Rosenkrans' article follows this, under the title "The Impending Cataclysm." Lest any think his previous article overdrawn we ask a comparison of its findings with the following from the pen of the prophet Zephaniah. The fact that the prophet mentioned these things gives no special joy either to Mr. Rosenkrans or to us, but it is surely quite in order to draw attention to them and let those learn who will.

"The men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath."—Zephaniah 1: 12-18.

The Impending Cataclysm *By O. L. Rosenkrans, Jr.*

IN MY previsioning of the impending cataclysm I may have indulged in some wild guesses, as all details of this must be more or less conjectural; however, I can hardly have overstressed the dreadfulness of the trouble.

Here in comparatively unperturbed America we scarcely observe the ominous thunder-clouds banking on the horizon. The late war was a gentle zephyr by comparison with the whirlwind of ruin soon to sweep over us. Should we then forbear to direct attention to the gathering storm, lest this world esteem it an impropriety to disturb their mental serenity? Is it written anywhere that the prophets of old thuswise admonished their auditors: "Brethren, a vision has been vouchsafed unto us touching certain unpleasant happenings to transpire in future, but I am too considerate to harrow your sensibilities by more explicit mention. Let us, therefore, discourse on pleasanter themes, such as rainbows and orange-blossoms, humming-birds and humming-bees, humbugs and the like"?

Such news as we get from abroad doubtless suffers expurgation, lest the naked truth prove too enlightening to our cynicism. Some incorrigible optimists who restrict their sympathies to home-folk and their affairs, still nourish the hope that the Day of Vengeance will be confined to Kamchatka or Uganda, certainly not extending to orderly and law-abiding America, where at the worst the trouble is not expected to exceed in turbulence a strenuous political campaign, when a finally aroused and indignant common people will usher in the kingdom dispensation at the polls. "Let the galled jade wince!" If Europe drifts on into chaos we will segregate ourselves from contact with external pauperism and reorder our internal economies so as to be self-subsistent—like Germany dur-

ing the war. Nevertheless we have witnessed of late how the cutting of a few cables may upset business. How will it affect us when all cables are cut and when the wireless and radiophone are put out of commission?

Before relativity came into prominent public notice, the fourth dimension was conceived of as hyper-space rather than as time. If a fourth dimension is capable of mathematical demonstration, so is a fifth and sixth and seventh dimension. Consider the illimitable vastness of our three-dimensional spatial universe, where distant galaxies appear as points of light—the only universe our consciousness is able to grasp — and then conceive of hyper-spaces lying outside of our consciousness and still other hyper-spaces beyond the consciousness of a fourth dimensional intelligence (if such there be), and so on *ad infinitum*. Then reflect what ignorant, insignificant worms are we, and what monstrous presumption and impertinence for us to attempt to dictate to Omniscience.

A critic suggests that while Omniscience is employing miracles, the more rational and humane plan would be to dispense with such terrifying lessons as those indicated in the prophecies, instead of which he recommends the Almighty, after binding Satan—and without radical interruption of business, as it were—to instill kindly, benevolent thoughts into human minds, gradually transforming people through sub-conscious suggestions into good citizens of the kingdom. It is really shocking ill-manners to startle and frighten people with such fearful object-lessons as those foretold in the Scriptures, let alone actually castigating sinners.

But if restitution is to be effected by psychotherapeutic methods, why should the exercise of the divine prerogative be restricted to save the sheep only, to the exclusion of the goats? Why not make them all good and save all of them? The aforesaid critic would presumably refrain from punishing a naughty child for fear the little sinner's will-development be retarded. Does the Bible deal in mild remonstrances only? On the contrary it states with the gravest emphasis that the impending cataclysm will be of appalling magnitude, exceeding all previous calamities; and surely no one conversant with history will pretend that the series of woes which have befallen the world since 1913 so greatly surpass those, say, of the Mongol epoch, with the scourge of plague and famine that followed in its wake, as to indelibly impress human consciousness with the lesson. Mankind is not yet in a repentant mood, and the lessons of the war are already in large measure unheeded.

Today Europe trembles on the brink of bankruptcy and economic chaos. China, Japan, and Russia are in the way of adjusting their differences and coming to an agreement; and the next move may be an anti-European league. China seems to be overcoming its inherent repugnance for war and is developing martial ardor through civil wars; it has now under arms the largest force of soldiers in the world. Great Britain has alienated the loyalty of its own Mohammedan subjects and has exasperated the Mohammedan world at large by espousing the unpopular Sherifean cause against the venerated Sultan-Caliph of Stamboul. At any moment a spark may start the conflagration of a holy war, wherein Islam, in concert with Russia and the Far Eastern powers, might submerge a Christendom whose mechanical might is prostrated by internal break-down.

Previsioning the Golden Age appeals to me as largely conjectural; for concerning the kingdom nothing is sufficiently explicit to warrant a detailed portrayal. Family life must cease with the end of sex; doubtless that is a bitter pill for most young married couples to swallow! But the sequel will show that it is not what they prefer, but what perfect Wisdom knows is eternally to their advantage and that of the universe at large that will come to pass. Latter-day humanity has dammed sex by converting it into an instrument of diabolism. Moreover, sex is a source of the preponderance of the evil impulses of mankind. Evil is going forth from nation to nation; and if—as claimed — child-immorality is rife in Russia, it is scarcely less prevalent in these United States.

I apprehend that some who expect only a gentle shaking-up will be grievously disillusioned when the next throe of agony grips us. I suspect some anticipate a kingdom wherein present-day institutions will be perpetuated, only greatly ameliorated: but we are enjoined to look for a new heavens and a new earth wherein dwelleth righteousness, not alone in deed, but in thought and heart-intent. Surely life will be slower and quieter then! How, in-

deed, could our modern ultra-artificial system be perpetuated without retaining its concomitants of congestion, frenzied haste and nerve-strain? We are the slaves and victims of our own machinery and of the conditions made by it. We must live simpler lives, to return to Adam's standard. I cannot visualize the kingdom, but it is the only logical solution for present-day problems. I doubt indeed the accuracy of others' (previsioning)! Each must interpret the Golden Age to suit his or her best hopes, and the realization will surpass them all.

Surely the prophecies are sufficiently emphatic in foretelling an unprecendented convulsion, now imminent, and Pastor Russell certainly taught that the late war was merely a prelude to Armageddon. It is written: "Wail ye; for the day of Jehovah is at hand!" Is this no more than a formal announcement so worded as not to excite apprehension, or disturb men's satisfaction with the evanescent present? Is it not rather a solemn, urgent warning to repent and prepare our spirits to undergo the severest possible trials?

"After us the deluge!" laughed the mocking courtiers of the "Bull's Eye," steeped in frivolity; but our mad era of reconstruction declines even to acknowledge the imminence of a day of reckoning, believing still, in spite of accumulating portents, that the "vision" is for many days to come, or more generally rejecting the vision in its entirety.

Come, O Morn! A Hope For the New Day *By J. De Groff*

THE first bright gleams of the rising sun filtered through the freshly budded boughs of a maple tree growing just outside the window of a room in which lay a quiet sleeper. Through the window the soft rays of light fell across the still, pale face resting upon the pillow. A gentle breeze stirred the window draperies, and lifted some loose strands of fair hair which fell in profusion about the face. Outside, spring song-birds warbled their sweetest of morning greetings as though desirous of rousing the sleeper. Thus Nature, herself but recently having experienced a new resurrection to life, combined her efforts in harmony with the will of the "Great Restorer"; and through the healing beams of sunlight, the song of birds, and by the whispering breeze conveyed a message which pierced the inner sensibilities, and broke the galling chains which enthralled the sleeper.

"Daughter, I say unto thee, Arise!"

As though in response to a call, the eyelids fluttered — a faint flush mounted the pale cheeks, and blue eyes opened wide, expectantly. Wonder, perplexity, then comprehension were mirrored in their depths. Vividly there was recalled that last fearful struggle for breath — the awful weakness — mother bending over her with tenderest solicitude, bidding her have no fear, but to trust the One who had power even over Death. Then had followed the darkness of oblivion, and now—This! She knew it to be Life. She could feel it throbbing through her body with every pulse-beat. Reverently with uplifted face she voiced her thanksgiving.

It was with little difficulty, then, that the broken threads of memory were gathered up and woven together. She took note of each familiar object in the room. Its cleanliness and order indicated that special care had been taken to make it ready for occupancy. In further confirmation of this fact she beheld on the foot of the bed a dainty array of wearing apparel ready for immediate use. Impelled by a desire to rise she unconsciously gathered her reserve of strength for the effort, when, lo; she was upon her feet without having experienced the slightest difficulty; and again she was thrilled with the sensation of new life pulsating through her body. She scarcely restrained an outburst of joy. As she quickly robed herself, another surprise greeted her when she stepped before the mirror to arrange her flowing hair. Reflected there was a vision of robust health and exquisite loveliness. She could scarcely believe her own eyes, and again her heart swelled with joy and deep gratitude.

The house was very quiet—not a sound save the ticking of a small time-piece which indicated that it was still a very early hour; and therefore she concluded that the members of the household probably were sleeping. She tiptoed from the room; and, seized by an impulse to look at the dear faces once more, she paused

before her mother's chamber door first. The glance was eager, but—mother was not in her accustomed place! For a fleeting instant a shadow crossed her face, but swiftly passed, giving way to a look of comprehension. She should have remembered—mother spoke of her expectations so frequently. But there was dear old Dad, his sleeping countenance expressive of serenity and contentment. She bent a little nearer. Could it be that time had actually turned backward in its flight? she wondered with a smile. Surely *some* kindly hand had smoothed the lines from that erstwhile furrowed brow, upon which she imprinted a light kiss, and quickly turned away lest he be disturbed.

The door of her brothers' room stood ajar, and she beheld in the sturdy boys of "yesterday" the beauty of comely youth. The stalwart, robust forms now gracefully relaxed in slumber, spoke eloquently of pure, wholesome young manhood. She could scarcely believe it could be those same "young tads" so wonderfully transformed as this!

At a third door she hesitated, conscious of a vague sense of wonder. Would she find the room occupied? Whom might she expect to find in this home taking the place of mother and sisters who had gone? She approached the bedside. Ah, she might have known! Blanche, that tiny slip of a girl! What a responsibility for one so young! These, then, were the deft little fingers—she touched them ever so gently—which had completed the elaborate preparations for her own return.

So quiet had been the movements of our observer that none of the sleepers had been disturbed. She must hurry now. The sun was higher, and she must take a peep downstairs and out of doors, where the birds were calling and the hills beckoning, before the household was aroused. She could hardly imagine what the meeting of her loved ones would be like. Curiously she observed the familiar objects and noted the few changes as she passed through the house. She was conscious of the fact that below stairs the air was fragrant with the sweet odor of flowers, and now she beheld in a sunny window a cluster of stately Easter lilies of delicate texture and beauty. Appreciative of the apt symbolism herein portrayed, she bent over them to touch the snow-white petals with her lips and to drink of their rare perfume.

Passing out of doors she beheld nature clothed in all the glory of a Golden Age springtime. She fancied that the new-born earth may have appeared as glorious when bathed in Edenic sunshine. Wholly engrossed in the wonder of it all she was unaware of the fact that some one was approaching, muffled as was the sound of footsteps on the soft turf. She suddenly felt two strong arms about her and a husky boyish voice said:

"Hello, Sis! Caught you on the sly that trip, didn't I?"

The familiar tone of voice brought a sharp exclamation to her lips:

"Clarence! And have you come back, too?"

Mutual surprise and admiration were depicted on their countenances as each gazed upon the other in close scrutiny, and for a time neither spoke. Margaret beheld in the stalwart bronzed figure before her the brother who had given his life on the battlefield; but with nothing save the uniform he wore to indicate the fact that this was that battle-racked, shell-torn soldier boy. Clarence, in turn, was quick to note in his sister an exquisite beauty of form and feature unusual as far as his knowledge of humankind went. Quite suddenly he seemed to grasp the import of her words, and said in an awed tone of voice:

"Say, Sis, did *you* 'go west' too?"

"It was the flu," she responded. "I was sick almost a year. It seems only like last night that the horror of it all swept me into unconsciousness, but I awoke this morning — some one called—and all the weakness left me. I felt so refreshed, and then quite suddenly it dawned upon me just what had actually occurred."

Simply she related the experience of that early morning hour. The boy was touched.

"Just this morning, you say? Have I been a long time away? 'Mother was right' I've told myself time and again. It seems to me it must have been yesterday that *something* happened to shut the light out, and I lost myself. Then I thought I heard Mother say: 'Come, son, it's time to wake up!' and when I got up and looked around I got the surprise of my young life to find myself in a place that looked mighty like home—the place of all places where I thought I'd find it heaven. You're the first person I've seen since I woke up. Come, Sis, let's go back to the folks."

Margaret laid a gentle, restraining hand upon his arm. "Wait a minute. I want to tell you something. You know you won't see Mother there, now; you know her expectations." "That I do," he responded with fervor, "I've done a bit of good hard thinking on my own account. The fact that you and I are here now convinces me that Mother is infinitely nearer and dearer than if she were actually here in person. To think of having the power over death!"

"And the folks here have done their part, too," Margaret added. "Bless their dear hearts!" the boy exclaimed. "Come, Sis, let's hurry, I want to wish them 'the top o' the morning.'"

A Bellicose Bishop *By Hon. C. L. Knight, M. C.*

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BISHOP CANNON of the Methodist Church, South, is the latest candidate for an exalted place in the Dunciad of notables. The bishop, be it said, is safely in Paris, and at that distance he sees as with prophetic vision all that should be done in the Near East and also who should do it. Therefore he has cabled the president that Almighty God is about to hold responsible the United States of America for all the sins of the 'unspeakable Turk,' and will do so unless we forthwith send armies and the navy to Asia Minor immediately to make things as the bishop thinks they should be. The bishop's remedy is that of the gentlemen of his cloth from time immemorial. 'If thine adversary disagree with thee, shoot him full of button holes.' It is the same tender mercy and exalted charity that during the World War converted almost every pulpit into a recruiting station. It is the same spirit which at a time that an agonized world turned to the church . . . for some sign of a united protest against the bestial slaughter of the world's best manhood, only to find the professed priests of the lowly Nazarene the most servile and unctuous agents and abettors of the politicians who were responsible for the awful cataclysm. Indeed, if Christ had come upon earth in those agonizing days and had not joined the 'patriots' and applied for a commission at Hog Island He would have been drafted; unless He had recanted all His teachings, the world knows what would have happened to Him. *The Sermon on the Mount would have earned for Him thirty years at Ft. Leavenworth.* And as He was led away to suffer for His sublime convictions we can even now hear the *preachers applaud* even as the scribes and Pharisees did when the judgment of crucifixion was pronounced before the court of Pontius Pilate. But enough of that memory. The disgusting spectacle of a bankrupt church and its sycophantic ministers nauseates one even in retrospect. Nor is it necessary for the plain people who did the fighting, the suffering, the paying and the dying, still to recall and forever remember it.

The belligerent bishop is therefore only running true to form. He wants a war and he wants it quickly; and its consequences, none of which could ever directly affect him, are nothing whatever to this exalted man of God. It goes without saying that the admirable reply of Secretary of State Hughes will not appeal to this bellicose bishop. However, the country, we believe, will bear his disappointment with reasonable patience and equanimity. In the meantime if one might suggest an idea to so exalted and humane a person it would be that there is nothing in the world to prevent his leaving the pleasant surroundings of Paris and trying his hand at helping the American sailors, marines and the civilian volunteers who are now so heroically doing all possible to bind up on the Asiatic frontier the wounds of war instead of inflicting new ones. Such a service would teach the bishop what he does not now understand; namely, just what war really is. And in the meantime let us hope that if an enlightened and truly civilized age ever comes and war still is the diversion of national insanities, there will be passed in every nation of the world a draft law that will first call into active service the bankers and the preachers.

[Easy now, easy, Mr. Knight. But you shouldn't come right out in a newspaper with an editorial which tells such a perfectly apparent truth in such a clear way. Don't you know that the esteemed Espionage Law is only *suspended;* and that for saying less, much less, along the same line in the halcyon days of 1918 we got four sentences of twenty years each at Atlanta? Oh, Mr. Knight, it is so naughty of you to say such things about our bishop! We just feel like slapping you on the wrist. So there!]

My Dream of The Golden Age *By Mrs. B. Ferguson*

THE whole world was in a most distressing condition. Every nation was in dire distress, if not completely bankrupt. Business was paralyzed; every man's hand was against his neighbor. Anarchists had gotten the upper hand and were butchering all classes without discrimination—financiers, aristocracy, royalty, and especially religionists of every kind. The common people, irritated beyond endurance, had at last risen in fury against the tyranny of big business and all other oppressors and, lost to reason, were making havoc of everything except such public services as railroads, telegraph lines, telephones, wireless, and ocean traffic. These had been measurably protected as best suited to the people's own interests and purposes, thus overruled by divine providence to hold the nations together until God's wrath should be poured out upon all.—Zephaniah 3: 8, 9; Zechariah 8: 10.

Jerusalem, always looked upon by all peoples as a holy city, had become a refuge for thousands, not only of Jews, but of all the nations. Fighting her way onward and upward against her many foes, she was slowly coming back to peace, prosperity and happiness. But even now she was in great danger from powerful enemies, who threatened her very existence. Elsewhere the world was practically in ruins, and had the eye of envy and hatred directed toward Palestine, whose people, intent upon rebuilding their beloved city, were ill-prepared for war. The time for Jacob's trouble was fast approaching; and where was their defense!—Jer. 30: 7; Gen. 49: 10; Luke 17: 20, *margin.*

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For several years preceding, a little band of Bible students had been stationed at Ram Allah, a short distance from Jerusalem. With hearts and minds watchful and expectant they had pondered over the events of that momentous period. They had witnessed the gathering of the forces of Gog in the vicinity of Palestine, and had seen the opposing armies of Sheba, Dedan and Tarshish drawn up to meet the invaders, with Jerusalem between these as between the upper and nether millstones. (Ezekiel 38, 39) But now the time of Jacob's trouble was past—so graphically described by the prophet Zechariah (14: 1-5), and wonderful events were about to be witnessed in "the pleasant land," dear to all who love the Lord.

