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The Golden Age

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The Deflation of Labor

IS IT the true standard of civilization to see how many persons of all sorts, useful and useless, can be supported by a given band of workers? How many idiots? How many insane? How many helpless children? How many frivolous women? How many crooked financiers? How many scheming politicians? How many shyster lawyers? How many fake newspaper men? How many quack doctors? How many dishonest merchants? How many purchased professors? How many snide scientists? How many beggars? How many preachers? How many priests? How many nuns? How many criminals? How many loafers of all sorts?

Even if this is true (as some seem to think) it yet remains to be proven that it is to the interest of all these non-producers to see to it that the producers work as long hours as possible and for as little remuneration as possible.

As to the hours of work, the British Home Office issued a report in the year 1916, showing as a result of their investigations that a worker employed for eight hours a day may, because of his better physical and mental condition, produce a greater output than another of equal capacity working twelve hours a day; that a sample group of workers showed an absolute increase of over five percent in output as a result of a diminution of sixteen and one-half percent in the length of the working day and that another sample group increased their average output from 152 to 276 as a result of shortening the day from twelve hours to ten, and to 316 on a further shortening of two hours.

What has been found to be true in England with respect to reductions in hours of labor having a different effect upon output from what one would imagine, has been found to be true in the United States with respect to compensation. Dr. Julius Klein, director of the Bureau of Foreign and Domestic Commerce, told a subcommittee of the House committee on appropriations that at the time when the coal-miners here were paid the highest wages, much higher than were then paid in England to the same class of workers, coal could be landed on board ship at Norfolk cheaper than it could be landed on board ship at Cardiff. This was partly due to better pumping and hoisting apparatus, better shipping and delivery methods, but it was also largely due to the far greater productivity of the higher paid worker. Large wages are a spur to large output, and the largest producers are generally best paid. The well-paid man fears to lose his job, thinking that he may never get another one as good. He strives to please. The poorly-paid man, deprived of adequate comforts for himself and family, renders relatively poor service.

There is the tragic side to low wages, too. Whenever a large employer of low-priced labor makes a cut in the wages of his workers, he can know to a certainty that some precious lives will be lost as a result of his act. The Children's Bureau of the Department of Labor has published statistics showing the close relation between income and infant mortality; the lower the earnings the less chance the worker has of saving his babies. Can a man whose babies are dying because he cannot properly care for them put the same heart into his work as one who is adequately paid?

And then there is the business side to high and low wages. "Wages are too high; we propose to see to it that the wages of all workers in the country are reduced at least a dollar a day." Let us suppose the business men of the country coming together and making such a statement. It might sound reasonable, but is it?

There are 40,000,000 workers in the country. If they get a dollar less a day they will spend a dollar less a day. Is it good business to turn away from the possible profits on $40,000,000 worth of merchandise every day? Can the

business interests of the country get along with the annual total of, say, $12,000,000,000 less purchases of commodities than at present? Many business men are like sheep, and show about as much sense. If the workers in a community spend their earnings in that community why should any of the business men in that community want them paid a minimum wage? Is it not to the interests of everybody in that community that they should be well paid? Will the workers not be more contented, and will not the industries be busier and the dividends larger than could possibly be the case if the workers were paid on a subsistence basis?

Mr. Gompers has pointedly called the attention of American business men to the fact that they have much to be thankful for because wages have been high; that it is these high wages that have made America what it is; and that if long hours and low wages make for commercial prosperity then China should be the leader among the family of nations instead of being a tail-ender, so to speak.

Yet with all these good reasons for holding wages at a high level, the leading financier of Wall Street, when asked in 1914 if he thought ten dollars a week was a high enough wage for a longshoreman, is alleged to have made the nonsensical reply, "Yes; it is enough if he accepts it." Our comment on such a remark must necessarily be that one who would make such a remark shows plainly that he does not love his own children. He is thinking only of the present and not of the future. Or if he is thinking of the future he is thinking of it in terms of machine guns, without a doubt.

Senator La Follette, in some respects the ablest statesman in American public life, boldly claims a great conspiracy by the masters of American finance to bring the workers of this country to actual serfdom through a systematic campaign of wage cutting. Some of his expressions on the subject are as follows:

"I set myself the task of proving to the Senate and the country that the wages of labor today are less than they were at the beginning of this century; that the purchasing power of labor at this moment of time will not command, by a considerable amount, as much of the necessaries of life as was the case ten years before the beginning of this century. I undertake to say that no answer can be made to the facts and arguments which it will be possible to put before the Senate of the United States."

"Today there are five or six millions of toilers in the United States who are out of work and their families are hungry, to the end that their spirit may be crushed and a new generation of serfs may be bred. This evil combination against the workers is made more formidable and terrifying because it has enlisted the active support and coöperation of the national administration and courts. The United States Supreme Court and the lower courts are depriving the workers of their weapons of defense one by one and seeking to bind them with chains, so that their masters may with impunity scourge them into submission. No such combination has ever been arrayed together for an evil purpose in the history of this country. Beside it, the slave power pales into insignificance by the record that is being made by the federal courts at this time."

The Overshadowing Issue

THE GOLDEN AGE gives considerable attention to economic questions because the economic issues created by the World War overshadow all others. They are greater than all the other issues combined. If the great financiers are blundering along in the dark so that they can actually view with equanimity the possibility of a longshoreman working for ten dollars a week, it is not to be wondered at that the common people need to discuss such matters. If they do not discuss these issues and keep the desire for justice always before their minds, they but hasten the day when ten dollars a week for longshoremen and for all other workers will be considered the outside limit in wages, and "efficiency experts" will be preparing elaborate tables showing just how many ounces of oatmeal and chopped straw are necessary to sustain life, while the financiers meanwhile are devising ways and means to get more profits out of oats and straw.

The brightest minds in the world are studying economics, in the hope of unearthing some plan by which the present system of driving the workers furiously for six months a year, and then locking them out of the factories for the next six months while the excess products are being consumed, can be avoided. Just recently some new items have been presented by the National Bureau of Economic Research.

The Bureau finds that in 1909 the national income was $28,800,000,000; that in 1918 it was $61,000,000,000; but that when the cost-of-living yardstick is applied, on the basis of the 1913 experience, the actual income had increased in the nine years from $30,100,000,000 to but $38,800,000,000; and that this increase does not allow for the increase of population.

Basing its calculations on data obtained from mines, factories and land transportation the Bureau furnishes figures to show that the proportion of total income paid out in wages and salaries increased from 68.7 percent in 1909 to 77.3 percent in 1918. Of the amount paid out in wages and salaries 8 percent went to officials and the balance to other workers.

The Bureau also shows that of all of those who received income, one percent obtained fourteen percent of the income, ten percent received thirty-five percent of the income, and twenty percent received a little less than one-half of the total income. Stating the same facts in another way: If there were 100 persons interested in each $100 of income, one person out of the 100 received fourteen dollars of the amount, nine other persons received two dollars and thirty-three cents, ten other persons received about one dollar and fifty cents each, and the remaining eighty persons received about sixty-three cents each. In the year 1918, on the basis of the 1913 cost of living, the average worker received $682 a year. The working class, however, purchased seventy percent of the total product.

The Bureau takes up the average net annual income of 172 large corporations in sixteen basic industries during the period 1916-1920, and finds that it was $1,096,000,000 as compared with $414,000,000 during the period 1912-1914. It takes up the matter of reserves; and finds that out of a total net profit to corporations of $40,000,000,000 in the years 1913-1920, $17,000,000,000 were added to corporate surplus, some of which was invested in buildings and some held as cash in the bank from which to pay future dividends.

As a matter of fact the New York *Journal of Commerce* shows that with all the deflation of farmers and the assassination of industry by the Federal Reserve Bank system in 1921 the dividend and interest payments in that year were the largest in history and were double those in 1913. These facts move one to ask: What great service did these corporate interests render to society that justified their being doubly rewarded in the year of the farmer's greatest disappointment, and in the year when the factory doors were closed to union labor?

That those who doubly rewarded themselves in the same year in which they punished the farmer and the worker knew in advance what they were about is plain from a thoughtful reading of the following extract from the "Business and Financial Outlook of the First National Bank of Philadelphia," published April 15, 1921, just as the liquidation of labor policy was getting nicely under way: (The italics are ours.)

"Liquidation of labor has become the chief factor in the most extraordinary financial and industrial situation that has developed within the memory of those now living. Wages are being reduced just as the prices of staple commodities have been lowered, and the movement is by no means ended. It is the most important task that the American people have engaged in since hostilities ceased; for it is a life and death question, not only for the workers whose wages are being reduced, but also for *the infinitely greater multitude of citizens* who are struggling hard to make both ends meet, owing to the continued high cost of living which enters into everything that they eat, wear or consume."

In other words, here is "an infinitely great multitude of people" who are of little or no use to society, except to the makers of automobiles, golf sticks, fine clothing, and tableware. They do not want to work themselves. It is expensive to live, and the only way they know by which to live nicely is to cut a chunk out of the farmers and workers and live on that until some new war or labor-saving device or other scheme creates another opportunity to pile up a bank roll for those who "toil not, neither do they spin."

The same effort which we see going on in America to make the workers pay for the war and support in luxury the "infinitely great multitude of people" who came into the leisure class as a result of the war, is going on elsewhere. The London *Daily Herald* calls attention to the fact that the internal national debt is about £7,000,000,000, and the interest on it about £350,000,000; that as the money increases in value in proportion to goods, the real burden of the interest charges increases and the holders of the war loan get higher and higher returns on their money in goods which can be produced by none others than the workers; that if only one percent were taken off that interest there would be nearly £70,000,000 a year saved — enough to prevent the cutting then under way of the wages of miners and agricultural laborers.

It strikes observers in these matters as very unfair that when readjustments are to be made the ones that are "readjusted" are usually the

ones that do the producing, and the legal decisions tend that way. The Supreme Court decides that "no legislation can compel corporations to work for the public at a loss." But what court has ever attempted to decide that a worker's remuneration is unfair and must be rectified upward? Is a man of less importance in the eyes of the law than a corporation?

But during war times even such a thing might happen; for when the world is being made safe for democracy everybody is anxious that the workers have a fair deal. So it was that the National War Labor Board made a decision in 1919 that 38,000 workers in the employ of the Bethlehem Steel Company were to have an increase in wages for the period from August 1, 1918, to February 28, 1919. But the Bethlehem Steel Company refused to abide by the award; so what good did the decision do the workers? Corporations have a habit of refusing to abide by the decisions of anybody, but woe betide the worker that tries it. No corporation lawyer will rush to his rescue, and no corporationally-inclined court will lend a listening ear to his specious pleas.

Hammering Down the Wages

THE peak in wage rates was reached in 1920, when the average rate per hour for males was fifty-eight cents and the average rate for women forty-three cents. The great drive against wages was made during the first nine months of 1921. During that time five million American workers sustained an average cut in wages of sixteen percent. Believing a review of this great movement will be of interest we give some of the details.

In the lines of food production and preparation we find that wages of farm-hands dropped during that period from an average of $46.89 to $29.48 or about thirty-seven percent, and in Brooklyn there has been a large reduction in the wages paid to bakers and bakers' helpers — about $9 per week less for each, we understand.

In the mining business during that time 128,500 mine-workers had their wages cut nineteen percent, but the real fight to reduce mine-workers wages was reserved to 1922, as all readers of THE GOLDEN AGE are aware. The papers have been full of it and hence we have not attempted to keep pace with it. For a fine, statesmanlike review of the situation President Harding's address to Congress on August 18th was par excellent.

The President, knowing that the mining agreements would expire on April 1st, 1922, tried to obtain a conference between operators and miners five months before that time, but failed; and the strike occurred on that date. The public has been robbed shamelessly by the coal profiteers, and with their wages lessened are demanding cheaper fuel.

In July the President got the contending interests together, but with no result. Then he pleaded with both sides to renew work on the basis of the wages in effect prior to April 1st, while a coal commission should make a careful inquiry into all the facts bearing upon the matter and then make recommendations. But a powerful minority of the operators and all of the mine-workers declined the proposal. Then the President announced protection to any mine that would operate. Again the results were nil.

The President calls attention to the fact that there are 200,000 more mine-workers in the country than are needed, and that it is imperative that something be done toward stabilizing their earnings and the distribution of the coal they produce. He urges an impartial investigation and concludes with the argument:

"The almost total exhaustion of stocks of coal, the crippled condition of the railways, the distressed situation that has arisen and might grow worse in our great cities due to the shortage of anthracite, the suffering which might arise in the Northwest through failure to meet winter needs by lake transportation: all these added to the possibility of outrageous price demands, in spite of the most zealous voluntary efforts of the government to restrain them, make it necessary to ask you to consider at once some form of temporary control of distribution and prices."

It is a matter of common knowledge that the labor cost in a ton of coal is around $3.00, while the selling-price to the consumer sticks around $11.00, and has done so ever since the war. All the talk by the operators about wanting to reduce the wages of the coal miners so that they can reduce the price of coal is pure moonshine, made for public consumption. The public will not get a lower price for coal; they will get a higher price. One anthracite coal company is alleged to have boasted that it will clean up not less than $30,000,000 as a result of this strike, due to the fact that it will sell off its surplus coal at fancy prices.

As to the suffering magnates in the bitumi-

nous industry, the vice-president of the Pittsburgh Coal Company, producing annually 13,000,000 to 18,000,000 tons, stated to the Senate committee on manufactures in January, 1921, that the net profits made by his company were equal to four-fifths of the wages paid to its mine workers. This is one of the companies which is leading in the fight against the miners' union, on the ground that miners' wages are too high and must come down. How would it do if these distressed plutocrats would accept say three-fifths as much in profit as the combined wages of all their workers instead of four-fifths? Indeed, one who is well out of reach of the courts that must pass upon such revolutionary remarks might even suggest two-fifths, or possibly one-fifth.

The coal industry is as badly demoralized in Nova Scotia and in Australia, or nearly so, as it is in the United States. The struggle to reduce the miners' wages is on in both places, thus indicating sympathy of action among the mine owners, and probably collusion.

Oil production is a species of mining. In Bakersfield, the center of the California oil field, there is an industrial association, consisting of the bankers, merchants, real estate men, lawyers and doctors, which is undertaking to set the wages to be paid in that city for all classes of labor. This is an odd undertaking. We wonder how effective would be an organization of workers that should attempt to stipulate the fees which might be charged by the legal or medical profession, or what might be the profits of the merchants and real estate men and bankers.

In the House of Commons, in England, the Scottish Oils, Limited, has been up before Parliament for paying men so poorly that the wages were insufficient for the support of their families and the poor board had to be called upon to furnish relief. The British Government, which has large interests in the corporation, declared it illegal to authorize relief for men working full time; but it did nothing to raise the wages of the underpaid workers.

In the American iron and steel business 412,800 employés had their wages cut in 1921 to the average amount of 19.2 percent. The reductions followed one another in rapid succession. There were three cuts between May 1st and September 1st, one of which was the abolition of time and a half for overtime. The wages for day laborers in the iron and steel industry are now in the neighborhood of thirty cents an hour, and are not enough to live on.

During the first six months of 1922 the sales of iron and steel bonds were enormous, based upon the happy information that "wages in the iron and steel industry are coming down." The bonds increase as the wages decrease. This is a grim joke, and a grimy one. Investors in bonds in the New York Stock Exchange in the first half of 1922 bought over two billion dollars worth, or more than twice the amount purchased during the first six months of 1921. When the cuts in wages of steel employés were made, no charge was made in the ten- and twelve-hour work-days or in the 24-hour day, when the employés change shifts. The cut cost the steel workers over $100,000,000 a year in wages.

At the same time that cuts were made in the iron and steel industries there was a general reduction in wages in the plants of the General Electric Company at Lynn, Schenectady, and elsewhere, and among other electrical workers, affecting 75,500 employés and reducing their wages an average of 18.2 percent. There was also an average cut of 14.8 percent in the wages of 109,300 shipbuilders and 19.6 percent in the wages of 15,600 car builders and repairers.

In the Textile Group

ACCORDING to the table of wage reductions compiled by the J. L. Jacobs Co., Chicago, the group of workers that sustained the worst cuts were the textile workers and, among all the textiles, the cotton workers. It thus transpires that 213,000 cotton workers had their wages reduced by 25.7 percent, and the kindred lines of hosiery and underwear workers to the number of 7,000 employés had their wages cut 24.3 percent. The woolen workers did not fare quite so badly, but they fared badly enough; 100,200 of them sustained an average reduction in wages of twenty percent.

At the invitation of some labor leaders the New York *Times* made investigation of the conditions in the cotton-mill districts of New England. It found unsanitary and deplorable living conditions; it found villages where the owners control everything, including the church and ball park; at Crompton it found an old ramshackle block intended for six families oc-

cupied by forty-three persons, aged women working for less than seven dollars a week, men working for less than twelve dollars a week and the highest-paid workers receiving only twice that amount, while they all worked fifty-four hours per week. The increase from forty-eight hours per week to fifty-four hours per week was contested bitterly by the workers, and it should have been contested; for it is inhuman.

When the cuts were made in the cotton-mill districts of the South the workers, who had been lifted from a mere existence up to a measure of something like comfort, were thrust back toward the edge of barbarism. Thomas McMahon, president of the United Textile Workers' Union, cites instances where women who were receiving twenty-seven dollars for a week of fifty-five hours had their wages reduced to eleven dollars and fifty cents and their hours increased to sixty per week. All these reductions took place in one year's time.

Reports reach us that more than thirty factories in the textile region of Northern France were idle because of a strike of the workmen, who refused to accept a wage reduction because the application of a coefficient indicates a decrease in the cost of living.

Silk-makers in general were not hit so hard as other textile workers, although 30,500 of them received cuts in wages averaging 17.5 percent. 100,000 men's garment workers received cuts averaging 16.7 percent. In the paper-making industries 24,000 workers received cuts averaging 16.6 percent. Leather workers, boot and shoemakers, wood-heel makers, ribbon weavers, bag menders and box makers, government workers, and clerical workers all came in for their share of similar attention here and abroad.

An odd exception to this general wage slashing was that of the Nash Clothing Company of Cincinnati, which reduced the hours of labor of its employés from forty-four to forty and increased their wages ten percent. Mr. Nash, the head of the company, declared that he was abolishing Saturday work purely because he is trying to live and do business by the Golden Rule; that he is trying to treat the women in his employ as he would wish his own mother, sister, or daughter, treated under similar conditions, and that he must enlarge his plant just at the time when others are retrenching.

Railroad Wage Cutting

NO, READER—we are not speaking of railroad *rate* cutting. That was done in the olden days, when the railroads were bidding against one another for the public support, and before they had the public at their mercy. We are speaking of railroad *wage* cutting. And it has been an uphill job; for the railroad men know that the country must have railroad service, and they are not disposed to be sheared without protesting in such a way that the country will know about it.

The Railroad Labor Board, authorized by the Esch-Cummins Act, has no power to enforce its decisions; hence it is merely an advisory bureau. It advised the carriers not to undertake to farm out their shop work on a contract basis to relatives and friends who would agree, for a large consideration, to use the carrier's shops and appliances and employ only non-union men. But the carriers, for the most part, ignored the advice and did as they pleased.

Then the Railroad Labor Board advised the shopmen to take another generous cut in their wages, and the shopmen, seeing what some of the carriers had done, declined to coöperate and the fat was in the fire. The President of the United States tried desperately to get the carriers and their workers to agree to a review of the whole matter by the Labor Board and to agree to abide by its decisions while they meanwhile return to work.

The question of seniority was involved. Old employés who stayed on at work had been promoted. The strikers were not willing to return to work unless they could have their old jobs back. The President, believing there would be a sum total of less suffering by that means, urged that the strikers be given their old jobs; but the carriers refused to do as he asked.

Then the President urged the men to return to work anyway, and let the Labor Board adjust the seniority disputes individually. A majority of the carriers agreed to this, but a minority refused even that solution, and the men stayed out. The President reported lawlessness and violence in a hundred places, where public sentiment had been unable to restrain the strikers from molesting those who had taken their places.

In 1920 the total payroll of all carriers in the United States was $3,733,816,186, which includ-

ed the salaries of all officials; in 1921 the total payroll was $2,800,896,614, a reduction for the year of $932,919,572, with no record of the salary of even one official being reduced. It will thus be seen that in the matter of bringing down wages the Railroad Labor Board has been very energetic. It reduced the express company workers also.

But the Board has not acquired the same reputation for fairness that it has for energy. It based its case for the shopmen's cut on the statement that the purchasing power of the reduced wages would still be above the 1917 level, the worst year that railroad workers had had for fifty years. At that time the costs of living were rising rapidly, and the wages had risen not at all.

The Board made a cut of 13.2 percent in the wages of maintenance of way employés, the lowest-paid workers on the railroads, after E. L. Hardy, a section foreman of Cambridge, Mass., had told them that the children of the men under him were underfed, that their mothers had to work to help out the family finances, and that many of the families had to be helped out by charity.

The Esch-Cummins Act laid down seven principles which were to guide the Labor Board in rendering its decisions: The scales paid in other industries; the relation between wages and cost of living; the hazards of employment; the training and skill required; the degree of responsibility; the character of the employment and the inequalities of wages resulting from previous decisions. In ordering the cut in wages of shopmen, which precipitated the strike, the Board cited only the first two of these items as having entered into their calculations, and they made the fatal mistake of referring again to the costs of living in 1917.

If it be asked what benefit the people have received from the savings of millions of dollars in operating the railroads, the answer is that they have received nothing. Rates continue at about double what they were before the war, and the service is incomparably inferior to what it was when the rates were low.

Just because he has more sense than a thousand ordinary captains of industry, and because he has a vast fortune, too, Henry Ford is buying all kinds of things; and among the lot he bought a 400-mile railroad running south from Detroit to the Ohio river. First he raised the wages of the workers, and the road made so much money that Henry said he would be glad to cut the rates in two if the Government would let him. But the Government would not let him. What a squeezing of watered stock and a stirring up of old dry bones it would make among the gentlemen that have been persuading the Labor Board to cut wages if they had to show the results that Henry says have come to him just naturally!

As the railroad operators have come to the Labor Board and asked and received what they wanted in the way of wage reductions of workers, so the American Steamship Owners' Association has come to the United States Shipping Board and obtained drastic reductions in the wages of shipworkers. The total reduction in wages of seamen in one year was fifty percent and for the officers forty percent.

President Furuseth of the International Seamen's Union, before the joint committee of Senate and House, declares the cost of seamen on a British ship of like tonnage is now fifty-four percent higher than on American ships, due to the limited number of men in the standard American crew and to the great reduction in the wages. He says further that while the American seamen have been submitting to cuts ranging from thirty-seven to fifty-three percent the wages of Japanese seamen have been increased forty-five percent, the wages of Australian seamen nine percent, and the wages of Chinese seamen by a substantial but unreported amount.

In the building trades in America 477,500 persons had their wages cut an average of 17.3 percent in the first nine months of 1921, and 6,800 makers of building materials sustained an average cut of 18. 3 percent. Timber workers sustained cuts of forty to fifty percent in wages, and had their working day lengthened by an hour. There was a slight temporary reduction in the price of lumber as a result, though the price has remained practically stationary.

Minimum Wage Legislation

IN TWELVE of the states of the United States, in Porto Rico, and in the District of Columbia, laws are in effect which forbid the employment of women and children at less than certain stipulated wages. Massachusetts was the leader in this type of legislation, which in

some European countries is applied to men as well as to women. The constitutionality of these laws has been contested in several states, but in each case the laws have been upheld.

Employers of women have been casting longing eyes at these minimum wage laws, hoping for some way to get around them. In Massachusetts a suspender manufacturer came before the wage commission and submitted a budget setting forth that $11.40 per week would maintain a self-supporting woman. In his budget he provided 15 cents for each meal; he was anxious that women workers should not overeat. Miss Weinstock, president of the Women's Trade Union League, was present and shattered the efforts of the suspender maker to curb the appetite of his help by demonstrating that $16.50 is the minimum living cost of a worker in the industry.

In California the married woman who is at the head of the minimum wage commission in that state reduced the minimum wage from fifteen dollars to ten dollars per week; and the editor of the Sacramento *Tribune* was not pleased. He said:

"Who the hades authorized this lady to obtain figures of the lowest point of existence for working women? Could this work not just as well have been left to interested employers? Is it part of her secretarial duties to compile data to be used as propaganda for employers? If so, then the welfare commission is not a body beneficial to working women, and its abolishment cannot be brought about too quickly."

President Harding is not in favor of the payment of wages that will just sustain life. He sees that a suitable wage should not only provide normal food, clothing, shelter, education and recreation, but that it should offset unforeseen contingencies and give time for development and social expression, without which life is but a monotonous grind. In a speech delivered in New York, May 24, 1921, he said:

"In our effort at establishing industrial justice we must see that the wage earner is placed in an economically sound position. His lowest wage must be enough for comfort, enough to make his house a home, enough to insure that the struggle for existence shall not crowd out the things truly worth living for. There must be provision for education, for recreation, and a margin for savings. There must be such freedom of action as will insure full play to the individual's abilities."

It will be a shock to the narrow-minded who believe everything they read against Socialism, and who never get the chance to read anything on the other side of the question, to note how strangely like the President's utterance is the following from the Socialist New York *Call*:

"If any more drastic indictments of our capitalist civilization have been drawn than the attempts of various commissions to arrive at a minimum amount that workers, both male and female, can 'live' on, we have never read them. If any one asked for a commission to establish a wage that would insure a real living to every worker, a wage that would buy the best of everything for the workers, and allow them to put away enough to give them all the comforts in time of sickness, he would be looked upon as crazy. This is the only kind of commission that would be asked if the world were really sane. That such a commission has never existed proves that what we name civilization is merely a condition of society in which a few get a real living and the many a bare existence."

The Family Income

ALL are familiar with the fact that the wages of our daddies are not the wages of today; but perhaps not all know that while their *wages* were *less* their *income* was *more*, due to the difference in the purchasing power of the dollar. The following table illustrates the average American wage in dollars for the year stated and the amount of food such wages purchased in the year before the World War:

Year	Wages	Food Value in 1913
1889	$445	$635
1899	426	627
1904	477	628
1909	518	582
1914	580	568
1919	1,162	625

A concrete example of what has happened to the dollar may be seen in the case of pick-miners. In 1900 they received fifty-two cents a ton. In 1913 they received sixty-five cents per ton; but the purchasing power of the sixty-five cents, in comparison with fifty-two cents in 1900, was only forty-eight and one-half cents. Apparently they had received an increase of pay of thirteen cents per ton; actually they had received a reduction of three and one-half cents per ton. In 1921 the situation was still worse. The miners were then receiving $1.116 per ton; but the purchasing power of the $1.116, in comparison with fifty-two cents in 1900, was only $0.4279. Apparently their wages had considerably more than doubled in the twenty-one years; actually they had received a cut in income of about twenty percent.