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On the morning before the first new moon after the spring equinox, the sun arose over the Judean hills, "the mountains round about Jerusalem," but in its aspect there was nothing unusual to betoken the wonders that would burst upon the world before the sunrise of the morrow. The time had come for the beginning of the long-promised Reign of Peace, the Golden Age, for which all the past ages had been preparing, and which was to bring in the blessings of restitution "spoken by the mouth of all the holy prophets since the world began."

Knowing that the due time had come, the little band at Ram Allah had watched the spring sunshine dispel the grey clouds which form just before the dawn, and which the warm south wind was slowly moulding into various shapes, while their somber hues gave place to fleecy whiteness that proclaimed to the eastern world, "The winter is past, the rain is over and gone."

Late in the afternoon of this same day, as evening came on apace, a rosy glow from the setting sun suddenly flamed into a burst of purple glory; the long shadows formed by the western hills threw their growing length across the pathway of two young men who, notwithstanding the troublous times through which the land was passing, strolled quietly along their way to the holy city. They had spent the day among the tombs of the prophets on the southern incline of the Mount of Olives, and were now wending their way along the road that leads by the tombs of Absalom and King Jehoshaphat. They were engaged in earnest conversation, speaking in the newly acquired language taught in the Hebrew school founded by the Zionists for the instruction of the exiles who were returning from their long captivity among the nations of the world. In fact, these young men were American students at the famous Hebrew University.

"I tell you, Brother, my faith is being sorely tried! Can we possibly have made a mistake in our calculations regarding the time in which we live and in our understanding of the prophecies?"

The speaker was the younger of the two. Walking along with bowed head, he flicked the pebbles from the pathway with his cane, while continuing his line of thought:

"But, reviewing the whole matter, for the

life of me I cannot see even one flaw in our line of reasoning. Then why this prolonged waiting? What or where is the trouble?"

"True for you, my Brother," was his companion's reply. "Perhaps what we need most just now is a little more patience. Our faith, our understanding, is all right; and for my part something tells me that the trial of our faith will soon be over. Only look up, Brother! The very atmosphere is charged with the promise of a new earth. See the purple glow, a royal hue, betokening the near approach of our King. Note the fitful breezes of the dying day, emblems of the dying age. Note the air, warm with the promise of approaching spring. Let us at least exercise the faith of father Abraham. Do we not see the fig tree, type of Israel, putting forth her green leaves? In fact, none of the signs are wanting by which our Lord and Master said that we should know that the time is at hand, even at the door, when Abraham should return to receive the promised land."

As he ceased speaking, the two observed a man standing just at the crossroads, with one foot resting on a large stone. His face was turned from them, and he seemed lost in contemplation of the scene. As they advanced, they saw him start as he turned toward them with a bewildered expression that quickly changed to a smile as he asked, "Did I hear you say Abraham?" He spoke in the same Hebrew language that they were using.

"Yes," replied the elder of the two young men; "we were talking of old Bible Abraham and his wonderful faith, and of our own faith in the prophetic promises of God concerning him."

"Ah, well! Tell me about these things as we proceed, if you will kindly let me walk with you."

"By all means. We shall be pleased to have your company. Are you a stranger in these parts?"

"Not exactly, I should say, since this is my own country. Yet I feel rather strange, somewhat like one who has been long asleep and has just awakened to find that his dream had come true. But Abraham! The name interests me greatly."

With a quick glance at his friend the elder of the two young men said: "It was long ago recorded in the books of Moses that God gave all this land to Abraham by promise. The record further shows that Abraham died without ever really possessing even a foot of it. Now our faith in the God who always keeps His word, and our studies in the Scriptures lead us to believe that Abraham must return from the dead and then receive the promised land. Observing the signs given, we think that the time for his return is now due; and this is what we were discussing when we met you."

"Is that true!" exclaimed the stranger. As he spoke, his dark eyes flashed—speaking eyes, deeply set beneath a noble brow that showed a man of much thought, wisdom and experience. At the same time he was apparently not more than thirty or thirty-five years old. For a moment he stood lost in thought; then without a word he turned and walked onward. His new friends respected his silence, but could only wonder, feeling their hearts burn within them. Hope and fear, doubt and wild conjecture, were so mingled that the young men hardly dared to speak.

By this time they had passed the garden of Gethsemane; and still climbing the rocky steep, they came to a high point that commanded a view of the whole city. In the distance, beyond the environs and off to the left, could be seen the railway station, into which a long train was following its smoky engine, which was noisily puffing its way along. Overhead an airplane was maneuvering, and then was seen to turn and fly away to the north. Automobiles were swiftly gliding along the streets of the city, running to and from the railway station.

For a while the stranger gazed as if spellbound, his hand raised as if for silence. The two young men looked wonderingly at the earnest, far-away expression on the face of their strange companion. Finally turning to them, he said: "Ah, yes! I see it all again. It comes back to me so plainly."

"Do you know," he continued, "that the scene before us—that smoking furnace with the long train of chariots behind it, that flying boat above us, and those chariots that run like lightning and look like torches, all—all are just as I saw them in a vision, when deep darkness fell upon me at the end of a weary day spent in watching the descent of birds and beating them away from the sacrificed animals which God had commanded me to prepare in order to

answer my question, Whereby shall I know that I shall inherit this land? I was then made to understand that when I should see these things in reality I should know that the due time had come for me to take possession. Now do I dream, or am I awake?"

"Who are you?" came in a breath from the two young men. "No one but Abraham himself could make such a claim!"

"You are right. I am Abraham," he replied simply.

"Then here is our hand, father Abraham. We have been waiting and watching for you."

"Surely, then, you are two messengers sent to guide me?"

"There is no doubt of it," was the reply. "Now what wait we for? Come, and we will present you at headquarters. The friends there are also prepared for your coming."

Then they passed through the gate and, with some difficulty because of the recent distressing times, found a taxicab. As they entered the car one said: "There will be something unusual going on in the city tonight, Brother." To this the other replied: "Yes; just as I was so disheartened, too."

Orders were given the chauffeur; and soon they were whirling away to that part of Jerusalem called the New City, where the watchers for Abraham's coming had already secured one of the largest public buildings, both for safety and for the better accommodation of the crowds which they were expecting.

On coming into the square in front of the great hall, our party were surprised to see others like themselves entering from all sides, and to see the marble-pillared porch filled with the eager, expectant faces of their friends. Taking in the situation at a glance, they sprang from the car and almost carried their companion up the steps and presented him, the first to greet the waiting band gathered there. Amazement, excitement and joy beamed from every countenance, as one by one they greeted other returned ancient worthies—Isaac, Jacob, Joseph, Moses, Joshua, Samuel, and many other prophets of Bible fame.

"They shall bring all your brethren . . . unto the Lord . . . upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts [railroads] to my holy mountain Jerusalem, saith the Lord." (Isaiah 66:20) "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matthew 8:11.

Moved by a common impulse, our two young friends again sallied forth to see what else had come to pass. Ascending the terraced street, they came to one of the towers, from the top of which they had a good view of the city, and there they beheld a sight the most wonderful this world could ever witness.

Coming through the gates from all quarters were long processions of people clothed in white; some from the direction of the tombs of the prophets on the north, others from the west, still others from the direction of Hebron on the south, and more from the Mount of Olives on the east. These were singing and making most enchanting melody with musical instruments as they came. The burden of the refrain was:

> "Satan hath his billions slain;
> Christ comes to call them home again."

Thus was literally fulfilled Isaiah 35:10: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Not one of all these resurrected ones knew how he came to be there, any more than an infant knows of its birth or than Adam did when he was first created. Their self-consciousness came to them when the recreated body was deposited by the holy angels in the place determined beforehand by God, according to His will for each individual.

The throng was for the most part made up of the wives of the ancient worthies, and the faithful servants and less conspicuous helpers, whose humble services were not forgotten and whose faith was thus rewarded.

All seemed to be converging to one point; and soon our two watchers discovered that they were going to the same building as themselves. On the run they reached the building in time to see the procession enter the square in front, where some preparations had been made for the reception of the resurrected ones. One of the party on the porch, a distinguished-looking gentleman, decidedly of the American type, now stepped forward, smiling a welcome, and raised his hand for silence.

With solemn reverence the leader spoke to the people, giving a brief résumé of the world's history from the days of Christ, dwelling especially upon the events of the last few years, those called "The End" or the "Gospel Harvest." He mentioned in detail the part which the Jew, regathered Israel, must play in the future reconstruction of the world, saying in concluding these words: "Jehovah shall guide thee continually. . . . Thou shalt be like a watered garden and like a spring of water, whose waters fail not; and they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations: and thou shalt be called The Repairer of the Breach, The Restorer of Paths to dwell in."

Then the speaker outlined the plan decided upon for the time being, closing with a few remarks regarding the need of all things being done in decency and order. As he ceased to speak, another voice was heard. This second speaker was a man of kingly appearance, whose voice carried to the outermost circle of hearers: "Oh, come and let us worship, and bow down. Let us kneel before the Lord, our maker." As one man the whole assembly fell on their knees, and listened while the Sweet Singer of Israel, David, poured out his heart in praises, quoting from Psalms 96, 97 and 98. When he had ceased, a great Amen filled the air, and was echoed by invisible ones singing, "Peace on earth, good will to men. Glory to God in the highest."

According to a quickly arranged plan, a new procession was formed. At the sound of the silver trumpets, as in the days of old (Numbers 10:2, 9, 10), they marched in regular order. First came a band of music and trained singers. The watchers for Abraham were followed by the ancient worthies, headed by Abraham, Moses, Samuel and David. Then came the great crowds in line. The band played the music of the grand old hymn, "The Year of Jubilee Has Come." While the leaders sang:

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know
To earth's remotest bound."

The people responded in the refrain:

"The year of jubilee has come
Returning ransomed sinners home."

"Thy people shall be willing in the day of thy power." (Psalm 110:3) "Ascribe ye strength unto Jehovah; his excellency is over Israel, and his strength is in the clouds . . . . that giveth strength and power unto his people."—Psalm 68:34, 35.

The nations, no longer able to protect or to establish Jerusalem, were still occupying the old places of power. The chief rulers and the city officials, having some knowledge of what was going on, had humbled themselves to call upon the name of the Lord; and, true to His promise, they had been saved out of their distress. Now their hearts responded in gratitude as they met the incoming throng and heard one, who proved to be the prophet Elisha, voice the well-remembered psalm: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Continuing, the Prophet said: "Lord, open the eyes of this people, that they may see that the chariots of the Lord are twenty thousand, even thousands of angels. The Lord is among [us] as in the days of Sinai. . . . Unto God belong the issues from death."—Psalm 68:17, 20.

Immediately there appeared in the sky a great, shining cloud, a pillar of fire. From its apex were seen widening circles emitting flashes of light, "as it were fire enfolding itself, and a brightness about it as the color of amber," half disclosing a throne on which was seen One like unto the Son of Man, crowned as in the day of His espousals and in the day of the gladness of His heart. Round about Him were ten thousand times ten thousand angels, encircling the saints, whose brightness reflected the light from the throne and shone like the sun in the kingdom of their Father. When the people beheld it, they fell upon their faces and worshiped.

The cloud seemed to rest above the temple, to which our procession repaired. Soon the edifice was filled, and the outer courts also, with the crowds. Musicians from within responded to those without. Many of the old trained singers of Israel joined in the songs, rendering such joyful music as was never heard on the earth before that moment.

The music ceased. Then came forward a commanding figure—and Joshua spoke to the assembled people, saying, "Hear, O Israel, both the living and the newly awakened! Behold, this day we are witnesses that not one thing has failed of all the good things which God spoke concerning us. Not one promise has failed." And all the people shouted: "Amen!"

Brief speeches followed from many of the restored judges, elders and prophets, each quoting from Israel's own prophetic writings words pertinent to the occasion. David, as of old, voiced his feelings in the words of the Forty-fifth Psalm: 'My heart is inditing a good matter. I speak of the things concerning the King. The King's daughter is all glorious within; she has been brought unto the King . . . and with gladness and rejoicing her companions have been brought into the King's palace.' "And all the ends of the earth shall remember and turn to the Lord. . . . They shall come and declare his righteousness unto a people that shall be born, that he hath done this."

Moses, no longer needing his brother Aaron for a mouthpiece, spoke with great power, basing his remarks on his own prophecy recorded in Deuteronomy 33:25, 29. Continuing he said: "Back there, when I forfeited my right to enter the land, God comforted my stricken heart by giving me a vision of this wonderful new Jerusalem. He assured me of a life to come, in which I should enjoy His blessing forever. Now hear me, O Israel. Life was purchased for me by the death of the Messiah, crucified on Calvary's hill out yonder. He is alive for evermore, and is the Prophet and King of whom I wrote. Him I declare unto you today. If you will hear, harden not your hearts, but mourn for Him, as one of your own prophets has foretold. Return to your homes; sit down and mourn, that God may comfort you. For blessed are they that mourn; they shall be comforted. The hour has come when you shall receive the promise, 'In thee shall all the nations be blessed'; 'so that the heathen shall fear the name of the Lord, and all the kings of the earth shall see thy glory. When the Lord shall build up Zion [as we see this day], he shall appear in his glory. . . . For he hath looked down from the heights of his sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose the prisoners of death, to declare his name in Zion and his praise in Jerusalem, when the people are gathered together and all the kingdoms, to serve the Lord.' "—Psalm 102:15, 16, 19-22.

The night was now far spent; the dawn of the new day was near. But there was something more to be done before the sun rose.

Once more the procession formed, this time headed for the municipal building, where the representatives of all nations held office. From the pinnacles floated the flags of all nations. The officials, chiefs in command, having an inkling of what was coming, had collected in the main hall. When the procession came in sight, bearing the old Jewish standard, the banner of King David, fluttering in the early morning light, followed by the returned sages of old, in token of respect every other flag came down to half-mast.

In stately dignity they entered the hall with as little ceremony as possible. Then the papers of state were delivered over to them by those somewhat familiar with public affairs. Father Abraham received these papers and handed them to Samuel the prophet, with a word to David. Then David knelt, and a crown was placed upon his head, while Samuel uttered the words of the old formula: "O King, live forever!" A shout arose from all the people that shook the building, followed by a roar like that of the ocean from those waiting on the outside. The flags then in submission came down completely, and up went that with the white star to the highest pinnacle, unfolded slowly to the morning breezes—and the sun arose upon a new world.

Thus while stricken mankind slept, a new king came upon the stage of action, and a new kingdom was established, a new government was set up. The Fifth Universal Empire, destined to rule the world for a thousand years, became a fact, without arms, without bloodshed, with only the sound of silver trumpets and with music. Before the day was done, radiophone messages were sent to all parts of the world, "The desire of all nations has come. Prepare for equity and justice along all lines; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "Jerusalem shall be safely inhabited. Men shall dwell in it, and there shall be no more utter destruction."—Haggai 2:7; Isaiah 2:3, 4; Zechariah 14:11.

As the sun rose higher that day the cloudy pillar grew dim, and seemed to be resting over the little town of Bethany. As it is written: "It shall come to pass . . . the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for above all the glory shall be a covering [margin]. And there shall be a tabernacle for a shadow in the daytime from the heat, and for

a place of refuge, and for a covert from the storm and from the rain." (Isaiah 4:3, 5, 6) "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them. . . . And God himself shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:3, 4.

Earth Made Glorious *By Thomas R. Smith*

THUS saith the Lord, The heaven is my throne, and the earth is my footstool." "I will make the place of my feet glorious."—Isaiah 66:1; 60:13.

This is surely a glorious title, and a glorious promise as well. It is a specific promise given only to this little earth of ours; and for certain irrefutable, reasonable facts can never be transferred to any other planet. Jehovah chose this earth of ours, the smallest but two of all planets, to be the battleground of eternity between good and evil. For over six thousand years this battle has been going on, and is nearly finished.

"The heaven is my throne, and the earth is my footstool." The throne and the footstool are closely associated, cannot be separated. Then again because of this very fact God says: "I will make the place of my feet glorious." This is a most remarkable promise, given to no other world in all of God's universe. Let us see whether this peculiar promise means anything great or vital.

The throne and footstool of any great monarch or great ruler of earth is usually decorated or adorned with a dignified display above and beyond all its surroundings. If we take this fact as an illustration, then our text must mean, in accordance with God's promise to make the earth glorious, that this planet will receive gifts of spiritual adornments and high privileges that no other world will ever be offered or can ever get.

The first great gift of spiritual adornment which God's footstool receives is that it is made the birthplace of the Immortals, the New Creation. Here God gave an immortal decoration or gift to His footstool, the greatest gift in His possession. Surely this gift alone would make the earth glorious.

But there are other gifts which in their place are just as essential as immortality. Among these is the element of suffering. Immortality without suffering would have lost the shining quality of perfection (Jehovah's alone excepted); for it is stated in God's Book that Christ was made perfect through suffering.

Jesus' perfect human life was already laid down in death for Adam. It was the newly-begotten spirit life that was to be brought up to perfection through suffering. We as prospective members of His body are being tested and tried along the same lines and for the same purpose.

Suffering is a leading element in God's great plan of love. It is like a powerful brush in the divine hand that puts on immortality a shining quality and finish which could not have been attained without it.

Now I do not believe that the perfection to which Christ Jesus attained was any new quality; for He was perfect in all His character from the very first. But I believe that this scripture about perfection has an application to the Christ, Head and body. An enlarged taste, tone, and temper would be no new quality, but would give an enlarged enjoyment of the perfected qualities.

Did you ever read between the lines of Christ Jesus' temptation on the mountain by Satan? What was really offered to Jesus there? Most people would say that all the kingdoms of the world were offered to Him. They would answer truly. But there was something more offered which was of vital importance to Him. Jesus was offered all the kingdoms of the world *without suffering*. Satan was already the usurper-king of this earth, and could give it to Jesus.