Much has been said about family budgets for the typical family of husband, wife, and three children under fourteen years of age. There are such families, of course; but there are great varieties of modes of living. Some have homes of their own, some have not; some have sickness, some have not; some have more children, some have fewer; some have dependent parents; some have no children at all; some have other wage-workers helping out the income; some have no resources other than the wages of the one person; some have investments that help out the income; some live from hand to mouth; some families double up and live in most cramped quarters; some have more room than they can use; some live in climates where there is no fuel bill; some have to purchase and use fuel during nine months of the year. The averages of all these conditions are interesting but not overly conclusive.

In June, 1920, the Bureau of Labor Statistics computed how much of all the different commodities of life such a typical family would consume in a year. There were 400 commodities or services. In different cities in the same year the items enumerated could be purchased for from $2,067 to $2,533; in New York city for $2,368. But three-fourths of the wage earners of the United States receive less than $1,700 per year; so it is apparent that the typical family does not get its full share of the 400 commodities, or else the typical family has additional sources of income.

The same Bureau, from studies which it has made in nineteen cities, calculates that of each dollar of family income expended 38.2 percent goes for food, 16.6 percent for clothing, 13.5 percent for housing, 5.3 percent for fuel, 5.1 percent for furniture, and the balance of 21.3 percent for recreation and incidental expenditure.

Where the fathers are paid insufficiently to provide for family needs, the mother comes to the rescue; and the employment of women up to almost the very hour that they give birth to their children is a feature of American civilization of which none can be overly proud.

The Government Children's Bureau made a study of 843 families in Chicago in which the mothers work. In these families were 2,066 children under fourteen years of age; as a matter of course these children received inadequate care or no care during the day, and their mothers were usually over-fatigued and in ill-health. The report pays a deserved tribute to these women, many of whom do all their own washing and cooking. Some of these poor souls sacrifice themselves in every way in order to save their children from tasks too heavy for their years, and they work under such strain that they sometimes fall asleep over their machines from sheer exhaustion.

Wage Cuts in Britain

THE same campaign of wage reduction which spread over the United States during the first nine months of 1921 spread over England at the same time, showing a determination on the part of the great financiers of both countries to make labor retreat from its advanced position. The wage reductions in Britain in this period affected 7,000,000 persons, and wiped out virtually all the increases in wages granted during 1919 and 1920.

The New York *Times* published early in 1922 the following table showing the net wage reduction per employé in various British industries for the first eleven months of 1921. It will be seen that all lines were affected, the same as in the United States:

	No. of employés affected	Net reduction in w'kly w'g's	Net reduction per employé per week £	s	d.
Iron and steel..	239,500	£431,690	1	16	1
Mining and quarrying	1,291,200	2,460,000	1	18	1
Binding and allied trades	447,400	302,200	0	13	6
Textile	1,006,700	594,720	0	11	10
Eng'g and shipbuilding	1,362,700	651,250	0	9	7
Transport	912,000	381,300	0	8	4
Public utility ..	316,700	124,400	0	7	10

In the early part of 1920 the workers in British iron and steel industries were receiving average weekly wages of £5-8s-0d, a year later £4-18s-8d, and two years later £3-8s-2d, and in the fall of 1921 there were less than half of the number at work that were employed fifteen months before.

The London *Herald*, commenting upon the wage cuts while they were at their height, said:

"Millions of workers are bearing the brunt of a ruthless attack upon their standard of life. Mines, engineering, shipbuilding, steel, agriculture, building,

railways, education, the civil service—all have the same story to tell. Wages and hours are the objects of the attack, and the employers are seeking to drive the workers back to the conditions that obtained before the 'Great War.'"

The moneys of Germany and Austria have so depreciated that no information can be imparted regarding wages that will adequately represent the facts. In Austria carpenters used to get 34 crowns per week; now they get 2,400 crowns per week, but the purchasing value of their wages has fallen from $7 per week to between $3 and $3.50, depending upon the rate of exchange. This is a fair sample of what has happened in all lines of industry. The net Austrian wages in American money range from $2 to $5 per week. In Germany skilled mechanics receive forty-five cents per day up to ninety cents.

The U. S. Government has just published estimates of the weekly wages earned in ten leading industries, computed on the basis of current exchange rates, but not taking into account the all-important factor of the difference in cost of living in the countries named. The figures are as follows:

	Per Week
United States	$30.32
England	15.68
Belgium	9.43
France	8.69
Japan	6.68
Germany	5.17
Italy	4.86

Some subscriber in England is kidding us. In order to make us think that the times are *completely* askew there he has sent the following facetious clipping regarding the doings in the London Zoo:

JUMBO ON STRIKE

TURNS DOWN NEW-FANGLED NOTIONS AT THE ZOO

As a protest against a new standard of conditions—not wages—the biggest and most popular elephant at the London Zoo has gone on strike.

The trouble arose during the week-end, when the elephant, without warning to its employers, withdrew its labor, and ceased to give any more rides to the hundreds of clamoring children.

His keepers, casting about for a key to the problem, noticed that a change from wooden to iron steps as a means of mounting to the howdah had affected him. Rightly or wrongly, Jumbo refused the new scale.

The authorities hope to settle the trouble today by replacing the old scale and conditions.

But the times are bad enough everywhere; we do not doubt that at all, and the only remedy we can discern for the lowly workers that are bearing and have always borne the brunt of the burden of civilization is the ushering in of Messiah's kingdom and the laying of "justice to the line and righteousness to the plummet."—Isaiah 28:17.

"And I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Malachi 3:5.

The Four Councils of Nations *By Thomas R. Smith*

IN ALL business it is a safe and wise procedure once a year to take stock, and note the success or failure of the year. In this very important business of bringing peace to this distracted and war-torn world, stock should be taken. In this case of stock-taking, the question that first confronts you is, Why four councils where one, if rightly conducted, ought to do? The next question is, Why are the whole four councils failures? Let us answer these important questions in the light of God's Word and common sense.

There are four parties or human elements that have made up these councils, and every one of them has been and is intensely selfish and self-seeking. Right here is where they made their greatest mistake—in leaving the God of heaven out of their councils. How could they ask God's blessing upon the selfish, greedy, grabbing schemes of their councils? Then again, there are four other factors or parties that made up all their councils: Big business, big churchianity (not true Christianity), big politicians and big labor. Now all these are intensely selfish elements, and are used by the god of this present evil world—Satan—to run this world along the Satanic line of war and bloodshed.

When this world-wide war began in 1914, there were four popes, and all were Divine Righters: First, the Czar of all the Russians; second, the Emperor of Germany; third, the

King of England; and fourth, the Pope of Rome. This Pope of Rome is the original and foundation of all Divine Righters.

Please notice that all these popes were heads of their several churches, as well as kings. Also notice that three of these popes have disappeared and gone out of the pope business. The great pope of Russia and nearly all of his family disappeared into the grave. The German pope covertly deserted his popedom, ran into Holland, and has gotten a job at sawing wood. The English pope is no longer a real pope; democracy has eaten the heart out of his popedom; and his kingship will soon go with his popedom, also.

The only pope left is the first Divine Righter, the Pope of Rome; and he is desperately holding on to his doorposts in a death grip like a drowning man. This world-wide war has played havoc with all Divine Righters and with Rome especially. The greatest and only Romish Empire in the whole world—Austria—is smashed into many pieces. Over 2,000 Catholic cathedrals and churches were destroyed in Belgium and northern France. Italy suffered also in the same way at the time the Romish Pope double-crossed the Italian army, when the Austrian forces smashed through the Italian lines so suddenly, almost giving the final victory to the Germans.

America went over there under the pretense of enforcing the theory of "Self-determination of the Nations." Where was that fine theory enforced? In the Mesopotamian grab by England? In the Asia Minor grab by France? Or in the Shantung grab by Japan? Or in the grab of Fiume by Italy?

The only nation that did not grab, and much to her credit, was the United States. Let us sum up the gain, or loss. As measured by a worldly standard, we have lost. Why? Because there is no real peace yet. We are at war now. The Turks and the Greeks are fighting yet. Besides, we have laid a good foundation for future wars in every new frontier we have made. There is no nation nor any person that seems to be satisfied with the present situation. Did you ever know selfishness of any kind to permanently settle any kind of row?

When the apostate church sold out to Constantine for state recognition in 325 A. D., she lost the non-resistant, sacrificial spirit of Christ that had through suffering conquered the great Roman Empire. She gained the Satanic spirit of conquest and war, and has ruled the world by war and blood, massacre and martyrdom, ever since. It was a sectarian row between two paganized churches as to which should rule Servia that brought on this world-wide war.

The true reason why these four councils have been such great failures is that there was no justice practised at any of them. Rome, during the centuries of her rule, has waded through blood; and the machinery of her inquisition attests the cruelty of that rule. Fifty millions of people have gone to death, and the Bible says in the Book of Revelation that 'the blood of all the martyrs was found in her.'

Rome is nearing her end. She is the mother of anarchists, and makes them by her despotic rule in all of the countries which she rules. She is also the mother of the boycott. It was born in her confessional. It is the dreaded nightmare of the Protestant merchants. She is the originator of double-crossing. There is hardly a country in the world that she has not double-crossed. To my knowledge, historical and personal, Rome has many times double-crossed the Irish people in their efforts to throw off the English yoke. The Jesuit priests know that *creed hate* of Protestant government is the greatest incentive to keep the Irish true to Rome. Rome double-crossed the U. S. Government and the Protestant clergy in the late Espionage Law enforcement. She started the propaganda that the Bible Students were seditionists and German sympathizers; and the Protestant ministers, houndlike, took up the cry and began their persecuting work.

A minister, or perhaps two, with a crowd of Knights of Columbus as heelers would arrest a man Bible Student, take him out into the woods, lecture him, beat him, and abuse him, or perhaps tar and feather him, just as the fancy moved them. Some men and women were arrested and sentenced to imprisonment. But one noticeable fact is: Not one priest was ever seen at any of these unlawful outrages. Jesuit craft. Why should they be seen when they could double-cross the foolish Protestant ministers and make them pull the espionage nuts out of the fire for them? Yet the priests were the originators of the whole Satanic scheme.

We are nearing the end. The last industrial features or struggle of the Battle of Armageddon will occur here in the United States

soon. The shooting down of nearly seventy of what they call "scab strike-breakers" in the State of Illinois is only a prelude to the universal anarchy that is coming. Big business and the clergy, Catholic and Protestant, are combined. Labor and the farmers are combining, and evidently will come together. The churches are entering politics, and it will be their destruction. Rome will secretly try to double-cross the Laborites; and it will split the United Catholic Societies, Knights of Columbus, and other organizations right in two. In every country Rome has always gotten the hardest knocks from her own children and she certainly will get the hard knocks here when they discover her treachery. Now I do not claim this to be a prophetic statement of the coming event; but I do claim it to be common-sense placement of the very forces that are already formed and in motion toward the goal.

Like the disciples on the Sea of Galilee, the world is in a boat on the sea of anarchy, and rowing very hard to get to the shores of peace. The world for six thousand years has been rowing hard to get peace in its own way. If Lloyd George, Woodrow Wilson, and others at the League of Nations had stopped their rowing and grabbing, and turned to the waiting Christ, He would have arisen and said: "Peace, be still"; and there would have been a great calm. God help the world to learn this lesson, stop rowing, and "cry unto the Lord in their trouble" that He may bring them "unto their desired haven."—Psalm 107:28-30.

A Ku Klux Kick *By John Baker*

WE HAVE in this great state, and according to reports in many others states, what is known as the "Ku Klux Klan," an organization which is causing much dissension, hatred and turmoil among families and friends. And as one of many thousands, I would appreciate a careful discussion of this organization in your editorial columns, setting out your ideas as to the ultimate results and as to what the immediate and future purposes are; or you may use this article, if you think it will serve any purpose.

Not being a member, I am compelled to look to current news items and local events and the Klan's conduct as my guide. I understand that the Klans claim to combat the political power of the Catholic Church. If so, very well; I have no objection to that. They also claim to uphold white supremacy and enforce the laws of the land generally. They swear obedience to their "Imperial Wizard," to obey all of his commands, edicts, etc.

In the face of all this, I see threatening letters written and sent to individuals, commanding them to leave, stay, or do thus and so, signed "K. K. K." The Klans claim that they did not send such letters, though such were not received until they appeared as guardians of law, order, and morals. Many people, male and female, have been kidnapped, assaulted and mistreated in numerous ways by mobs garbed in their (Klux) regalia. The Klans deny such acts; but such treatment was not accorded any one until they appeared upon the law and moral arena as guardians of law, modesty, and morals.

The Klans swear to uphold and enforce the law, and in the same oath and at the same time swear to protect each other in every infraction of the law, except in treason, willful murder, and rape. They have been brought before courts of competent jurisdiction, and have defied the court and the law which they have just sworn to uphold, by refusing to answer or give testimony before such court. They violate the constitutional rights of citizens by depriving them of liberty and freedom without due process of law. The Klans swear and declare that they are not guilty of offenses against the laws of the land in the face of the fact (so claimed by them) that their "Imperial Wizard" has revoked a few of their charters for such law violations. They break into and violate the sanctity of American homes with impunity, an act which in all nations, now, and in their darkest days, and in our own land, is and was and always has been denounced as one of the greatest violations of a citizens' rights. They strip females bare and expose their nude bodies to the gaze of a crowd of hooded "guardians" of morals, modesty and law. They deny participation therein, though those who did it had on the regalia of the Klux; possibly the garments were borrowed. They break into the homes of

Californians (under indictment now), and compel two young ladies to arise and dress under the gaze of some thirty of their "Hooded Guardians" of morals, modesty and law. They write letters to officers of the law, advising them: "Go slow in investigating the doings of Klux."

The Klans openly solicit support of Protestant churches and preachers by small donations of filthy lucre, and get said support. But as for me, I would just as soon be under the power of one religious bigot as another; for any of them will devour you if power is given them. They do some charity among the unfortunate, and always manage to get it spread broadcast in all the newspapers. They go heavily armed in their expeditions to protect modesty, morals, and law. They march up and down the streets of our cities with banners threatening folk: "Idlers, go to work"; "Radicals, beware," etc., regardless of whether people are idle on account of lockouts, business depression, panics, or what not; or whether or not one could reasonably go to work for a dime or two dollars a day. But this sounds like music to big business, does it not? They do not say to the officials of the corporation and government, "Give these people work and go to work yourselves and lighten the burden." No, indeed! They would see their finish in that command.

Their Big Klegal Klark makes the statement for publication in Dallas, Texas, that it is a military organization, that twenty percent of their membership will be their regular "military force," that they do not care who knows they are Ku Klux, that they are brave men and will be feared, that in case of necessity they can and will call eighty percent of their entire membership to do military service, and that they are not fighting the Catholic Church, etc.

Then what and who are they fighting? Labor, ultimately.

Now suppose the garment, mill, mine, railroad, and all labor unions were to announce as a fact that they maintained a "military branch" with eighty percent of their entire membership subject to call at any time to do "military service" and that they would be feared (and they would be by big business), what would be the attitude of our well-known Uncle and his best friend, "Big Business"? I wonder whether any one could guess.

What did our Government and big business do to the I. W. W., and they without a "military branch"? What did the New York State government do to the six Socialists elected and sent to represent the people, and they without a "military branch"? What have the Government forces done to the steel strikers of Gary, and they without a "military branch"? What did and are the state and national governments doing with the coal strikers, and they without a "military branch"? What did our Government do to Debs, Rutherford, and hundreds of others, and they without a "military branch"? What have all governments done to all the suffering, toiling, starving, ragged, illiterate (enforced) masses, and they without a "military branch"?

From the day of the dark beginning of civilization, the moneyed, aristocratic, overbearing, imperial, bigoted owning class have murdered millions of people, and they murdered Christ, all of them without a "military branch"; and that same class who have the people of this nation by the throat, brutally extracting the last ounce of strength, vitality and blood from the people, are permitting the Three K organization to exist, browbeat, and intimidate people, and still maintain their "military branch."

It is well known among people who read and who have quietly and thoughtfully trod backward down the corridor of time as best history will guide them, and who have tried to keep pace with events during the past few years, that all military nations (and that is all of them) have come to be very doubtful as to whether or not they can depend upon their regular armies to defend their vested interests and their positions upon the people's backs.

Hence, Wall Street, big business, has already gone to the fountain-head of the Three K's and tested the pulse of the "Big Wizard" and found his child, the Klan, to be a robust, strong, well-organized gentleman with a reliable "military branch"; which child will be just the thing for excellent use in their defense against the people in their last hour of need and trouble.

Does any one imagine that big business does not know just what they can expect of and do with this organization? If they did not think that they knew and if they did not expect great benefits from it, there would not be much time lost in pruning it of its "military branch" and all other branches offensive to big business.

My friends of the Three K affiliation: If you really want to do a service for which you will

be long remembered and go down in future pages of history, quit taking advantage of helpless men and women and violating the law by violating the fleshly bodies of those who have, no doubt, been guilty of no greater offense than you yourseves have been some time in life, or possibly within a few hours or days prior to your attack upon them.

Quit trying to scare people with gowns, sheets, and hoods; but, on the contrary, make a vigorous attack upon the power causing all the evil in our land and other lands; that is to say—big business, the controllers of the destinies of men and women generally, who exercise control and power in the most dastardly manner, the class that has brought about the very things which you profess to rectify.

They have driven myriads of our sweetest womanhood to loathsome prostitution through the channels of poverty. They have corrupted officials, from the highest to the lowest. They have murdered millions of the bravest, noblest youth of all lands, only to gratify their lust for gold.

They have, relentlessly, without pity or mercy, driven the brawn of all generations to the most degrading and loathsome poverty lines; they have prostituted pulpit and preacher in every land; they will sell the life of the last one of you for more filthy lucre; they will sacrifice you upon battle fields, fighting you against your own brothers, in order that they be held in power.

Yes, dear friends, defy that element, and see how soon you will draw their wrath, and become acquainted with sleuths, bloodhounds, and jails.

Beware, my good friends, that your "military branch" is not used against you and society generally, to weld tighter the chains of slavery round your own and the public's arms. Again, beware that you do not oust one church and enthrone another, and thus procure unto yourselves and all mankind an ecclesiastical, intolerant, overbearing group of fanatics that will make the days of the ecclesiastical governments of Europe, and the days of the iniquisition of yore, look as innocent as a newly established ice-cream parlor.

History teaches that church and religious fanatics make the most tyrannical, dangerous, and damnable rulers of state and nation known to man and civilization. Beware that this is not a movement at the behest of big business and crooked politicians to draw attention from them and their crooked work and to keep you truckling to the polls to vote in the old party primaries and elections generally.

Adjuncts of Civilization *By Benjamin Innis*

THE following is from the Rockford *Republic* under date of September 13, 1922:

"40,000,000 GALLONS OF BONDED LIQUOR STORED

"Washington, Sept. 6.—Selections of fourteen warehouses under the treasury's program for concentrating the liquor now stored in bonded warehouses has been announced. Preliminary plans call for the concentration of approximately 40,000,000 gallons of liquor."

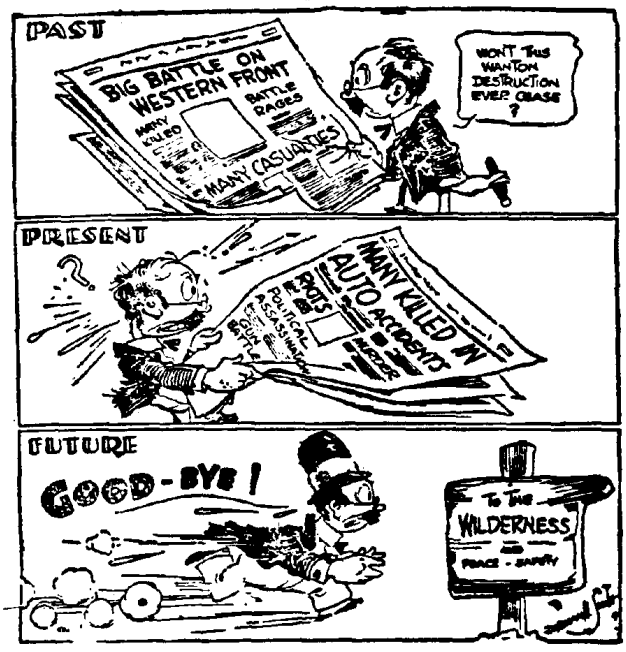
Yet the Volstead law says: "Alcoholic liquor must not be made, sold, or transported." In the city of Rockford, Ill., a distillery was operated for several months under Government supervision night and day, and thousands of barrels of alcohol were made and transported. Is the Volstead law a *law*, or is it an insult to law?

The Treasury Department is evidently not a part of the United States, or it would be fined or imprisoned. When a citizen or an alien is caught making, selling, or transporting liquor containing more than half of one percent alcohol, he is fined and landed in the county jail. Is the Government above its laws? What constitutes government? Representatives. From whom do the representatives get their powers? From the people.

Since the Volstead Act took effect, this nation has been deluged with "moonshine whiskey." "The Soldier's Bonus" was appropriated to pay spies and informers, political henchmen; and a spy system has been established like that which ruined Russia. The Treasury Department will do some "high stepping" if it "transports and sells" 40,000,000 gallons of booze. But see the revenue it will bring! Distillers have been putting out their "hell broth" under Government supervision, and the men employed did the work. That experience gave those workers what they wanted to know—how to make a still and operate it; and today the moonshiner is equipped with the latest equipment, and

many of them turn out over fifty gallons per day, which sells for eight dollars per gallon. I am not a spy, an informer; neither did I get these facts from an informer. The truth of the matter is, the Volstead Law is responsible for thousands of deaths. [We are advised that in this vicinity at least one prohibition enforcement officer makes regular weekly calls at the illicit stills on his beat, collecting heavy toll from the operators of the stills as his price for keeping his mouth shut.—Ed.]

I have more respect for an intoxicated man than for a preacher that sells "worthless stock," or that is connected with any "popular gambling device." Our so-called Christian civilization is a delusion; in reality it is a gilded barbarity, built on mountains of hypocrisy. Look at it. Marriage has degenerated into licensed crime, divorce is a commercial commodity, and our laws are decrees of pagan emperors with the date changed. Our statesmen pocket their salaries, and we pocket their mistakes, unpardonable blunders, persecution, prosecution, and legalized robbery, and bequeath them to generations yet unborn.



The March of Civilization as viewed by the cartoonist of the Easton, Pa., *Express*.

Looking backward through the past history written with blood in quagmires of quivering flesh, we see Christianity (?) as it is. All religious (?) sects or creeds radiate from King Henry the Eighth, except the Roman Catholic and the Lutheran. King Henry was a libertine and murderer, and he was created the "head of church and state." Politics and religion combined make a monstrosity more hideous than the imagination of Dante pictured with the help of Doré. No two men ever described modern Christianity more perfectly than did Dante and Gustavus Doré.

William Jennings Bryan does not believe in the Darwinian theory of evolution. The Reverend Mr. Pierce took issue with Mr. Bryan and said that Mr. Bryan took the Genesis record "too literally." Was the deluge literal? Was the siege of Jerusalem literal? Was the overthrow of Babylon, Medo-Persia, Greece and Rome literal? Yes; the ruins are witnesses.

Did Christ sell oil or mining stock? No; He sold nothing. He gave His life—all He possessed, all God gave Him, all that was possible for Him to give. He freely gave the world love, justice, and wisdom. And now, knowing the facts, I instinctively abhor a man that will sell the tears of Jesus. A more sublime poem was never written than the 53rd chapter of Isaiah. It brings tears to my eyes every time I read it. No poet living, no artist, can describe or paint a more pathetic scene.

Now let us ramble through a few ages of history. Christ rode an unbroken ass. The ass knew his Master, man does not. This is the history of man from Adam to the present time. President Wilson in his Thanksgiving Proclamation, in 1917, requested all people to assemble in their respective places of worship and give thanks to God, the "Ruler of Nations." Did President Wilson imagine that he was an "attribute of God" when he usurped the power of Congress and declared war, and whipped Congress till it declared war? Did President Wilson imagine that "imperialistic ambition, dynastic pride, and greedy commercialism" were attributes of God? If he did, and his statements imply that he did, we must get down to the absolute truth.

Satan is the prince of this world. From the events that have transpired during the past few years the people should soon awaken to the fact that the rulers of the old order have unwittingly acted at the behest of the evil one.

Improved Engine Oil

THE GOLDEN AGE readers are familiar with the Miracle Oil Sales Company, which heretofore has been advertised in this journal. We carried the Miracle Oil advertisements because the sales company was managed by Mr. G. S. Miller, whom we have long known, and also because the oil had been tested by an expert.

Mr. Miller and his associate, Mr. T. H. Doremus, advise us that they now have an improved method of manufacturing the upper cylinder lubricating oil, which is equally as good, if not better, than the Miracle Oil, and which they can manufacture and sell at about one-half the price that Miracle Oil has sold for. Their company is known as the Firezone Lubrication Company.

We gathered this information for the benefit of THE GOLDEN AGE subscribers who have heretofore purchased oil of Mr. Miller's company. At our request Mr. Miller has given us the following description of this oil, which is named "Firezone-Oil."

Oil That Stands the Heat of Combustion

FIREZONE-OIL is a new product for upper cylinder lubrication in the internal combustion engine, automobiles, etc., in which several high-grade mineral oils are secretly compounded in such a manner as to mix perfectly with the gasoline or any fuel and survive the heat of the gas-explosion under compression inside the cylinder head long enough to lubricate the upper walls, piston rings, valves, and valve stems, where friction due to heat expansion, carbon, and lack of oil, is the greatest.

This oil lubricates the fuel and sprays the frictional surfaces with every explosion. It completes the oiling system of the motor, never yet accomplished, and results in a smoother, quieter running engine, fifty percent less vibration and heat, quicker pickup and maintainence of power on upgrade in high gear, which is a boon to the automobile, and in a more comfortable riding and driving car.

It is used, two ounces with every five gallons of gasoline or any other fuel, poured into the fuel tank, which readily mixes with the fuel.

The Firezone Lubrication Company will cultivate a reputation for fair and honest business dealings and for conducting business in a prompt and efficient manner. It will produce an honest product of quality truthfully represented. It has a reasonable and substantial financial standing.

The Richardson Retort *By Henry Fox*

THE most wasteful industry is the coal industry. If coal were the only substance gotten out of the mine, the miner, the operator and the public would be the gainer. But there is also bone coal, a substance resembling coal, that clutters the empty rooms of the mine as well as the surrounding territory about the mine. Slate, shale, and bloom at present find no useful place in humanity's list; on the contrary, the handling and the final disposition thereof is charged against the coal. The miner handles it, the operator disposes of it, the public pays for it at a loss. It forms an ever-threatening danger in and around a coal mine. In a mine explosion or fire it ignites and burns for months. Piled up it is fired by spontaneous combustion. Today many hundred piles, mountains in some instances, are burning.

J. F. Richardson of Pittsburgh, Pa., has invented a machine, or rather a process, whereby all the former waste finds a use. The mere fact that such waste burns betrays the heat units it contains. In 1918 Mr. Richardson set out to discover some method to extract the heat units. From 1918 to 1922 he spent every spare moment of his time in solving this question.

While the coke industry today is getting valuable products from coal, it could not show the way in the reclaiming of mine waste.

The Richardson Retort is the result of tireless effort and dauntless courage in spite of many failures. The retort is an inverted cone, the small opening being at the top. Into this crushed bone coal is put, through which it is carried by its own weight. A vacuum entering at the top draws off the gases and hydrocarbons, after a flame is introduced at the bottom of the retort. After the retort is sufficiently lighted, the opening through which the fire is applied is closed; and thereafter the crushed bone coal forms its own fuel. A water-seal below allows just sufficient air to keep the fire lit. At the same time it acts as a thermostat, controlling the temperature within ten degrees.

The falling material enters an area heated to 200° Fahrenheit, where it gives up some of its gases. As it falls it expands, the widening of the retort taking care of the expansion and prevents caking or freezing to the sides, as it is sometimes called. The change of temperature from the top to the fire ranges from 200° to 500° F. When it reaches the bottom, all the gases have been extracted; and then it ignites and furnishes the heat for the oncoming material. Those gases pass through a pump and through condensation coils, where they condense into oil and tar; the non-condensable gases pass on, are purified, and form the power by which the machinery is run.

The wastes of various mines differ greatly in their oil content. Some run as high as 100 gallons to the ton and some as low as twenty-five gallons to the ton. Various runs on different samples submitted prove conclusively that henceforth every coal mine can convert its waste into tar, oil and gas. Sixty gallons of oil, tar, and 5,000 cubic feet of gas have been gotten from one ton of waste. The residue can be used in the making of cement, brick, or fertilizer. The oil is a refinery product, the same as crude oil; and the tar furnishes the basis of coal tars, dyes, drugs, fire-proofing, paint, ammonia, and road-making binder. The gas contains benzol in sufficient quantities to make the extraction profitable.

Besides the coal industry, the Richardson Retort can be used in the salvaging of other waste, such as sawdust, garbage, and oil shales. As all the labor connected with the process is done by automatic machinery, it is possible for one man to handle fifty tons per day; and since the material in every instance furnishes its own fuel and power, and the first cost of construction of the plant is very small, the next few years should witness the erection of such plants wherever accumulated waste is found.

In the coal industry alone it will mean a wonderful change as well as a great saving for the nation. Eventually coal itself will be converted into oil, and the heat units piped away in pipe lines. The day is not far distant when we shall no longer carry coal into and ashes out of our cellars. Our coal will come in a tank and be burned in an oil-burner.

The Vaccination Fraud *By Mrs. Andrew J. Holmes*

IN RECENT years, there has been a great deal said of the merit and demerit of vaccination. There never was complete acceptance or unanimity of opinion among the medical and surgical professions. There have been dissenters since the time of Jenner; and the number has greatly increased since the anti-vaccination societies have published the vast amount of evidence against the practice, thus opening people's eyes to the tragedies of this abominable practice.

The very principle of vaccination is enough to condemn it. The idea of injecting rotten matter, pus, into the circulation of the blood, is disgusting, repulsive, to say the least. If vaccination is anything, it is a loathsame, vile disease caused by injecting infectious matter into healthy people as well as into sickly ones.

There are many honest doctors whose statements attest that they feel greater uneasiness about vaccinia than about actual cases of smallpox: that there are less suffering and fewer critical cases from the latter than from the former; that they are even convinced that an active and deliberately induced vaccinia was the existing cause from which developed disease that eventuated in untimely ending of lives full of promise; and that there is too much evidence against this vicious practice to fear a satisfactory denial of the foregoing statements.

Public resentment against compulsory vaccination is spreading; for the whole Jennerian theory of vaccination has been shown to be built on falsehood.

The following from the Denver *News*, February 2, 1921, shows what Justice Robinson had to say on the subject of vaccination:

"Vaccination prevails and becomes epidemic only in countries where the population is dense and where the sanitary conditions are bad. It was in such countries and days when sanitation was unknown, that the doctrine of vaccination was promulgated and adopted as a religious creed.

"Gradually it spread to other countries where conditions are so different that vaccination is justly regarded as a menace and a curse; and where, as it appears, the primary purpose of vaccination is to give a living to the vaccinators.

"Hence, were vaccination to become general, it

would be certain to cause the sickness or death of a thousand children where one child sickens and dies from smallpox.

"Of course, a different story is told by the class that reap a golden harvest from vaccination and the diseases caused by it. Yet because of self-interest, their doctrine must be received with the greatest care and scrutiny. Every person of common sense and observation must know that it is not the welfare of the children that causes the vaccinators to preach their doctrines and to incur the expense of lobbying for vaccination statutes.

"England with its dense population and insanitary conditions was the first country to adopt compulsory vaccination, but there it has been denounced and abandoned. In the city of Leicester vaccination has long since been tabood, and there because of special regard for cleanliness and good sanitation the people fear no smallpox.

"In Dr. Peebles' book on vaccination there are statistics to the effect that 25,000 children are annually slaughtered by diseases inoculated into the system by compulsory vaccination.

"It is shown beyond doubt that vaccination is not infrequently the cause of death, syphilis, cancer, consumption, eczema, leprosy, and other diseases. It is shown that if vaccination has any tendency to prevent an attack of smallpox, the remedy is worse than the disease.

"Finally, the proper safeguard is by sanitation. The chances are that within a generation vaccination will cease to exist. It will go the way of bleeding, purging and salivation. The vaccinators must learn to live without sowing the seeds of death and disease."

Anti-vaccination societies have collected the statements of many honest men who are greatly esteemed for their work in their chosen field of science, medicine, and literature, and who are opposed to vaccination.

One of these publications which are doing a great deal in exposing the medical fraternity in their fraud and deception, and which also disclose the Vivisectionist in the cruel and devilish torture of poor defenseless animals, is "The Open Door," published in N. Y. I do not know of a publication more worthy of the support of all kind-hearted people than this one.

Among the names of famous men who are opposed to vaccination is that of Alfred Russell Wallace, who after exhaustive study prepared an essay on the subject "Vaccination a Delusion; Its Enforcement a Crime." Prof. Wallace says: "While utterly powerless for good, vaccination is a certain cause of disease, and is the probable cause of about 10,000 deaths; and annually of 5,000 inoculable diseases of the most terrible and most disgusting character."

Dr. Walton Ross, a scholarly student, physician and scientist, has this to say on the subject:

"I should fail in my duty and prove false to the best interests of humanity did I not record my convictions based on irrefutable facts that vaccination is an unmitigated curse, and the most destructive medical delusion which has ever afflicted the human race. I know full well that the vaccinator sows broadcast the seeds of many filth diseases, of the skin, the hair and eyes, which are transmitted from generation to generation, an ever-abiding curse to humanity."

Dr. Charles Crighton, a recognized authority on epidemiology, and a pronounced vaccinist, was selected by the publishers of the "Encyclopedia Britannica" to write an article on vaccination. To his own surprise and that of the editors, the fifteen-column article resulting from his exhaustive investigation was packed full with irrefutable proofs of the fallacy of vaccination.

Dr. Carlo Ruata, Professor of Materia Medica, University of Perugia, Italy, was indicted and arraigned in the Pretors Court in Perugia. When making his own defense, he stated, after reciting the disastrous results of the practice in Italy:

"Were it not for this calamitous practice, smallpox would have been stamped out years ago, and would have disappeared. Believe not in vaccination; it is a world-wide delusion, an unscientific practice, a fatal superstition whose consequences are measured by thousands of dead and wounded, by tears and sorrow without end."

F. M. Lutze, M. D., has this to say about vaccination:

"When sowing disease we can only reap a harvest of disease and death, and this is the result of vaccination. I have treated a very large number of children for granular eyelids, disease of the heart, lungs, bronchi, and indigestion, undoubtedly due to vaccination, for they had become ill immediately after vaccination. Children who had been intellectually bright became dull and stupid soon after vaccination, and were restored to health with difficulty.

"Sanitation, construction of sewers, collection and destruction of all refuse and waste, properly ventilated dwellings, pure food—these alone can prevent smallpox or any other disease."

Some Court Decisions

IT MAY be of interest to the readers of THE GOLDEN AGE to know what the decisions of some of the courts of the United States are on the subject of vaccination.

The Supreme Court of North Dakota has decided that children cannot be excluded from school on the ground of not being vaccinated.

Extracts from Decisions of Court of Appeals, State of New York, declare:

"I find no warrant for the rather extraordinary declaration of the Commissioner that where any person shall refuse to be vaccinated such person shall be immediately quarantined and continue in quarantine until he consents to such vaccination. . . . It is difficult to suppose that the Legislature would invest local officials with such arbitrary authority over their fellow citizens and the language of an act would have to be very plain before the Court would be warranted in giving it such a construction. But the Legislature has done nothing of the kind. . . . It is very clear that an 'isolation of all persons and things' is only permitted when they are 'infected with or exposed to' contagious and infectious diseases. . . . the authority is not given to direct, or to carry out, a quarantine of all persons who refuse to permit themselves to be vaccinated and it cannot be implied."

The Bridgeport *Times*, January 17, 1922, has the following:

"It was Æsop, who had been a slave and who became a wise man, who wrote the fable of the Ass in the Lion's skin. The Board of Health would do better to vaccinate where the rite is acceptable, and keep far away from such language as, 'The Board of Health does not request; it orders.'

"The Board of Health may order until it is black in the face, until it bursts under the pressure of its conviction that it is very wise and competent; but it has no power whatever to force vaccination upon the body of the humblest beggar who refuses to receive it. And if by any chance vaccination is forced upon any person against his will, say upon a child against the will of its guardians, it is likely that the person and the property of the offending official would be held to answer, if those whose rights were so violated should choose to take action.

"The statute under which the Board carries on amounts merely to the statement that the individual who refuses vaccination may be fined five dollars. Those few opinions from the courts of the land ought to make Boards of Health a little modest, and a little timid about ordering."

Judge Bartlett in the New York Supreme Court, in the case of Walters in 1894, decided: "To vaccinate a person against his will, without legal authority to do so, would be an assault."

Judge Woodward of the New York Appellate Court in the Viemeister case in 1903, declared: "It may be conceded that the legislature has no constitutional right to compel any person to submit to vaccination."

The Supreme Court of the State of Massachusetts, in the case of Jacobson in 1904, said:

"If any person should deem it important that vaccination should not be performed in his case and the authorities should think otherwise, it is not in their power to vaccinate him by force; and the worst that could happen to him under the statute would be the payment of a penalty of five dollars."

Judge Le Bœuf, of the Supreme Court in Columbia County, New York, charged the jury:

"Now I have charged you that this assault which is claimed to have existed here, due to forcible vaccination, if it was a forcible vaccination, that is, it was against this man's will, is one which you must consider. And the reason of that is this: This man, in the eyes of the law, just as you and I and all of us in this courtroom, has the right to be let alone. We all have the right to the freedom of our persons, and that freedom of our persons may not be unlawfully invaded. That is a great right. It is one of the most important rights we have."

That the vaccinationists have no faith in this fetish, is proved by their demand for compulsory vaccination. If vaccination actually protects, then after they have been vaccinated, why are they not content, if they believe they are immune, and let other people alone? But do they show confidence in their doctrines? No. instead of feeling safe, they have the greatest fear of contagion. Yet with the greatest assurance they go right on vaccinating and revaccinating until, now, they say that one must be vaccinated every six weeks to be perfectly safe, when there are more deaths from lightning than from smallpox.

It would not be any more senseless or absurd to make the claim for some anti-lightning specific or serum, than to claim that vaccination is a protection against smallpox.

Perhaps the next most wonderful discovery of this "brain age" by some learned M. D. will be a serum for inocculating against lightning.

But when one understands "the game" he then knows that if vaccination did not bring in the "big money" it does, there would be very little of it done.

When the medical profession itself admits that nature is the greatest doctor, how ridiculous the whole medical profession becomes. If nature is the greatest doctor, then we should divest our minds of this superstitious belief in the Jennerian theory and study Dr. Nature's

laws and learn something about the human body and its needs. Then when one has this knowledge he cannot be humbugged.

Dr. Walton Hadwen of England has the following to say:

"No official statistics of any disease associated with inoculation processes are trustworthy. The endeavor to save the face of the inoculation fetish at all costs—and at the same time the face of the men whose reputations (and even incomes) depend upon its 'success'—brushes every scientific consideration aside. The whole system of inoculation is built upon imagination and false and superstitious theories; and it is steeped from foundation to summit in commercial interests.

"I view the whole inoculation system—no matter to what disease it is applied—as a scientific error of the grossest description; so blind and wilful an error that it constitutes an imposition upon the public. The efficacy of inoculation has never been proved. Its unscientific nature, its uselessness, and its dangers have been established beyond dispute. If health is to be maintained, the constitution must be safeguarded by sound, sanitary, and hygienic conditions; but to suppose that disease can be prevented by inoculating the system with the products of disease is as sensible as to invoke the power of Satan to cast out sin."

Such statements from a man of Dr. Hadwen's standing and reputation are worth due consideration.

The public is not generally aware of how large an industry is the manufacture of serums, anti-toxins and vaccines, or that big business controls the whole industry. Neither are they generally aware that it is through the M. D.'s that this vast amount of serums, etc., is disposed of at from fifty cents to two dollars per vaccination; or that every little while the boards of health endeavor to start an epidemic of smallpox, diphtheria, or typhoid that they may reap a golden harvest by inoculating an unthinking community for the very purpose of disposing of this manufactured filth. And this vicious situation is repeated throughout the country wherever an isolated case appears or can be made to appear by the officials of the various Boards of Health. They then raise a great cry for the need of compulsory vaccination. And it is on just such flimsy foundation as this that the political doctors are using the legislatures of the various states to pass laws which they can use to compel whole communities to submit to the indignity of having their blood contaminated with a manufactured filthy pus to accommodate big medics and big business. But those political doctors cannot delegate to the state officials rights which they themselves do not posses. Then it is very plain that any state law compelling vaccination is unconstitutional, because it violates the natural and inherent rights guaranteed to everyone.

One of the rights of every child is an education, and the parents' right to educate the child; and this right cannot be taken away by any self-constituted authority of the political doctors who try to force vaccination on the child before they permit it to go to school. To do so is to violate the Constitution of the United States.

Whoever does any thinking on the subject must agree with Mr. S. D. Bingham's opinion:

"Vaccination summed up is the most unnatural, unhygienic, barbaric, filthy, abhorrent, and most dangerous system of infection known. Its vile poison taints, corrupts, and pollutes the blood of the healthy, resulting in ulcers, syphilis, scrofula, erysipelas, tuberculosis, cancer, tetanus, insanity, and death."

But the dog-rabies-vaccine imposition is the latest. The political-medics are uniting to foist upon the poor unsuspecting people the compulsory vaccination of their dogs, for the prevention of rabies. Rabies! When it has been shown conclusively that there is no such thing as rabies!

In one city of New York the Board of Health threatened to call out state troops to enforce vaccination upon the entire population if they did not submit peaceably. When will the people wake up? It takes the "vicious circle," big business, medico-politicians, and the D. D. of Babylon to work the "game" of intimidating the unsuspecting public into handing out their hard-earned dollars to gratify their greed.

Diet is the fundamental principle, not only of getting well, but also of keeping well; for it controls the action of living cells, and through cell changes it builds the body tissues and creates good health and vigor. Vegetables rightly selected, and rightly used, in connection with dairy foods, whole-wheat bread, and the other grains, the various fruits, afford a diet of changing variety, and best quality which will restore the sick to good health, and maintain a good healthy condition. When the people learn now to live right, and that is to learn the needs of the body, and to supply them, sickness of all kinds will disappear. But this will not be until God's kingdom is in control of earth's affairs.

The Great Storm *By L. D. Barnes*

THE criticisms of Mr. Rosenkrans, as expressed in No. 76 of THE GOLDEN AGE, seem to be rather precipitate, and we hope the writers thereof will not draw final conclusions without complete proof. The writer would neither defend all that Mr. Rosenkrans states, nor deny without exhaustive knowledge thereon. Many scriptures have a double application. The literal falling of the stars and the darkening of the sun as foretold by Jesus are in the past. The falling away from the faith by pulpit stars and the obscuration of the gospel light, represented by the sun, are known facts. The statement of the Revelator that there was "no more sea," if literally fulfilled, will mean a complete change in three-fourths of the earth's surface. The scriptures cannot be ignored: "The mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zech. 14:4) We might multiply scriptures. The restless sea represents the discontented, lawless masses, and mountains symbolize nations. It has been suggested that other continents might rise out of the sea. This would seem reasonable and necessary, as three-fourths of the earth's surface now a vast water waste would be more tillable, more adapted to planting vines and fig trees, and to building. Myriads coming from the tomb would appreciate additional space.

There is no reason why people should not be warned of the great time of trouble that closes the age. Noah warned the world in his day, and Jesus warned the Jews. To keep these things secret would be putting one's light under a bushel. The Government maintains a great weather bureau. A storm is brewing over the Gulf of Mexico. People are warned of approaching danger, so that precautions may be taken. Stock is housed, and safety is sought. The Government has rendered a great service.

We are the spiritual weather forecasters. We see that a great storm is brewing. From coast to coast the winds of war and revolution continue to blow, and the fires of human hate burn more intensely, and a great whirlwind of conflagration will result. Under one figure it is likened to an earthquake, the mightiest since men have been on the earth. Literal earthquakes are also numerous and great cities have been destroyed. The earth is under the curse, imperfect, and great changes may work havoc to vast numbers of the race. Great physical changes are taking place. I have just read that the great lakes are "going south and west" and reports that the earth swayed from its orbit were made by scientists recently. Climatic changes are noted. During the Millennium, extremes of heat and cold will be moderated.

It is well to remember that some have read more deeply than others. What we do not know we may find out later. Meantime let us tell what we believe to be the truth. Warn them, whether they hear or reject the message. "The day of vengeance is in mine heart, and the year of my redeemed is come." "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." "Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." "Whose voice then shook the earth. . . . I shake not the earth only but also heaven."

In Mr. Libsach's Defense *By G. Wood*

YOUR comment on the article by Mr. Henry Willis Libsach, in issue of August 16, "This is very fine writing, but it is still true that except those days be shortened there should no flesh be saved," is well taken. I fully agree with you. Mr. Libsach's statement is undoubtedly the expression of a sane Christian man's mind.

In discussing the subject, "Hell," Pastor Russell once said: "Man would not burn a rat forever (if he could). Therefore God, whose justice, love, and mercy are far greater than man's, would not torture a human creature forever."

This being true, for it certainly is logical, how then can we be reconciled to such words as we find in issue No. 70 by Mr. Rosenkrans, who with his gruesome pen depicts God (for God alone has the power) "visiting upon the earth electric volts of stupendous power from outer space, which may swerve our planet from its orbit, halt its rotation, and shake it until the heavens seem to tremble and the stars to fall."

According to my understanding of the interpretation of Scripture by Bible students, and also in Pastor Russell's writings, the time of trouble will be caused by man's own selfishness and sinfulness, and not by God; thus giving us a plausible reason for the words, "Except those days be shortened there should no flesh be saved."

If God is to bring about this calamity, why is He interested in shortening it? It doesn't seem to me to be the Almighty's orderly way of doing things. But as man is bringing this great trouble upon himself, I can readily understand the intervention of our great Creator, or there should no flesh be saved. To my mind our God is constructive, rather than destructive, as Mr. Rosenkrans would have us believe.

Why criticise the nominal church for its belief in a burning hell, or Dante for his terrible Inferno, if you print such a wild nightmare as that of Mr. Rosenkrans?

On page 95, the Photo-drama of Creation, issued by the International Bible Students Association, I find the following:

"Already we see ... the restitution blessings promised in prophecy. Yet we are only in the beginning of the thousand years in which, under Messiah's guidance, God's wisdom and power will undoubtedly work miraculous changes in a natural way. It is refreshing to all hearts, and to Christian faith to know that as the Prophet declared, 'The desert shall rejoice and blossom as the rose,' 'and in the wilderness shall waters break out,' so these things are beginning to be experienced. In the far western parts of the United States, and in Mesopotamia, the land of Abraham, human ingenuity, engineering feats, etc., are working miracles. Divine wisdom is behind them, just as Divine power is now blessing all of earth's affairs, and making the world most wonderfully rich. If human skill is able to produce such beautiful fruits and flowers as are now manifest on every hand, what may we not expect will be the condition of the perfect earth when the 'curse' shall be fully removed by the glorious Redeemer? Surely it will be the desire of all nations."

What beautiful words! For, knowing and believing all this, how can a student of the Bible think of God bringing about such terrible destruction as would surely follow if our good old earth were swerved from its orbit or halted in its rotation? "The earth abideth forever."

In closing I would in all kindness suggest to you, Mr. Editor, that you have less of Rosenkrans' horrors and more Biblical authority in your magazine, if you would retain the host of friends you have made.

The Time of Trouble *By B. F. Mason*

AN ANONYMOUS writer in GOLDEN AGE No. 76, severely criticizes the article by Mr. Rosenkrans, printed in No. 70, which deals with the features of the impending trouble. This writer admits that this article may well present a true picture, but thinks that it is not only unnecessary, but outrageously cruel, for one to force these gruesome details upon us before the time. He states that for himself the article tends to arouse a feeling of desperation.

For my part, I think that this is a wrong attitude. Were it not necessary that men should know of these things in advance, they would not have been recorded in the Scriptures. Should we taboo the Bible in order that we may avoid a knowledge of unpleasant facts? Surely not.

For more than twenty-five hundred years the Scriptures have foretold the collapse of Satan's kingdom; and Jesus himself, as well as the prophets of old, has warned us that this collapse would be accompanied by a time of trouble such as never was, nor ever will be again.

God is all wise and all merciful. He could not permit the most insignificant of His creatures to endure a moment of physical or mental pain, were this experience not necessary in order to impress a salutary lesson. To inculcate a lesson of supreme importance to both men and angels, He has permitted His earthly creation to groan in tribulation for more than six thousand years.

The lesson to be impressed is, that a finite being who transgresses a law imposed by Infinite Wisdom, just as surely brings disaster to himself, if not to others, as would our planet, if it were to forsake its orbit, be sure to bring ruin on itself and perhaps on other worlds as well.

It is logical and right that the climax to this lesson should be so overwhelmingly convincing that a rehearsal will never be necessary.

The prospect is not so dark, however, as Satan would have us believe. There is a silver

lining to the cloud. Saints may well rejoice as the climax approaches; for they have a crown of righteousness laid up for them, which they can attain only by passing through the gates of death. The unregenerate, who dread death, should reflect that but for this conflict death would be inevitable; but millions will live through it, and those who do so live may, if they will, live on for ever, enjoying unalloyed health and happiness.

In the same issue, immediately following this scribe, comes H. W. Libsach. Mr. Libsach is astounded that THE GOLDEN AGE should give space to what he styles "the nocturnal hallucinations of Mr. Rosenkrans." He claims that Mr. R. dreams of horrors much greater than those depicted by Pastor Russell; and he intimates that none of the convulsions mentioned by Pastor Russell apply to the literal earth, but that all refer to the social, religious, and political world.

Now I believe that if Mr. Libsach will attentively review the writings of Pastor Russell, he will be compelled to admit that the Pastor anticipated that the social convulsions of our times might be accompanied and emphasized with ominous physical manifestations. If he merely reviews Chapter 11, Vol. 4, I think that he will not only admit that the Pastor does not minimize the terrors of the crucial hour, but that he was justified in assuming that the awful experiences of fleshly Israel in the close of the Jewish dispensation were typical of the still greater horrors to be visited on nominal spiritual Israel—Christendom—at the close of the gospel age; and that the Reign of Terror in France, and its sequences, which marked the close of the eighteenth century and the beginning of the nineteenth century, were in fulfillment of prophecy, and were also a foregleam of the still greater terrors that are to mark the close of the gospel dispensation.

Dodging the Issue

By Z. Widdel (England)

THE imaginary conversation about religion on the moon, and the candid confession of the priest that his teachings were all bluff, reminded me of an actual experience I had in Glasgow. A friend took me in his car to Rutherglen. We left the car standing in front of the refreshment rooms, and went for a stroll in the Glen. Arriving back to the car we found a parson seated in it and engaged in conversation with his lady companion. He explained to us that he was in charge of a number of ladies (elderly) that were seated on the public benches near by.

The following conversation ensued:

I: "I suppose you are out on a picnic with the ladies?"

PARSON: "Yes; we are just out for the day."

I: "I suppose you tell them the old, old story?"

PARSON: "Yes; I tell them the old story."

I: "I hope that it is a true story you tell them."

PARSON: "Well, it is from the old Book, you know."

I: "I guess you tell them that if they live good lives they will go to heaven when they die?"

PARSON: "Yes; that's it."

I: "What do you tell them will happen if they do not live good lives?"

PARSON: "Well, I say that it is like a person taking a wrong road that leads to disaster."

I: "I suppose by that you mean the old hell?"

PARSON: "Well, we don't put it like that nowadays."

I: "Why not? Is it not just as real a hell as ever it was?"

PARSON: "Oh yes! just as real."

I: "Are people in as great a danger of getting there?"

PARSON: "Oh yes! that is so."

I: "Then should it not be preached and put in plain words?"

PARSON: "Well, there are faithful men who do so in pulpit each Sunday."

I: "Well now, my friend here was brought up a Roman Catholic; he came to the conclusion that he was being gulled. Do you think that he came to a right conclusion?

PARSON: "Well, not exactly gulled."

I: "My friend was taught to believe that the priest has power to turn wine into real blood, and bread into real flesh and to sacrifice Christ afresh for sin. He thought he was being gulled. Do you think he was right?

PARSON: "Well, you see, that is their way of putting it."

I: "Now I want you to answer a question. It can be answered with a Yes or No. Do you really believe that the priest has the power to perform such a miracle?"

PARSON: "No; I do not."

I: "Then you must admit my friend came to a right conclusion?"

PARSON: "Yes; that is so."

I: "Now I was brought up in the Protestant faith. Do you believe that this planet will be destroyed?"

PARSON: "Well, I suppose something like that will happen some day."

I: "My people came to the conclusion that they were being gulled by the clergy, and they left the Protestant church. It happened like this: My brother was a good worker and supporter of the church. He came into possession of a Greek testament and found that the 'end of the world' meant the end of a dispensation or epoch. When the minister called at our house he replied to my brother's question, 'Do you believe this earth will be destroyed?': 'Well, something like that will happen some day.'

MY BROTHER: "'Does not the Greek word *aion* mean age or dispensation?'

MINISTER: "'Yes, it does; but do you understand Greek?'

MY BROTHER: "'No; but this book explains the meaning of the word; now why is it you have not been telling us these things?'

I: "You see, we found out that we were being gulled by the clergy. Now I want to ask you a question: My friend finds that he was gulled by the priests; we found that we were gulled by the Protestant clergy. What would you advise us to do?"