Here was a master stroke of temptation, far greater than the one which had caught Eve like a bird on the wing. No need of the bloody sweat of Gethsemane. No need of the mock trial or of the crown of thorns. No need of the agony of the cross. No need of the despairing cry, "My God, my God, why hast thou forsaken me?"

All this suffering and agony our Lord could have escaped by simply acknowledging the gift

as from Satan. After the weakening effects of a forty-day fast it was surely a great temptation.

The peculiarity about suffering is that if we are rightly exercised thereby its after-effects are always an increased sweetness of taste. The early autumnal frost imparts to the apple a tone and taste that nothing else can give.

Paul's thorn in the flesh was a benefit to him; else the Lord would have removed it in answer to his thrice-repeated prayer. Trials in the valley of conflict yield more abiding results than do pleasures on the hilltops of prosperity.

Our little earth has gained immeasurable advantages over all other worlds by being made the battleground between good and evil. It has obtained qualities of patience and perseverance by the permission and the experience of evil, qualities that could not have been imparted in any other way.

No Needless Sorrows *By M. McCormack*

I THOUGHT that it might be helpful to "A Reader Up Till Now," whose letter was printed in your magazine of August 16th, were I to remind him that even though we must expect violent earthquakes, etc., and even though the earth *should* be shaken from its very orbit (as some think it was at the time of the flood), we may rest assured that it will still be secure in Jehovah's keeping. He will give it only the changes *necessary* to bring about the desired climatic conditions which will be absolutely necessary to the welfare of the millions now living who will never die and to their fellow creatures who are to be raised from the dead. What a blessed Father is our God. Moreover, the Bible assures us that "He doth not afflict willingly, nor grieve the children of men."—Lamentations 3:33.

How surely a God whose power has created the heavens and the earth, and who has kept them in their places until now, can be relied upon to take care of the inhabitants that are on the earth even though it is necessary to prove to them His power in such wonderful ways. Yet as surely as He will show forth His power to destroy or to change the planets, just as surely will He prove His ability to care for those who rely upon His Word. To those who remain to see it, the sight will be truly wonderful; but to the wicked it will be terrible. Yet we can fully trust the power of Jehovah, knowing the impending changes will be for the ultimate blessing of the earthly creatures and that all His creatures are still safe in the hands of Him who is perfect in *power*, as well as in wisdom, love, and mercy.

THE GOLDEN AGE *By Homer Bush*

God's kingdom of righteousness draws on apace,
The complete consummation of all divine grace;
The approach of its blessedness steadily brings
The glorious day of the fitness of things—
The long-looked-for day which the prophets bespeak,
The reward of the just, the delight of the meek.

The omnipotent Prince shall condemn and cast down
All evils and errors of ancient renown;
High places of sin shall be shattered amain,
And the hosts of its henchmen be scattered and slain;
Creation, long waiting, its groaning shall cease
And arise from its bondage to blessed release.

The riches of Crœsus shall scarce be a mite
Compared with the wealth of the children of light;
The riotous mirth of the lords of the past
Shall not equal the bliss of one heart at the last
When the ransomed return to rejoice and to sing,
With the earth all renewed, the Redeemer its King.

The abundance of grain shall imply no distress,
Nor aught of a brother's abundance make less;
And the riches the righteous shall have will endure,
By the curse unconsumed, from the robber secure;
And the greater the gifts that shall gladden their store
The more the great Giver they'll love and adore.

Then the balm of the heart that was broken for all
Shall heal every wound and restore from the fall;
Soon the hand that was pierced shall roll back the tide
Of sin and of death, from the earth far and wide;
And the soul that travailed to redeem the marred race
Shall rejoice in the triumphs that witness His grace.

Then hasten, O day for the Bridegroom so meet,
When the hopes that were dead shall revive at His feet;
There's a garland of beauty where ashes were strewn,
There's a harvest of gladness where sorrow was sown,
And the pæan of Zion, the glorious, shall rise
To proclaim the glad nuptials of earth and the skies.

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[131]Then Mary, seemingly directed by the power of Jehovah, said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree." (Luke 1:46-52) Her words draw the contrast between the once favored family of Solomon and the humbler family of Nathan, Solomon's family being abased and Nathan's now exalted. Thus the proof is brought forth that the Lord did raise up unto David a righteous branch.

[132]The promise made to Abraham, which was subsequently repeated to others, thoroughly impressed the minds of the devout Israelites with the thought that at some future time there would be born of a woman of the Jewish people a holy child, and that in some way to them not understood this child would be the means of blessing all the families and nations of the earth. They expected the Jewish nation to become the greatest nation of earth, and looked for all other nations to flow unto it, be subservient to it, and receive their blessings through it. These conclusions they based upon the words of the prophets, even though they did not fully understand the meaning of those prophecies. To them the prophet Isaiah had said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:2, 3) And again: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

[133]The prophet Zechariah said: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—Zechariah 14:16, 17.

QUESTIONS ON "THE HARP OF GOD"

Why did Mary say: "From henceforth all generations shall call me blessed"? ¶ 131.

What was meant by her prophetic statement: "He hath put down the mighty from their seats and exalted them of low degree"? ¶ 131.

Why were the Jews looking for some child to be born who would be a great ruler? ¶ 132.

Why did they expect their nation to become great? ¶ 132.

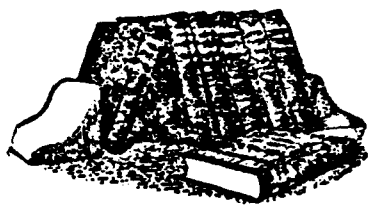
What prophetic utterances led the Jews to believe that there should be raised up amongst them a great king? Quote the prophecies. ¶¶ 132, 133.

I THANK THEE *By James W. Heatherly*

I thank Thee, Lord, that I have seen
The promises divine.
They've helped me through life's darkest hours
When hope seemed to decline;
I've pressed them to an aching heart,
And thought of them as mine.

I thank Thee, Lord, that I have seen
Through faith the heavenly shore,
Where myriads of the saintly ones
In bliss God's face adore.
Grant, Lord, that even I may dwell
With them forevermore.

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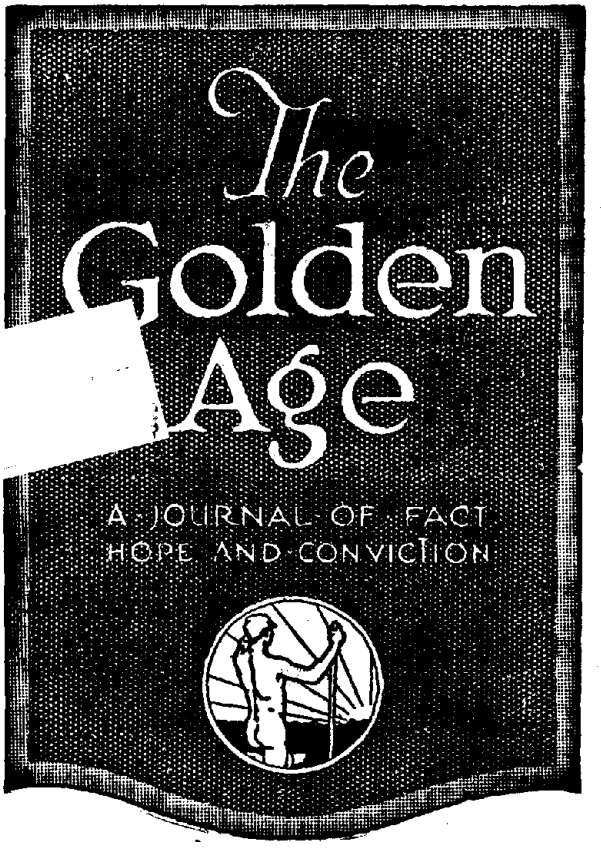
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Miracles in Nineteen-Twenty-Two

THE Benedictine Convent of Perpetual Adoration, Clyde, Mo., publishes among other booklets one which it entitles "Wonders of the Miraculous Crucifix of Limpias," narrating that a wooden image of Christ, which is fastened to a crucifix in a Roman Catholic church in Limpias, Spain,

". . . seems to assume life, and many spectators behold His sufferings, agony, and death, just as these mysteries of the passion took place on Calvary. Now He moves those grief-filled eyes; now He turns the thorn-crowned head in various directions; now He opens and closes those parched and burning lips. The expression on His divine countenance changes in a manner that moves one to tears, turning from the ordinary color to purple, then to ashy-gray and the pallor of death. Cold perspiration covers the body. Bright red blood oozes from the wounds, especially from beneath the cruel crown of thorns, and trickles down upon His face, shoulders and breast. The parted lips show the mouth filled with foam and blood, and at times a fresh stream gushes forth from the sacred wound of His side.

"The peculiar feature of the phenomenon is that some of those present behold the prodigy with the most clear distinctness, while their neighbors perceive not the slightest change in the Holy Christ."

According to the booklet the Rev. Gaspar de Cebrones, guardian of the Capuchins of Coruna, Spain, writes that

". . . one of the Capuchin Fathers, Father Jalon, approached the Image and laid his hand on its breast. To his great surprise, he noticed that *the palm was moistened,* covered as it were with sweat, from immediate contact with the image."

The booklet declares that on Wednesday, June 25, 1919, while four thousand pilgrims were visiting the church

". . . hundreds of electric lights flooded the place with their splendor. No sooner had the Mass begun when, to the utter amazement of the people, the prodigy was repeated. The multitude observed that the image not only moved the eyes and the lips, but that *a spark of life flashed over the mysterious face, and that bloody sweat dripped from the afflicted countenance.*"

It quotes from *El Debate,* of Madrid, an experience of Marquis de Ugena in which the Marquis narrates that when his wife and children entered the church the children told their mother that they saw the Lord smile, but she herself saw nothing.

"Soon after it seemed to her that the image moved its head. She looked attentively at the crucifix, fearing, however, it might be a delusion. Taking for granted that it was an effect of her imagination, she asked the children what they were seeing. Both directed their gaze upon our divine Savior, and replied at the same time: 'He is moving His head from one side to the other.'"

The booklet proceeds with an account of the experiences of an English layman who writes that, while at mass

"I see that a kind of cloud rises, spreads and covers the feet, then the body, the arms and later all the cross of the Christ of the Agony, and only the divine face remains with its powers, most tranquil and most beautiful; and at the same time all is illumined with golden light, most intense. After some moments, I do not know how many, this cloud disappears or, rather, passes which I see clearly and perceptibly as one sees a cloud passing over the sun."

It quotes from the *Diario de Navarra,* July 29, 1919, the experiences of a medical student, Heriberto de la Villa:

"Scarcely had I stepped into the church, and looked at the Christ, when I saw that He moved His mouth, as though He were speaking just naturally. I looked more carefully, and saw that He turned His eyes in different directions. Thereupon I placed myself on the right side of the church, beside the sacristy. I gazed again at the Holy Christ, and saw that He looked toward the side opposite me, then *threw at me a terrible, piercing glance!* I trembled and could not help but cast down my eyes. When my excitement had subsided, I looked at Him again, and saw that He looked in a direction to His right, at the same time bowing and turning His head in such a manner that I could perceive the back of His crown. Again He bowed His head, then resumed the ordinary position of the image. Once more He fixed on me a glance similar to the one before,

which made such an impression on me that I was forced to leave the church. All this happened in about four minutes.

"My emotion was so great that I could not return to the church until five o'clock; and looking at the Holy Christ, I saw His face and breast gradually assuming a very dark blue color. His eyes moved now to the right, now to the left, now upward, now downward. His lips were a little parted, as though He had difficulty in breathing. This lasted about fifteen to twenty minutes. I noticed at the same time that when He looked toward the left, His gaze rested for a time as though on a fixed point, and that when He looked down, His eyes gradually lowered and finally closed entirely. At the same time He closed His mouth, while an expression of pain and resignation lay on His countenance, which touched me exceedingly. I saw also that over the left eyebrow a wound was forming, from which blood pressed through the eyebrow, and fell on the eyelid. Thereupon I saw another drop of blood fall from the crown and roll down the face. I could easily distinguish this, because the blood was a light red, and contrasted distinctly against the dark blue color of the face. After that I saw blood fall copiously from the crown upon the shoulders, but without touching the face. The lips parted farther than before, and a white mass like foam issued therefrom.

"At this instant a Dominican ascended the pulpit. The Holy Christ gazed at him steadily for five or six minutes, then closed His eyes and mouth, and remained thus all during the sermon. When the Father concluded with these or similar words, 'And now, O Holy Christ of the Agony, give us Thy blessing,' Christ opened His eyes, smiled, and bowed His head as though He were blessing us. At the same moment someone asked me whether I dare swear to what I had seen. Immediately I wanted to say yes, for I was still beholding the miracle, but I refrained from it and deliberated whether it were prudent or not. Then I saw that the Holy Christ, who, as if wishing to prove to me what I had seen, again opened His mouth, and blood and foam poured forth copiously between the parted lips. At the same time His chin grew deathly pale, after which, like one dying, He directed His eyes upward with His last strength, so that only the whites were visible."

The booklet quotes from Dr. Ant. Gutierrez de Cossio in *The Adalid Serafico* of Seville the following report of his experience when, in company with another physician, he visited the church with a view to finding some scientific explanation of the alleged miracles. He says:

"I observe the change in His countenance in a clear, distinct and unmistakable manner. The Holy Christ passes over to the real agony, with all the characteristic signs of the dying countenance. His nose becomes peaked; His lips, drawn more tightly, grow more bluish and farther apart. The cheeks appear more emaciated, and the cheek-bones darker, and more protruded."

The booklet quotes a writer in the London *Universe*, giving a leaf from the experiences of Dr. Don Luis Nieto, a surgeon of Valladolid. We will ask the reader to take special note of this experience of Dr. Nieto, as it affords a clue to the true explanation of these prodigies, and we will have occasion to refer to it at the conclusion of the article. The item follows:

"Dr. Nieto had a dream in which the image of the Christ of the Agony appeared to him. Moved by this apparition, he made a pilgrimage to Limpias to compare the vision he had seen with the figure there, with which he was unacquainted. What was his astonishment to find that the eyes moved with the same sweet expression, directing towards him a piercing, penetrating glance as in his dream. The impression caused him to lose consciousness for several minutes. He stated that he was perfectly familiar with all the details of the church, of which he had never read even a description."

The booklet takes various items from the Semana *Catolica*, one of which relates to a child who declares that the figure on the cross said in Latin the words, "*Parce, Domine, parce populo Tuo,*" which the child did not understand, but which, translated, means, "Spare, O Lord, spare Thy people." Another relates to the experiences of Reverend P. Martinez, pastor of Baneza Leon, who narrates as follows:

"Shortly after Holy Mass, as I was about to begin my homeward journey, I noticed that the eyes of the image were animated with life, that they turned now to the right, now to the left, now heavenward. Then the Holy Christ fixed His gaze directly in front, and after that, let His glance sweep around in a semi-circle.

"I arose—hitherto I had knelt—changed my position, and asked others whether they saw anything. They answered, 'No.' I looked again and once more *beheld the eyes of the image moving like those of a living person.* I still mistrusted the apparition, and a second time asked the bystanders whether they saw anything. Again they replied in the negative. I took other measures of precaution—I borrowed three different kinds of field-glasses. Each of these I used several times, but always beheld the same wonderful phenomena.

"Being thus assured, I observed that our Lord's gaze turned in every direction, a longer time to the left and heavenward. They were sad glances like those of a person who tries in every possible manner to assuage the grief that oppresses him. . . .

"Our Lord raised His eyes pleadingly toward heaven. They were so filled with tears that it was difficult for Him to see—a circumstance which I observed twice. Only one look of comfort, or rather of alleviation, did I detect on His countenance. . . .

"Finally, after all this, I saw our Savior move His lips, open His mouth twice for a deep breath as if to

obtain relief, and then again make the movement as if He would say: 'Now I can do no more!' Thereupon His countenance grew ghastly pale and sank in. I do not know what it was, but something flowed from His mouth on both sides to the chin. After that He drew two long, heavy breaths, like one dying, directed His eyes heavenward and died."

[But (Romans 6:9) "knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him," we wonder how the Reverend Martinez reconciles his vision with his Bible.—Ed.]

The Right Reverend D. Pedro Segura, coadjutor bishop of Valladolid, Spain, says:

"I saw quite distinctly how our Savior opened His lips and closed them again. He opened them quickly, but closed them slowly. Our Lord did the same in the afternoon, when I alone observed the phenomenon for about ten minutes. I continued to look attentively, and saw the mouth close slowly, until the lips came together so that the dark space between the partially opened lips disappeared entirely. Neither the rays of the electric lights which illumined the body from both sides, nor those from the six candles which shone upward from the altar, could reach there. I admit, however, that this movement made no impression on me. I did not believe in what I saw.

"Again I looked at the Holy Christ. *I distinctly saw Him move His head from one side to the other.* This was done gradually, as though it were fastened behind. Great fear and intense pain were depicted upon His countenance, as is the case with a person who is dying and breathing his last. Even this phenomenon made no special impression on me. At Holy Communion, I once more looked at the Christ, and commended my diocese to Him. This time I observed His eyes moving from side to side. At sight of this, my heart beat so violently that I could scarcely breathe. I was extremely nervous and for a long time dazed."

Readers of THE GOLDEN AGE who have read in our columns about Russia's cotton saints, and who know of the thousands of other hoaxes that have been perpetrated by a money-loving clergy, may smile at the foregoing as another of the infinite number of frauds which the Papacy has foisted upon its subjects. Perhaps they are right, but we incline to the thought that there is another and better explanation. That explanation is *Demonism.*

The demons work upon the mind; this accounts for the fact that some of the people see the image move and other do not. In the case of Dr. Nieto it is plain that the demons had first made an indelible impression upon his mind while he was asleep; and later, when he saw the image, they had only to repeat and deepen the impression already made.

Spirit mediums in India cause their audiences to see a tree grow right before them, and a boy to climb the tree and disappear into thin air. The sight is apparently real to the human eye, but the camera at a distance of fifty or a hundred feet discloses nothing except the smiling Hindu with his credulous flock standing about him in a gaping circle.

Before the image began to move and talk, the church at Limpias was so poor and so poorly attended that its pastor was on the point of closing it. Now it is crowded to the utmost, and the revenues are tremendous.

Why Men Strike, and the Final Remedy *By W. D. Archer*

DO YOU ask why men bind themselves into organizations and sometimes go on strike, enduring suffering and hardships themselves and causing the public great inconvenience? Well, we shall tell you the real secret in the matter.

Back in the dawn of creation a man and a woman stepped fresh from the hands of their Creator. They were perfect in form and feature and lovely beyond degree. They were placed in a beautiful garden, where the hands of a wise Creator had graciously provided everything for their comfort and well-being. They were given power to produce a perfect race of people, and the divine injunction was to "multiply and fill the earth." The only restriction placed upon this happy couple was that of perfect obedience. This they failed to render, and as a consequence were driven from their Eden home out into a cruel world to battle against its poisonous elements and to eat bread by sweat of face until they returned to dust.

Had Adam and Eve remained obedient to their Creator, as their family increased they would have extended the borders of the garden until it embraced the whole earth; and such things as sin, sorrow, sickness and death would be unknown to the human family. And today, instead of a world filled with selfishness, strife and revolution, we would be enjoying a world-

wide paradise, filled with happy men and women.

Who is responsible for this unhappy state of affairs? Satan, the god of this evil order of things. Before his expulsion from the courts of heaven he was a beautiful angelic being. The Bible declares that it was his pride and ambition that caused his downfall. He conceived the idea of a world empire for himself by corrupting the human race at its very fountain head. This he succeeded in doing, thereby enacting the greatest tragedy of all time.

Ever since that fateful day it has been the desire of man to live from off the labor of the other fellow and, if possible, to hold his brother in a state of bondage. For long centuries it was lawful for one man to own another; and, strange to say, the source whence that right came was never questioned.

Finally there came upon the stage of human action an humble Carpenter who taught a gospel of love and simplicity destined to shake society to its foundations. Whether this Man was a member of a labor organization or not, the records do not state; but we do know that he was a friend of labor. He gathered about him a handful of ignorant, unlearned men and so taught them as to stamp lasting impressions upon their minds. His promulgation of the Golden Rule started a chain of thoughts percolating through the minds of men; and soon the humble bond-slave began to ask this question: "Why should another man own me?"

The history of the fight for freedom and liberty is a long one, filled with oppression, crime, and bloodshed. When the American government was established with its wonderful document guaranteeing freedom of thought, speech, and religion, our shores became the Mecca for the down-trodden and oppressed of every land. America was hailed as the land of promise by millions of noble sons who found refuge on broad acres upon its hospitable shores. But as it was in the days of the prophet Job, when the lovers of truth and righteousness came to present themselves before God, Satan came also.

No sooner had the yoke of British tyranny been thrown off and the guns ceased firing around Yorktown, than there began the development of that spirit of selfishment among the American people that has so prominently marked the English-speaking people for centuries. As a result, we find ourselves today in the grip of a monster whose greed knows no bounds, and whose interest is served by the very devil himself.

There is many a stain upon the pages of America's industrial history that will ever remain a disgrace to a nation calling itself civilized.

It is injustice and oppression, and the knowledge that they are not getting a square deal, that causes men to bind themselves into unions and exert their economic power in order to force big business to pay a living wage or put into operation working conditions that are bearable.

What is the final remedy for strikes? you ask. And what is the meaning of the trouble and distress upon the nations of earth today? The humble Carpenter who made such an impression upon the minds of His followers also taught them to pray: "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth, as it is done in heaven." All down through the age there have been some honest hearts who have continued to pray this prayer, and who have looked for the time when this kingdom would be established.

The Bible shows this humble Carpenter to be the Son of God—the Ransom-price for Adam, who had been justly sentenced to death for his disobedience back in the Garden of Eden. This Carpenter gave His life a ransom for all. The Bible shows that forty years before the establishment of His glorious kingdom, Jesus would be present in the earth, yet unobserved by all but a special class—"a little flock."

Jesus said that His kingdom would be set up during a time of great trouble and distress upon the nations; that men's hearts would fail them for fear, and for looking after the things which are coming upon the earth. He said that the nations would be angry and engaged in the bloodiest war of all history; that this war would be followed by famine, pestilences, and great social upheavals which would culminate in anarchy of the most violent form; and that unless those days were shortened the human race would destroy itself from the face of the earth.

The Bible declares that after all the selfish schemes of man have been given a thorough test, his pride broken and his heart humbled in the great time of trouble, he will be ready for God's message and the application of His remedy—"that ye love one another."

The experience mankind has had with sin during the past six thousand years has been a lesson they will never forget. Never again will they need the chastisement that shortly is to be visited upon the nations, wild in anarchy.

The Bible shows that the kingdom to be established on the ruins of these earthly governments, is a kingdom of joy, peace and righteousness. It will be a kingdom in which the earnest-hearted, toiling masses of men will prosper and not the profiteers. It will be a kingdom in which no giant trust or corporation will exist for the purpose of oppressing the people. Satan, the chief oppressor, with all his wicked influence, is to be restrained for a period of one thousand years; and during that time all the earth shall be filled with the glory of the Lord as the waters cover the sea.

The Prophet declares that in that day the people shall enjoy the works of their own hands. They shall not labor in vain nor bring forth for trouble. And as a reward to those who have faith in this glorious kingdom, in which Edenic conditions are to be restored, and sin in all its degrading influence forever blotted out, the writer of Revelation (chapter 21:3-5) lifts the curtain and in these beautiful words gives us a vision of the glorious conditions that will prevail upon the earth: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes: and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This will include strikes, lockouts, etc.

The only remedy for strikes and for the present unhappy condition of society is the establishment of this long-promised kingdom in which men will practise the Golden Rule, instead of the Rule of Gold. So let all who have faith in the divine promises rejoice in the fact that just beyond the dark clouds of trouble lies the Golden Age—God's kingdom.

Confident the Kingdom is Nigh *By William E. Smith*

I DO NOT claim to be a Bible Student after the manner of the I. B. S. A., but I do appreciate the pungent truths that you give to the world. Long may your magazine live, proclaiming the truth concerning the various phases of our civilization, which is founded not on the truth, but on the fear of the sword!

At that time I knew nothing of the teachings of the Bible Students or of the works of the late Pastor Russell but I told people, when the first crash of the World War was heard in 1914, that this civilization had reached its height and that from then on there would be trouble until the Son of God should be revealed.

I could never understand the doctrine of the destruction of the earth, as I saw that this earth is the footstool of God, and that Jerusalem is the City of the great King. But somehow I saw a purged earth, the curse removed, restoration and blessing, the patrimony of the Savior, the kingdom of God. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

Before I knew about the slogan "Millions now living will never die," so certain was I of the incoming kingdom that I had prayed that if it were God's will, I might live until my eyes should behold our Lord coming in His kingdom. I felt an answer to that prayer in my soul; and now my vision extends beyond the present order of things, and over into the Golden Age. As I look over into that age, with my spiritual vision cleared of the errors of past doctrines, and with a clearer comprehension of the redemption through faith in the atoning blood, I feel a quickening impulse of the power granted to those millions now living that will never die. Hallelujah!

"The flush of morn is on the mountains,
And onward steals to farthest plain.
Awake, O earth! the day is dawning;
He comes whose right it is to reign.

"Though round about Him clouds and darkness
Obscure the beams of dawning day,
Above the clouds, upon the mountains,
The watchers see the morning ray."

Growing Old Gracefully *By Benjamin H. Boyd*

THE thought of growing old is to many an unpleasant one. They love to think of youth, with its overflowing, bounding energy, its vivacity, its rosy outlook on life, its freedom from care and worry, and its ability to throw off what cares it has. Still others think that growing old is a matter of fact, and treat it as one of the inevitables. They think that it is useless to worry about what cannot be helped, and so feel that they should enjoy life while they may—"It will be time enough to think of old age when it comes." A smaller class think of old age as a time of accumulated wisdom, when, after a life well spent, one can step aside to let others enter the world's busy activities, and yet be interested in all that is going on, though not a participator, being sought after more as a sage for advice and wisdom. Such was the reason why old men composed the senate of ancient Rome—that the city might be guided by their wisdom and experience, and kept from hasty blunders.

Would that the modern world recognized and respected the experience and wisdom of the aged, instead of entrusting the guidance of the nation to those whose experience is small or at least not yet ripened into wisdom. Youth and middle age are too impulsive and too full of folly to be entrusted with the welfare of any nation.

In spite of the disrespect characteristic of modern times, it is yet true that the silvered head is a citadel of majesty. The Israelites of old were commanded to "rise up before the hoary head, and honor the face of the old man." "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." When the wisdom of the Creator is pictured in Daniel's prophecy, He is called the Ancient of Days, and is pictured with white hair. Jesus, also, in the New Testament is pictured in glory with white hair, to represent the wisdom of accumulated experience.

In old age itself there is nothing to be desired. All the powers of mind and body are failing, and helplessness closes in upon the individual as does darkness after the set of sun. So if one has not built up a treasure of wisdom and of relationship to his Creator (for the reverence of the Lord is the beginning of wisdom), old age is extremely undesirable. Old friends are gone; the new generation is out of sympathy; and one feels out of place, like the last rose of summer and the last leaf on the tree. If, however, one has built up treasures of wisdom and knowledge, then the wise seek such out for instruction; and God's companionship makes the failing of one's abilities but the gradual and peaceful yielding of life itself to Him for a long rest, till He shall call us forth again from the tomb in greater strength and majesty. So the closing advice of a wise man gained from experience is (Ecclesiastes 12):

"Remember *now* thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Those who have lived in companionship with their Creator invariably wish they had started to know Him earlier in life. The years before that time seem but lost years. Wise are they who start to know God in their youth, while vigor and strength enable them to build up treasures which old age cannot fade, and before the evil days of physical decline and infirmity have overtaken them.

"While the sun, or the light, or the moon, or the stars be not darkened"—before physical and mental vision fail, while yet the eyes and ears can drink in the Creator's messages in nature, and observe their grandeur and hence have rich, deep communion for many years. To those who know their Creator, the earth is full of wonders and beauty. As David said: "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches." "Or the clouds return after the rain." Old age cannot, as youth does, renew its vigor after a siege of sickness or trouble; its buoyancy has gone.

"In the day when the keepers of the house tremble." These keepers are the arms, the house being the body. All have noticed the trembling hands and arms of the aged. "And the strong men bow themselves." The strong men are the lower limbs, and this refers to the bent knees and tottering steps of old age. "And the grinders cease because they are few." The few remaining teeth cease to grind the food properly. "And those that look [the mental faculties] out of the windows [the eyes] be darkened." All know the bright eye and quick mind of youth, and also the dim eye and fading memory and slow thought of old age. The sun of life is setting, and the darkness of evening settles over the faculties. "And the doors [the ears] shall be shut [become deaf] in the streets

[In the communications of life, in story and after-dinner speech and hearty jest, the deaf ear has no enjoyment; the door is shut], when the sound of the grinding is low [when dinners and banquets are no longer enjoyed because the teeth are few and the digestion is poor. Old age without the fellowship of the Creator is lonely]. And he shall rise up at the voice of the bird [be a light sleeper, not able to find the sweet, deep sleep of youth]. All the daughters of music shall be brought low [the harmony of the parts of the body fails, and discords of disease or weakness break in upon the system]." The failing powers cease to catch the strains of earthly enchantments. The members of the body do not work together harmoniously as in youth; but if he have the ear of faith he catches strains of music, heaven's melodies, sweeter than Solomon in all his glory ever knew. In perfect life the human body is like a grand symphony, all its parts working in beautiful grace and harmony].

"Also when they shall be afraid of that which is high [old age dare not trust itself much above terra firma, for the fear of a bad fall], and fears shall be in the way [fears of stumbling, of getting cold, of being run over, take away the confidence in their bodily powers], and the almond tree shall flourish. [The translation by Isaac Leeser renders this passage—'the almond tree will refuse its blossom.' In early times the almond tree was a sign of spring, and of renewal of life and vigor and warmth, it being one of the earliest to blossom. So here is represented that old age has no hope of refreshment and renewed vigor, the body will not replace its decay, and hence hope and brightness fade.]

"The grasshopper shall be a burden [literally —shall drag itself along—illustrating the labor, burden, and sorrow of extreme old age]. And desire shall fail [cease to have so much interest and pleasure in earthly vanities, or beauties of nature; all earthly desires fail]. Because man goeth to his long home [long, but not eternal home in the grave, to remain there till the resurrection]. And the mourners go about the streets [a reference to the funeral procession and the mourning of his friends]." In Solomon's time the resurrection was far away, and for the world generally the grave has been a home or dwelling place for centuries. In chapter 11:8: "If a man live many years and rejoice in them all, yet let him remember the days of darkness; for they shall be many."

"Or ever the silver cord [of life] be loosed [we lose our hold on life]; or the golden bowl be broken [the body which contains the precious life blood be broken down in decay]; or the pitcher [the lungs which draw in life from the fountain, the surrounding atmosphere] be broken at the fountain [cease to draw breath]; or the wheel [the circulatory system of the blood, which is like a wheel in that the blood is continually circulating, but at death, stops] broken at the cistern [the heart].

"Then shall the dust return to the earth as it was [when the body can no longer perform its office, the dust, or elements of which it is made, returns to the earth as it was—mere inanimate dust]: and the spirit shall return unto God who gave it. [The spirit or breath of life returns to the atmosphere, whence God first took it and caused it to enter into Adam's nostrils. It returns to God in that it is no longer under human control. After the body is cold, none save God can restore the breath]."

The being has then died; but in the memory of God remains the full record, and in the resurrection morning He will reawaken the soul from its sleep of death (Daniel 12:2), and with a suitable body give it life and consciousness once more. So the Wise Man sums up the lesson:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." God simply requires obedience to His law in all its applications. This law, as the Master stated, is to love God with all one's heart [the affections must center on God. He is to be chief in all that we do or say or think, so that if every other loved one or thing must go we would not lose our faith and trust in Him]; and with all one's mind [keep the thoughts and intents acceptable to Him]; and with all one's strength [the bodily powers should be used in harmony with His will]; and with all one's soul [all our being, all that is within us should praise and glorify Him]. And we are to do all this not from a sense of duty, nor because we must, but because we love to please Him, realizing that His commandments are reasonable, just, sensible, and not irksome. And the second part of the commandment is to love our fellow man as we do ourselves; be just as anxious for his welfare and happiness as we are for our own, and to realize that our full happiness and its security depend

on making our fellows happy also. This will be the rule when God's kingdom is on earth. Is it any wonder that Paradise will then be restored?

"For God will bring every work into judgment, whether it be good or whether it be evil." The great judgment day is the thousand-year reign of Christ, when all things shall be made open and manifest, and mankind will awaken from death possessing the result in character which each has made in the present life.

"With the ancient is wisdom, and in length of days is understanding. With him is wisdom and strength, he hath counsel and understanding."—Job 12:12, 13.

A Warning to Girls *By A. L. Potter*

GIRLS should always refuse to accept offers of automobile rides from men whom they do not know or of whose character they are not sure. These men are usually very agreeable in manner and seem harmless, but often are absolutely corrupt and without conscience; and many girls who accept these invitations repent of it with a lifetime of remorse.

Parents should also see that their daughters do not allow themselves to be placed in danger in this way and also in danger from being out late at night.

How to Put Out the Fire *By John Dawson*

A MAKER of epigrams once said: "Man is a creature of circumstance and environment." And it is these circumstances and environments which influence the individual's outlook on life generally. This is true, not only of the present generation, but of all generations. Time was when the so-called under-dog accepted his condition as the natural course of human events.

It is only within the last one hundred years or so that the human race as a whole has been doing its own thinking. For thousands of years the race has had its thinking done by professional thinkers, and has been guided and governed by their deductions; and these professional thinkers have invariably named the price of their services, and their price generally was the servitude of those for whom they did the thinking.

"Every man has his price" is the expression of those who have been disillusioned and embittered by the intensity of the struggle for existence, the basis of which is three meals a day and a place to sleep—and "keeping the wolf from the door" has become a proverb.

It will be observed that during this last period of one hundred years while the race has been doing its own thinking, no really new ideas or theories have been brought out. By ideas and theories I do not refer to the great increase of knowledge along mechanical and inventive lines, but rather in the relations of men to each other, to their origin and destiny, and to their Creator. Every idea or theory presented during the last one hundred years is something old as the hills, but camouflaged to make it appear new.

Take the modern theory of evolution as an instance; that is the old Grecian theory or speculation respecting the constitution of matter and the origin of things in general, taught by Empedocles and Democritus. The increase of knowledge, together with the sum of all the learning and experience of all the past generations, is supposed to lend a little color to the modern evolutionist idea of the "brain age."

It will be further noticed that during this 100-year period under consideration, in spite of the great increase of knowledge, the human race has been getting more and more restless and discontented. As the knowledge increases, so does the discontent; one keeps pace with the other.

The old ideas and theories are now for the first time being really tested out. Was the divine right of kings a real or a fancied right? If the divine right of kings is right, a republic is all wrong; and vice versa. The deductions of the afore-mentioned professional thinkers are going to pieces. "The history of the world is an account of the growth among mankind of the consciousness of freedom for the race."

For ages kings were the law and they had

their day. Side by side with them were limited monarchies, and they had their day. Then came the idea of government of, for, and by the people; and representative government is breaking down. The world has had the wool pulled over its eyes so much that every new scheme is looked upon as just another method of shearing the sheep.

One result of all this is the setting up of a false standard, and every person not in sympathy with this false standard is branded as a Bolshevist. Hence the radical and the agitator have a large following. The Socialist is a product of this false standard. I do not mean that the standard of the Socialist is a vicious one, but that Socialism is merely a symptom of a diseased condition of society. If equality and coöperation were established facts, Socialism would automatically disappear, in the same way that when the cause of a disease of the human body is removed, the symptoms disappear.