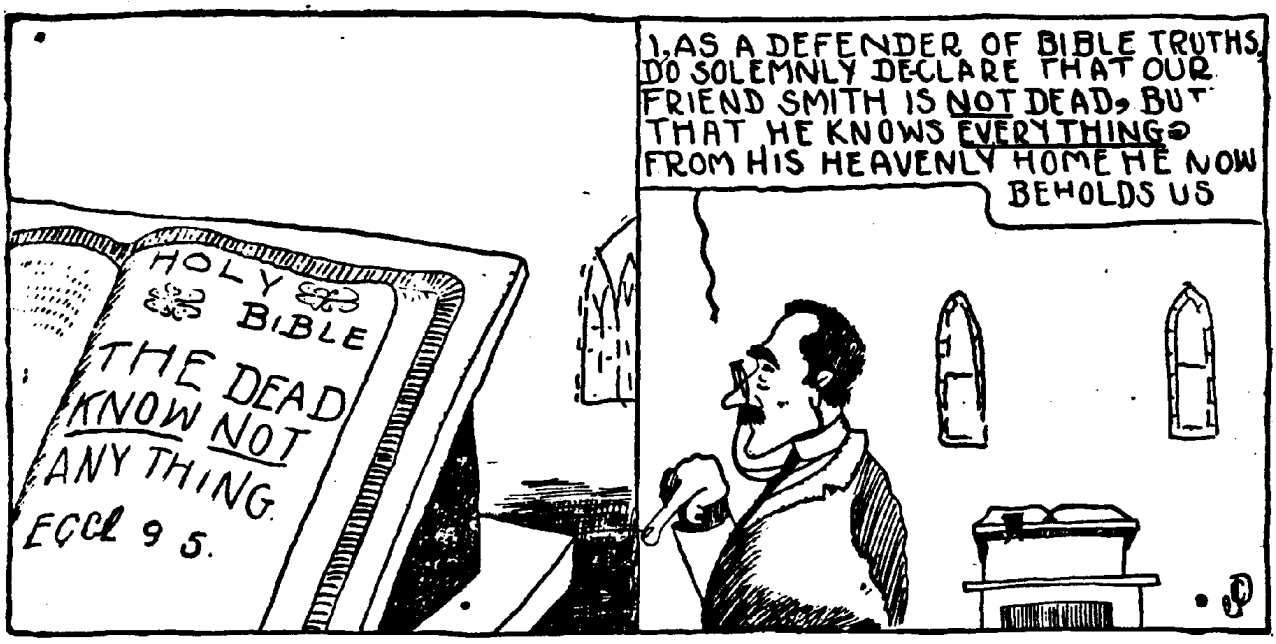
Just at this moment the tea-bell rang. The parson was anxious to go with the ladies as guide. His parting advice was:

PARSON: "Take your Bible, study it, and you will get a blessing and never mind the clergy of any denomination."

Truly this was good advice from a parson in his sober moments. We could only wish that he could be made to give the same advice to the dear old ladies in the tea-rooms.

I sent this letter (a type-written copy) to the editors of the Glasgow *Herald* and the Glasgow *Citizen*. It was not inserted. The press are in favor of having the people doped.

I was an unbeliever in the Bible until I read Pastor Russell's book, "The Divine Plan of the Ages," eleven years ago. I have met several clergy since who have tried to undermine my faith in the Bible, by trying to make nonsense of Genesis and to replace it by Darwinism. I have always replied that even when I did not believe the Bible I could never credit the chimpanzee missing-link stunt.



IS HE BLIND?

The Most High *By H. F. Shuttleworth (England)*

A HUNDRED years ago, a man described the Most High in this language:

"Throw into one sum total all you can conceive of Wisdom and Power, the most far-sighted discernment of results and the most absolute power over them, the keenest intuition into this character and every conceivable influence for moulding it. Think of a being with intelligent power, not of this earth, which no diversion can counterplot; calmly and serenely evolving His own designs from the perverse agencies of man and turning the very arm raised to defeat His own purposes into a minister of His will. Think of an intelligent one so wonderfully endowed that the whole keyboard of nature, providence, and the human heart, lies under His hand, and smitten by His mystic fingers, gives forth the harmony that pleases Him; and then endow Him in your conception with a love so intense that He is not discouraged with the deepest moral degradation in the objects of His love, but follows the welfare of the sinner with an unchilled devotion, though He hates the sin with a hatred no less than infinite."

The intervening hundred years of light and knowledge, ever increasing and unfolding as we near the perfect day, reveals to us through the pages of God's Word, not a different idea of our Creator, but a more intensified and magnified spectrum of the glory which encircles Him who dwelleth in light which no man can approach unto. By the aid of the light now shining on the divine Word we are enabled to see, in the revelation of His purpose concerning His creatures, a clearer vision; and hence we have a much greater conception and appreciation than has hitherto been possible, of the glorious character of our God.

As we allow our knowledge of His plan to take us back in our minds over the course of ages, away back through all the history of men and angels, even before the existence of the Logos, the First-born of all creation, right back to the time when God was alone, we stand amazed at the patience and fortitude exhibited in the outworking of His eternal purpose. Moreover, when we observe the wisdom and foresight, better expressed by intuition, of Jehovah, as in His mind He traversed the vista of ages, seeing the end from the beginning, and planning with marvelous detail and accuracy the course of future events for ages; our own insignificant plans and schemes, devised by us who know not what a day or an hour may bring forth, fade into nothingness. Then as we contemplate the power and skill exercised by Him in bringing into existence the radiant orbs of the bespangled heavens, and in so providing the laws and putting into operation the forces of nature as to ensure the preservation of each sun and sphere throughout the æons of eternity, we begin to accede to the irresistible logic of those words "Be still and know that I am God." —Psalm 46:10.

But it is only as we begin to understand the gracious purpose of God in respect to the ultimate happiness of all His intelligent creatures in heaven and in earth, that we begin to comprehend the wonderful love which pervades the Almighty and which was the motive power which determined the future joy and happiness of all; and that in the accomplishment of this purpose, now nearing completion, it cost Him the sacrifice of the Treasure of His heart. (1 John 4:9) Nor has the deflection of a large proportion of angels and the whole world of mankind from the path of righteousness, though causing Him grief and sorrow, altered in the slightest degree His beneficent purpose to bless. Rather in His skilful handling of the contingency which has arisen, it has enhanced His power to bring about the eventual blessing. Notwithstanding the contradiction of sinners and the opposing forces, material and spiritual, brought into use by the rebellious factions, our God has used these very antagonisms to further His glorious designs; so that eventually in the retrospect of this permission of evil, it will be clearly manifest how the Most High has used even the wrath of men and angels, who unconsciously have been ministering to His praise.

Such a God, possessed of such wisdom, justice, love and power as is apparent to all who are acquainted with the Divine Plan of the Ages, portrayed with such ability and clarity of vision by dear Pastor Russell, calls for all our reverence, love and adoration. No wonder that when in vision the apostle John saw Him who is the express image of the Father, he fell at His feet as dead. When once we get a true conception of Him who is above and before all, in whom we live and move and have our being, we cannot do otherwise than present ourselves to Him in consecration.

"Ye curious minds that roam abroad
And trace creation's wonders o'er,
Confess the footsteps of your God
And bow before Him and adore."

Fatuous Optimism on the Toboggan

By F. C. Benjamin

"FEATURES of the Impending Trouble" by O. L. Rosenkrans, Jr., in Number 70 of THE GOLDEN AGE, seems to have caused considerable dissension, according to the articles in Number 76, by "A Reader Up Till Now" and Henry Willis Libsack.

The entire article by Mr. Rosenkrans is conjecture. He admits it in the first two words of the opening paragraph, starting the article with "I think," and apologizing for the thought with many a "perhaps" in introducing the subject.

The definition of fatuous, according to Webster's, is: Silly; often self-complacently stupid. The definition of optimism, by the same authority is: (1) Doctrine that everything is ordered for the best; (2) Disposition to take the most hopeful view; opp. to pessimism.

Mr. Rosenkrans does not mean anything by "fatuous optimism concerning the future of the present evil world." That is not the sentence; it is only part of it and has no sense unless read as written; then it means that '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 *a complacently stupid doctrine, a silly disposition to take the most hopeful view* concerning the future of the *present evil world.*'

The "present evil world" is Satan's Empire, and Jehovah God tells us repeatedly throughout the Scriptures that He will destroy it. Webster's definition of destroy is: (1) To unbuild; break up the structure and organic existence of; demolish; (2) To kill; slay; (3) Counteract; nullify.

Now that does not really mean that Jehovah is just going to slap "that old serpent" on the wrist and tell him that he was a naughty boy for so corrupting this wicked world, and send us poor sinners to bed without our suppers. But it means just what it says: i. e, that He will destroy this present evil world; He will unbuild and break up the structure, the organic existence of it; He will demolish it; He will kill, slay, counteract and nullify all of the devil's work. Christ is the agent that will perform the operation; the 24th chapter of Matthew and The Revelation of St. John the Divine assert the manner of the proceedings.

Whether we are eaten by dogs or devoured by locusts or shaken off the earth like ripened fruit off a tree matters not. "And if the righteous scarcely be saved where shall the ungodly and the sinner appear?"

We have "kidded" ourselves so long over the freedom and association we have had with sin and sinners that we, also sinners, begin to think that we are about the real thing, and that we should not now be reminded of the gruesome end we have brought upon ourselves. When a brother reminds us of the punishment and the severity which he "thinks" may "perhaps" be administered, it makes us rather resentful and possibly angry with the brother for reminding us of such a punishment and for pointing to the Father's Word to substantiate the warning.

Dogs are eating humans in Russia today, humans are even digging up corpses and eating them, children and adults are starving to death and being pestered to death by insects and disease. Take a look-in on the coal fields of America; the whole country is in the throes of strikes, incompetency, and perplexity. Europe is about as steady as an embezzler playing the last chance to recover losses.

The entire civilized (?) world is on the verge of anarchy, and Mr. Rosenkrans has pictured nothing that might not happen when universal anarchy prevails. It is in progress today; but one glancing through the daily papers, reading only the baseball score, the market report, the political bunk, etc., while eating a roll and sipping a cup of hot Java in comfortable and often luxurious surroundings, realizes but little and cares less about what the dogs are doing in Russia or America or anywhere else, until reminded that they may get *him*. Then it is a most horrible and gruesome affair that should not be tolerated or published in any respectable publication.

And it really does seem silly and complacently stupid for any one having studied the Holy Scriptures to feel any assurance of security, safety, or rest in the *present evil world;* the only promise of security, safety, rest, happiness and love is through Christ, the resurrection and the restitution. "And Jesus answered and said unto them, Take heed that no man deceive you."

Four-Legged and Two-Legged Pork *By Roy D. Goodrich*

HOGS grovel and grunt. Hogs love mire and dirt. Hogs have sole-leather noses. Hogs never heard of the ten commandments. Hogs are "practical"—they never worry about the other fellow. Hogs appreciate swill if it is not more than six inches high; anything higher than that must be torn, shoved, or trampled down, or passed by entirely, in ignorance. Hogs look mostly at things a few inches ahead of them on the ground. To look at the heavens would almost break a hog's neck. Hogs are never offended by bad odors, and a stench was never known to veer one from his course or to dissuade one from his swill.

Moreover, some of the normal joys of hogs are: To lie lengthwise of the trough; to get the nose into some one's beautiful lawn and destroy it for the sake of getting a few succulent grass roots and dirt; withal, to squeal; to steal; to trample; to wallow; to rise above nothing but the rights of others. Hogs have but one use for the sky, viz., to rend it with pitiless and vindictive cries, if other hogs threaten to get some of the swill. Oh, yes! Hogs have some good sentiments too; they believe in abstemiousness, self-control, altruism, self-sacrifice, and generosity, as very essential traits of character for all except Number One. There is one very fitting place for hogs—the pork-barrel. How emblematic of the character of Satan, then is the character of the swine!

I just met the man in the street. He was groveling in the mire of "do others like they do you, only DO THEM FIRST." He was grunting with rheumatism and high taxes. He showed a real love for the ideals of *"business"* today, and for the pious ecclesiastical frauds that foster those ideals. His atrophied conscience was in a case-hardened jacket of pride and selfishness, so that he could root for himself in the heartless soil of injustice, without pain or misgiving. He did not know that it is wrong to steal—legally; and his waking hours were habitually occupied not only with coveting the things possessed by his neighbor but also with scheming to get hold of these. He was a very "practical" "business" man — which, being interpreted, means that everything which he lifted so much as his finger to do, must first give satisfactory answer to the stern interrogation, "What do I get?" He had no time to look at the squalor and disease and blasted lives produced by his dollar-making practices. He gloried in his short-sighted slogan, "Get it now!!"

This man on the street knew something of "church work," and he willingly gave it financial support. "For," said he, "it pays." The Bible was like Greek to him, and he would prefer a jail sentence to a real study of the Bible.

To the extent of his influence and ability he caused the vault of heaven above to echo from the pulpit, and the political and financial earth beneath to reverberate through the press, giving voice to his hypocritical arguments of camouflaged selfishness.

May I seriously inquire: Does the man on the street belong to the genus *homo,* or to the genus *sus?* Has he been made in the image of God, or in the image of Satan?

The inspired record states that the progenitor of the human race was made in the image and likeness of God. Adam was the handiwork of God, whose "work is perfect." Seven times did God pronounce the things in and about the garden which he had made: "Very good." (See Genesis 1) God's law was written in Adam's heart; he was lovely, lovable and perfect. The hog disposition had as yet not been implanted in his breast, nor had its diabolical fruitages been manifested.

But alas! Here it was that Lucifer, the first being in all eternity and in all the universe to cherish selfish and ambitious desires, saw his long-coveted opportunity to deceive, deflect, and debauch a new race at its fountain head, to the intent that he, like Jehovah, might become emperor; and that, like Jehovah, he might possess multitudes of beings subject to himself, who would also bear his image and be like him. For six thousand years Lucifer, who there became Satan, the adversary of God, has been writing the majesty of his perverse and Satanic image on the hearts of his subjects.

And now what? The next thing in order is the coming of Him "whose *right it is*" to rule the world, the One whom Jehovah has anointed to be the rightful emperor of both earth and heaven, the seed of the woman promised, who should "bruise the serpent's head." Or, in plainer speech, the time is now here for Christ to bind Satan, and also to "bruise Satan under your feet shortly" by *destroying him.*—Romans 16:20.

And what will this change of rulership mean

to this Satanized and blasted race? Will it mean that He who was once the "Man of Sorrows" will increase the sorrow of mankind? Will the "Prince of Peace" do worse for the race than has the "father of lies," the "prince of devils"? Will He who bled and died on Calvary's hill to redeem man, and to destroy the works of Satan, now institute the "death that never dies" or "the fire which burns, yet never consumes"? Will the sorrows of the "threescore years and ten" under Satan's misrule be intensified and indescribably lengthened into an eternal torture which never kills?

Thank God, *No!* It means that now, in His thousand-year day, the Golden Age, whose rays already gild the eastern horizon, God will entirely erase the Satanic image so painfully wrought for 6,000 years in the human heart, and engrave therein the original likeness of Himself! Only the incorrigible will find their part in the oblivion of the second death.

Has Satan shown power and might in the writings accomplished by his sword dipped in the blood of billions, during the six long days of humanity's labor and pain? How much greater, then, will be the power of Him who shall with a mightier pen, and under the scepter of Peace, re-write the divine law and restore the divine image, in one short Sabbath day of rest—a thousand years! "I will," says He, "put my law in their inward parts, and write it in their hearts; . . . For they shall all know me from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sins no more."—Jeremiah 31:33, 34.

Come Out or Be Kicked Out *By William Lawrence*

I THOUGHT the article that appeared in THE GOLDEN AGE under the caption of "Go to Church, Thou Fool" ought to help some to hear that voice from heaven (Revelation 18:4) who had not yet heard it. My uncle and my aunt tell me how they came out of her—churchianity (Babylon—confusion). They both were in the Baptist church. The church members took to dancing and card-playing. My uncle, my aunt, and a few others opposed dancing and card-playing by the church.

Those who favored the dancing, the card parties, etc., were in the majority. They called a church meeting and expelled (excluded) all the members that opposed dancing, etc., in the church (i e., by its membership). So that was the way my uncle and my aunt 'came out of her.'—Revelation 18:4.

I think that it is better for the Lord's people to *come* out of her (Babylon," churchianity) voluntarily in obedience to the command that the voice of the Lord from heaven utters, than to wait as my uncle and my aunt did until they were *kicked* out of her. But I am glad they are out any way. It would make my article too long if I should tell here how the writer came to be "out of her." He was also a member of that branch of churchianity known as The Missionary Baptist Church — the same church my uncle and my aunt were kicked out of because they opposed dancing and card-playing by the church membership. Yet there are many people who have read the 18th chapter of Revelation without understanding that Babylon there mentioned is churchianity.

"Come out of her [churchianity, Babylon, confusion], my people. . . . Her sins have reached unto heaven."

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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.

139 At that time there were no means of easy and rapid transit. It was a long journey, a tedious and tiresome one. Joseph, with his espoused seated upon an ass, journeyed through the hills along the Jordan probably for three days, and late in the evening reached the city of Bethlehem. The city was crowded; the private homes were full; all the hotels, inns, and other places were crowded out. Tired, worn, and weary from their long journey, they were jostled by the crowd in the narrow streets of the city. Applying to various places for lodging, at each place they were turned away; until finally they found a location where they could sleep in a stall with the cattle. And they retired for the night's repose.

140 Over the brow of the hill, in the field once owned by Boaz and gleaned by the beautiful Ruth, the faithful shepherds were watching their sheep. According to custom, they had four watches during the night. Some would watch while the others slept.

141 The earthly stage is now set. But behold that there was no great earthly splendor or show! In truth the condition of poverty of Joseph and his espoused, and the like poor condition of the shepherds who were now shortly to be used of the Lord, was the only fitting way that we should expect the Lord would have it. All the pomp and glory of earthly preparation would have been but tawdry tinsel, detracting from the glorious things that were shortly to follow. Each one of the earthly players whom Jehovah had assigned to perform a part upon this stage was humble, meek, and possessed of faith in the promises of God. In heaven there was a host of angels that should participate in the great drama; and all the hosts of heaven were witnesses to this unparalleled and never-again-to-be-performed event.

142 On earth it was night, picturing the fact that the whole world was lying in darkness and a great light was coming into the earth. The time had now arrived for the birth of the Mighty One, and all the heaveny hosts were awake to the importance of the hour. Doubtless while others slept, Mary was pondering in her heart the great events that had taken place during the few months past; and while she thus meditated there in the silence of that night, without pain and without suffering there was born to her Jesus, the Savior of the world. And the shepherds watching their sheep in the field were attracted by the angel of the Lord, who came upon them, "and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2: 8-11.

QUESTIONS ON "THE HARP OF GOD"

How did Joseph and Mary journey from Nazareth to Bethlehem? and at what time did they reach the latter city? ¶ 139.

Where did they find lodging? ¶ 139.

What important field lies near Bethlehem? and who were watching their flocks there? ¶ 140.

How many watches were kept in a night? ¶ 140.

Was there great earthly splendor and show at the birth of Jesus? and if not, why not? ¶ 141.

What kind of people had God chosen to participate in the events of that night? ¶ 141.

Who in heaven were participating in this great event? ¶ 141.

What did the night on the earth picture? ¶ 142.

At what particular place was Jesus born? ¶ 142.

What attracted the attention of the shepherds? and what message was delivered to them? Repeat the message. ¶ 142.

Repeat all the text of Luke 2: 8-11. ¶ 142.

"Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
"I the Lord am with thee; be thou not afraid.
I will help and strengthen; be thou not dismayed.
Yes, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand."

EVENTS don't "just happen."

You have probably promised yourself a breadth of knowledge that will enable you to understand what the day's experiences mean—

Experiences that you have while at work, at home, and their relation to the events of the world.

For, after all, world events are results of the feelings and the opinions of individuals, expressed *en masse*.

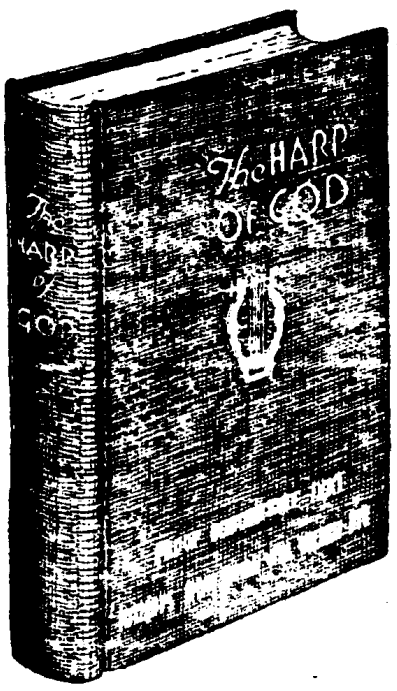
Expressions are manifesting themselves more directly and violently, almost to the extent of anger — the employment of force that sweeps aside conventionalities of the ages.

Such are the marks of the times of perplexity that the Bible prophesied would be associated with the life of today.

Know what these events will be in their successive order, and have as your guide a survey of the ages — man's creation, his fall, his successive attempts to regain his perfection, what these attempts have brought us to today, and — to what the Bible foretells they will lead.

To inform you of these Bible prophecies would be to serve you; and this we are doing by means of THE HARP BIBLE STUDY COURSE, consisting of a text-book, a weekly reading assignment, and a self-quiz card mailed every Friday.

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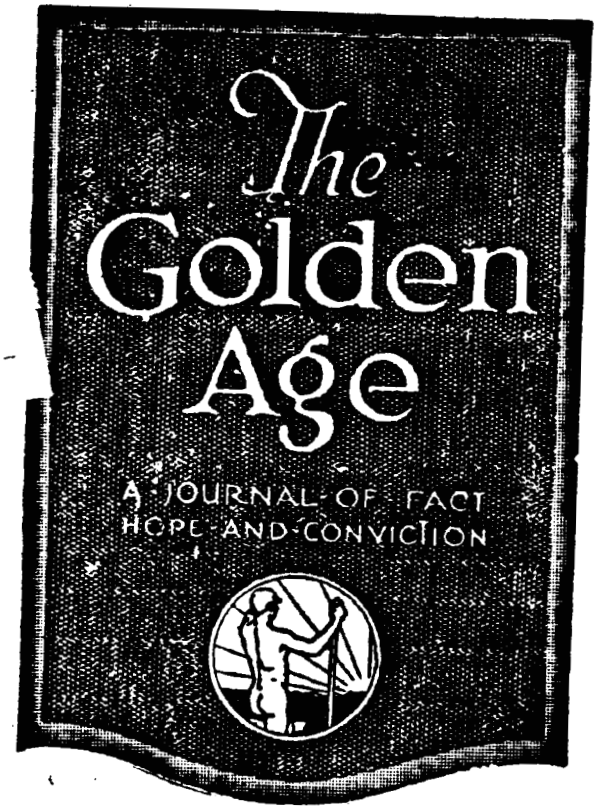
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Impressions of Britain *(Part I)*

BEFORE a person can spend five weeks in Britain, or even five minutes, he must find some way to get out of the United States, if he chances to have been born an American citizen and to have lived here all his days. And getting out of the United States is not such an easy matter as one might think.

If the opportunity arose for him to visit the British Isles, his first thought might be: "I will go and get my ticket immediately"; but if he tried to do so he would find that tickets to European countries are not sold in that way. Before one can travel, he must first obtain a passport.

If he thought: "I will get my passport immediately," he next discovered that passports are not like newspapers, but are more like the plans and specifications for building a house. The Government seems to have formed the opinion that whoever wishes to travel is of the criminal class, or at least is a suspicious person; and that his desire to absent himself from these shores for even a brief time indicates a strong probability that he should be locked up.

The Government first wishes a photograph; and it has to be a special kind of photograph, too—a front view, 3 x 3 inches in size and on a white background. Then the Government wishes to know that you have been born; that when you were born, or at least some time prior thereto, you had parents; and that these parents were your ancestors. The Government seems to wish to know that one of these parents was your father; for his name is asked, and it is necessary to supply an affidavit from some one who knows that you really were born; and that you are still alive; and that at the date of your proposed trip you are the same person that you were at the time you were born, or words to that effect.

Then comes the first inquisition. You go to a trusted friend of yours, and are carefully taken apart, and put down on paper before his searching scrutiny. He passes upon your age. This is an important item. It affords circumstantial evidence that you are old enough to travel, if you have the money and the inclination. How could the Government trust you with a passport if it did not know you were old enough to travel?

Your height is put down. This is also important. If you were only a foot high, it would not be safe for you to cross the streets; and while you might do very well boarding steamers and railway trains, yet it would be very hard for you to climb to the top deck of an omnibus; and the Government does not wish you to run the risk of stubbing your toe and failing to reach the seats where the best view of the scenery is to be obtained. Again, the Government would not feel like issuing a passport to you if you were twelve feet high; for in that case if you took a top seat in the omnibus and the omnibus tipped over, it might be claimed that you tipped it over; and if you were found among the wreckage there might be complications for the Government as well as for yourself. It is best to be safe.

The kind of forehead you have is then put down. It is wise to do this. There was once a prophet concerning whom it was written, "I will make thy forehead like adamant." It might be that you have an adamant forehead, and with everything so high it stands to reason that the Government does not wish to lose any prophets just at this time.

What about Your Face?

NEXT a record is made of your eyes. This is to make sure that you will be able to cross the streets while away from home. It is also to save the Government the embarrassment which would be occasioned by having it published abroad that the paternal U. S. A. is raising cyclops instead of citizens. If you have but one eye, and that is right in the middle of

your forehead, you don't go abroad. That is all there is to it.

Mention is made of your particular variety of nose. You see, it is this way: Julius Cæsar was a Roman, and therefore had a Roman nose. He went away a perfectly good citizen of a republic; but on the way back he came to the Rubicon, jumped in, swam ashore, and took the liberties of the people away from them. If you have a Roman nose, what is to hinder you from jumping into the Atlantic Ocean on the way back home and suddenly putting the whole 110,000,000 people of America under the iron heel of despotism? You could do it, oh, so easily! Everybody said that the Kaiser could do it sure. So if you have a Roman nose, you had better see a beauty doctor before you ask for a passport.

Your friend wishes to know about your mouth. The Government has reason to wish to know about this; for the mouths of Americans get them into more trouble while they are abroad than does any other one thing. They think that they are citizens of the greatest country under the sun, and they like to mention the fact; at least they do until they find that this is just what everybody else thinks of his own particular land. Besides, the Government wishes to know that you will be able to take your meals in the usual way. It does not wish foreign governments put to the annoyance and inconvenience of feeding you through a tube in your nose.

Then there is the chin. Lady Astor, an American girl that has found her way into the British Parliament, is authority for the statement that Americans have good chins. (And she is reputed to have used a cuss word when she said it.) The Government wishes to live up to its reputation in not sending anybody abroad unless he has a chin of some sort; so if your chin is missing you can count on staying right in Podunk until the robins nest again.

The Hair Question

FINALLY, there is the hair question. Now this a serious matter in the minds of some people; or if not in their minds, let us say on top of their minds. There are those that insist that hair and brains cannot be grown on opposite sides of the same scalp at the same time. Then there are others who claim, as did one Hilkiah Crooke of yore, that a goodly thatch of feathers is necessary, and that if one does not have it he will be minus the necessary pipes wherewith to lead off the fog and smoke that otherwise becloud the brain. Doubtless the Government is collecting statistics to determine which is right — the bald-headed man who boldly claims that wisdom has taken the place of his hair, or the thick-haired youth who feelingly reminds the Government that the strength of any government lies in its men, and that the strength of Samson, the strongest of all men, lay in his hair. "Sometime we'll understand."

We said: "Finally there is the hair question"; but it was not finally. The Government wishes to know whether you have a complexion. This is more important in America than it is in the British Isles; for there the damp climate gives everybody a good natural complexion, while here there are many people who would not dare to leave home without bringing their complexions along with them in a vanity bag or something like that. The Government is interested to know whether your complexion is a real one or whether you got it at the corner drug-store.

When it gets to the matter of having a face and of deciding what kind of face you have, there may perchance be a row between you and your friend. He wishes to put you down as having a thin face; but you do not wish to go down in history or even down in the Atlantic as having a thin face. You plead with him; you point out that with seven kinds of faces on the list he should be able to pick you out a better one. But he is obdurate, and he shall be punished as befits the offense.

Then comes the second inquisition. You and your trusted friend go before a passport official of the United States Department of State. The official looks you over critically. His is a very important job. He represents the whole imperial United States Government, in one of its most important departments. His decision on this great matter now to be decided is final. He crosses out the word "thin" opposite the description of your face, and writes in the word "oval."

You glance piercingly and haughtily at your friend to see whether he takes in the full magnitude of his unstatesmanlike analysis of your features. He seems utterly oblivious; he does not seem to realize how nearly he has jeopardized the good reputation of our State Department abroad. Suppose now that the State De-

partment had overlooked his error; think what international animosities and other things just like them might have happened. One shudders to think of it, even with shudders selling as high as a shilling apiece.

Paying for Democracy

THE inspector gathers in your application for passport, and your birth certificate, and your photographs. Then he collects $10 for doing his sworn duty in giving you an oval face, and tells you that you will receive the passport in four or five days. This "service" was formerly free; but since the world was made safe for democracy some jobs must be found for the increased number of democrats and a way must be found to soak the democracy every way they turn, or they might forget that they are free.

Uncle Sam's example of piggishness in the free issuance of passports has been followed by all countries toward citizens of the United States. Europe contains a score of countries, and the United States is but one. Therefore when a United States citizen visits ten European countries on a trip (and most across-ocean travel is in that direction) he must pay $100 for having his passports viséed in the ten countries; but the European may go all over the United States on the one $10 passport. Thus Uncle Sam charges his citizens $10 for an imaginary "service" before they leave home, knowing that, because of that charge of $10, made without any proper reason, those citizens will be mulcted $10 more for every country that they visit.

Another Hold Up

THE third inquisition comes afer you have received your passport. You go to the British Consulate in New York. There you are catalogued by a clerk and fined $10 for being an American citizen; then careful inquiry is made as to whether you plan any propaganda while you are in the British Isles. In view of the purchased control of the U. S. press during the war, this latter item is properly one for the British Government to continue to consider. You pass inspection; your passport is viséed; it is stamped. You are now in the hole to the tune of $20; but you have received a piece of paper, folded, stamped with the great seal of the United States Government, and signed by Mr. Charles E. Hughes, Secretary of State, which proves beyond question that you have been born and that you a have a forehead, eyes, nose, mouth, chin, hair, complexion, and a face, and that you are over one foot and under twelve feet in height. A triumph of American diplomacy. Hurrah!

You go and get your ticket. It is a foot high, and a foot and a half long, and recites encouragingly what responsibility the Company assumes respecting your baggage in case of a wreck, and what disposition will be made of your own remains, in case there are any remains.

The fourth inquisition consists of a strip six inches wide, attached to one end of your ticket. It asks the same old questions which you had to answer before you got your passport; and unless put into the hands of the transportation company the day before the ship sails, your right to sail on that ship is forfeited.

Cheer Up

ON THE back of the ticket itself is the fifth inquisition. The questions are the same as before. Cheer up! This is the last time that you must answer these questions until you get aboard the boat. At length the great day arrives. You are at the dock an hour ahead of time. You appear before an officer, who examines your passport and looks scrutinizingly at you to see if you are the person described.

You start to go aboard, up the long carefully-enclosed gang-way, and are stopped once more. This time it is your ticket which is subjected to scrutiny, to see that it is made out in due form and properly endorsed. In another half minute you are out of the United States; i. e., you are aboard a British vessel, an auxiliary of the British navy and manned throughout by British seamen.

"A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might—
Guid faith, he maunna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense, and pride o' worth,
Are higher ranks than a' that."

Who Has the Right to Make Prices? *By A. H. Kent*

SHOULD the laborer price his labor; the producer of soil-products price them; the manufacturer his output; the wholesaler his commodity, and the retailer his wares?

Who will agree to such a proposition as a whole? Who believes that it could be made to work out justly for all? And yet is not this what each faction is trying to do, and trying to prevent the others from doing?

If this system of pricing is right for one class, it must be right for all. But if it will not work well for all, then the principle must be entirely wrong; for each class of workers is vitally interested in the price of the products of all the rest. Being a thing of collective interest, price should be regulated by all that are interested either as producers or as consumers.

If the reins of our Government have gotten into the hands of those that neither labor nor produce, then such Government should have no part in pricing the products of the labor of those who do labor, until it is again subject to the will of the people.

Neither should the laborer and producer make the oft-repeated mistake of choosing other delegates or representatives to make prices for them. Deputing power to a few representatives to act for the whole people invites the attack of all opposing interests upon those few. If they are thus influenced, or yield, the cause of the people is lost.

To a large extent people have lost faith in representative government. Experience, they believe, has taught that it is cheaper to pay a good round profit to private interests than to place industries under government control to be operated at cost. The claim is that the tendency to graft on the one side equals the tendency to profiteer on the other.

When private capital goes into business it exacts every possible profit for the interests behind it. That the burden of these profits is equaled or outweighed by the waste, incompetency, and graft of our administrators is a compliment (?) many of our public men are paying to themselves and to our public institutions when they fight government ownership. We mention this to show that there is little chance of improvement unless the people keep the government more in their own hands.

Let the people use every modern method and appliance to save labor and to increase production; and their efforts to better conditions will come to naught, as long as it is given to a few men, or to any one class of men, to arbitrarily make prices. And a government that is to any extent controlled by special interests — whether that of farmers, laborers, manufacturers, merchants, or preachers — would be no exception.

Those that produce and labor in social service are the ones who are interested collectively in the prices at which they must exchange the products of their labor. Collectively they have the right to get together and name the standard wages upon which all product prices should be based.

The legitimate object of government is to search out and protect the individual rights and means of its subjects. Experience shows that the people should never delegate their rights away but should reserve to themselves the final decision of all questions by suffrage. It is an old saying, "If you want any thing done do it yourself." If not, send someone else to do it, and this is especially true of governments.

The opposition to a system of standard prices will come either from those who from lack of thought fail to see its great benefits or from the comparatively few that are now profiting by the existing unsettled and unjust price conditions. All classes of labor engaged in useful pursuits, including farmers that own and work their own farms, and merchants and small factory owners who do their own labor, are interested in a wage that in buying power will equal the price of the products they collectively produce and distribute.

To accomplish much, men must make the best use of the means at hand. Each class of labor has an organization for the betterment of their own conditions; and over these is an organization of which all are a part and to which all are subject, the United States Government. Whatever we may expect of farm and labor unions, it is evident that they can do little as long as the general Government is controlled by those of opposing interests.

That a government of the people should so look after the interests of its every subject that no other organization for that purpose would be necessary, we believe is evident to all. But the number and kind of such unions is a monumental evidence that it does not. It occurs to us that if each union would take up

the subject of a standard wage and standard product-prices based on labor cost, and discuss it until thoroughly understood by its members, they would demand such a system and vote it through.

More good could be done at one election by installing a system of prices that would equalize the expense of living and properly distribute the fruits of labor, than has been done by Congress and Legislatures for the last one hundred and forty-five years.

Who is now making our prices? Is it the laborer and producer who, together, are the great consumer? Or is it the go-between, the juggler, and the gambler? Shall we, as usual, leave prices for Congress to influence by tinkering with the tariff, rail rates and ship rates, farm credits, etc.; or shall we turn the job over to the Reserve Banks? Three years ago they *fixed* prices and almost *fixed* everything else by juggling interest rates, bank creditors, bond markets, and cash reserves; and no one questions that they can and will do the same thing again if it suits their purpose.

Or shall we try the plan of Irvin Fisher, Professor of Political Economy of Yale University and ex-President of the American Economic Association, for taking the starch out of one of the few standards we have, the dollar, by trying to follow up our ever-changing prices with an ever-changing dollar? Professor Fisher, your currency would not make even a good football. You could never tell how much it was inflated, and when you got the thing all puffed up and ready to kick off, some one might be fool enough to name prices on a gold basis and that would knock the wind clear out of it. Now, Professor, really do you think you can ever kick a goal with a dollar like that?

Prices are figured from the amount of gold represented; and not from the denomination of the currency representing it. We have a dollar that is as standard in weight as the yard measure is in length, or as the bushel is in capacity; and it would be just as reasonable to expect the yard measure to indicate the price of the product it is used to measure, or for the bushel measure to price the product that passes through it, as to expect the dollar to indicate the price, or measure the value of the product for which it is exchanged. Pricing is not the function of the dollar.

The analyst separates product into its original elements; and by experiments and actual tests we determine the elements or properties that are useful; and that some are of more value than others; and that is about all we have accomplished in our effort to measure value. But let the true value of product be what it may, collectively we are interested in getting it at the least possible cost in labor; and for the purpose of exchanging products we should price them as near as possible to labor cost, so that each may receive equal value for his money.

If prices are wrong, as every ones knows they are, then let us make prices that are right, and not unfix everything else in the hope that prices will in some mysterious way adjust themselves. When we have properly standardized our labor, products, and other values, as we have our dollar, and rightly established the relation between them by a system of standard prices, we may go ahead doing business on a fair basis for a thousand years without a price swing, strike, lockout, panic, or millionaire.

We are glad to note the effort being made toward the standardization of product. "The Truth in Fabric Bill" is surely a step ahead; but why not widen its scope? Draft a "Truth in all Products Bill," based on truth in labor, and truth in prices; then draft a "Truth in Legislation Bill," that will enable us to pass all bills direct from the people to the statute books.

Not knowing whether a price is fair causes dissatisfaction the same as knowing it to be unfair. Social unrest will not or should not be alleviated until men place themselves under just regulations. With the help of divine wisdom, as already revealed in the Bible, it is possible for man to institute a just system of laws; but the power to keep those from breaking them who would so desire, is, of necessity, a superhuman power. We believe the time is near when such power will be used by the King of kings and Lord of lords; but used only as a means to an end. The end to be accomplished is a creation of human beings so schooled by experience and divine wisdom that no outside restraining power will be required. Man himself, an earthly image of his heavenly Creator, endowed with wisdom, justice, power, and love, will reign supreme in his own sphere, the earth. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psalm 115:16.

"All the Foundations of the Earth are out of Course" *By Charles W. Apgar*

WE HAVE hopes that the human race will eventually overcome its tendency to be easily fooled, and will learn how to distinguish between truth and propaganda. Knowledge is the antidote; and knowledge of God's Word is the best antidote. Although many have expected it, the earth will never "leave her course." Prior to December 17, 1919, many of the inhabitants of the civilized earth (as distinguished from the heathen) expected a great calamity — on that date the earth was to be overtaken by another body and possibly be blown to atoms. Such superstitious ideas would be impossible, and the people would know this if they were thoroughly instructed in God's Word. For instance, we read: "The earth abideth forever" and "He hangeth the earth upon nothing." Of course, if the earth is hung upon nothing, there are no literal "foundations of the earth" to get out of course.—Ecclesiastes 1:4; Job 26:7; Psalm 82:5.

"Who laid the foundations of the earth that it should not be removed for ever." (Psalm 104:5) The proper understanding of our text lies in the fact that throughout the Bible the word "earth" and "world" are quite frequently used in a symbolic sense, not meaning the literal planet on which we live but organized society. In proof of this, we offer 2 Peter 3:6, 7, 13; Zephaniah 3:8, 9; Revelation 21:1. These scriptures are sufficient, with proper consideration, to convince any reasoning mind that not the literal earth and heavens are here referred to; but that they are mentioned as in our text, in a symbolic sense. Earth is a condition of social and civil arrangement.

Our laws are some of the "foundation" stones. None will dispute the necessity for just and equitable laws. Laws are right and good and necessary, but unrighteous enforcement of laws is the greatest difficulty with which we have to contend. Our laws are so written as to enslave us to lawyers. They are impossible of understanding by the common man of the street.

The following by Thomas Edison appeared in the Chicago *Herald-Examiner* of October 26, 1921, under the title, "Life Too Intricate":

"Life is becoming so intricate, so involved, so mixed up, that it is difficult to tell what will happen as the result of any act. Government, finance, and industry are daily becoming more fixed in a maze that human ingenuity seems incapable of untangling.

"Those fellows down at Washington pass laws without any more knowledge of what effects will be produced than they might have if they were children. They pass a law to do one thing, and it does the reverse. They press a button here, and a totally unexpected explosion happens there. This is because the whole fabric of our civilization is becoming so intricate that nobody can follow its designs.

"I began to notice this many years ago when a legislature out West passed a law giving a bounty for the killing of coyotes, only to discover a few years later that, in the absence of coyotes, jack rabbits were multiplying so rapidly the law had to be repealed and a bounty offered for the killing of rabbits."

The tendency of our social structure is to form unions and belong to organizations and lodges—the Ku Klux Klan, the W. C. T. U., church societies, etc.—societies for and against everything. It is not unusual to find one person belonging to several societies which are contrary the one to the other.

Selfishness is so ingrained in our law-makers and enforcers that laws for the relief of our poor and oppressed are impossible to operate. There are "jokers" in nearly all laws. Money, not love, is back of all rule. We quote a well-known scientist:

"Forty years ago, Herbert Spencer wrote some wonderfully illuminating chapters on the complexity of civilization in his day. Spencer took up thirty-four laws enacted by the British Parliament for the relief of the poor, and demonstrated that thirty-two of these laws actually harmed the poor."

Our System of Trade

OUR competitive system of trade causes business to organize on an efficiency basis, which must of necessity not only reject the old and infirm, but soon kill off the able. The result of the continual driving for efficiency is recklessness, disease, and suicide. Another result is our false standard of salesmanship; that is, men are trained to sell people things they do not want. There are basements and storerooms full of articles, many of them quite useless, purchased from men trained to sell these things whether they are needed or not.

The main feature of our earth is big business; and big business so controls the price of labor that men are not able even to provide a proper and decent home and surroundings for a growing family. As a consequence, marriage (which is the very foundation of our social structure) is reduced to a low estate. For in-

stance: If the man is not able to provide for a good home, the wife must work; and since the wife must spend from seven to ten hours a day toiling to help support the family, the results are that she has no time to prepare good meals for the family. She must purchase prepared foods, of low food value, in order that she may be able to quickly prepare it, say in from ten to twenty minutes. Big business meets the emergency by preparing food and putting it up in packages, with the greater portion of the food properties removed — the main argument, of course, being that they are prepared so easily and quickly that husband will not have to wait for from one to two hours for dinner.

Low vitality results from eating these improper foods, and consequently there is a greater need for doctors; and doctors are not in business for their health — nor for ours, either. Of course it is true that the doctor is glad to come when called upon, and that he does his very best to effect a cure; but the point is that it would be much better if the doctors were organized on the basis of keeping people well, rather than of curing them after their health is once impaired. The spirit of the new age will be along new lines — keeping people from getting sick, rather than healing them. "And the inhabitant shall not say, I am sick."—Isaiah 33:24.

At present, many schools of medicine are contrary one to the other, each forming associations to fight the other, and trying to pass laws to forbid others the right to practise.

Politicians

THE politicians, who draw good salaries, increase the burden of the tax-payers year by year; and they are looking on while the doctors, lawyers, preachers, etc., are digging down deeper into the poor man's pockets. These are the foundation stones that are out of course. Selfishness is the mortar which is supposed to hold these stones together, that they may form a good solid foundation. But this foundation is crumbling.

Church Systems

THE church systems, professing to be friends of the poor producers, desert them in times of need, such as strikes and unemployment, calling them Bolsheviki, etc. They have failed utterly to help the oppressed in times of direst need. Without one word of objection or of warning one hundred and eighty thousand preachers and priests permitted the financiers of this country to throw us into the greatest war the earth has ever known, producing countless bereaved mothers and widows. When the history of all the cowards has been written, these 180,000 preachers and priests will head the list. When I think of heroes, I have only to think of many of the widows left behind, with large families, to face the ever-rising prices and poor pay to women, yet bravely facing all the difficulties of life.

Other classes who prey upon the masses, worthy of mention in this article, are those who profess to be friends of the poor, yet who take advantage of their every weakness, their every difficulty, and who run second only to the preachers, are the pawn-brokers, the loan sharks, and credit clothiers. Do not these advertise themselves as friends of the poor? Yet are they not exacting from the poor more than the poor are able to pay and more than others do pay? For instance: Do not credit clothiers charge $75 for a $35 suit and require first payment of $25 cash? And do not newspapers and magazines, except THE GOLDEN AGE, take their advertisements and fail to expose them?

It is true that the earth slightly recognizes her unstableness; and therefore we have what we are pleased to call "our daily portion of reformless reforms." We have "sex equality" now, which of course means social confusion. We have prohibition now, which means instead of beer at five cents, poison at seventy-five cents per drink. We have the so-called "red light district" abolished, only to scatter its former inmates all over our cities and towns. We have committees to investigate, which is a very good thing and appreciated; but sure remedies, it seems, are missing. There is nothing stable. Today we have it; tomorrow we have it not.

We were told of a "new earth" in order to get us to fight Germany. President Wilson and other notable men traveled through the length and breadth of our country promising the young men of this nation that if they would only join the army they would be permitted when they returned to enter politics and to have a voice in the affairs of the Government such as they had never had and never dreamed of before. The voice of labor was promised a hearing at all times if we would

only consent to this plan of war. But now they say: "Back to normalcy." They do not say: "Let us go on to the new earth that we have promised you." On the contrary they say: "Let us go back to the conditions before 1914." They do not seem to be so anxious now that the voice of labor shall be heard at all times; they do not seem to be so anxious now to reward those who so faithfully served their country.

Meantime, we have all learned the lesson that God has designed in this matter: namely, that it does not pay any one to seek to destroy his neighbors' lives. Who, more than our returned soldiers, can say that they have not been rewarded for their service to their country? Propagandists tell us a great deal about charity and what we should do for suffering humanity, but they forget to think about these from the standpoint of justice.

False standards are fast overthrowing justice. There are a thousand classes, all opposed to each other; there are a thousand publications, all supporting the various fanatical ideas promulgated in the thousands of societies and organizations; and these thousands of schemes are all selfish. There all is confusion; there is little justice. We are headed for the ditch. "But Jesus answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matthew 15:13, 14.

Like many other admonitions of God's Word, these words are falling on deaf ears. Oh, that we could through some means call mankind's attention to those scriptures which speak of the coming calamity as a result of the oppression of the poor, the perverting of judgment, and the unequal distribution of this world's goods! "If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. Moreover the profit of the earth is for all: the king himself is served by the field."—Ecclesiastes 5:8, 9.

"From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. 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."—Isaiah 24:16-20.

Christ's Kingdom—The Remedy

ALL sorts of remedies are suggested by all sorts of people. But Christ's kingdom is God's sure remedy; for "justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." (Psalm 89:14) "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isa. 28:16, 17.

If there is scant justice in the applying of our laws; if plenty of food does not mean a living for all; if conditions are such that a wife and home are not possible for our young men; if our hundreds of different religious beliefs do not bring peace and a true knowledge and appreciation of God; if our preachers preach politics instead of Bible; if our going-to-church is founded on superstition; if our prosperity depends on selling each other needless articles; if divorce bids fair to outrun matrimony; if our health depends on powders or pills; if by every reform movement we grow worse; if we give a dollar to the hard-working producer and call it charity and not justice; if we would rather have "red-light districts" instead of making marriage possible; if we are going to free all the murderers; if we tar and feather a man who speaks for people's rights; if dogs are well-fed while human beings go hungry—then are not "all of the foundations of this earth out of course"? "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13.

A Universal Language for the Golden Age *By James Denson Sayers*

IN LOOKING forward to the blessings mankind will enjoy in the Golden Age one may try to speculate about what some of those blessings will be. We can, of course, have only the faintest conception of what they will be ultimately. But can we not safely vision in part, at least, the state of the human race when the incentives to individual, national, religious and racial hatreds shall have forever passed away in a world of peace and plenty and of brotherly love based on perfect understanding? Whatever the perfection attained by other forms of physical well-being, we do know that ignorance and misunderstanding shall pass away and men shall know one another in loving association. In this fraternizing of the whole human family, which we know will be a fact, what will be the means of intercommunication between the peoples who today are so woefully sundered by the nearly five hundred different languages spoken in the world?

According to the Biblical record there was a time when all men spoke one language. Whether the diffusion of different languages was commenced by the miracle of the Tower of Babel, or whether the latter is an allegory given in Holy Writ to symbolize to the understanding of the faithful in later times the modern babel and confusion of Christendom, we can but guess. We do know, however, that the difference of language is a mighty barrier to the brotherhood condition Christ and His saints will soon establish. We know that all obstacles to the establishment of His reign will be overcome and will disappear.

How will the obstacle of mutual misunderstanding between the peoples, represented in the present confusion of languages, be erased? Will it be dispensed with miraculously, or will God's orderly and natural way take its course in the establishment of a common language? Some sincere Christians in the truth believe that in due time God will miraculously turn to His people "a pure language," while others just as sincere believe that God's natural law, which we see performing such wonders every moment, will, within the requisite lapse of time, set forth among men a language common to all nations and races.

Christ told us enough to indicate clearly to the inquiring minds of faith when the time would be drawing near for His presence and the establishment of His reign. We are instructed to look for many things coming on earth that had never been known before. These things are all in one way or another heralding or preparing the way for the setting up of the kingdom. For more than two thousand years ineffectual attempts have been made to establish a common world language, but all attempts either to make a national language the world tongue or to create an artificial language sufficiently practical for international usage failed until just a few years after 1874.

It is a noteworthy fact that soon after that date a self-sacrificing, kindly Jew, Ludwig L. Zamenhof, began the basic work to which he practically gave his whole life, finally offering freely to the world what great minds had utterly failed to bring forth after life-long attempts — a marvelously practicable and common language for the world, far more perfect than any national language, yet so simple in its structure that it can be learned perfectly by an adult in one-tenth the time required to gain indifferent mastery of a national language. This wonderful language is Esperanto. One may well ask what are some of the reasons for giving consideration to Esperanto as of more than passing interest to those workers heralding the Golden Age.

First, is it a reasonable expectation that during Christ's reign on earth all nations will become one people, having a common means of understanding, one language? We believe that all are agreed that this is so, some believing that God will establish a common language miraculously, others believing that some language common to all peoples will grow up naturally.

Second, assuming that Christians would be expecting such a universal language to be brought about, should its appearance not be looked for during the great diffusion of knowledge heralding the presence of Christ? As stated above, Esperanto appeared early during the period of Christ's presence.

Third, on its appearance among the people of this present evil world, over which the prince of darkness holds sway, should we not look for indications that it was not favored but, instead, was and is being hampered by Satan? One of Dr. Zamenhof's heaviest burdens was the ridicule of the worldly-wise and, later, close scrutiny and suspicion from govern-

mental forces. None of the worldly great and rich favored it with their patronage. Governments were appealed to in vain to help its diffusion that the peoples might be brought more closely together and wars made less probable. Large numbers of the common people, poor in worldly riches and power, but rich in the idealism of human love, learned its simple forms and began exchanging letters with one another among all nations of the earth and, beginning in 1905, held annual world congresses where all nationalities gathered and proved the efficacy of the language by perfect understanding of one another in its usage. Thus the confusion caused by many languages gradually is being swept away.

The "Internal Idea" of Esperanto, a very real and vital something that can never be fully understood and enjoyed except by one who has become versed in the language and has mingled with Esperantists of foreign national languages, is of a nature closely akin to the love between Christian brethren. As might be expected, Satan, finding one more instrument of welding into reality the brotherhood of mankind being brought forth among the beings suffering under the pall of his dark rule, set about to thwart its purpose. Finding that it could not be destroyed, he brought out imitations of Esperanto. Of these, the only two that gained any considerable following were simply the result of thefts or plagiarisms of an inferior sort of the original, uncopyrighted Esperanto. None of the imitations are spreading among the people of the world with anything like the rapidity of Esperanto. The supporters of the imitations are everywhere violently bitter in their envious opposition to the greater spread of Esperanto. Esperantists go calmly along their self-sacrificing way of teaching the language, trusting that their ideal, being a noble one, will bear fruit of its own inherent good, whatever be the opposition. This is all as it should be.

Recently some friends in the truth in Europe wrote in Esperanto to the present writer suggesting that the Watch Tower Bible and Tract Society be approached with the proposition of putting the "Scripture Studies" and other books and tracts into Esperanto in order that many people could be reached with the witness of the truth who otherwise are barred easy access to it. Having heard Spanish- and Italian-speaking people expressing their great craving that they could have all the volumes and tracts in their languages, we hastened to Judge Rutherford at Bethel Home with the appeal. We were very much surprised to learn that already this past spring and summer Brother Harteva of Finland had fulfilled the commission given him of translating into Esperanto, and was publishing just before the gathering of the 14th Annual World Congress of Esperantists in Helsingfors the book "Millions Now Living Will Never Die." Our joy was heightened when we received from our Esperantists friends in the truth in Europe letters telling of their happiness at having this great message in the international medium and of their confidence in being able to reach with this message of present truth many whom they could in no other manner reach.

We are assured that very large numbers of people of the languages into which only a portion of the message of present truth has been translated can be reached by means of Esperanto. As the Esperanto literature is not yet nearly full enough to supply the reading demand, new and interesting translations will be purchased and read as much for their Esperanto value as for their content of the truth, thus reaching many who would otherwise miss the message. The translation into Esperanto of "The Harp of God" is now under way.

Is it not possible that there are a number of the friends who see in Esperanto one little added means of serving in the great work of heralding the Golden Age and who would like to give a few hours to the study of it? Correspondence with brethren in other parts of the world, either by letters or postal cards, alone brings great joy and profit. This is something that is immediately available after only a few hours of study. Then who knows but that this may prove an expanding field of service? The Lord alone knows what disposition He will make of our services consecrated to Him.

Opportunity to enter an Esperanto class conducted by the writer will be offered to interested persons living in Brooklyn or New York. Others can, with little loss of time from the other and admittedly greater work, take up the study alone or in groups. The opportunity of spreading the truth is not the only benefit which comes from learning Esperanto; there are other very distinct and varied benefits.