"Train up a child in the way he should go, and when he is old he will not depart from it," and "the love of money is the root of all evil"—besides being Bible, these are good common sense maxims. Even so, one trouble in the world today is the lack of common sense, and the commercializing of the faculties, the emotions, and the abilities of the individual.

A way out of all these distressing conditions, together with an amicable adjustment of affairs generally, has been sought of all the prominent men who have acquired some distinction in the world of affairs that is now going to pieces.

It is just like a man in the water, out of his depth, trying to take lessons in swimming from a man who is drowning. What kind of advice can a multi-millionaire offer for the adjustment of conditions and circumstances, after he has spent his life taking advantage of those conditions and circumstances to feather his own nest?

Another illustration of this is to ask the man who set the straw-pile afire how to put the fire out. People somehow have it in their heads that the man who has been astute enough to acquire a monoply of the wealth of the world is the man to lead the world back to "normalcy." Yes—by the nose.

Years ago people fought singly until somebody said: "Unity is strength." So they joined hands. The idea of the strength of unity is also being tested out. We had a world-wide illustration of that idea for four awful, solid years—the triple alliance and the triple entente; and in the light of things as they stand today, not as they stood on November 11, 1918, but as they stand today, who won the war? Is unity strength? The *weakness* of Germany was its *strength*. This is true of all the nations engaged in that war.

From one extreme go to the other. Consider a baby. What is a baby's strength? Its helplessness, its weakness, is its strength. Everybody is its friend.

The same thing applies today to the railroaders and the miners. The railroad corporations and the coal operators—their strength is their weakness. When the coal is all gone, and snow flies, and the railroads are not turning a wheel, who is the sufferer? The public. And who is the public? The coal operators, the miners, the railroad corporations, the railway men, and a goodly portion of the other people.

Unity is strength. Years ago a certain man, becoming embittered over the death of his wife, printed a motto, which he hung over the mantel in his library—"All things come by chance." Twenty years later, after he had had time to think it over, he added the one word, "Perhaps." Unity is strength—perhaps.

The triple alliance and the triple entente turned out to be a snare. The coal operators' combine, the miners' union, the railroad corporations, the shopmen, and the Big Four are turning out to be another snare. It's all right to be wise after the event. Any simpleton can lock the stable door when the horse is gone. Yes, but these things were all foretold in the Bible.

In Zechariah 8:10, speaking of the return of the Jews to Palestine in great numbers, the prophet said: "For before these days there was no hire for man, nor any hire for beast; neither peace to him that went out or came in, because of the affliction; for I set all men every one against his neighbor." If all these things that are happening in the world today were foretold in the Bible, why did not the ministers explain them?

Here was the ministers' opportunity. There have been two courses open to them: (1) To take sides in the controversy; (2) To stand aloof, and expound the Word of God, show the world the trouble coming, and point to the kingdom of God beyond.

The records show that the ministers, the clergy, instead of expounding the Word of God,

have largely turned infidel and evolutionist; they took sides in the large international controversy, triple alliance versus triple entente, and are now taking sides in the internal controversy. Some are for labor, some are for capital; but how many are for the Bible, the Word of God?

And the world knows it, and the clergy know that the world knows it, and the world knows that the clergy know that the world knows it. Do not take the writer's word for it. Look up the church notices and reports of sermons in the newspapers for the last ten or twenty years, and see how the clergy have turned infidel.

Mr. Roger Babson, publicist and statistician for the B. B.'s, big business, went on record by saying that if the Christian church (that is, the big church, with the clergy at the head of it) could not save the world, the world was done for. The Christian church referred to (the big church—Catholic and Protestant) is in the same boat with the B. B.'s; it has taken advantage of prevailing conditions and circumstances to feather its own nest.

I do not want to be understood as inferring that the clergy have made fortunes at their business of preaching; for some of the clergy are as poor as church mice. But, as a class, they have stood in with big business. While the big bees were feathering their nest, the clergy kowtowed. Big church would have a slim living without the Busy Bees. Big politics could hardly get along without the Busy Bees and the Busy Cees. And the Busy Bees would have a fat chance without the Big Pees and the Busy Cees. Who set the house afire? Who can put the fire out?

If people really knew what to do and how to do it, it would not take a great while to get out of the mess, out of the slough of despond. But the people do not know. As the Bible says —the "people are destroyed for lack of knowledge."—Hosea 4:6.

The Solution

THERE is just one way out of the mess, and only one.

"And the parson made it his text that week, and he said likewise,
A lie which is part a truth is ever the blackest of lies;
A lie which is all a lie may be met with and fought outright,
But a lie which is part a truth is a harder matter to fight."

The fact of the matter is: For thousands of years the world has been fed upon lies and misunderstandings; and these lies and misunderstandings have been so skilfully presented and mixed with a little truth, that the whole world has been deceived. Almost every home in Christendom has had on its bookshelves or on its parlor table a mine, a treasure of truth, the depth of which has never been plumbed by man. I refer to:

"The Bible—the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, burned it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence, are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver."

In the Bible will be found the great laws of the universe, besides the origin and the destiny of man; in fact, almost any sensible question a man might ask is answered in its pages. Every condition of man is depicted in it—the fool, the wise man, the rich, the poor, the high and the low, young and old, small and great, sick and well—any condition is shown in its pages.

There is the letter and the spirit of law. This is manifest in the laws of the land. The observance or violation of law by the individual is intelligent rather than mechanical, whether the law is universal or national. The law is laid down in the Bible, and all the precepts found in its pages will be found to harmonize with the law. Nothing is out of harmony.

That is why all the most sensible statutes ever framed by man are in agreement with Biblical interpretation, and the only way out of the present distressful condition is to discard the old nonsense and superstition which have been fed to the world by the thinkers (?) at a price, and get down to an orderly study of the Bible.

First find the letter of the law, then the spirit of it, then see how the precepts harmonize with God's universal law, and to the best of one's

ability live up to the knowledge acquired. With these few suggestions I close. Put away the fanciful ideas and speculations, and learn the great truths hidden away in God's Book of Life and Truth. The clergy, who helped set the world afire, have denounced in no unmeasured terms Pastor Russell's volumes of "Scriptures Studies," frequently advertised in this magazine. This, in the writer's opinion, is a pretty good recommendation for these veritable Bible keys.

A time is near at hand when the cloud of superstition and confusion will be lifted from mankind, and the sunlight of God's truth will instil into the hearts of all people the love of Jehovah. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zephaniah 3:9.

A Brief Screed on Sociology *By H. E. Branch*

THE first social unit was the family, whose male head was supreme authority in deciding all common interests. For mutual protection and benefit families combined to form tribes, whose chiefs assumed titles to all lands and prerogatives; and tribal members had to pay tribute to them for the use of the land and natural resources and to pledge their lives to their service in battle in case war was declared.

In event a neighboring tribe was invaded and conquered, its lands and natural trade resources were divided among favorite and influential leaders who maintained their assumed prerogatives by means of deceptive lying propaganda. Specious arguments and data are employed to convince the masses that these prerogatives are employed for the public good, although they are employed solely to oppress the public and rob it of its natural rights.

God is supreme arbiter of the destinies of men and nations. His order and arrangement are manifest in the laws of Nature. Her laws are immutable, and her verdicts are not subject to review. When man recognizes and honors her laws there will be no friction nor conflict. and nations will be self-perpetuating. Refusal to recognize and honor those laws has destroyed all nations of the past and has wrecked so-called modern civilization. Her storehouse is abundantly equipped, to supply the present and future material needs of all her numerous progeny.

Nature's resources are used for the benefit of her progeny and as constantly returned to her storehouse to repeat their useful functions. Atoms of matter never lose their identity nor change in function. All atoms of nutrition and fertility are being constantly returned to repeat their useful functions; hence Nature's supply is never diminished. If these atoms were destroyed or materially diminished the earth would become barren, and vegetable and animal life cease to exist. With carbon from the sun, nitrogen from the air, and iron from disintegrating rocks, the supply is constantly augmenting.

The entire world-population could be placed in Brazil and its density of population would be more than twenty percent less than that of Belgium at the present time. In round numbers the world-population is 1,600,000,000. Brazil has an area of 3,218,000 square miles. Belgium has a population of 6,815,054, an area of 11,400 square miles, and a population of 597.8 on each square mile. With natural law recognized and honored, over-population is impossible, and famine anywhere is due solely to an exercise of man's vicious propensities in violating natural laws.

Land and natural resources are the common heritage of all mankind. Man has no natural right or title to land and natural resources not essential to his material well-being. A monoply of unneeded natural resources is a violation of natural law, a vicious crime against social order, and the prolific progenitor of crimes and famine.

The English Duke of Devonshire is reported as owning (!) 186,000 acres, 290 square miles of land, a territory large enough to sustain 173,130 of Belgium's population. Add to this millions of great thefts all over the world; and we can realize the cause of social unrest and why gaunt famine stalks the earth, surrounded by a superabundance of natural resources. Nature's children have been robbed of their birthrights.

If ninety-five percent of the world's population is silly enough to permit the other five percent to confiscate land and natural resources to

which all are equally entitled—surrender tamely just and natural rights—it is the author of its own poverty, misery and degradation. Man has no moral or just title to property that does not bear the impress of his industry or labor, or that of others from whom he received it as an equivalent in exchange. Possession and use for needed service constitute the only just and valid title to land and undeveloped natural resources.

"The law of demand and supply" as commonly used is veriest tommyrot. Demand and supply are natural functions and never vary in service unless obstructed by man. Nature creates demand and her supply is inexhaustible. Nature makes me hungry and creates a demand for food. Nature is the prolific mother of all demands, great and small.

We have an urging, crying demand for good roads. That demand has been vocal and increasing in intensity for many years. We have the labor, machinery, tools, raw material in superabundance, all begging for useful employment for the common weal. Why do we not employ our resources and labor for our common benefit? Because the representatives of big business have hired us to catch driftwood on shares, and pay us with a *very small part of our own products.*

When land and natural resources are restored to the unrestricted service of humanity as designed by Nature, normalcy and stability will be established, militarism will disappear, and peace and plenty will reign supreme. When all healthy men and women have to give an equivalent in social or industrial energy for the property they enjoy, society will always have a surplus, and famines will be unknown.

Commercial values are benefits and satisfaction derived from the use of products.

Dr. Irving Fisher, Social Economist of Yale, counselor of Congress and the Administration, has written a book of about 400 pages, "Stabilization of the Dollar," on a standard for commercial values without telling us what commercial value is or defining the character and composition of a standard so that one would know one if one met it in the road.

In THE GOLDEN AGE of April 14, 1920, I discussed the Immutable Law of Standards, their character and composition, and how correctly to determine the standard for any class of units.

A standard is the sum total of all units of a given kind or class. Eternity, Gravity, Altitude, and Space include all units of time, weight, height, and capacity. The commercial standard embraces all units or factors of human industry or enterprise. Gold is only one unit or product of human energy or industry; while the Standard of Commercial Values must include all units or products of human energy, just as the Standard of Gravity must include and define all units or products of weight.

With a defined unit or product of any kind for comparison we can determine the exact value of any other unit of the same kind. With an ounce product or unit of steam energy for comparison, we can exactly define all grades and degrees of steam products or units.

Dynamos and engines are of *many* grades or capacities, and different grades are defined by their results or products without consideration of time in operation. A two-horse engine will last as long in operation perhaps as a hundred-horse engine, but their results will widely differ. Men are human dynamos or engines of many and widely varying capacities, and the only way to judge correctly their limitations is by things done. "Hours labor" defines nothing—arrant nonsense.

When we recognize and employ Nature's standard of values and issue currency based on units of labor energies in different denominations we shall have scientific, stable, automatic, self-adjusting currency subject to neither inflation nor deflation. Then we shall quit catching driftwood on shares.

Democracy is a term employed merely to tickle the public fancy without any intention of applying its meaning to social affairs. Some seventy-five years ago Thos. H. Benton said: "The individual citizen and taxpayer has about as much to say in naming candidates and framing statutes for his own government as the subject of a monarchy has to say in designating the sex of the child that shall be born to rule over him."

All governments have been despotisms operated through fictitious titles to land and natural resources. Two percent or less of world-population thus control mines, mills, factories, power sites, forests, oil fields, quarries, transportation, fisheries, etc., and thus dictate to the ninety-eight percent the terms on which they can employ natural resources.

The self-imposed plutocrats of big business

who have confiscated natural resources and robbed the children of men of their just and lawful heritage through these sources of life, dictate court decisions, name cabinet members, govern senatorial nominations, and supply editors with lying propaganda that toot them as public benefactors and men of truth, virtue, and honor earnestly striving for the public good. The energies of these gentry are devoted to guarding looted spoils; and they regard democracy, humanity, the other ninety-eight percent, as necessary tools of trade—nothing more; and the sooner the dear public realizes that simple fact the better.

The Constitutional Convention of 1787, composed of aristocrats and slave-holders, was held behind locked doors; and sovereign (!) citizens were not permitted to know what their servants (?) did. The Constitution made democracy utterly impossible. John Randolph said that it would lead to monarchy or a tyrannical aristocracy; Thomas Jefferson said that it would lead to despotism exercised by the judiciary.

Five members of the Supreme Court, no better by nature than section-hands or ditch-diggers, can nullify the demands of 40,000,000 men an women as expressed by Congress. Yet a prostitute press tells us the people are supreme when supreme power is assumed and exercised by the judiciary. We are told that these, our servants, are clothed in honor and virtue and must not be criticized. The Lovejoys, who were mobbed because they denounced Judge Taney's Dred Scott decision as "a league with death and a covenant with hell!" told the truth.

Lincoln said: "If God Almighty ever had an altar where He keeps forever and eternally burning the fires of Love, Mercy, Justice and Truth, it is in the breasts of the common people." Yet we find the judiciary making obeisance to confiscators of land and natural resources, and leaving industry to hold the bag.

We started on our military career about forty years ago by declaring ourselves a world power; and the press and Gen. Miles demanded a standing army of at least 65,000 men. The public did not enthuse to the idea; so we discovered Spanish cruelty in Cuba and howled ourselves hoarse about Weylerism, declaring by emphatic implication that the high sense of honor and virtue of the United States would not permit it to indulge in such cruelty, though we had set the example of Weylerism in Western Missouri in 1863 under Gen. Ewing's Order No. 11.

The public refused to rise to the bait, and something had to be done to inflame public sentiment. The *Maine* was sunk; and by emphatic implication we iterated and kept reiterating the charge that Spain had sunk the *Maine* and wilfully, to her own detriment, murdered our dear boys. Our officials and editors knew that Spain and Cuba employed no mines in their warfare.

It is a peculiar incident that of the complement of thirty-two officers reported belonging to the *Maine* it was stated only two minor officers went down with the ship; the others were attending a party on another ship. Another very peculiar circumstance is that when the water was pumped from the coffer-dam surrounding the *Maine* it was discovered without investigation that the coal bunkers were blown away from the ship by an explosion from inside instead of being blown into the ship by an explosion from the outside. To avoid prying investigation the *Maine* with all her valuable material was taken out into deep water and sunk. No well-informed man today will even intimate that Spain sunk the *Maine*.

Of course the Spaniards and Armour's Powell-processed meat killed a lot of our boys, but the confiscators got over a billion in bonds and a fair start in militarism. Other confiscators took the perquisites while the dear public got the bitter experience and the expense. Tribal policies are still pursued by governments.

For forty years prior to the World War our officials and editors told us that all Europe was an armed camp and that any pretext was likely to start a carnival of war. In 1911 war was narrowly averted with France as the aggressor. Again, they told us by implication that Germany alone for forty years had been preparing for war and only waited a propitious moment. At the same time for years the official records of England, Russia, and France showed far greater war appropriations than indulged in by Germany.

Again, we implied by iteration and reiteration that in 1870 Germany had maliciously invaded France and taken Alsace-Lorraine and a billion dollars as indemnity. The truth is that in 1870 Isabella of Spain had been deposed, and the Spanish crown was offered to Prince Hohenzollern, who refused it. France asserted that that rejected offer was an insult to her people

and a menace to her institutions, mobilized her army, invaded Germany, and captured Saarbruck. Von Moltke got busy and "licked the stuffin'" out of France, as she richly deserved.

Our virtuous officials and editors told us the World War was a fight of right against might. The fact is, however, that, leaving out the other members of the Entente, the British empire had a population of 440,000,000; Russia 180,000,000; France 90,000,000; while the Central Allies all told had a population of 162,000,000, or less than one to four of the Entente. Instead of boasting, the various military leaders should hide their heads in shame in facing their accomplishments.

It was thought impossible for Germany to win against such odds. Morgan was financial agent here for the Entente. Armour, Dupont, *et al,* credited it with supplies. We loaned it $380,000,000. While editors and officials kept asserting our neutrality, they thought it safe to violate it in favor of the Entente, and did so. When we declared war they said that it was fight or pay big indemnities, frankly confessing that they had been lying to us for nearly three years.

The Entente boasted that it was fighting for Democracy, to put down militarism, and not fighting German citizens or for annexations and indemnities. Their actions have given the lie to their utterance. We howled about the execution of Edith Cavel, called it murder, assassination, but did not recall our murder of Mrs. John H. Surratt at the close of the Civil War. After the armistice our editors and officials discovered that they had lied and that Germany's execution of Edith Cavel was lawful.

We boasted loudly of our virtues and our fidelity to our contracts, and intimated that only Germany regarded her sacred contracts as "scraps of paper." Yet we took over about 25,000 copyrights and patents of German citizens, paid for by them; and in our recorded covenants or contracts with those citizens we sacredly agreed to guard their legal rights as defined in those covenants, only to convert them into 25,000 "scraps of paper." Yet we had boasted that we expected no material benefits from the war, though we have confiscated millions in German property, shipping, patents, etc., in contradiction of our statements to world citizenry.

These perquisites have all gone to big business, and the general public reaps nothing but injury from the war. Farm and other labor furnished all supplies and at least ninety-five percent of the troops, and got nothing from the deal but expense and bitter experience.

Nearly every paper we picked up for months after our entrance into the war told us of people tarred and feathered, hanged, beaten by mobs; and papers and officials referred to these criminal mob members as patriots. Finally Mr. Wilson proclaimed against mobs, saying that enemies and neutrals used such evidence as propaganda in proof that our boasted virtues had no existence in fact.