The Soldier Bonus *By B. F. Mason*

MUCH is being said pro and con as to the propriety of the soldier bonus, mostly pro. The vote of four million soldiers, and of perhaps a large number of their friends and relatives, is a factor for politicians who would succeed themselves in office.

Those politicians and soldiers who urge the bonus, while posing as patriots are, I think, actuated by selfish expedience, though perhaps they do not realize this. Were this tax to be levied on war profiteers, it would be profitable. Were it levied on accumulated wealth, it would not be altogether indefensible. But since our Government derives its funds almost solely from export, import, and internal revenue duties, if the bonus is allowed it must come through a tax imposed on commodities that the people must use. This being true, then the only reason why the tailor earning fifty cents, one dollar or two dollars per day, will not contribute as much toward this fund as does the millionaire, is that while the tailor must stint his family in the use of the bare necessities of life, the millionaire needs not to consider expense.

From a common-sense view of the facts our soldiers of the World War are not more entitled to a bonus than are the veterans of other wars in which our country has been involved. Indeed, the soldiers in the late war were better cared for and better paid than were those of any previous war.

I take it that the average American would wish that every citizen injured in the service of his country, and by reason of such service, should be compensated as far as a reasonable stipend could compensate. Every soldier honorably discharged who really wants a job, but who cannot find it, should be employed by the Government in work suited to his capacity.

The funds needed for the compensation of soldiers should be obtained by an ad valorem tax. Although we have no precedent for such a tax in history, yet I think that we should lose no time in making such a precedent.

The statesmen who built and launched the ship of state were intelligent, educated business men. When it became necessary to finance the government which they had established, they did what business may usually be trusted to do: Instead of levying a tax on the wealth of the classes, they imposed it upon the subsistence of the masses.

The four billion bonus would cost each man, woman, and child in the United States forty dollars cash. It would cost every family of five two hundred dollars each. Our country already owes twenty billion dollars; the bonus would make it twenty-four billion dollars, or twelve hundred dollars for each family. If twenty years are required to liquidate this debt, then at four percent interest each family will have paid about seventeen hundred dollars. If this sum is wrung from the people by the taxation of commodities, millions will die from starvation and from diseases incident to malnutrition.

Our national wealth has been estimated at one hundred billion dollars. It has been estimated that ninety percent of this wealth is possessed by less than ten percent of our people. If this is true, this ten percent of our people could pay off our debt without depriving themselves of many of the luxuries to which they are accustomed.

To pay interest on this colossal debt, to provide a sinking fund, and to meet current expenses will probably add twenty percent to the cost of living. This in itself is a crushing burden. But if it were collected automatically day by day, as silently as falls the dew, the victims as a rule do not know what it is that hurts them.

State, county, and municipal taxes add perhaps another ten percent to the cost of living. These taxes are met by excise duties and also by an ad valorem tax on real and personal property. As in the case of the national tax, people do not seem to realize the excise tax; but the ad valorem tax is irksome, since it must be paid annually and in a lump sum. Moreover, because the manner of assessment is not at all consistent with true equity, it works a great and undeserved hardship on many individuals.

Ad valorem taxes are imposed upon nominal owners of property, while in most cases the nominal owner is not the real owner. For instance, a man buys property, real or personal, makes a small cash payment, and gives mortgage notes for the balance. He must pay tax on this property as well as interest upon the notes. If he fails in either case, he is liable to foreclosure. This is all wrong. Justice would tax the seller on his unpaid notes, secured on the property, and would tax the buyer only to

the extent of his equity in the property. It is not possible to make a dishonest man give an honest estimate of his actual cash; but perhaps a fair value could be approximated by having bankers certify an oath as to the sum of the annual deposits and of the annual withdrawals of each patron.

If notes, mortgages, stocks, bonds, etc., were legally invalidated, if not officially stamped annually, these would all be returned for taxation. Verily our legislators seem to accept Satan's version of our Lord's dictum: "Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." —Matthew 25:29.

If intelligent humanity were united in support of righteousness, justice would prevail; and happiness would result. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." (Proverbs 29:2) For long centuries this planet has been subject to Satan, the usurper, and his minions of darkness. The peoples of earth cannot obtain a righteous government until Satan is overthrown by Him to whom the government belongs by right, the Prince of Peace. (Ezekiel 21:26, 27) Will He come? He *has come*. Earth's empires are crumbling before His irresistible onslaught.

Our country has been greatly blessed of God. "Unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more." (Luke 12:48) Many who have been successful as the world counts success might even yet profit by reading James 5:1-8.

Conditions in England

LONDON was somewhat excited a few days ago through the arrival in town of some "hunger marchers" who have come up from the provinces to interview the Prime Minister. Mr. Bonar Law, who is now Prime Minister, refused to see them, and referred them to the Ministry of Labor. The men declared their purpose was to see the Prime Minister, and there was a fear that violence would be used. The government tried to dope the press to lead public opinion against the men by insinuating that its leaders were communists. Mr. Bonar Law refuses to see the men's deputation. There is more than one reason for this. Mr. Bonar Law has said he will not follow the way of his predecessor, Mr. Lloyd George, who was ready (at the psychological moment) to take everything into his own hands. But there is also the notion to repress these agitators, and not to pander to them, and there is in Mr. Bonar Law's refusal something of a challenge of authority against these methods! The fight between authority and the hunger party will come in due time.

The recent general election has brought a good many labor members into the House of Commons, and they feel themselves very strong. Besides having a good deal of physical energy, the labor party has a very considerable measure of intellectual ability in it, but from the politician's point of view it lacks in this that it has no proposals save a complete reorganization of society. Ultimately, of course, that will be the issue.

General conditions in the country are fair considering the tremendous amount of unemployment which has obtained for a time. The outlook for trade, both at home and abroad, is poor. It is reported that the Christmas shopping trade in London is not nearly up to expectation: an indication that there is not so much money to spend.

In religious circles there is a considerable amount of internal energy, but as to moral force the religious world is impotent: it has no proposals at all. There are neither fruits nor leaves on its trees. The churches have no message for the people, though they are continually endeavoring to stimulate the people to give to the support of their systems. In the English church system there is a movement which has for its object the endeavor to get the church once again into the possession of the faculty of healing. It is claimed by them that the church in the days of its purity could heal the bodies of men as well as their souls; and Satan is doing something to help them, for now and again there are certain psychological movements which result apparently in some measure of physical healing. Their desire is to bring life into the church by any possible means in order that it may regain its position in the eyes of the people. The Bible

student knows that the time for the giving of healing to the body is not yet come, and he knows that anything that anticipates the coming of the kingdom of our Lord is from Satan, who is trying to discount the work of the glorified church.

The head of the Liverpool University claims that researches made there gave demonstrations of reaction from inorganic matter which are closely allied to life, and he suggests that it may be possible to demonstrate how plant life begins. There follows the further suggestion that it may be possible to show how animal life emerges from plant life, and thus the secret of life be disclosed. We shall see. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."—Deuteronomy 29:29.

Conditions in Greece

THE political world is rather excited about the Greek executions. The inhuman side of this action is kept to the fore, but the ugly phase is not openly discussed. Politics would be a poor game if all the failures are to be shot by their successors. It seems as if Isaiah's word will soon be quite up-to-date. He tells of the time when "a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people."—Isaiah 3:6, 7.

Man-Traps in Russia *By Peter P. Enns*

A GENTLEMAN living in the government of Ufa, Russia, writing to a friend in Portland, Oregon, under date of April 19, 1922, reports conditions in his vicinity at that time in the following language:

"Every thing is very high, a *pud* (forty pounds) of flour costs twelve million rubles, a pud of potatoes three million rubles, a horse from one to two hundred million rubles, a cow from fifty to sixty million. A pound of butter costs sixty to seventy thousand rubles. The famine is great, many thousands are dying, no one has grain for seed. We are getting a little from Soviet Government, so that we can put in about twenty-five *desj* (about sixty acres). Last year we had 130 acres.

"It is terrible. The people kill human beings, and eat them, and make sausage of them. Many put traps to catch them; parents eat their own children. We would like to get to another country, but it is impossible to travel. The conditions are not much better in the South. The father writes that they will starve soon."

The Gospel of Dirt *By F. Leon Scheerer*

THOMAS CARLYLE, a leading essayist and historian, was born in 1795 and died in 1881. Not long before his death Carlyle, who knew Darwin well, wrote the following:

"I have known three generations of Darwins—grandfather, father, and son—atheists all. The brother of the famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend *'Omni ex conchis'* (everything from a clam shell)! I saw the naturalist not many months ago, told him I had read his 'Origin of Species' and other books, that he had by no means satisfied me that we were descended from monkeys, but that he had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well-meaning, but with little intellect. It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn—the gospel of dirt, that is the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

Animal and Human Vivisection

FROM an address by Walter H Hadwen, M. D., M. R., C. S., of Gloucester, England, at a public meeting in Los Angeles, June 16, 1921, stenographically reported for and published by the California Antivivisection Society, 622 Bryson Building, Los Angeles, California, we quote in part as follows:

"You are sitting by your fireside one evening and your terrier is lying at your feet. Suddenly the little fellow starts, pricks his ears and utters a low growl. What has happened? Why, the little terrior has heard a footstep on the garden path long before you have heard it. Why? Because its sense of hearing is so much more acute than your own. Your puss is lying on your lap. Suddenly it starts to the wainscoting. It has heard the sound of a mouse which hasn't reached your ears. Look at the sleuth-hound and watch it on the trail. See it as it tracks its quarry mile after mile. Why is it that the sleuth-hound can follow the trail like that? Because its sense of smell is so much more developed than your own. You notice those little specks away up there in the sky. You can hardly perceive them, but you notice them gathering in innumerable flocks. What does it mean? There is a body lying out upon the desert plain, and the birds of prey are waiting yonder until death has closed the scene and they can swoop down upon the carcass. Why is it that they are able to see from that enormous distance what you cannot perceive at all? Because their sense of vision is so much keener than your own. You are riding a high-bred horse. You give him but the slightest touch with the end of your whip. Notice how he dashes forward. Why? Because his sense of feeling is so marvellously acute. If in these lower animals the sense of hearing, the sense of smell, the sense of vision, and the sense of feeling, can be so much more acute than our own, what right has anyone to say that their sense of pain is not also equally acute simply because they cannot express themselves in articulate language?

"Day after day these poor creatures are eking out their lives in their cages in these vivisectors' dens throughout the 'civilized' world. You have hundreds of them in your midst — in the Rockefeller Institute, for instance. The *Rockefeller Hell* I call it, which is supported by the Rockefeller millions What are they doing there? What did Dr. Carrel do the other day? Take a kidney out from the side of a dog, place the kidney up in its neck, make the ureter (the tube between kidney and bladder) pass down the gullet to see whether it could function there as well as in the position where Nature had placed it. Do you or any human being in the United States of America want to have your kidney put into your neck? If not, what on earth is this experiment done for, and why on earth is a so-called scientist allowed to do it? It is all very well to say that these animals do not suffer. Do you mean to tell me that in protracted experiments of this description — even supposing the primary operation was done under an anaesthetic — that pain and suffering are a mere chimera during the days and the weeks and the months which follow? Those weeks and months during which the hard eyes of the vivisector watch the animal as the creature lingers on? Dr. Blair Bell (who has been recently entertained by his vivisectionist colleagues in the United States), one of the noted vivisectors in England, thought he would try to discover the properties of the pituitary gland, which lies in the brain. (Some of the ancients deemed it to be the location of the soul). So he opened the skull of a dog and fixed a wax tumor on the brain and closed up the scalp, and then he published a picture of that dog ninety-eight days after the operation was performed — a poor, miserable, wretched, deformed creature, distorted in every limb, presenting a most horrible sight. I remember when my friend, Sir George Greenwood, late member of Parliament, saw the picture, he said that he was so horribly shocked he could not sleep all night afterwards. This is but an instance of the day-after-day slow torture of a sentient animal supposedly to solve some scientific riddle. Was anything discovered by it? *Nothing whatever.*

"Take those experiments of Sir John Rose Bradford upon thirty-nine fox terriers — taking out one kidney and cutting away the other kidney piecemeal in order to see how long the intelligent little female terrier dogs could live with as little kidney as possible. He was asked, in cross-examination by the Royal Commission on Vivisection: 'What was it you learned by that?' He hesitated and said: 'Well, we did discover that dogs didn't suffer from any disease akin to human Bright's disease.' He states himself, with his own pen, that some of these dogs died from blood poisoning, some from diarrhœa, some of them from hemorrhage; and that they all suffered from fever.

"Look at these experiments of Dr. Crile, another (American) doctor. He came over to my country and experimented on dogs in order to try to ascertain the physiological effect of shock, and in order to do that he had to produce shock by artificial means in these poor creatures. There were 148 dogs altogether, many of them, probably, the stolen pets of happy homes. He tarred some of them over, and then set them on fire. He cut some of them open, took out their entrails and poured boiling water into the cavity He took their paws and held them over Bunsen flames. He deliberately crushed the most sensitive organs of the male. He poked out their eyes, and then worked a tool around the empty socket. He crushed every bone in their paws with a mallet. This was the vile work that was carried on in England under the license of the vivisector; and some of the very worst of the work was done in your own country, where no license is required. Get Crile's own book on 'Surgical Shock,' and you may see the facts for yourselves.

"Now, supposing, for instance, you have some rabbits, and you turn them loose into a field of belladonna and allow them to eat freely of the belladonna. You find that your rabbits will thrive and become as plump as possible. Would you say to yourself: 'Tommy looks ill and Nancy looks thin — look at these rabbits, how plump they have become! I think I shall give Tommy and Nancy a belladonna porridge for breakfast?' There would soon be a coroner's inquest. A goat eats hemlock and grows fat on it. Would you, therefore, argue that hemlock would be a first-rate thing for the physical condition of the human race? If so, it would be a very serious thing for *you*. Take that important drug, morphia, the active principle of opium, which no medical man would care to be without. Would you experiment upon a dog to find out how much to give your patient? I suppose one grain would be sufficient to put any one in this audience to death, and yet Professor Hobday, the celebrated veterinary surgeon, told the Royal Commission that he had never been able to poison more than one dog in his life with morphia, and he had given as much as thirty-seven grains without any fatal effect. Why, a little pigeon can take twelve grains of morphia and then fly away as happy as a skylark. Would you argue from a pigeon to man? Take again the question of a hedgehog. Why, do you know that a hedgehog can take as much opium as a Chinaman would smoke in a fortnight and wash it down with as much prussic acid as would kill a whole regiment of soldiers?

"Dr Preston King announced in the *Lancet* some time ago that we were groping in the dark by experimenting with animals; that we are waiting for the light which only experimentation upon human beings will bring; therefore, he said, criminals ought to be handed over in order that vivisectors might experiment upon them. It is a frank admission that animal experimentation is a failure, and that only experimentation upon human beings can yield scientific results. It demands a reversal to the barbarism of the Middle Ages when torture was used upon alleged criminals for the purpose of wresting from them secrets which it was thought could be obtained in no other way.

Preparation of Inoculation Material

"They take what is called 'typhoid germs,' put them into beef broth, or some such proteid material, and keep them in a warm place until they multiply by the million, and the whole of the beef broth becomes alive with them. Then they cook this emulsion of germs by boiling it, until they make a kind of typhoid germ soup. The germs are cultivated in the first place from samples obtained from human excreta; and when this decoction of germ corpses is fully prepared, it is pumped into the human body to protect it against typhoid fever! They take so-called diphtheria cultures from the throat of a child suffering from diphtheria, and put that also into beef broth or some proteid material until they have grown these germs by the million. Then they inject the emulsion into a horse. The horse becomes poisoned, suffers from diarrhœa, from fever and from the results of blood poisoning; but they go on and on for several months gradually increasing the quantity until the horse becomes 'immune'; they take a quart or two every few days of that poor horse's blood, allow it to coagulate, collect the serum which rises to the surface and then pour it off into tubes at a dollar or two apiece for inoculating into your child for the cure of diphtheria! *Of all the senseless, superstitious, filthy, absurd things ever imagined in the brain of mortal man this antitoxin or serum business takes the bun!*

"What is the result? In my own country during the fifteen years after antitoxin was introduced, the death rate from diphtheria arose twenty-five percent above the death rate of fifteen years before; and bacteriologists can only attempt to show a reduction in fatality by a scandalous system of statistical jugglery, whereby large numbers of common sore throats are thrown into the count and called diphtheria on the basis of the fallacious germ theory of disease. Diphtheria serum has killed without a doubt thousands of children, directly, though it has never had the slightest effect in preventing or curing diphtheria itself, and I challenge anybody to prove that it has ever saved one single life! It is based upon superstition, it is built upon unscientific theories, it is manufactured at the expense and the torture of animal life, and it is the greatest disgrace to the medical profession that the world has witnessed in the course of the centuries!

"The practice of inoculation against smallpox came to England in 1721 through Turkey. It was recommended to Royalty by Lady Wortley Montague, the wife of the English Ambassador at the Ottoman Court; and it was pressed among the English people for eighty years. They found at the end of eighty years that smallpox was worse than it was before, and the medical profession was at its wit's end to know what to do. It was at this juncture that Edward Jenner appeared on the scene with the narration of a dairymaid's superstition of his district that 'a person who has had cowpox would never have smallpox.' The cow doctors of the time laughed at him, and told him it was only a bit of silly folk-lore; but Jenner took no notice of disproofs. He frankly and distinctly says that he was on the lookout for something that would make him a fortune. He took his pathology straight from the dairymaids and argued thus: 'If cowpox prevents smallpox, cowpox must be smallpox of the cow. Now, let's give everybody cowpox instead of inoculating them with smallpox. Cowpox isn't infectious, and it protects a person forever against the disease.' He incorporated these claims in a petition to Parliament for a reward for his so-called 'discovery,' and he got thirty thousand pounds from a grateful government for that sublime idea. You know how a certain class of people and their

money are soon parted, and the superstition became respectable and scientific. It was soon discovered that cowpox was no protection at all, but the government had paid such a big price for it that they had to uphold it to save their credit. When Jenner's party found that the inoculators still went on pushing their trade in opposition to his, they applied to the government to put a stop to their rivals, and an Act was passed inflicting a month's imprisonment upon anybody who inoculated, and ordering that everybody should be vaccinated. So, to save their faces and to comply with the sordid demands of medical greed, compulsory vaccination commenced, and the world has been under the heel of its idiocy and despotism ever since.

"In reply to a question in the British House of Commons, put just before I left England, the Minister of Health stated officially that from the year 1908 to 1920 there had been only twenty-five children under five years old die from smallpox in the whole United Kingdom, but that no less than 111 had died from the effects of vaccination. Those figures are certified by qualified medical men. Four times as many are certified as dying from vaccination as died from smallpox, and you may be sure that this does not represent the whole of the terrible toll from vaccination; for medical men are not going to convict themselves of manslaughter if they can help it. Such facts are enough to damn this absurd superstition for all time and to shake to the foundation the whole vaccine and inoculation theory!

"In the case of your soldiers, vast numbers of them never did a stroke for their country; but after they were inoculated had to go straight to hospitals and stay there until they were invalided home, cast upon the country as wrecks for life — some of them killed outright by it.

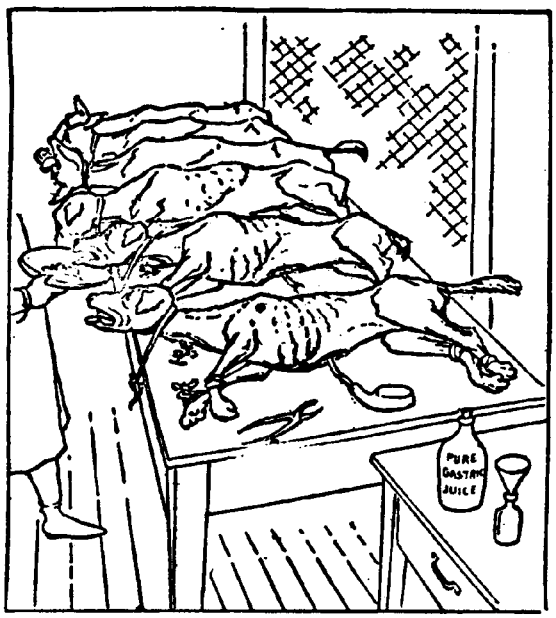
"They told us the other day that by experimenting upon dogs, heart disease had been so wonderfully remedied that we had saved $250,000 a year to the country in pensions. I got a member of Parliament to ask the Minister of Pensions if it were true. It was a statement made by a medical man in the House of Commons. The Minister said he did not know anything at all about it, but that $20,000,000 a year are being paid in pensions to soldiers for heart disease alone. These men were all healthy when they enlisted. They went out in all the vigor of manhood, full of life and zeal, to fight for their country, and their country's honor; and now they are robbed of health, slowly dying with heart disease. I have had a number of these men under my own care. Not one single disease had they suffered from upon the battlefield. I could trace that heart disease to nothing but the vile inoculations with which medical officers had injected them. It has produced affections of the heart, of the brain, of the kidney, of the lungs, and of other organs. Inoculation has given disease to thousands upon thousands of our brave men who went out strong and healthy and full of spirit to fight for their country, but were knocked over, not by German shell and shrapnell, but by the poisoned lancet of their own military medical officers under the influence of this degrading superstition, and rendered not only unfit for war but unfit for peace. It is a terrible scandal to think that a superstition like this should place the whole country at the mercy of a little coterie of medical cranks and faddists who have the health and the very lives of our brave men in their hands."

To the same source, that is, the California Antivivisection Society, we are indebted for further data upon the subject of vivisection, accompanied by illustrations showing dogs, monkeys, and children in process of being butchered. The information upon which the Antivivisection Society bases its statements comes mainly from the assertions of vivisectionists themselves, as published from time to time in the medical journals. The republication of the declarations of these physicians as to the liberties which they have taken with animal and human life cannot properly be regarded as evil speaking. These men are proud of their experiments, or they would not publish the accounts of them. Furthermore, no law can be invoked against any of these physicians, despite the fact that some of the acts enumerated will seem to people of refined sensibilities as cruel beyond power of words to describe.

One of the cuts published by the Antivivisection Society is an illustration of the Pawlow method of getting gastric juice, used in the laboratory of biological chemistry of Columbia University, New York city. We reproduce this cut herewith. Holes are cut in the throats and stomachs of these dogs. When they attempted to eat, often for hours at a time, the food never reaches the stomach, but falls out of the opening at the throat. These wretched dogs finally die of slow starvation, in addition to the intense suffering caused by the wounds and corrosive action of the gastric juice.

Several of the medical schools have homemade apparatus for the vivisecting of animals, among them a device for breaking the backs of animals without killing them. There is, however, a German concern, Lautenschlager of Berlin, Germany, which makes a specialty of supplying all kinds of apparatus of this sort, among them a device for scientifically prying apart the jaws of a dog and keeping the distended jaws rigidly fixed in one position so that no harm can come to the vivisector.

From the vivisecting of animals to the vivisecting of children would seem like a long step, yet the *Archives of Pediatrics* show that Dr. L. Emmett Holt, Professor of diseases of children in the College of Physicians and Surgeons of Columbia University, New York, performed about a thousand experiments upon babies, most of them consisting of the injection of tuberculin into the eye. These injections of tuberculin not only were made into the eyes of children that were healthy, but were also made into the eyes of those who were dying. The professional statement showing that the tuberculin was injected into the eyes of dying children is as follows: "In no cases were positive reactions obtained among dying children or those suffering from extreme prostrations." The report shows that the hands of all these children were confined for twelve hours after the tuberculin was injected into their eyes.



EXTRACTING GASTRIC JUICE

The *Archives of Internal Medicine*, published by the American Medical Association, shows that one hundred sixty orphan children of the St. Vincent Orphan Home of Philadelphia also had tuberculin injected into their eyes by Doctors McC. Hamil, Carpenter, and Cope. This resulted in the permanent impairment of sight of some of these children.

According to the *Journal of Experimental Medicine* of the Rockefeller Institute, 1916, Dr. U. J. Wilie of the University of Michigan, with the consent of Dr. Edmund A. Christian, in charge of the state hospital for the insane, bored holes into the skulls and extracted brain matter from numerous inmates for the purpose of inoculating rabbits with the material.

In the *Journal of the American Medical Association* Dr. Hideyo Noguchi, of the Rockefeller Institute, gives his own account of how he inoculated 400 individuals, 46 of whom were *normal* and 100 others, chiefly children suffering from diseases of a non-syphilitic nature, with a preparation of the germs of syphilis. The 400 unsuspecting victims of Noguchi's experiments were all furnished through "the courtesy and collaboration," as he expresses it, of twenty of the leading hospitals of New York, the names of which and the doctors in charge are all given. Dr. Noguchi also tells us that Dr. Welch, ex-President of the American Medical Association, suggested to him that he use human beings instead of animals for his work.

The reason why tuberculin and other viruses are injected into the children of the poor is explained as follows by Schieffelin & Company of New York, who proudly claim that "every lot of vaccine virus prepared by the Lederle Antitoxin Laboratories is physiologically tested on children, thus insuring an active and potent product."

But even with all the efforts that are made to keep the vaccines harmless, great difficulty is experienced in actually making them so. Thus, at Dallas, Texas, in the winter of 1919, ten children were killed and forty others maimed and crippled for life as a result of the use of toxin-antitoxin as a preventive of diphtheria. The survivors of this tragedy were described as having "endured dreadful agony—with legs and arms drawn and disfigured, horrible ulcers and open discharging sores, rotting flesh falling from parts of their bodies until the bones were exposed and eyes twisted and crossed."

This death-dealing preventive toxin-antitoxin (series No. A 377061) was manufactured by the great and reliable H. K. Mulford Company, and its absolute "purity and safety" was triply certified to by the U. S. Government, the H. K. Mulford Company, and the health authorities of the City of Dallas—it had thus passed the "threefold bacteriological inspection."

The aftermath was marked by the holding

of mass meetings of the citizens of Dallas, and the filing of many suits for damages against the H. K. Mulford Company, who expressed their "regrets for the accident," and finally to avoid further publicity paid a large sum of money to the families of the victims.

The public health reports for September and November, 1918, obtainable by anybody, from the Department of Public Documents, Washington, D.C., show that America's robust young soldiers, the flower of physical perfection, after inoculations and vaccinations with the various soups, syrups, vaccines, viruses, and other poisons, had a death rate 4.6 times as high as the civil population of the country, with all kinds of treatment or no treatment and with its large percentage of feeble, old, and diseased.

The *Bureau of Animal Industry, Circular No. 147* and the *Farmers' Bulletin No. 666,* of the United States Government Department of Agriculture, obtainable from the same Department of Public Documents, show that the epidemics of foot-and-mouth diseases which swept the United States in 1902, 1903, 1908, and 1914 were due to vaccine viruses; and that from 1902 to 1908, and probably to 1914, thousands of school children were vaccinated with viruses containing germs of foot-and-mouth disease.

The report of special inquiry by New York Health Board Department, published in the New York *World,* June 12, 1916, shows that, contrary to general belief, the almost universal use of antitoxin for diphtheria has not reduced the number of cases nor deaths.

Reports of House of Parliament proceedings show that nearly 70,000 British soldiers vaccinated for typhoid immunity were sent home from Gallipoli Peninsula with tuberculosis.

Sir Robert Bell, for forty-three years cancer specialist in London Hospital, states that cancer and tuberculosis are traced by specialists to blood debasement from vaccinations and serums.

The Board of Health Report of New York City shows that cancer has increased fully 225 percent since 1870.

Dr. Rupert Blue, allopathic Surgeon-General, U. S. Health Service, in *Senate Report No. 147,* August 15, 1919, makes the statement that "we are still without any specific treatment for tuberculosis, and without any means of increasing individual resistance by the use of serums or vaccines."

The Roman Catholic Church, which has had something to say on almost every subject, and which because of its belief in torture here and hereafter is more often wrong than right in its every position, is not a unit on the subject of vaccination. Cardinal Dougherty of Philadelphia, who has acquired eminence in the papal system, partly as a result of his enthusiastic and successful efforts at burning Bibles in the Philippines, is a firm believer in vaccination, giving all the standard arguments in favor of it. On the other hand, Cardinal Manning, the Church of England clergyman who turned Roman Catholic, was on the other side of the question. He not only asked the prayers of his nuns for the cessation of the practice, but declared:

"I publicly renew my firm determination so long as life is granted me, to assist in putting an end to that which I believe to be a detestable practice without scientific results, and immoral in itself. . . . I believe the time has come, and I only wish we had the power legally, to prohibit the practice of vivisection. Nothing can justify, no claim of science, no conjectural result, no hope of discovery, such horrors as these. Also it must be remembered that whereas these torments, refined and indescribable, are certain, the result is altogether conjectural — everything about the result is uncertain but the certain infraction of the first laws of mercy and humanity."

Is Vaccination Inhuman? *By Walter F. Moser*

MANY strange theories are advanced in this present age, and the concrete facts are often neglected. It is useless to argue, in the face of the appalling increase in the death rate that vaccination is a benefit. The following observation in the Philippines is noteworthy:

Three epidemics occurred in these islands, the first being before 1905, in which it resulted that ten percent of the smallpox cases proved fatal. But no systematic vaccination was carried on at that time. In the first real epidemic of recent years, that which occurred in 1905-6, at which time vaccination was well under way, the death rate was sixteen percent. In 1908-9, when vaccination was more extensively used, the mortality was more than twenty-five percent; during the recent outbreak of 1918-19 the rate of death was over sixty-five percent.

These figures will bear investigation and can be seen in the report of the Philippine Health Service for 1919 and can be considered an authorized record. Under U. S. Government supervision, the Filipinos have been vaccinated and revaccinated and surely the system has had an opportunity to become very thoroughly tested.

In conclusion, I turn to circular No. 147 of the Bureau of Animal Industry and Farmer's Bulletin No. 666. These contain proof by the U. S. Government that the epidemics of foot and mouth disease which swept this country in 1902-03, 1908, and 1914 were started from vaccine virus. The same circular No. 147, pages 24-26, states that from 1902 to 1908 and very probably to 1914, thousands of school children were vaccinated under compulsion with virus containing the germs of foot and mouth disease, with a resultant debasement of the blood which may, in after years, result in complications of a very serious nature. It is high time the public awaken to the dangers of vaccine virus, and absolutely refuse to have their bodies violated under so-called health laws.

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful, shall His grace abound;
For the faint and feeble, perfect strength be found.

The Bible Is the Textbook *By a 16-year-old Schoolboy*

THERE is in this country and in Europe a class of highly imaginative people who are overstepping the extent of ordinary daydreams and are becoming a menace to the growing generation by their diffusion of harmful and ignorant teachings. In Zion City, Illinois, Wilbur Glenn Voliva is filling the minds of innocent school children with the misinformation that "the world is a flat disk, surrounded by ice; the Sun is only twenty-six miles in circumference and moves around the Earth, which stands still." Now I place the question before the thousands of mothers and fathers who send their children to school: Should Voliva be allowed to continue his wild teachings? Has not the fact that the Earth is a sphere been established for 500 years, ever since the days of Galileo? Do we not see proofs of the Earth's motion through space every day? Without this motion should we not be in perpetual sunlight, and would it not be the same season of the year all the time? These and many other reasons which prove the utter nonsense of Voliva's theories should be sufficient to cause him to be regarded as a public menace; for when the children now under his tutelage grow up and impart their fairy-tale knowledge to their children, shall we not have a nation of simpletons in a few generations? Certainly.

The term Christian Science is synonymous with Spiritualism, New Thought, Power of Will, Mental Healing, Mental Telepathy, and nonsense in general. Christian Science is neither Christian nor scientific. The word science simply means accuracy, and is not to be used to describe every idea which enters befogged brains. The Christian Scientists look upon the Bible as another Koran. They suppose it to have been written for Mrs. Eddy only. If a person gets his mind in proper condition, so they say, he can make himself God. God, they say, is but "a force, inherent in our subconscious intellectual processes and which can be brought to our use by contemplative study of the Infinite." (Quotation from book on mental healing.) When a person suffering from this mental affliction of Christian Science attacks you, beat it. If you do not want a headache for two weeks from listening to phrases "indivisible all in all subconscious homogeneousness of will power," if you wish to save your ear drums from being worn out by "relativistic oneness," if you do not care to be bored to distraction and led to deeds of violence, remember that pressing engagement of yours when friend Scientist begins to spout.

And now for one more of modern intellectual parasites, and his case is the easiest to diagnose. Do you know him? He's the blindfolded and hocus-pocused disciple of the illustrious Darwin. Charles Darwin's remarkable power of writing in a convincing manner is to his credit; but down in his heart Darwin knew that the Creator of this universe, and of the planets and other celestial bodies therein, did not run about on four hairy legs and swing by his tail

from tree to tree. Darwin knew also that the Being who said: "Let us make man in our image, after our likeness" (Genesis 1:26) did not squeak and chatter when He gave the words to Moses to write down, which form the basis of our twentieth-century laws.

Darwin was misled by the striking similarity of the ape to the human; but scientists have proven that there is no link between us and them. Picture to yourself the evolution of, for instance, your grandfather forty thousand times removed. The grand old gentleman was possessed of a magnificent tail, which he waved most captivatingly before the mistress of his heart, whom he admired because of her beautiful fur. They wed and lived happily together for several mesozoical eras (See Darwin again), leaving behind them several children, with just as fine fur, but *shorter tails!* This process of tail reduction, continuing for about 60,000 years longer (See Darwin), produced at last the present human being; and per Charles D., the slight projection of our spines beyond the lowest vertebra is the sole remnant of our once beautiful tails! Long may they have waved! And the fur—well, that's another story! For those wishing to know whether or not the Bible agrees with Darwin on this point, I cite the following: The first chapter of Genesis, also chapter 2:5, 6, 7, and Revelation 1:10, 11.

Jehovah or Darwin: Which? *By Thomas R. Smith*

I DO not tackle this subject with any presumptuous spirit. I realize that I have the scholarship of the world against me. David's prayer comes up from my heart as naturally as the spring from the mountain's base: "Keep back thy servant also from presumptuous sins." If I can get only a little pebble out of the brook of truth as David did, with God's help I may be able to slay this scholarly giant.

Satan's two great lies have captured the world. He has worked that immortal soul lie into all but one of the religions and philosophies of this earth. He has also put the Darwinian lie into nearly all the scholarship of the world. I suppose Satan can work better through human pride than through poverty. It was the scholarly, priestly pride of the Jewish nation that crucified Christ; and if He were to come back now, the modern scholarly, priestly class would do this again if they could. As proof of this, read Acts 9:4.

In his book "The Origin of Species," Darwin tries to make out that the law of evolution *created*, evolved, and brought man up through the different species to the monkey, or ape; and that man is the descendant of the ape. It appears to me that Darwin's basic claim that any law can create is but the fabric of an absurdity. Law implies a creator of some sort, and the law of evolution is no exception to the general rule. All the laws of the universe combined could not create even one germ of life of any kind.

It is plain to see that the aim of the Darwinian theory is to discredit the Bible account of creation and to thrust Jehovah out of this earth which He has created. Satan is an adept or past master in counterfeiting. In this case, he has taken the law of evolution and exalted it into a *creative force*, and by a new name with a scientific sound—"Universal Force"—he has accomplished the trick to the satisfaction of at least a majority of modern scholars, the trick of turning the Bible into a book of fables. As a result Jehovah's personality has become a myth to many modern scholars.

Satan has counterfeited not only Jehovah, but also Christ and His church. The Church of Rome and the Pope are the counterfeit. Satan has also a counterfeit for every doctrine held by the true church. The Bible doctrine of a millennium of a thousand years of free cleansing is counterfeited by the Romish purgatory, from which no one gets out except by masses said and money paid to priests. The doctrine of justification by faith is counterfeited by works and penance. The doctrine of holiness is counterfeited by sinless perfection. The fact is, Satan is the great original counterfeiter who has always opposed Jehovah's teachings. It is his usual method of working evil.

There is a question that keeps coming up in my mind. Like Banquo's ghost, "It will not down." It is this: Why is it that these scholarly so-called scientific men are so steadfastly persistent in claiming the monkey or the big ape as their grandpa? It seems to be their pride and pleasure to do so, and nothing less than that will satisfy them.

Another question naturally comes up at this time: Has this Darwinian theory been bene-

ficial or hurtful to the world? God is looking into my heart while I am writing this article, and He knows that I am actuated only by a sincere purpose to tell the truth, the whole truth, and nothing but the truth. I certainly affirm that wherever accepted, the Darwinian theory of evolution, has, to a large extent, surely made the world more cruel than it was before. In my early youth I lived in a German community settled largely by them, and found them as kindly disposed and peaceful people as could be found. But there is no doubt that during the last fifty years as a nation they have changed and have showed cruelty.

You may desire to know the reason why I think so. My reason is this: Their clergy of the Lutheran Church, and also their rich men and nobles who could pay for a college education, took a larger dose of the Darwinian theory of evolution than the same classes of other nations. There is no theory or system of teaching that will drive the Christ life of self-denial and sympathy for suffering out of the churches, and thus out of the nation, so completely as will the evolution theory of Darwin. It is painful to believe that there was a nation in the world that sank fifteen hundred men, women, and children, all non-combatants, in the Lusitania.

All men have a theology of some sort — some in written creeds, and some in unwritten creeds. There may be more or less truth in all their theologies; perhaps about an ounce of truth to a bushel of error. But any theory, however plausible or scientific it may seem, that would drive out the Bible and the God of love, the Author of that old true and tried Book of our Fathers, I for one can have no part in it.

There is evolution in the Bible, but there is no Darwinism in it. In the first Psalm you will perceive the evolution of both good and evil: "Blessed is the man who walketh not in the counsel [advice] of the ungodly, nor standeth in the way of sinners [familiar with, as one of them], nor sitteth in the seat of the scornful [fully at home with them]; but his delight is in the law of the Lord, and in his law doth he meditate day and night." It is by the study of God's law — the Bible — that the evolution into spirituality and goodness begins that evolves finally into heavenly immortality. Then it becomes fixed forever.

Darwin and his adherents make two fatal mistakes that vitiate and destroy his whole theory: When he asserts or implies that the law of evolution creates any form of life, he is building on a false foundation. When he asserts that the law of evolution continues, and that the species never become fixed, that is another false assertion. When he assumes that the law of evolution produces in man a *mind* with all its varied qualities, he makes another fatal blunder. All laws, no matter of what kind they may be, are a *product* of mind. So Darwin again fatally blunders. If I may use a common figure of speech, "He puts the cart before the horse."

The real fact is, the Darwinian theory is unscientific and a blunder as well. There never was, and what is more, there never will be an unbroken line of evolution. The very fact that scientists are continually looking for the supposed missing link in their chain of evolution, shows their belief in continuous evolution. When any created thing having life arrives at perfection, the law of evolution ceases. It cannot operate on anything perfect.

In the first chapter of Genesis you will find Jehovah's creative acts carried out through the "Logos." Beginning at the third day's work of creation: "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Genesis 1:11) Here we have both the creative act and the working of the law of Bible evolution — not Darwin's false evolution. Here God created the life that developed or evolved into the *perfect fruit tree;* and when it became perfect the species became fixed. This explanation of the work of the three creative days explains the work of the other two days, in the creation of fish or animal life — each species, as it became perfect, became fixed, each after its kind; for evolution had ceased in each case. This very fact contradicts Darwin's theory of continuous evolution.

Notice that at the end of each creative day God always pronounced His work good; and God's *good* is ever perfect. This Darwinian theory makes a Christless church, and also a Christless world; and a Christless church and world will both be cruel. The old theology of the Bible, which tells of the future "Fatherhood of God and brotherhood of man," is not improved, but is degraded by the new scholarly ape-ology of the Darwinian evolutionists, with

their fatherhood of apes and brotherhood of monkeys. There is no inspiration, neither is there any uplift in such a beastly theory.

This belief works another great evil in men: It fills the heart with pride, especially if the title "Professor" or "Reverend" is added to their names. It also swells their heads with vanity; and a heart and a head filled with pride and vanity make Godless men. You will notice that the evolution theory of Darwin is Godless, Christless, and prayerless. It is the only religious system that I know of that is prayerless. God has laid a necessity for prayer in humanity's needs and wishes. It should be as natural to pray as it is to breathe.

Now you ape-ologists may resent my well-intentioned effort to supply you with a prayer to fill up the lack in your prayerless system; but, anyway, here it is:

"Our Father Ape, who art up in a tree, send down more cocoanuts, oranges, apples, and other fruits needed by thy evolutionary children to help them on the way to spiritual life, and receive our thanks. Amen."

When I was in the ministry, I wrote under the cognomen of "Rev. Tom Plaintruth" articles for religious journals. Since I came to get a better knowledge of the Bible, I cut the sacrilegious title of "Reverend" out, as a Satanic insinuation making for a proud heart and a swelled head. So I now write as Tom Plaintruth to you Darwinian Ape-ologists, with no harmful intent, but to speak the truth without fear or favor. The logical goal of the Darwinian Ape-ology is "the survival of the fittest"; and this theory would eventually weaken and eat the heart out of all efforts of humanity to raise the downtrodden or distressed, to help the sick, or to seek improvement in any way. Cain's interrogation of the Lord, "Am I my brother's keeper?" was really an affirmation that he was not responsible for Abel. Cain's goal and the ape-ologist's goal is the same. Both seek to throw off and escape from all responsibility for their brother. The opposite course is taught in the parable of the good Samaritan.—Luke 10: 25-37.

War and Religion *By John Dawson*

THERE is considerable discussion going on at the present time in the forum of the daily press relative to the harmony between war and religion. Opinions are divided. Many of those expressing their views are of the opinion that it is the duty of a citizen to defend his country, even going as far as to sacrifice his life. This has been the view of the large majority for centuries. When I say it has been the view, I do not mean that everyone is by nature a militarist; but when circumstances arose and demanded that the ordinary law-abider take up arms to kill, of two evils he chose the lesser. The gibes and sneers of the boys and girls are more than the average young man can stand; and when, added to this, the local preacher expresses the view that it is quite the thing for the *other* fellow to face the music, what can the young fellows do? Here is a situation that tests the mettle.

It is the easiest thing in the world when the call to arms comes to shoulder a musket and go with the crowd. To follow the crowd is always easy. Any fool can do it; but it takes a *man* to face the crowd. For eight heart-breaking years now, the mettle of a good many has been tested; and the faith of many is being shaken. Like the theories and ideas and philosophies which are now being tested out, so the faith of the world is being tested out.

An old lady of the writer's acquaintance, a lady who knows the Bible from cover to cover, said one day, speaking of the trouble, that she wondered if there were a God at all, or if her Bible were true. Herein lies the preacher's responsibility. How many people who regularly attend church are infidels, having lost faith in the Word of God? And how many are just plain hypocrites? And how many are taking their religion seriously, and endeavoring to shape their course in life to conform to their opinions and to their faith? This is indeed the time when faith is being shaken.

But, regarding the difference of opinion in respect to war and religion; on the other side are some *seriously inclined to believe* that to be a Christian a person should not have anything to do with war. They are quite right; but the pity of it is that through the lack of knowledge due either to the preacher's negligence or to the individual's inattention, or to both, they are not sure that a Christian should have nothing to do with war. They are just seriously inclined to this belief.

Of course this is a step in the right direction; but is it not strange that after the Old Testament has been in existence for a few thousand years, and the New Testament for eighteen hundred years, people are beginning at this late period to be seriously inclined to believe that a Christian should have nothing to do with war? A person sometimes wonders just what the preachers have been doing with their time, their influence, and their learning, together with the unlimited opportunities they have had to study their Bibles. One of the great troubles in the world has been the idea that religion is just a system of thought or a philosophy. This is why there are so many sects and parties, each and all taking the Bible as the foundation for their belief; and in days gone by, the difference led to the most horrible excesses.

In the individual's life the practical application of the teaching of Jesus in His sermon on the mount has been overlooked. Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." The war profiteers went the limit in heaping treasure together for these last days, and acted as though they thought the more war there is, the better it is for the Christian (?) profiteers! Now their garments are moth-eaten, their gold and silver are cankered, and the rust of them is a witness against them.—James 5:2, 3.

The time is not far distant when it will be dangerous for a man to be a millionaire; and then "a man shall cast his idols of silver, and his idols of gold . . . to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Isaiah 2:20, 21) Then the profiteer will likely have the crust to call for an investigation!

For many years now scholars have been talking about the brain age and evolution and the power of mind over matter. The trouble with these scholars is, however, that their findings are regarded as mere theories. Take the theory of evolution, for instance. A person who believes that he is descended from the monkeys cannot altogether be blamed if once in a while he cuts up a little monkey-shine. The monkeys like to do what they see others do. The monkey sees the boys with their muskets on their shoulders; and since he is only a monkey, you know, he follows the crowd. What else could he do?

Regarding the power of mind over matter, take the case of war, either between nations, or between individuals. The human body is the dwelling place of the mind. The will is the controlling force and should be directed by the mind. Speech and action are the expression of thoughts. During the World War the thoughts of men had free expression — hate, battle, murder, sudden death, profiteering — never mind who paid the bills.

And what about religion? The Catholic Church was split into halves, Alliance versus Entente. Protestant churches ditto, and any person who took religion seriously and allowed the will of the mind to control, became the scape-goat.

The power of mind over matter is being tested out, not so much regarding the truth of the idea as regarding the application of it. An advocate and representative of the theory of evolution says:

"Man was first in a stage of existence in which his animal nature predominated, and the almost purely physical ruled him. Then he slowly grew from one state to another until now, when the average man has attained to a condition in which it might be said that he is coming under the rule of the brain. Hence this age may be regarded and designated as the Brain age. Brain pushes the great enterprises of the day. Brain takes the reins of government; and the elements of the earth, air, and water are being brought under subjection. Man is putting his hand on all physical forces, and slowly but surely attaining such power over the domain of nature as gives evidence that ultimately he may exclaim in the language of Alexander Selkirk, 'I am monarch of all I survey.'"

This at first glance might look and sound reasonable, but that theory is being tested out, too. The Brain age has brought Europe to the verge of anarchy. Metaphorically speaking, the brainiest nation in the world became a beggar overnight. I refer to Germany.

The past eight years have been demonstrating all these theories one way or the other. For thousands of years now men have been speculating and theorizing; and the world never did have a better opportunity than the present to try out its findings.

Brain did push the enterprise of the World War; but the animal nature and the purely physical — in short, man, the beast — carried the war through regardless of who won it. And the last hope of Europe, the League of Nations,

will not save Europe for the very simple reason that the League of Nations is a product of the World War, with its intrigues, its alliances, and its scraps of paper.

The League of Nations would not have come into existence if the World War had not given it birth. To go back farther, the World War would not have reached such stupendous proportions if it had not been for the Triple Alliance and the Triple Entente. Unity is strength — perhaps.

Here is the purely human element, the tendency to seek companionship. 'No man liveth to himself' is a great truth, apart from its being Scripture. Misery loves company; and the nations of Europe which singly and individually are headed for the abyss, hope that by having a big get-together they can uphold their national existence. Their hope is doomed.

What is the matter with the world? is the question asked by the man in the street. He knows that something is wrong, and very much wrong; but here again is another trouble. Every man who sees that something is wrong is trying to locate the cause, but he is looking at the other fellow, and unconsciously setting a standard for the other fellow to go by. That is true, and the reader knows it. Of the millions of people who are studying conditions, each one of those millions is unconsciously setting his own standard for the rest of the world to measure up to. Thus with a million standards, how could there help but be trouble?

There is just one standard to go by; and that is contained in the little book on the parlor table — the Bible. In the Bible the Christian will find his instructions, his example, his standards, his ideals, his hopes, his promises, and knowledge of a kind which exceeds anything of which he ever dreamed before.

In the Bible the true student will find the great laws and principles which govern the universe. He will find how man, the mighty atom, himself a part of one of the specks in the universe, came to be here on earth. In short, while others may speculate, and guess, and theorize, the true student neither guesses nor speculates; for he knows.

This may sound rather large, because the preacher did not tell you these things; but the fact is that most of the preachers today are followers of Darwin, Spencer, and Huxley; and if you ask their opinion of the Bible, and hold them to that question, it will be a hard matter to get a really straight-forward answer.

Putting the Bible in a nutshell, the Pentateuch, or the five books of Moses, contains the law of God; and the rest of the Bible is an elaboration of that law. Almost every man believes in the Ten Commandments and the Sermon on the Mount.

Briefly again, the Decalogue, or Ten Commandments is the basis of the Old Testament; and the Sermon on the Mount, which clarified and magnified the law, is the basis of the New Testament. These truths are very wonderfully and comprehensively explained in Pastor Russell's STUDIES IN THE SCRIPTURES. An earnest, sincere search into these priceless volumes will more than repay the seeker after truth.

Mankind's Great Deliverer *By Gerald Barry*

THE condition of the working classes in the world today is very similar to the condition of the children of Israel in Egypt, in the time to Pharaoh, when God sent Moses to deliver them. When we remember that in the Bible, Egypt is used as a symbol of the present world, (Revelation 11:8) full of vain philosophies, but ignorant of the true light, the similarity is made very clear.

As the children of Israel in Egypt groaned under their taskmasters and longed for deliverance but were wholly unable to free themselves, so today and for thousands of years past mankind has been held in bondage by Satan, the god of this world, the antitypical Pharaoh and his minions of sin and death. Mankind has been wholly unable to free themselves, and their only hope is in God, and in the great antitypical Moses that was promised to be raised up to become their Deliverer. God said to Moses: "I will raise them up a prophet from among their brethren, like unto thee." (Deuteronomy 18:18) This great prophet is the Messiah, Jesus the Head, and the true church members of His body, together constituting Jehovah's Anointed company, the Christ, the antitypical Moses. The raising up of this great Deliverer has been the work of the entire gospel age. Jesus the Head was tested first and proved as to His loyalty and obedience to God, even unto

death. (Philippians 2:8) Since then the members of His body have one by one been tested, tried and similarly proved (Romans 8:29) during the past nineteen centuries. And now the Christ, the great Deliverer, is about complete.

It is not so generally recognized as it should be that the return of our Lord took place in October 1874, and that His body members who slept were raised by Him three and one-half years later, in April 1878, the date when, according to the Bible, He assumed great power, corresponding to the date in the end of the Jewish age when He rode into Jerusalem as King in A. D. 33, just five days before His crucifixion, just three and one-half years after the beginning of His earthly ministry.

The members of His body now living are termed in the Bible the "feet" members (1 Corinthians 12:27), or the "feet of him" (Romans 10:15), the last members to walk this earth, and they have a special work to do — a special message to deliver, as the prophet Isaiah says, "How beautiful upon the mountains [kingdoms of earth] are the *feet of him* that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) These are now busily telling the people that Satan's empire has ended, that Christ has taken His great power to reign (Revelation 11:17, 18), and that there are millions of people now living who will never die. — Matthew 24:22; Zechariah 13:8, 9.

When Moses presented himself to the children of Israel to be their deliverer, he was welcomed by them; as we read: "When they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads, and worshiped." (Exodus 4:31) But when Moses went in to Pharaoh, he was told, "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens." (Exodus 5:4) And so, recently, Satan, the antitypical Pharaoh, operating through big business and its allies — the politicians and the clergy — has, like Pharaoh of old, increased the burden of the laboring classes in various ways.

Moses went to God about the matter, and God reminded him that He had made a covenant with Abraham to give his seed the land of promise, and that He would certainly fulfil His covenant. (Exodus 6:2-8) And so today, we can take great comfort out of the covenant God made with Abraham, knowing that He will surely bring the blessing that He has promised to all the families of the earth, through Abraham's seed, the Christ, Head and body. (Galatians 3:8, 16, 29) As great judgments were needed before Pharaoh would consent to let Israel go, so, great and terrible judgments are now about to be poured out upon antitypical Egypt, which will convince the world of the Savior's presence and of the greatness of His power (Isaiah 19:20-22) and humble mankind, and finally cause Satan, the god of this world, to let go his hold on the masses of mankind when the last plague occurs.

Of Christ's Millennial reign it is written prophetically that "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor . . . and his enemies shall lick the dust. . . . Yea, all kings shall fall down before him; all nations shall serve him. For he 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." (Psalm 72:4, 9, 11-14) And again: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isaiah 13:12) "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." — Isaiah 59:19.

Sugar Plum or Sinai Methods: Which? *By John Hickling (Jamaica)*

AFTER reading the trenchant criticism of Mr. Rosenkrans by another writer in the GOLDEN AGE of August 30th, I feel that such criticisms reflect upon your editorial discrimination, in the eyes of many who share the latter's views that such articles should not escape the waste basket of the G. A.

It is, therefore, with a sincere desire to hold up your hands that I hasten to inform you that I am of those who thoroughly endorse such imaginative forecasts of the possibilities of the coming "trouble such as never was," etc., as expressed by Mr. Rosenkrans; and that I recognise in the G. A. the work of the antitypical

John the Baptist before Herod and his paramour, church and state, who *must* soon adopt drastic measures of repression of such remonstance as the hard facts and witty caricatures of the G. A. are unmistakably administering to the apostate "woman"!

Nothing could be more evident than that many sincere brethren are expecting the Lord to adopt the sugar-plum method of bringing the world to its knees instead of a shaking such as will make the terrors of Sinai appear like a flea beside an elephant!—Hebrews 12:26, 27.

We can never forget the cost of the "Finished Mystery"; but the G. A. may cost much more. Hence we cannot afford to trifle. (Even when the article "God Is Arrested" would almost make you hear us smiling!) "Only be thou [still] of good courage," dear brother; and, in the interest of truth and liberty, "let pens flow with all freedom, restrained only by the good old rule: 'Conciseness without obscurity, and fullness without redundancy.'"

May the good hand of the Lord still rest upon you and others of the G. A. staff!

Watching for the Day *By Clifton Orrin Foster*

FOR eighteen hundred years God's faithful people have been watching for the dawning of the glorious Millennial Day. They have realized that, as the Bible teaches, the world is in darkness under the rule of the Prince of Darkness, who now exercises authority through his control of "the children of disobedience"; and these by reason of ignorance, weakness, etc., are more numerous than the children of obedience.—Ephesians 2:2.