I quote from a Capper editorial of 1917:

"The German people are dominated by an aristocracy from the ground up as feudal and domineering as Russia's. But up to the time this aristocracy declared war it did this one thing which no other aristocracy or republic is doing half so well. It took care of the people that supported it. It provided old age pensions, it housed its city workers, it found suitable work for the disabled and gave the young an education that enabled them to be self-supporting. It is this intelligent selfishness of Germany's aristocracy that has made Germany so united, so strong, so efficient as a nation."

Governor Capper told us that Germany did more for the welfare of its citizens than any other nation has done; that our own boasted republic is not half as good. Only one-fifth of one percent of Germany's population is illiterate. Prior to the war German children were annually examined by physicians; and defectives, whose parents or guardians were unable to properly care for them, were cared for by the state. Our boys back from the trenches are cursing the English and the French and speaking well of the Germans. Some go so far as to say that they fought the wrong parties.

"Our noble soldier boys" have found out that they were fighting for land and trade territory without regard to humanity, and that they were gulled by false pretenses. We have millions of German citizens who put up more money for war purposes in proportion to numbers than did any other class. They excel in thrift, vigor, efficiency and honesty. My father was English, but it is my duty and privilege to pay tribute to and bedeck the graves of Justice and Honor.

The Entente stands pledged to discard militarism, but we find that pledge a broken reed. E. B. Rosa of the Bureau of Standards is quoted as saying that $92.83 out of every $100 of National appropriations are spent on war accounts.

The press is urging our young men to take advantage of government military training camps and prepare for war; we are daily enlisting federal reserve; each state has thousands of state guards at public expense, subject to national call; we have a quarter of a million under arms in our navy and regular army. The H. C. L. and social unrest are easily explained.

In order to control the press and public sentiment of the United States, Porfirio Diaz of Mexico granted concessions on a royalty basis to our confiscators. For a third of a century our statesmen (!) and press lauded Diaz as a great statesman, a public benefactor who was developing the resources of his country and the interests of its people. When he was deposed, they frankly acknowledged that they had been lying for a third of a century, said that Diaz was a despot, and that there hadn't been an honest election in Mexico under his régime.

Carranza asked the Mexican Congress to appropriate $50,000,000 and pay the confiscators for the actual property they claimed created by Mexican labor from Mexican resources. Carranza was murdered! Our great Secretary of State, Hughes, notifies Mexico that if she expects recognition from the United States she must permit confiscators the use of Mexican labor and Mexican resources for their own base and selfish purposes.

Shall we continue to catch driftwood on shares?

About Electrons *By S. E. Ranger*

ELECTRICITY is a discovery of comparatively recent date. Two hundred and fifty years ago it was unknown, probably undreamed of.

Electrons are of still more recent date in the history of discoveries. In "The A B C of Radio," we read:

"Scientists conceive that the whole world, the chair on which you are sitting, you yourself, everything is composed of what they have agreed to call 'electrons.' Electricity is also composed of electrons. Therefore matter and electricity are one and the same. It is hard to realize that this is so; and yet, the evidence that it is so is striking. Even atoms, which were once supposed to be the smallest conceivable bits of matter, are composed of electrons. A complicated atom like that of gold, for example, is like an infinitesimal solar system. It consists of a central nucleus, like our sun, around which revolve electrons, much as if they were planets.

"Each atom of matter—copper, rubber, water—has just so many electrons and no more. As long as it has its proper number, no one would know that it had any whatever, so far as any electrical effects are concerned. That is why a chair or a book seems so unelectrical. But all substances may be deprived of electrons or may receive more than their proper share, and when that occurs the substances are electrified. If a body has fewer electrons than its proper number, we say that it is positively charged; if it has more, we say that it is negatively charged."

The Vailian Theory

PASTOR CHAS. T. RUSSELL, commenting on the Vailian Theory ("Studies in the Scriptures," Vol. 6, page 23), says:

"Starting with the condition mentioned in Genesis 1:2, 'Now the earth was,' waste and empty and dark, the wise will not attempt to guess that which God has not revealed respecting how He previously gathered together earth's atoms. Things unrevealed belong to God, and we do well to wait patiently for His further revelations in due time. Taking pick and shovel and a critical eye, man has found that the earth's crust is composed of various layers, or strata, one over the other, all of which give evidence of having once been soft and moist—except the basic rocks upon which these layers, or strata, are, with more or less regularity, built. These basic rocks indicate clearly that they were once soft and fluid from intense heat; and scientists generally agree that not a great way below the 'crust' the earth is still hot and molten.

"Since these basic, igneous rocks—granite, basalt, etc.—must at one time have been so hot as to drive out of them all combustible elements, and since they are the bottom rocks, we are safe in concluding that there was a period when the whole earth was at a white heat. At that time, it is reasoned, water and minerals (now found in the upper layers, or strata, laid down in water) must have been driven off as gases; and must have constituted an impenetrable canopy extending for miles around the earth in every direction. The motion of the earth upon its axis would extend to these gases surrounding it, and the effect would be to concentrate them more particularly over the earth's equator. As the earth cooled these would cool, and thus be resolved from gases into solids and liquids, the weightier minerals gravitating in strata toward the bottom. The earth at that period probably resembled the present appearance of Saturn with his 'rings.'

"As the cooling process advanced, these detached and distant rings would gradually acquire a different rota-

tive motion from that of the earth and thus gravitate closer and closer to her. One after another these were precipitated upon the earth's surface. After the formation of the 'firmament,' or 'expanse,' or 'atmosphere,' these deluges from descending 'rings' would naturally reach the earth from the direction of the two poles, where there would be least resistance, because farthest from the equator, the center of the centrifugal force of the earth's motion. The breaking down of these 'rings,' long periods apart, furnished numerous deluges, and piled strata upon strata over the earth's surface. The rush of waters from the poles toward the equator would distribute variously the sand and mud and minerals, the water strongly mineralized thus covering the entire surface of the earth, just as described at the beginning of the narrative of Genesis.

"During each of these long 'days,' of seven thousand years each, a certain work progressed, as told in Genesis; each possibly ending with a deluge which worked radical changes and prepared the way for still further steps of creation and preparation for man. This Vailian theory assumes that the last of these 'rings' was freest from minerals and all impurities—pure water; that it had not yet broken and come down in the day of Adam's creation but that it completely overspread the earth as a translucent vail above the atmosphere. It served, as does the whitened glass of a hot house, to equalize the temperature—so that the climate at the poles would be little, if any, different from that at the equator."

From William F. Hudgings' "Introduction to Einstein and Universal Relativity" we read:

"All formal matter is made up of molecules, and molecules consist of atoms of varying elements, except where the substance is wholly elementary in nature, in which case the molecules are made up of a certain number of atoms of the same elements. An atom is an aggregation of negatively charged electrons which revolve around a center nucleus which is apparently charged positively. Electrons are believed to be identical in all forms of matter, but not all atoms contain the same number of electrons. It is the number of electrons per atom that apparently constitutes the difference between elements. Hence every known form of matter, if reduced to the electronic state, would be found to consist of the same original stuff. Light and electricity, therefore, may be termed free electrons, *i. e.*, electrons which are not bound into atoms, and consequently glide off in every direction at the highest possible velocity of which matter is capable, viz., 186,300 miles per second.

"Thus it may be seen that all other forms of matter, since they consist of electrons in the atomic or 'bound' state, could not possess a velocity equal to that of free electrons. But electrons do not become 'freed' simply by reason of matter undergoing a change of form. Water, for instance, may be changed into a solid (ice) or into gas (steam), but the electrons continue to revolve around their nucleus in true atomic order, and the atoms continue to hold together in the molecular state, the only change being in their rate of vibration, which affects the degree of elasticity between the molecules and between atoms. Hence whether water be in the solid, liquid or gaseous state, the molecules thereof will be found intact, each consisting of two atoms of hydrogen and one atom of oxygen gas. However, when matter is being burned up, producing a flame or a glow of light, this phenomenon indicates that some of the electrons have been freed from their atomic condition and have started off on their journey in the form of light rays, while another portion of them remain bound as atoms but undergo a change of form, becoming either gas or ashes."

An Electrical Ring

COMBINING the testimony of these authorities we find that the ring of water was not the last—that at the time the earth was at a white heat an innumerable number of electrons were freed and constituted an electrical ring which scientists tell us is now approaching the earth from the region of the poles, as did the previous rings when they broke.

A certain amount of electricity energizes living beings. This "ring" approaching from the poles, then, will explain the energy of those living in the colder climates as compared with the easy-going Southerners.

We are told that all germ life will be destroyed by this "ring." May not the epidemic of Spanish Influenza be accounted for in this way—the germs being energized to such an extent that in a year's time they were practically exhausted? Is it unreasonable to expect other "pestilences" from the same cause?

Radio is fast becoming a fad. In THE GOLDEN AGE, Number 69, page 486, we read:

"For some unknown reason the best time for the sending forth of messages and concerts is at night. Weather conditions have much to do with successful interception, and bodies of certain kinds of ore deflect or disperse the radio waves. The Bell people are experimenting with apparatus for scrambling and unscrambling broadcast messages, in order that they may so control the broadcasting that only their own subscribers can understand the messages."

It seems to be apparent that as light and electricity are one and the same thing, radio messages should travel better at night than in the day; for in the day time they have opposition in the light rays. If at some time radio messages are sent at the same speed as light rays (186,300 miles per second) then both the message and the light will be scrambled and it

will be dark in the vicinity of that broadcasting station. To receive a particular message the receiving instrument must be in tune with the broadcaster.

"A B C of Radio" says:

"Every hot object emits electrons. A filament in a lamp is white hot; therefore it emits electrons; electrons are infinitesimal particles of negative electricity, and because they are negative they flow naturally toward a cold positively charged piece of metal."

Jesus said: "My flesh I give for the life of the world." It is written of Him that "virtue went out of him and healed them." We have seen that even human bodies are composed of electrons; and that electrons from a negative pole will flow towards a positively charged pole, providing the two poles are in tune. The human race are dying—they have not enough electrons—they are thus positively charged. Jesus was a perfect man and, speaking in scientific language, had an abundance of electrons. To be in tune with Him one must have had a measure of faith in Jehovah and reliance on His promises. Thus the woman with an issue of blood was in tune with Jesus—she had faith—and, touching the hem of His garment, virtue—electrons—went out of Him and she was healed. As electricity has a tendency to equalize itself as between two poles, so Jesus' vitality was so nearly expended in the three and one-half years of His ministry that at the close of that time He was so weak that He could not bear His cross. "Surely he hath borne our griefs, and carried our sorrows."—Isaiah 53:4.

The healing which Jesus did at His first advent was a picture of the work of the Golden Age, when "the Sun of Righteousness shall arise with healing in his wings." He will bring all the willing and obedient of mankind up to a condition of physical perfection. In this condition they will be turned over to the heavenly Father, Jehovah. At that time they will each have an individual trial and Jehovah will pronounce them worthy or unworthy of life everlasting. "The wages of sin is death, but the gift of [Jehovah] God is eternal life."

How is the Earth to be Subdued? *(Contributed)*

FROM time to time I have read articles in your magazine that give the writers' ideas of the new age about to dawn; and automobiles, airplanes, and other modern inventions are mentioned as part of the new age. See article by Harriet J. Hanson, in No. 75, pages 694-696.

The idea raises a question in my mind: If there are to be these things in the new age, would it not necessitate a large number of workers, and factories, to say nothing of the needed oil, and all the workers required to produce it; and would not the whole thing resemble the days of Satan's empire? The Scriptures promise blessings such as eye hath not seen, and which surpass the imagination. If this is so, then automobiles, biplanes, *et al,* would seem paltry beside this array of choice blessings.

We are told that there is to be a new heaven and a new earth; and I wonder how they could be strictly new if the old things are to remain. We are told also that the former times will not be remembered. With all these machines in our midst in the new age we would have constant reminders of the Deceiver's empire.

If the world-wide Eden restored during the Golden Age is to be the same that God purposed had not the first pair sinned, then we are led to wonder whether mother Eve and father Adam would have been given such modern inventions as the auto, etc. It seems to me that the things of God will be far more perfect than any of the things of the present evil world; and it hardly seems possible that the inventions of today will be carried over into the day when every tongue shall praise Him. Is it not more reasonable to suppose that all these grand blessings shall come through God's agency—Nature? For natural things far surpass things artificial.

If some one can answer me on this matter through your columns, I should be glad to hear what he has to say.

[ANSWER TO THE FOREGOING: The Scriptures are silent as to the limits placed upon human inventive genius, but we incline to the thought that there are no limits and that, forever and forever, the human family will go on learning more of God's laws and how to apply them. We do feel sure, however, that man's fulfillment of the divine command to "subdue the earth" will be along inventive lines begun by father Adam in the Garden of Eden. When Adam returns to earth, as he will do ere long, he will be surprised

at the wonderful genius of his children along inventive lines; but his surprise will be no greater than ours when we behold the forthcoming wonders of gravitation control, radio heat, light, electricity and power distribution, accident elimination, automatic food generation, sound filters, noiseless machinery; gliding vehicles suitable for land, water and air travel, and freight carriage; and a million other things that will be easy for the men that are to be, the men that are, and the men that were, when that which is perfect shall have come. "New heavens" mean merely "new powers of spiritual control," even as the "new earth" means merely "new social order." These terms are symbolisms, and are so stated to be. See Revelation 1:1].

Dietary Regimen *(Contributed)*

HAVING been a trained nurse for some years, and connected with various institutions, I am submitting some suggestions along the lines of proper food for those suffering from certain diseases.

First, have a correct diagnosis of your trouble, and eat accordingly. In cases of organic heart trouble, and where one is recovering from some serious illness, such as diphtheria or typhoid fever, one should refrain from eating much at a time, as a full stomach crowds the heart and makes one feel uncomfortable, if nothing more; and sometimes it proves serious.

Eat only light and easily digested food; eat between meals, but not at bed time. A lemonade drink or a cup of cocoa between meals is helpful and nourishing. To make lemonade:

Take one-half of the juice of a lemon, one generous teaspoon of sugar, a little cracked ice, the white of an egg, beaten or not, as one prefers. Put the mixture into a large glass, stir all together, then fill the glass with water. This is fine for a patient who is trying to build up in weight. The juice of an orange may be used instead of lemon, if one prefers.

Obesity

WHILE we may inherit some of our excessive flesh, by watching our diet closely we may be able to overcome some of it. Eating too much fat and albumens has a great deal to do in adding to one's weight. To reduce in flesh leave off all salt fish, pork, veal, potatoes, rice, oatmeal, macaroni, hominy, spiced beets, carrots, turnips, parsnips, pies, puddings, cakes, sweet milk and cream. Confine your food selections to fresh fish, lean meat or mutton, chicken, eggs (eating sparingly of the above-mentioned), stale bread, toast, celery, onions, radishes, tomatoes, cauliflower, cabbage, and uncooked but ripe fruits; tea and coffee without sugar or cream.

In Case of Rheumatism

THE food should be free from all red meat and meat soup. Eat cream soups, fish, eggs, white meats, fresh vegetables, and all cereals.

In Liver Disorders

AVOID highly seasoned food, strong tea or coffee, rich pastry and cake. Abstain from very fat or very sweet foods.

Buttermilk may be taken, also junket, eggs, lean meat, sweetbreads, chicken, squab, fish (excepting those very rich in fat), and fresh green vegetables, salads without oil, and fresh fruits. Avoid all alcoholic drinks.

Constipation

THIS condition is often caused by worry, neglect, and irregular habits. One who is troubled with constipation should drink plenty of water and acid drinks, such as buttermilk. Eat plain food; avoid bananas, sweets and starchy foods; but take plenty of vegetables and cooked fruit, such as prunes and baked or stewed apples; also any sort of cereal, corn bread, toast, raw tomatoes, lettuce or cabbage salad.

One tablespoonful of bran in a glass, with a pinch of salt or a little sugar, moistened with water and flavoring, eaten at the beginning of a meal, is beneficial. Bran bread, cakes and cookies are all recommended. A few recipes may prove helpful:

For Making Bran Bread

½ cup milk.
½ cup warm water.
1 large tablespoon of sugar.
2 tablespoons of butter.
1 yeast cake.
2 cups wheat bran.
1 cup graham or white flour.
1 teaspoon salt.

Heat milk, add sugar and water. When cool, dissolve yeast cake and add with salt, bran, and flour; beat well. Let rise until double its bulk, which will require one hour or more, according to temperature. Knead and shape into two loaves and put into pan. Let rise again double bulk, and bake about 45 minutes.

Bran Biscuits

2 cups bran.
1 cup white flour.
1 cup sour milk.
1 level teaspoon soda.
¼ teaspoon baking-powder.
3 tablespoons molasses or one and one-half tablespoons sugar.
1 tablespoon melted lard.
1 egg.
1 teaspoon salt.

Mix dry ingredients. Then add molasses, egg, sour milk and melted lard. Bake in muffin pans 15 or 20 minutes in hot oven.

Bran Cookies

½ cup butter or ¼ butter and ¼ lard.
1 cup sugar.
1 tablespoon milk or cream.
2 eggs.
2 cups bran.
1½ cups white flour.
2 level teaspoons baking powder.
Pinch salt.
½ cup bran. Add raisins if desired.

Cream butter and sugar, add well beaten eggs, and milk gradually. Mix all dry ingredients and add gradually to the first mixture. Roll a small piece of dough at a time, cut into shape and bake in quick oven.

Diabetes

USE soups and all meat broths without grain; fish, omitting dressing thickened with flour; use natural meat juice broth with egg; cream soups, all kinds of fish, all kinds of meat, except liver; and gravies must not be thickened with flour; horseradish sauce, lettuce, spinach; and other greens. Artichokes, radishes, celery, tomatoes, cucumbers, mushrooms, sometimes asparagus, cauliflower, eggplant, onions and string beans are allowed. Any custard, jelly or creams (omitting sugar) may be eaten. Walnuts, pecans, cocoanuts are all right; but do not use tea or coffee. Instead drink plenty of pure water.

Abstain from all sweets or starchy food of any kind—white bread, corn bread, rolled oats, rice, rye bread or barley bread, macaroni, tapioca, potatoes, beets, turnips, carrots, peas, melons or fruits, pastry, pies, honey, preserves, jams or sweet wines, cider or peanuts.

Nephritis Diet

AVOID all irritating substances, such as spices, pepper, mustard, etc. No meat soup of any kind. Use cream soups (all except cream of green peas); cereal of all kinds; stale bread, toast, Zwiebach, fish occasionally, white meat of chicken, vegetables of all kinds except peas, beans and lentils. Desserts: Junket pudding without eggs, ice cream, stewed fruits. The following beverages may be used: Milk, cocoa, weak tea.

Soup

Remember that all soups must be seasoned with butter or cooking oil, and omit peas, beans, and lentils.

Potato Soup

Pare three medium sized potatoes, cut into small pieces, boil in salt water until tender, add two tablespoons butter, then add gradually one quart of milk, stirring constantly. Simmer five or ten minutes.

Tomato Soup

Take one quart of tomatoes, add one pint of water, boil about thirty minutes, run through colander to remove seeds, return to stove and add one teaspoon salt, two teaspoons sugar, a little pepper, if liked, and a half a teaspoon baking soda. Let boil, but watch closely that it does not boil over. Moisten one tablespoon of flour with sweet milk and stir until free from lumps, then add one cup sweet milk to flour; stir into soup, stirring constantly, but do not allow soup to boil over.

Tapioca Pudding

Soak one-half cup tapioca for an hour; add four cups milk which has been sweetened to taste and to which has been added two teaspoons of chocolate or cocoa. Cook until the tapioca looks clear. Serve hot without milk or cream, or let get cold and serve with milk or cream.

Chocolate Loaf Cake

Boil until it thickens, one-half cup of milk,

one teaspoon of butter and three tablespoons chocolate. Remove from fire and let it cool. Add one cup of sugar, teaspoon of soda dissolved in one cup of milk; add flour to thicken; flavor with vanilla and bake.

Eggless Cookies

Cream one cup of butter with two of sugar, add one cup of milk and one teaspoon baking powder, sifted flour enough to make a stiff dough. These are nice and will keep fresh quite a while.

Apple Scallop

Pare, core, and slice half dozen good cooking apples; spread a layer in bottom of a deep pudding-dish; then over the apples a layer of stale bread crumbs and a little sugar, alternating until dish is filled, having a layer of apples on top. Add half cup of water and bake in moderate oven until done. Serve with rich milk or cream flavored with vanilla, junket or plain ice-cream, no eggs.

Tuberculosis Diet

THIS dreadful disease could be helped if one could refrain from eating fried foods of any kind, salt fish, gravies, veal, pork or hash. Do not eat carrots, parsnips, cabbage, beets, turnips, cucumbers, macaroni, spaghetti, sweets, pies, pastry, or drink sweet wines. Confine the diet list to flesh-producing and easily digested foods. One may eat oyster soup, cream soups of all kinds, steak broiled or made into beef tea, eggs prepared in every way except by frying, wheat bread, corn bread, toast, biscuit, muffins, gems, potatoes (baked, boiled or creamed), string beans, onions, creamed asparagus, tomatoes, green peas, lettuce with egg or oil dressing, tapioca, or any kind of custard (baked or boiled), fresh fruit, except bananas, or cooked fruit. Rice with milk or cream, and milk in any form, cocoa, chocolate, buttermilk, tea, coffee and pure water.

To Prepare Steak

Let frying pan get hot (not warm), drop steak on hot pan, picking it with fork until brown on one side, turn and brown on other side, remove to hot plate, generously spread with butter, and serve with salt and pepper if liked. Serve hot.

Tomato Salad

Peel smooth, ripe tomatoes, slice, sprinkle with sugar and juice of one lemon.

Vegetable Salad

Take water cress or lettuce and chopped tomatoes, pour over the mixture six tablespoons of oil; salt to taste, one ounce of lemon juice.

Oat Meal Cookies — No. 1

One cup brown sugar, one-fourth cup butter, one-fourth cup lard, one-half cup hot water, one teaspoon soda, one cup oat meal, a little salt, one teaspoon cocoa.

Oat Meal Cookies — No. 2

Two cups rolled oats, two of flour, one cup shortening, one cup raisins or currants, two eggs, one scant teaspoon soda, one tablespoon sweet milk, pinch of salt, flavor with vanilla.

Ice-Cream

Ice-cream is good food, the more eggs used the better. Jelly and fruit rolls are favorable.

Rolled Oats Fruit Pie

Butter pie pan. Then sprinkle with rolled oats until pan is covered on bottom and sides, but not too thickly. Put in a layer of fruit and sugar. If fruit is juicy, use no water; but if dry fruit, such as apples, add water enough to cook the fruit. Bake the same as any other pie. Slice and serve cold. The pie crust may not be as brittle as a shortened crust, but it will not cause any ill effects, and there should be no remarks made about the crust by your callers.

A Suggestion to Sufferers *By E. Zeininger*

I WISH to write a few lines for the benefit of people who are suffering from piles. When I was about twenty-eight years old, I took a position in a small town in Kansas. While I was there piles developed, which until that time I had never known. After a time I began to notice that they always became very bad on the same day of the week.

I was at that time boarding at a restaurant where, on a certain day in each week, there was a meal served which was prepared of very salty, pickled meat; and it was after I had eaten of

that meal that I suffered most. I became suspicious of the food and stopped eating it. Straightway the piles stopped troubling me; and I have not been troubled since, which is now a period of more than twenty-five years.

I never take any food now that is very salty or highly seasoned with pepper or mustard. I have met people here and there who suffer from piles; and in conversation with them they have admitted in every instance that a day or so before they had been eating of some salty or sharp food; and when they have tried discontinuance of this sort of food they have told me that they experienced no more trouble. This may not help everybody; but I commend it for trial, anyway.

A Ten-Dollar Secret *By Mrs. Joseph Levens*

IN DR. GILBERT'S book, "The Gospel of Health," page 49, he gives what he claims as a $10.00 secret for taking an enema. He advocates salt or baking soda in the warm water; temperature 100° to 105°. Kneeling on the floor with head almost touching the floor, use the enema. When two quarts have been used, turn over and lie on the back, with buttocks raised by one or more pillows beneath them. This causes the water to flow into the transverse colon, or cross-section of the large intestine. Remain in this position for two or three minutes, gently massaging the upper part of the abdomen with the tips of the fingers. This will break up and loosen the poisonous waste materials that are clinging to the intestinal walls. Turn on right side and massage for three minutes; then the same on the left. Arise, and await results.

To An Intimate Friend *By H. L. D.*

MY DEAR MAJOR: You have often heard me wish that you and I some day could quit this great struggle for existence and settle down in the soft sunny climate of California and there fish, swap yarns, and talk of olden times.

The dream of my life is to settle down in my own little bungalow, on my own little ranch; and there, in the golden sunlight and silvery moonlight of California to dream the hours away, seeing visions of other times and other places. And where can you find more to call up such visions than on a California ranch?

You arise in the morning to the music of a Connecticut alarm clock. You climb into your Ypsilanti underwear, button your Boston socks onto your Paris garters, your Baltimore suspenders onto your Philadelphia overalls, put on your Lynn shoes and your Danbury hat; and you are up for the day.

You sit down to your Grand Rapids table, and eat your Hawaiian pineapple, your Battle Creek breakfast food and your Aunt Jemima pancakes swimming in New Orleans molasses. You have a piece of Cincinnati ham, cooked in Chicago lard, on a Kansas City stove burning Wyoming coal.

Then you go out and put your Concord, New Hampshire, harness upon your Missouri mule, hitch it to a Moline, Illinois, plow, and plow a few acres of land covered with Ohio mortgages.

And then, when the twilight falls, you fill your Pride-of-Detroit with Mexican gasoline, dash out to the beach; and while sitting in a Greek restaurant, smoking a Pittsburgh stogie you watch a New York girl dance the Memphis Shimmey to the music of a Chicago Jazz Band.

And then you go home, read a chapter out of a Bible printed in London, England, say a prayer written in Jerusalem, put on your China-silk pajamas, crawl in between your Fall River sheets, to fight all night with the fleas, the only native product on your whole blooming ranch.

"Wait, O thou suffering one; thy days of sorrow
Bring to thy weary soul its richest gain;
If thou a Christian art, a brighter morrow
Will give thee tenfold joy for all thy pain.

"Wait, O thou anxious one; the cloud that hovers
In that gathering gloom above thy aching head
Is sent of God in mercy, and He covers
Thee with His heavenly mantle overspread."

Rulers—Past, Present and Future *By J. A. Bohnet*

FOLLOWING the public discourse delivered by a Pilgrim to about 800 people Sunday morning, May 14, in the Empress Theatre, in Denver, Colorado, on the topic, "Millions Now Living Will Never Die," a movie picture was shown there in the afternoon at which the pictures of President Harding, Woodrow Wilson, and Mr. Hoover were successively thrown upon the screen without eliciting any demonstration whatever on the part of the audience. Immediately following these pictures there was flashed upon the screen the picture of Judge Rutherford amid prolonged applause—hand-clapping and cheering—by the audience, which had sat in silence up to that moment. What did it mean?

Is not this good evidence that people are awakening to the importance and appreciation of the message that millions now living will never die? Presumably some of the audience had sat through the lecture on the "Millions" topic in the forenoon and remained over to see the movie show starting there at one o'clock. Be that as it may, the people expressed their appreciation of the president of the International Bible Students Association and of the message. In other words, the common people are hearing gladly as in the time of our Lord.

Experiences of a Catholic *By William Jos. Gray*

WHEN but a lad of six years I had the sorrow of losing my mother. Our family numbered twelve—six boys and six girls. Mother and her parents were strict Roman Catholics, while all of father's folks were Protestant.

After mother had been put into her resting-place the home was kept going, with a hard struggle on father's part, for a few months; and then came the dividing of the flock. My sisters all went with my grandmother; my little brothers had all died in infancy; and I stuck to my dear old dad. After a year my father was compelled to stop work and enter a hospital on account of the loss of his sight.

One day my uncle and my aunt came to the boarding house with my second youngest sister and said that they were going to take me to see my daddy. But we never reached dad; for I was put into a Catholic home for boys and my sister into a Catholic home for girls. From that day I was caged up for seven years.

The daily routine was as follows: I was up at 5:30 a. m., went to mass, had breakfast, went to work until 9:00, then had prayers, catechism, Bible history, spelling, geography, and arithmetic. At 11:30 I played with the other boys until 12 o'clock, then had dinner, worked again until 3:00 p. m., and then had school again the same as before. At 5:30 school was over. We played until supper; and when supper was over we played again until 7:00 p. m., when we had more prayers, catechism and Bible history. After this, three nights a week, we went to benediction, and then were allowed to retire at about 9:30 p. m.

I am frequently being reminded that I am still a Catholic, on the ground that "once a Catholic always a Catholic"; but I reply that I have had enough to last me the rest of the journey. I confess to no man, and call no man father; but in the end, when the wreaths and bells are put on the little sheep, they dare not leave me out if there is anything in their theory that "once a Catholic always a Catholic."

Some Catholic may read these lines in idle curiosity, and others with a feeling of resentment; but I ask them to bear with me while I make a few observations. The word pope means papa or father, and we are compelled to call the priest father; so Catholics are blessed with a grand assortment of daddies. Now any good Catholic knows that the last sacrament, called Extreme Unction, frees the dying person of all sins committed by the seven senses; in other words, one is thus made as innocent as a newborn babe. *Question*: If this is so, why the necessity for masses, prayers, alms, etc., for the release of such souls from purgatory?

Again, if a black sheep in a Roman Catholic family is drowned or killed while stealing a freight ride, and if the services are all conducted in regular form, the almighty dollar is accepted for the release of the soul of such an one from purgatory. Now may I ask: Which one of the many daddies mentioned decides that the said soul has been found fit, instead of

found fit only for the abode of asbestos devils?

Again, a priest is ever ready to hear the confession of the wickedest person and to absolve such sinner from crimes committed against God or the state. This being the case, why is not the same forgiving power exercised toward the starving wretch that helps himself to some of the money put into the boxes intended for the relief of just such persons, instead of turning him over to the civil authorities, as is usually the case?

Again, every priest is supposed to love his congregation as himself and to love all alike. One of his parish dies rich, and the other dies poor. The rich has solemn High Requiem Mass for $25 up, and the other just mass. What is the difference between the two masses? Has one a greater lifting power than the other? If so, why does the father who loves both of his children alike give wings to the one and put lead boots onto the other?

Again, one can readily note that three-quarters of the death notices published are of Roman Catholics and there is a reason. What doctor would come to see you and tell you that you were just fit for the grafting undertaker? Would you not quickly give him the exit, to make way for a doctor who would tell you that there was nothing serious the matter with you but a small cold, and that in a little while you would be around as well as ever? You would do this because such a doctor would give you the courage to continue the struggle.

Now when a Roman Catholic is on his deathbed hell looms large before his eye. He calls for the priest and gives his confession, receives the last sacrament, and has the feeling that he is a saint only awaiting suitable wings to fly away to heaven. Who could blame such an one for feeling that he is blessed by death and should welcome giving up the ghost? However, although death is thus made as attractive as possible, and as popular as possible; yet when the pope, priests, or cardinals, who are nothing but living saints in the eyes of the people, come to have their last sacraments, they always call for the best surgeons and doctors, and make use of the latest inventions for keeping the breath of life in their bodies as long as possible. So while they preach heaven to their followers, the earth after all is their paradise and they do not wish to leave it. Thank God, it is nearly time for this big organization of quackery to cash in its checks! Like other institutions it must step down into the dust to make room for God's kingdom, the desire of every honest heart, whether he really knows about it or not.

Christian Science Morality *By a Scientific Christian*

GREETINGS of encouragement and appreciation to THE GOLDEN AGE. Sometimes we are excited over something that appears in its pages; but in the majority of cases the trouble is with the reader's having preconceived ideas or colored glasses. In a few cases he may be correct, but as a rule his objections do not amount to much.

The article under the heading, "Let Us Be Just to All," has an angle of truth in it, when criticizing Mr. Rosenkrans' on "Christian Science." Yet the writer misses the true viewpoint of Mr. Rosenkrans, who is not cruel nor unjust towards Christian Science but loving and kind, telling the truth about it from God's standpoint.

There are millions of honest and moral living Christians of all denominations who would not under any condition do a wrong act or defile themselves morally in any way; nor could you make them lower their standard under any trial. But we should not forget that there are millions of Chinese, Japanese, and Hindus, who also would not lower their standard of morality and who live beautiful lives. Yes! There are millions of infidels who live beautiful lives, equaling any in Christendom.

Now if all this be true, how could Mr. Rosenkrans' article on Christian Science be true? Both are true. Christendom's hosts, including Christian Scientists, are living up to the light they have accepted. But they have lost sight of the true light or have never beheld it; for every one who sees the true standard of perfection as it shines in the face of Jesus Christ, can claim only filthy rags for his goodness in comparison to that of the altogether lovely One.

Therefore with all due respect to every creed and person, including any and every reader of THE GOLDEN AGE, whoever does not see what

the "true perfection" is, what "true morality" is, is living below his privileges and therefore from that standpoint living an immoral life. We must get away from the so-called morality which this world offers and which leads to death. We must get away from the creeds of Christendom, which also lead to death.

THE GOLDEN AGE points this out continually. It is the only paper specially devoted to that peculiar work. It shows the Bible standard of perfection; it is not tainted with doctrines either of men or of devils. Its editors do not claim to be better than their fellow men, but they have a full grasp of "the faith once delivered to the saints." Their aim is Christ, and they desire all to see Him in the beauty of holiness and of His perfect kingdom, which He is about to establish. So it is good for Professor Read and his wife and all others to see the perfect standard of morality which Mr. Rosenkrans pointed out—the "love of Christ, which passeth [human] knowledge, that ye might be filled with all the fullness of God." (Ephesians 2:19) Such is the mission of THE GOLDEN AGE.

The writer has been a Christian Scientist, and can truly say on the strength of God's holy Word that the subtle doctrines of Christian Science lead away from God, the great spiritual Being, lead away from all God's truths, and are void of any but the counterfeit love which we inherited from father Adam after Satan had perverted his mind from the truth and drawn him away from the God-given standard.

I count it the greatest blessing of my life to have been delivered from the "mess of pottage" which Christian Science has to offer, and to see the glorious spiritual temple which God is erecting and which when complete will be the joy of heaven and earth. That temple will be the New Jerusalem (Revelation 21), through which our Creator, our loving heavenly Father, is to make this earth a paradise, a home where mankind will dwell without a tear or a woe of any kind. Neither shall there be any more partings through death; for death itself shall die.

It will be a home of eternal happiness with time to enjoy and study nature, time to study the wondrous machinery of the starry heavens, time to meditate upon the glorious character of our heavenly Father and Him who is the express image of God. All this will be made possible by God pouring His holy spirit upon all flesh, and mankind will receive the benefits of the ransom.

Do not be afraid to break every man-made and demon-made tie, and get into the glorious liberty of the children of God. He will make you "scientific Christians"; and you will then know that you are His workmanship in Christ, being fitted and polished for a place in the temple of our God.

Serving Two Masters *By Dr. H. C. Temple*

I HAVE recently received a copy of a circular letter signed by the Pastor of an M. E. Church, and addressed to the leader of the local class of International Bible Students.

The parties addressing this letter evidently thought that the International Bible Students were in politics; for the letter is purely of a political character, gotten up for the purpose of boosting the political claims, and urging the support at the polls of a certain candidate for the office of the State Legislature.

Seeing that this letter is signed by a member of the clergy, one who claims to be a minister of the gospel and an ambassador of the Lord Jesus Christ, and who holds the important office of pastor of a religious sect, claiming to represent Christ's kingdom, the question arises as to whether anyone can truly represent Jesus Christ and preach His gospel, and at the same time be actively engaged in boosting political candidates for office.

The apostle Paul, a very successful minister of the gospel, refused to take any part in politics, saying, "For I determined not to know any thing among you save Jesus Christ, and him crucified." (1 Corinthians 2:2) Also Jesus himself said: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and Mammon." (Luke 16:13) The apostle James, also, speaking of "pure religion," advises the religious to bridle his tongue and keep himself unspotted from the world.—James 1:26, 27.

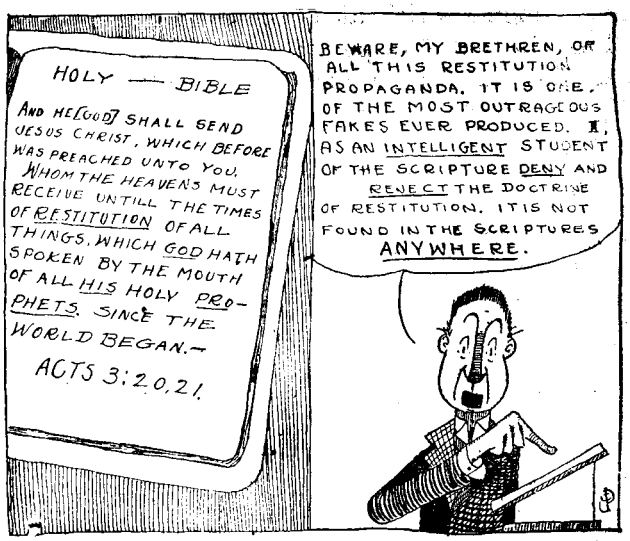
I was wondering whether this mixing of politics and religion was not what the Bible

calls Babylon (Babylon means confusion); and whether the religious system thus confusing the political, the social, the financial and the religious elements was not what is called in Revelation 17:1, 2, the 'great harlot that sitteth upon many waters,' or her daughter systems, "with whom the kings [officials] of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine [false theories and doctrines] of her fornication."

The question is as to whether Jesus Christ recognizes a politico-socio-financio-religious system, or the clergy of such systems, as His ambassadors and the representatives of His kingdom now about to be established, and for which Christians have prayed, "Thy kingdom come"; or whether all such political-social-financial-religious combines have been spewed out of the Lord's mouth, and should now be recognized as a part of His Laodicean ejecta. —Revelation 3:16.

I am herewith enclosing the letter for your perusal, that you may see that at least one of the clergy is in politics, serving the kings of earth.

WARNING



Sanctified Hash-Foundries *By Harriet Johnson Hanson*

THE GOLDEN AGE is full of truth. If people would cancel their subscriptions to most of their magazines and newspapers, they would be much wiser and happier. By wading through endless pages of associated and international press dope, they know just as much when they have finished reading as when they started.

"A two-bit truth-teller is worth more than a million-dollar liar." THE GOLDEN AGE is in a class by itself. The people are waking up more and more to the fact that many things which they thought were "standard goods" are not so standard after all.

When a few weeks ago I visited my parents, who reside in the twin cities, I spent an evening with my uncle and my aunt. While there, we discussed newspapers, magazines, church, and state. Just at that time a friend of my aunt's came in and asked her to buy some narcissus bulbs for the benefit of the church. After she had gone my aunt said: "Honestly it makes me tired the way they expect a person to hand out money and everything for the church in this neighborhood. Why, I am sure that I bake on the average two cakes a week for some sale, supper, or function to be held in the church parlors. I am beginning to think that all church people think of now-a-days is food, banquets, and dinners.

"Just discovered that fact, auntie?" I asked. "I found that out three or four years ago, when I used to be chief ménu artist, as well as pianist, for the church in our town. Also watching the people wear out the sidewalks from their homes to the churches, carrying steaming kettles and pans, and coffee pots such as they use on picnics, I have concluded that if it is a hotel they wish to run, why not say so and run a good one while they are at it? The most acute attack of indigestion I ever had took possession of me at just such a self-styled church banquet. It was doubtless due to the combination salad and the silly words of the D. D. who was the speaker of the evening. Part of his harangue was as follows: 'And all that Mr. Wilson did was pound on his typewriter and sit tight, while they threatened us, and finally after a series of sittings and typings they sank the Lusitania. What he should have done was to have the words "To arms" emblazoned from every pulpit in the country." Those were his very words; and he is one of the leading Methodist ministers of these United States. I became nauseated when he added: 'I realize that

I don't pray enough, I should pray a whole lot more than I do; and I guess the rest of us can stand a little more praying, too.' And every one (nearly) applauded and smiled as if their Doctor of Divine Sayings (?) was a clever man indeed.

"Once we had a big banquet at the Congregational church of which I was at one time a faithful member. It was to be a banquet in honor of the Sunday school teachers, for their splendid work during the year. I was seated opposite the minister; and he said: 'Well, Miss Johnson, do you not feel that you are being amply repaid for your year's work with the boys?' (I had a class of fourteen twelve-year-old lads.) I looked at him in amazement and could not say a thing; but I thought: Surely there is something wrong somewhere when we teach Sunday school in order that we might have a good feed once a year at the expense of the church."

The day I returned from my visit, I was summoned to the door. A gentleman stood there, who announced that he was a minister, and would like very much to have me subscribe to a certain magazine called the "Burning Bush." I realized, after talking with him a few moments, why it had been given that particular name; for it surely was a hot one. He asked me first to what church I belonged. I told him "The International Bible Students Association." He swallowed some air, tugged at his collar, choked and went on: "May I ask how long since you became interested in Russell's books?"

"Yes, sir," I replied, "I am very glad to tell you that it is some four years ago."

HE: "Do you know what kind of man this man was?" (He gave me a searching look.)

I: "Yes, sir; he was a godly man, the seventh messenger of the church."

HE: "You have been deceived, madam; and his works are of the devil. Any religion which takes us away from the belief in the old-fashioned heaven and hell is rank heresy. I would advise you, young lady, to subscribe for this paper, as I see you need it, to turn your mind back to the right channels. Don't you know that the Bible tells us of the rich man Dives being in hell and crying for a drop of water? I tell you, he is still there, crying for that drop."

I: "Why, sir; surely you know better than that. Being a minister you ought to know that that is one of the parables of Jesus, and that his parables and dark sayings are not to be understood literally."

HE: "You are mistaken, young lady, everything in the Bible must be taken literally. We are off the right track if we take it otherwise. I would advise you to get down on your knees and ask God to turn you once again into the pathway from which you have strayed."

I: "Yes, sir; I find it very necessary to do so many times a day."

HE: "I will let you have this paper for half a year for fifty cents in order that you may learn to love God properly."

I: "I have learned to love Him a whole lot more since I have found out the truth about Him; and, furthermore, for fifty cents I can send THE GOLDEN AGE to some friend for half a year."

He got up and slammed the door without even saying goodbye.

Where are the Clergy? *By H. Willis Libsack*

THE clergy favored war; they preached our country into the war. The clergy urged *us* boys to participate in that bloody conflict. We did. Some lost their lives; many others would be better off today if they, too, had lost theirs. Those of *us* who did not receive any physical injuries, received other injuries, perhaps as severe as any physical injury could be.

The whole blame can be directly delivered to the door of our spiritual (?) leaders. If they had preached "Love one another," love would have been the inevitable consequence. But they persistently preached hatred. You know the result. I need not tell you.

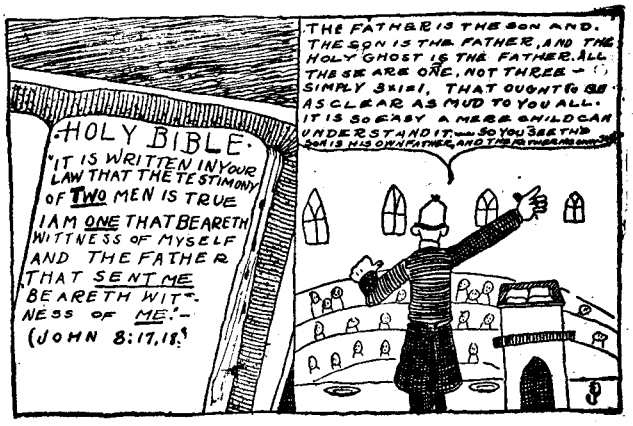
Well, the war is over; now is the best time to bury the hatchet of animosity and hatred. We may safely say that it is already in its grave. But halt! before we cast any dirt upon it let us consider: Why are the clergy now opposed to war? Why do they refuse to discuss questions that bring back old memories? Why do they urge the nations to disarm? And last, but not least, why are not some of the clergy in favor of the soldiers' bonus?

Tell me of a single clergyman that has become famous for the part he played in bringing the bonus bill before Congress. Why do they disdain to answer questions of this nature? Why do they treat the ex-soldier contemptuously who requests an explanation of the above questions? Or do they not think that a laborer is worthy of his hire? We worked! We can never be compensated by a money bonus for what we did, but we would accept it as an expression of the nation's appreciation of our services.

The nation need not regard the bonus as a gift. It is a debt; and if the clergy were half as busy today as they were in 1917, the ex-soldier would soon have a bonus. Furthermore, they could alleviate much suffering in this way.

The world was made safe for plutocracy by *our* heroic deeds; the clergy belong in this category. Every ex-service man can testify to the intangibility of all that the clergy have dispensed to the soldiers.

3 x 1 = 1



A New Application of an Old Text *By E. W. Weld*

"CURSE not the king." (Ecclesiastes 10:20) Christ has come as earth's rightful king. But the great mass of professing Christians do not receive Him. As at the first advent, "He is despised and rejected of men."

"Christ is come! Now let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase.

"With this blessed hope before us,
Let no harp remain unstrung;
Let the mighty ransomed chorus
Onward roll from tongue to tongue."

The Hebrew word translated "curse" in this text means to despise or to esteem lightly; and this describes the attitude of the vast majority to their new and rightful King. "Then he forsook God which made him, and *lightly esteemed* the Rock of his salvation."—Deut. 32:15.

No, not in thy thought." The word here rendered "thought" literally means knowledge, science. In 1 Timothy 6:20 we read: "O Timothy [name means "Dear to God"], keep that which is committed to thy trust [that which is deposited to our sacred trust], avoiding profane and vain babblings [empty-sounding or fruitless discussions] and oppositions of *science* falsely so called."

"And curse not the rich." Here the thought is, Do not lightly esteem or despise those who are rich in spiritual things and in the blessing of the Lord, which maketh rich. (Proverbs 10:22) There is a general inclination to do this, even among those who profess full consecration to the Lord.

"In thy bedchamber." The bedchamber is a place where we sleep at night. However, the present is no time for sleeping; for the morning has come, and it is high time to be up and doing.

Yet there are many who still slumber and sleep on their creed-beds, and who do not realize that the day is breaking. Some sleep in the Methodist bedchamber, others in the Baptist, etc. Moreover, there are the ones who curse and lightly esteem the message of Christ's presence. They refuse to receive the new King because He comes in such an entirely different manner and for a different purpose from that which they have been taught in their creeds. So they "know not the time of their visitation."

"For a bird." The bird is the one mentioned in Psalm 124:7: "Our soul is escaped as a bird out of the snare of the fowlers: the snare [or error] is broken [by the power and influence of the truth], and we are escaped." "Ye shall know the truth, and the truth shall make you free."—John 8:32.

Thus is pictured how we have escaped from the snares, or Satan's bird-traps, as the religious organizations are referred to in symbolic language.

"Of the air." The air symbolically means the new powers of spiritual control, the new heavens, the spiritual phase of the kingdom, in which the church is called to have an inheritance with her Lord.

"Long in bondage we have waited
For the dawning of the light;
Error's chains we've felt and hated,
Through the long and weary night.
Now the blessed light appearing
Fills our hearts with joy and peace,
Grief and fear for aye dispelling.
Oh, what rest in this release!"

"Shall carry the voice." So the voice, or proclamation, is now being carried through the columns of the publications from the Lord's appointed channel, where the good news of the coming kingdom is being fearlessly declared; and the secret things are now being brought to light. The search-light is turned on all systems, and corruption and hypocrisy are being exposed; and as those in the darkness hate the light, so they fulfill Psalm 64:3: "Who whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words." This is a great time for people to be "shooting off their mouths," especially against those who let their light shine.

"And that which hath wings." Those who are lifted up and carried on "the wings of the morning."—Psalm 139:9.

"Shall tell." Shall declare or plainly expound.

"The matter." The message, tidings or purpose.

"Tell it out among the nations that the Lord is King;
Tell it out! Tell it out!
Tell it out among the nations: bid them shout and sing;
Tell it out! Tell it out!
Tell it out with adoration, that He shall increase;
That the mighty King of Glory is the King of Peace.
Tell it out with jubilation; let the song ne'er cease.
Tell it out! Tell it out!"

The Way to Life *By Gerald Barry*

IN HIS book entitled "The Battle of Armageddon" on page 204, Pastor Russell has pointed out that the "only one indispensable condition of success is that we recognize the cause of our failure, that we confess it, with humble, lowly, penitent, and obedient minds, and that with quenchless Western courage and faith we now go forth and do otherwise." These words are certainly true, and they would seem specially to fit and apply to the millions now living who will never die. Such, recognizing and acknowledging the errors and mistakes of the past which have brought upon the world this terrible time of trouble, the great day of vengeance (Isaiah 63:4) which God forewarned us in His Word would come if His counsels were unheeded—and striving now in their own hearts and lives to take a firm stand for truth and righteousness—such will surely be greatly blessed.

It seems difficult for some people to grasp the possibility of everlasting life on earth. A certain amount of doctrinal knowledge is necessary to enable one to appreciate the Bible teaching that man was not created to live on earth for a brief period, and then to die; but that he was created to live on earth forever, and that he would never have died if sin had not entered the world. Father Adam and mother Eve would have been alive on earth today with all their multitudinous children, if they had resisted Satan's temptation to partake of the forbidden fruit. Death came upon them and upon their race as God's penalty for their disobedience. For 6000 years we have had a reign of sin and death. Nevertheless the Bible assures us that God has not forsaken the race; but that in due time, He sent His Son into the world, that whosoever believes on Him might not perish, but have everlasting life. (John 3:16) The Bible further assures us that this great fact, that the man Christ Jesus gave himself a ransom for all, is to be testified to all in due time (1 Timothy 2:6), in order that all might have an opportunity to believe and to avail themselves of the offer of life everlasting.

"Today unsullied comes to thee—new-born,
Tomorrow is not thine;
The sun may cease to shine
For thee, ere earth shall greet its morn.

"Be earnest, then in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope and peace. Today thy duty heed."

STUDIES IN THE "HARP OF GOD" (JUDGE RUTHERFORD'S LATEST BOOK)

With issue Number 60 we began running Judge Rutherford's new book, "The Harp of God", with accompanying questions, taking the place of both Advanced and Juvenile Bible Studies which have been hitherto published.

[134]These prophecies, while relating in a measure to the birth of Jesus, had only a partial fulfillment at that time. Their far greater fulfillment is yet future, as we shall see.

[135]The birth of Jesus, the greatest event in the world's history, was about to be enacted. Two thousand years had passed since God had made the promise to Abraham of the coming of the mighty One through whom all the families of the earth should be blessed. During that time Jehovah was executing His preconceived plan, renewing His promise to keep it fresh in the minds of the faithful, and shaping the course of those who should participate in this great transaction. And now, as the day drew near, the stage was being set.

[136]The place selected was Bethlehem, situated an elevation south of Jerusalem. It was once the home of Boaz, whose fields the beautiful Moabitish woman Ruth had gleaned whom Boaz redeemed and afterward took as his wife. Here Jehovah had used Boaz as a type of Christ Jesus and Ruth as a type of the church, His bride, foreshadowing things yet to come.

[137]Later Bethlehem was the home of Jesse and of David his son. The name David implies 'beloved one'; and it was here that he was anointed to be king over Israel, from which time he typified Jesus, the mighty Son of God. Jehovah had selected this as the birthplace of Jesus; hence here the birth must take place.—Matthew 2:5, 6; Micah 5:2.

[138]Away to the north in Galilee stood the humble and despised city of Nazareth. It was the home of Joseph the carpenter, a meek, little-known, and honest, man. He was espoused to Mary. We should expect that Jehovah would time everything exactly; and so He did. The scepter had departed from Judah; the Romans were in control of Palestine, and the time for the birth of the mighty One was due. Exercising His perfect wisdom and power, Jehovah was overruling all things to the accomplishment of His purpose. Augustus Cæsar, then the emperor and ruler over all Palestine, issued a decree that all the people should be taxed. Every one must go to the city of his nativity, there to be numbered and taxed. Joseph the carpenter, although a resident of Nazareth, was of the house of David, and hence must go to the city of David to be numbered and taxed. Naturally his espoused virgin would accompany him to that city. She likewise was of the house of David through another line — another reason why she should go there. But above all, the Lord directed them there because it was a part of His arrangement.

QUESTIONS ON "THE HARP OF GOD"

Did the prophecies of Isaiah and Zechariah relating to the coming king have a complete fulfillment at the birth of Jesus? ¶ 134.

Of what relative importance was the birth of Jesus? ¶ 135.

How much time elapsed from the original promise made to Abraham until the birth of Jesus? ¶ 135.

During that time, what was Jehovah doing relati to the promise? ¶ 135.

Where was Jesus born? ¶ 136.

How was Bethlehem foreshadowed by the Prophet? ¶ 136.

Give a brief statement of the important things which occurred in and about Bethlehem. ¶ 137.

Where was Nazareth situated? ¶ 138.

State the relative importance of the city of Nazareth. ¶ 138.

Who were in control of Palestine at the time of the birth of Jesus? ¶ 138.

What important decree was issued by the ruler of Palestine that led Joseph and Mary to Bethlehem? ¶ 138.

Why must they go to Bethelehem and not to some other city? ¶ 138.

"I love to tell the story!
'Tis pleasant to repeat
What seems each time I tell it,
More wonderfully sweet.

"I love to tell the story,
For some have never heard
The message of salvation
From God's own Holy Word."

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