From an earthly viewpoint it has been a long while since sin entered the world — over six thousand years. And it has been a long time also since Jesus died for the sins of the world — over eighteen hundred years. But the time has not been long from the divine standpoint, the Lord declaring that a thousand years are but as one day with Him.

During six of these thousand-year days in which God rests or desists from interfering with the world's affairs, He has permitted a reign of evil; but His arrangements are complete whereby Messiah, the Redeemer, will fully restore all the willing and obedient to all that Adam forfeited.—Acts 3:19-22.

Under Messiah's glorious reign, the last thousand year's restitution work will bring earth to the condition originally designed by God! It will complete the creation of earth, and mankind as a race of God-like rulers of earth's affairs. Man, having tasted both good and evil and having chosen good, will be granted life everlasting.

The Redeemer mentioned both the present time and the time of trouble which we see looming upon every hand and threatening the very foundations of society — political, social, and religious. He bade His followers rejoice even amidst the trouble, because it marks the day of deliverance from the power of sin and death. He said: "When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh."—Luke 21:28.

If violation of law is anarchy, then we already have anarchy amongst the nations. They are all under the dominion of "the prince of this world"— Satan. The Bible declares what is soon to come —"every man's hand against his neighbor." How thankful we are that while this awful trouble must come because of man's sin and selfishness, yet the Word of God points out that upon the ruins of the present order shall come the glorious kingdom of Messiah — the long-looked-for Golden Age! Daniel stated that at this time the wise of God's people should understand the things kept secret from past ages and generations. "The mystery of God shall be finished" is another of the promises of the Bible respecting the present time.

Not all are yet awake; but the joy of those who are tends more and more to awaken all the virgin class. To such will be revealed the great "mystery" of this gospel age. The mystery is that Jesus is the Head, Chief, Lord, over the church, which is His body; and that the body members will be glorified with the Head on the spirit plane; and that then Head and body will constitute the great Messiah, whose spiritual reign of a thousand years will result in the blessing and uplifting of all mankind.

"There the dead shall arise from the tomb,
And the living to health be restored;
And away from all sorrow and gloom,
They'll be led by the life-giving Lord."

In that day earth shall yield its increase, and the obedient shall eat the fat of the land; they shall not labor in vain, nor bring forth for trouble; sins will be blotted out, and all evil suppressed. This is the hope held out! These are the promises made by Jehovah God who swore by Himself — for there is none greater — that they would be fulfilled! And now we are living in the days of the Son of man, and He is taking unto Himself the kingdoms of this earth and reigns. Our prayer, "Thy kingdom come," has been answered! Even now, millions now are living who will never die! To these the Lord seems to say: "Behold, I stand at the door, and knock." "And my reward is with me, to give every man according as his *work* shall be."

The great clock of the ages strikes the hour of golden sunrise, and dawn appears. The great reforms already accomplished, and the great blessings in scientific discovery are but the foregleams of the new day.

The searching and healing rays of the rising Sun of Righteousness will shine clearly into and upon all, and chase sin's dark night for ever away.

"We've been watching, we've been waiting
For the star that brings the day;
For the night of sin to vanish,
And the mists to roll away.

"We begin to see the dawning
Of the bright Millennial day;
Soon the shadows, weary shadows,
Shall forever pass away."

Blessings Extraordinary

WE HAVE before us a page of a magazine which explains just how to go about it to obtain extraordinary blessings. It is gotten out by a Roman Catholic concern near Buffalo, which acknowledges that it is in line for all the blessings that are to be had for the faithful. Thus, for example, it says:

"Our holy Father, Pope Leo XIII, at the request of our dear Rt. Rev. Bishop, graciously grants to all the members of the Association of our Blessed Lady of Victory his apostolic benediction. He confers the same upon the present Rev. Directors of the Buffalo Catholic Protectory, with all the religious in charge of the same, and all its inmates, also with a plenary indulgence at the hour of death."

It must be a grand thing to have some regular scheme like the multiplication table for forcing blessings out of the Almighty. Particularly would such a method of securing blessings be of interest to those who are familiar with the Scriptures and who know very well that the Scriptures recognize no such plan of hocus-pocus. However, for the benefit of any who may wish to know just how they go about it, we give below the litany, the repetition of which nine times is supposed to obtain some special grace, favor, or blessing from God:

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us. *Christ, hear us.*
Christ, graciously hear us.
God, the Father of Heaven,
God, the Son, Redeemer of the World,
Have, etc.
God the Holy Ghost, Holy Trinity, one God,
Our Lady of Victory,
Our Lady of Victory, triumphant daughter of the Father,
Our Lady of Victory, triumphant mother of the Son,
Our Lady of Victory, triumphant spouse of the Holy Ghost,
Our Lady of Victory, triumphant choice of the Most Holy Trinity,
Our Lady of Victory, triumphant in thy Immaculate Conception,
Our Lady of Victory, triumphant in crushing the head of the serpent,
Our Lady of Victory, triumphant over all the children of Adam,
Our Lady of Victory, triumphant over all our enemies,
Our Lady of Victory, triumphant in the embassy of the Angel Gabriel,
Our Lady of Victory, triumphant in thy espousal with St. Joseph,
Our Lady of Victory, triumphant at the scene of Bethlehem,
Our Lady of Victory, triumphant in thy Flight into Egypt,
Our Lady of Victory, triumphant in thy exile,
Our Lady of Victory, triumphant in thy humble dwelling at Nazareth,
Our Lady of Victory, triumphant in finding thy Divine Child in the temple,
Our Lady of Victory, triumphant in the earthly life of our Lord,
Our Lady of Victory, triumphant in his passion and death,

Our Lady of Victory, triumphant in Resurrection,
Our Lady of Victory, triumphant in the Ascension,
Our Lady of Victory, triumphant in the descent of the Holy Ghost,
Our Lady of Victory, triumphant in thy sorrows,
Our Lady of Victory, triumphant in thy joys,
Our Lady of Victory, triumphant in thy entrance in the heavenly Jerusalem,
Our Lady of Victory, triumphant in the angels who remained faithful,
Our Lady of Victory, triumphant in the felicity of the blessed,
Our Lady of Victory, triumphant in the graces of the just,
Our Lady of Victory, triumphant in the announcement of the prophets,
Our Lady of Victory, triumphant in the desires of the patriarchs,
Our Lady of Victory, triumphant in the zeal of the apostles,
Our Lady of Victory, triumphant in the light of the evangelists,
Our Lady of Victory, triumphant in the wisdom of the doctors,
Our Lady of Victory, triumphant in the crowns of the confessors,
Our Lady of Victory, triumphant in the purity of the numerous band of virgins,
Our Lady of Victory, triumphant in the triumphs of the martyrs,
Our Lady of Victory, triumphant in thy all-powerful intercession,
Our Lady of Victory, triumphant under thy many titles,
Our Lady of Victory, triumphant at the hour of our death,

Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord.

V. Pray for us, O Blessed Lady of Victory!
R. That we may be made worthy of the promises of Christ.

LET US PRAY

O Victorious Lady! thou who hast ever such powerful influence with thy Divine Son, in conquering the hardest of hearts, intercede for those for whom we pray, that their hearts being softened by the rays of Divine Grace, they may return to the unity of the true faith, through Christ, Our Lord. Amen.

SALVE REGINA

Hail Holy Queen, Mother of Mercy, our life, our sweetness, and our hope.

To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears.

Turn, then, most gracious advocate, thine eyes of mercy towards us.

And after this, our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

Pray for us, O Holy Mother of God;

That we may be made worthy of the promises of Christ.

MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

AWAKE *By Ernest M. Watson*

Let every heart leap forth and sing,
Sing glory, glory to our King.
He comes to reign eternally,
To free the earth from tyranny.

Behold, the thrones of earth are crumbling,
All the wicked systems tumbling.
The nations' rulers must give way
To Christ, the King, and own His sway.

And soon, ah! soon shall we behold
Fulfilled those promises of old.
Death's captives soon shall be set free,
The lame shall leap, the blind shall see.

There shall be no more pain nor sighing,
No more crying, no more dying.
None shall say, Know ye the Lord,
For all shall praise with one accord.

Up, up, ye watchers of the night,
Can ye not see the dawning light?
Can ye not read the present signs?
And know ye not these wondrous times?

Wake from your sleep, behold the light
That shines to guide your steps aright,
All ye his servants, zealous saints,
Ye faithful watchers of the night.

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.

¶144 When this heavenly messenger had finished his wonderful speech to the astonished shepherds, then it was, as if waiting a given signal, the multitudinous heavenly host stood forth and sang the good tidings of great joy which ultimately shall be to all people. Their song was but the reflex of what had been announced. These sweet singers told in words of praise of God's beneficent purpose ultimately to bless all the families of the earth. It was a song of glory from heaven, and the hills of Judea echoed the message of peace and good will toward men. And throughout the gospel age this sweet anthem has filled with joy the heart of many a sad wanderer; and seemingly again and again these have heard the song from heaven: "Glory to God in the highest, and on earth peace, good will toward men."

¶145 The world is now entering its darkest period, and when mankind reaches the point of extremity, then will be God's opportunity to reveal to all sad hearts that the birth of Jesus was the greatest event in history to that time; and that shortly this same great Jesus, now in glory, will extend the blessings of life, liberty, and happiness to the whole groaning creation.

¶146 The place of Jesus' birth was truly according to and in fulfillment of prophecy, thus showing that God had foreordained and prepared the conditions for His birth. (Micah 5:2; Matthew 2:4-6) Jesus was not born on December 25, as in generally supposed; but His birth occurred about the first of October. Midwinter would have been a very inopportune time for the shepherds to be watching their sheep in the fields and sleeping in the open. In addition to this circumstantial evidence, all the facts show that the birth of Jesus was in October, and that December 25, nine months previous, was probably the date of the annunciation. "And the angel said unto 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." (Luke 1:30, 31) For a full discussion of this subject see "Studies in the Scriptures," Volume 2, page 54.

¶147 Much has been said and written concerning the three wise men who journeyed from the East to pay their homage to the babe Jesus, born in Bethlehem. Particularly at Christmas time is our attention called to this by pictures on cards, etc., of the wise men journeying to the West, supposedly being guided by the star sent by Jehovah. It has been presumed that Jehovah by the star led these wise men to the place of Jesus' birth. The Bible proof shows however, that these three wise men were not sent by the Lord God, but that they were directed by the great adversary, the devil, in his attempt to destroy the babe. Whether they knew it or not, these three wise men were parties to a great conspiracy, originated and carried out by the master mind, Satan, the devil, in his attempt to destroy the seed of promise, the great Savior of the world.

¶148 When Jehovah drove Adam and Eve from Eden He likewise pronounced a condemnation upon Satan. He said concerning Satan and the woman: "I will put enmity between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) From that time forward, Satan, the great adversary, has attempted to destroy every one whom God has favored and who he thought might constitute the seed of promise.

QUESTIONS ON "THE HARP OF GOD"

What song did the shepherds hear from the heavenly hosts on this occasion? ¶ 143.

What effect has this heavenly message had upon the hearts of men for centuries past? ¶ 143.

Under what conditions will the peoples of earth learn the importance of the birth of Jesus? ¶ 144.

What was the date of Jesus' birth? ¶ 145.

Tell what you can concerning the three "wise men" that journeyed from the East to Bethlehem at the birth of Jesus. ¶ 146.

Who sent the "wise men" to Herod? ¶ 146.

Why should we expect Satan to try to form a conspiracy to destroy the babe Jesus? ¶ 147.

ESPERANTO

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20 Vesey Street, New York, N. Y.

You, too, may know how.

Dear Mrs. Brunner:

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God through His prophet tells how we can live forever.—Zophaniah 2:3.

I sincerely hope, my dear Mrs. Brunner, that you will never die; and if I may, I wish to think that the book I'm sending you will contribute to your everlasting living on earth. I believe it will prove to be a help to "the seeking" that all must do who will live forever.

Sincerely, Mathilda Greenwood.

One billion, seven hundred million are now living on earth. Millions of them will live forever on earth. You too can be of this class, by meekly seeking to follow and coöperate with the new order which Jehovah is inaugurating in the world.

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The Sons of Japheth *By O. L. Rosenkrans, Jr.*

WHEN Babylon, the mighty mother-city, was delivered over to the trousered, truth-telling archers of Kurush the Akhæmenian, king of Anshan and king of Persia, the ascendancy of the Japhetic stock was inaugurated on this planet. Henceforth the several futile experiments in civilization by the Semites and Hamites were to be relinquished in favor of the so-called Aryan race, which making, so to speak, a quarry out of the ancient systems, erected a more stupendous, ornate structure, utilizing much of the old material but changing the style of architecture. This structure has been repeatedly remodeled and reconstructed in part, and each time more elaborately and imposingly. The present edifice, satirically designated "Christendom," was condemned in 1914, and is already in process of being demolished by the wrecking crews.

We use the term Aryan with diffidence, since that scholarly myth has now generally been repudiated, the modern European being considered the descendant of indigenous ethnic stocks —Nordic, Alpine, and Mediterranean, which have been mingled in varying proportions to form the existing nations. Instead of westerly migrations out of Chinese Turkestan, all the prehistoric ones of Europe seem rather to have been southward or eastward. So the intrinsic primitive racial character was not moulded by desert or steppe conditions of life, but in the dismal forests, fens, and bleak moors of the semi-frigid north.

The primitive character was influenced profoundly, no doubt, by the long, dark winters and short, quick-growing summers. That the Europe of antiquity was colder than today is attested by numerous references in ancient literature. Snow was a usual feature of Italian winters, and Roman legions marched across the ice-locked Rhine and Danube. To the Africans and Asiatics, Europe seemed like a shivery Hyperborean region, inhabited by a species of ferocious and predatory Esquimaux—a race of pale-skinned, cold-hearted giants, whose sudden alarming forays might be likened to marrow-congealing north winds, heralds of biting frosts and blinding blizzards.

Such an inhospitable country, where the conditions of life could not be otherwise than rigorous, nourished the growth, nevertheless, of a hardy, vigorous race. The stern struggle for existence eliminated weaklings and perpetuated a spirit of ruthlessness among the survivors. The European character may have indeed been indelibly impressed in these primitive days with those salient features and proclivities which have distinguished it throughout the centuries.

Perhaps the interminable, dreary winters were a school of patience, inculcating fortitude and perseverance to contend with benumbing cold and snow-drifts, reflecting from the lowering skies a prevailing somberness of spirit, tempered by gusts of sardonic humor that stimulated the soul to face grim hardship and peril undismayed. Perhaps the swift surge of the growing season, tingling in Northern blood, was responsible for those traits of invincible enthusiasm, imperturbable self-confidence, and careless contempt for overwhelming odds so characteristic of the European—from Marathon to Omdurman.

It is not surprising that under the circumstances the northern nations were preëminently bellicose, especially since their habitat, cut up by impassible mountain ranges, intersecting rivers, and the deep indentations of a rugged coast line, peculiarly favored local autonomy and the constancy of boundaries. Clannishness would be topographically induced, and incessant feuds the normal state of affairs.

Food supplies were always precarious, depending as much on the chase as on the stunted herds and rudimentary agriculture; so frugality would be cultivated, and a slender subsistence seek to amplify itself at the expense of its

neighbors. The net result of these various contributing influences is a people notorious for insatiable rapacity, unswerving pertinacity in aggression, inflexible tenacity of purpose, unbounded covetousness, and an incorrigible propensity toward fratricide and family rows.

Yet, in spite of the intermittent discordancy of their inter-tribal relations, the Sons of Japheth were acutely aware of the mutual advantages accruing from combination for predatory agression. Like wolves they sallied out in packs from their forests, and like wolves they were alert to turn on and devour one of their own crippled members. Whenever their numbers increased in excess of their country's alimentary resources, the tribe by common consent drew together from over a wide area and started on a desperate migration into the fertile, thickly settled lands outside of their boundaries, where their intrusion was naturally resented and resisted by force of arms.

Peculiar emphasis is laid on the quality of terror, amounting almost in some cases to paralysis, inspired by these unwelcome visitations. A panic seemed to seize their better equipped and disciplined opponents; and army after army would be brushed aside after only a faint-hearted attempt at resistance, until eventually, nerved by desperation, the invaded country would make a final effort and overcome them.

One of the first recorded of these irruptions was that of the "Sea Peoples," the Achaians and Phrygians, who, after subverting the now almost forgotten pre-Hellenic Ægean civilization, swept down on Egypt, taxing the whole military strength of the Ramesides to stem their on-rush. After their repulse, true to form they fell out among themselves in the celebrated Trojan War. Henceforth, at periodic intervals, the civilized countries were exposed to their devastating inroads.

That of the Cimmerians shattered the power of Assyria, stretching it supine before the advancing Mede. The Gallic tumult was well nigh fatal to the nascent Roman state. The Post-Alexandrian Hellenistic kingdoms were thrown into a ferment by the interloping Galatians, who introduced into international politics a new frightfulness, a disregard for civilized conventions. The Cimbri and Teutons, sliding down into the valleys on their shields, sent a quiver of apprehension throughout Italy; and it was the threat of a similar invasion by the Helvetians that led to Julius Cæsar's Trans-Alpine campaigns and the Latinizing of the north.

Whenever the Sons of Japheth moved down en masse to preëmpt the wheat fields, orchards, vineyards, and cities of their neighbors, their rear approaches required to be jealously guarded against cupiditous kindred tribes, who awaited only a propitious moment when exhaustion or civil dissensions seemingly invited them to swarm down through the passes to burn and to pillage. The external history of Rome is one long struggle to keep out the Germanic tribes; early mediæval annals are largely a record of Norse piratical descents. As late even as Georgian times in "Merrie England" the quiet countryside was startled by the precipitate intrusion of the plaided Highland clansmen.

We have made allusion to the spell of terror which the northern barbarians imposed on the victims of their raids. This was not exclusively a tribute to their valor, but amounted almost to abhorrence due to the barbarians' reputation for faithlessness, shocking violations of civilized customs, and contempt for the most sacred human rights; to their heedless ruination of precious monuments and works of art; and to their ravenous thirst for sheer blood-letting.

All Asia was dismayed by the Persian cruelties, which greatly exceeded even the Assyrian, and especially by the wholesale unsexing of boys. The Galatians horrified the Grecized Asiatics by rifling tombs, profaning sanctuaries, and leaving the dead unburied. The Goths heaped up the literary treasures at Athens, and would have burned them except for the timely intercession of one of their own chiefs.

Vandal is still a synonym for wanton destructiveness. The sanguinary Vikings looted the cathedrals, butchered monks in sport, and carved their prisoners into the "blood eagle." The cruelty of the dark races is by comparison like the petulant mischief of children; that of the white man was almost uniformly calculated or restrained by self-interest.

It was rare indeed when cities were sacked that the yellow-jerkined *soldado* of Spain or the German *lanzknecht* let his homicidal impulses overbalance his judgment in the matter of loot. The Insular bowman could hardly be kept in their ranks until victory was assured, so keen were they to be the captors of rich *seigniors* and captains-at-arms from whom they might exact ransom.

Much of the dread and aversion inspired in his adversaries by the European is ascribed to his characteristically cold, harsh visage, registering mercilessness, intolerance and greed. It is not reassuring to our self-esteem as a race to be told that other peoples are daunted by our repellant physiognomies; nevertheless explorers and missionaries who have spent long years isolated from association with their kind, have testified to this, confessing on their own part to an involuntary repugnance—a shrinking of the spirit—on once more beholding, after their return home, the inordinately wicked countenances of their fellow countrymen.

That the Sons of Japheth have merited their ill repute the pages of history offer abundant witness. The transition was easy from marauders to enslavers, exploiters, and exterminators. Such they became in the Græco-Roman world, and such they continued when their field of expansion embraced the planet. Hellenic culture glows with almost undiminished luster after many centuries; so we are apt to be unmindful of the chattel slavery at its roots, which by emancipating the citizen from drudgery permitted the cultivation of mental brilliancy.

Roman slavery was probably the most heartless variety ever perpetrated; for the prosaic and practical Roman deemed it uneconomical to cherish his human cattle. It was cheaper to work them to death and purchase fresh supplies from the itinerant slave-dealers who followed the camps, buying up war prisoners. It was considered an unsafe policy to foster an hereditary servile class, bred in captivity, and poor business to raise slave children when they could be bought full-grown. Men, as of more robust physique than women, could stand the most punishment; so men always predominated among the slaves.

The Roman was an inimitable organizer, but he consolidated the world to facilitate its exploitation by himself. He reconciled the nations to his peace; but his system was so riddled with graft, vice, and special privilege that it became like an addled egg—a crawling mass of putrescence within, but with the shell intact and concealing the same. After the tax-exempt classes had obtained control of nearly all the wealth which had not drained away to India, and the per-capita tax on the *curiales* had increased to intolerable proportions, the unpaid frontier garrisons deserted their posts, the shell collapsed, and the speciousness of Imperial integrity was exposed to an exulting ring of barbarism.

After the submergence of the decadent Empire by Germanic barbarism, European external expansion was suspended during many centuries, wherein the Sons of Japheth were preoccupied with defending their own strife-torn territories from the furious onslaughts of Hun and Magyar, Mongol and Turk, and in resisting the onward sweep of a senescent Semitism, which like a hot desert *simoom* blew up out of Arabia, proclaiming the Camel-driver-of-Medina's creed. The Crusades were an interlude of retaliation, somewhat analogous to sorties from a beleaguered fortress. European prestige suffered its darkest hour of eclipse when Solyman's horsetails waved under the walls of Vienna, and the galleys of Kheyreddin and Barbarossa [Greek corsairs], rowed by Christian slaves, churned the Mediterranean waters, impudently flaunting the Osmanli crescent in the beard of "Cæsar" Charles of Hapsburg, the "Second Charlemagne."

Instead of the crisis demoralizing Europe, its effect was to stimulate its ingenuity to neutralize the danger. European resourcefulness most effectively demonstrates itself in surmounting grave crises and converting portending disaster into positive advantage. Asiatic encroachments, by severing pacific intercourse with the Far East, had interrupted that flow of luxuries which was the life-blood of commerce, threatening atrophy to the budding Renaissance, its protégé.

Arrested progress spelled stagnation and retrogression; but an undiscouraged Europe, barred out from the East, turned its eyes hopefully westward to hazard the mysterious perils of the "Ocean Sea." Columbus, Da Gama, and Magellan were pioneers in a super-expansion of the race whereby European aggression is revived and immeasurably extended, until its sphere of influence is planet-wide. The ocean no longer is regarded as an impassable barrier, but as a convenient highway. The "long sea-lanes" are dotted with the white sails of companies of dauntless adventurers who steer blithely out into the beckoning unknown.

This was the turning-point of Asiatic fortunes. The Islamite who had, as it were, crowded his enemy down to the beach and had thought to annihilate him, viewed with amazement and discomfiture the whilom vanquished foe reappear, as if out of hyperspace, in his rear. Orien-

tal confidence and vainglory are rudely shocked, especially after the signal failure of the Osmanli at Diu; and henceforth the disheartened Asiatic steadily gives ground before the European, who unremittingly pushes his advantage until he reigns as virtually unchallenged dominator of the planet.

Placed as if by Providence in the exalted position of arbiter of human destiny, the Sons of Japheth, had their hard disposition been as much ameliorated by the influence of Christianity as is often claimed, enjoyed almost unlimited opportunities for benefiting their heathen brothers. Instead of this, however, they abused their advantage to incalculably increase the latter's wretchedness.

Having with incredible ease reduced the colored races for the most part to abject submission, the European proceeded to shamelessly exploit them. The world had never previously witnessed such wholesale despoliation of the weak by the strong as supervened during the five centuries preceding the World War.

The dark races groaned under white rapacity: Spaniard, Portuguese, Frenchman, Hollander, and Briton emulated each other in appropriating to themselves the lands, goods, and even the persons of their victims. About the only check to their greed was that imposed by numerical inferiority.

Interposing themselves in handfuls among teeming crowds of natives, the white man, through the superiority of armament and his innate efficiency, cowed the natives' wills and made himself their master. The futility of resistance to his mandates became an ingrained conviction with them in many a stern punitive expedition, the harrowing details of which were usually censored. The cynical excuse for wasting high-priced explosives on palm-thatched huts was that it was "good practice for the gun-crews."

The cruelty of the Spaniard is proverbial; his callous obliteration of millions of human lives in the mines and *repartimientos* was a scandal even in that ruthless age. Archipelagoes were depopulated to minister to his gold lust, and thriving communities with remarkable indigenous social and industrial organizations sunk into the inertia of hopeless servitude. The harmless Arawaks were rudely roused out of their languorous, idyllic existence to find their Antillean paradises turned into infernos of Spanish deviltry, and the strangers whom they had welcomed with awe and reverence, not gods, but incarnate fiends.

On the Andean plateaus, the ant-like population lost their absorbed interest in life and under Spanish bigotry and repression were reduced to the passive docility of cattle. The Spaniard was diligent to appropriate to his own uses the resources of the natives, totally indifferent to the degree of impoverishment, debility, and exhaustion resulting to them.

The Portuguese was an incorrigible picaroon, though when piracy became disreputable he turned to dealing in "black ivory" and supplying the Macao *barracoons* with coolies for the Peruvian guano workings. When the Jesuits had civilized the Guaranis of Paraguay the latter's religion was ineffectual to save them from wholesale plunder and dispossession by their Brazilian fellow-Catholics.

Portuguese advent in the Far East was immediately signalized by high-handed oppression of the natives, whom he irreconcilably antagonized by his arrogant and uncompromising attitude, everywhere incurring an unpopularity which mitigated against the permanence of the Portuguese Indies. In China he outraged the susceptibilities of an ancestor-worshiping people by profaning temples and desecrating tombs and ancestral-tablets. In Ceylon, an impolitic governor of Jaffnapatam incurred the universal execration of the Buddhist world by sacrilegiously destroying the renowned *Dalada,* or reputed tooth of the Buddh. Albuquerque systematically hunted down and sank the Arab *dhows,* extinguishing their flourishing trade in the Indian Ocean.

Bands of Portuguese mercenaries, tempted by the prospect of rich booty, entered the service of Burmese and Siamese potentates, their compact, well-armed contingents proving the decisive factor in their battles. Their participation in the Indo-Chinese affairs was disastrous, however, to native tranquility; for they encouraged the ambitions of the native despots and introduced a spirit of unrestrained cruelty and rapine.

We note with astonishment the ease wherewith bands of Europeans, insignificant in point of numbers, secured footholds in alien soil, overawed multitudes of hostile natives, and rapidly extended their spheres of influence until their authority was acknowledged over vast areas—

not only where the natives were barbarous, but also in the thickly populated Orient with its completed age-old civilization. The martial inferiority of their own subjects aroused the apprehension of Far Eastern autocrats—the Moguls, Mings, and Jokugawas. The infiltration of Western ideas was deemed a pollution of the pure Celestial culture. The white man's undisguised contempt for Oriental institutions, and his presumption in aspiring to improve nations who regarded themselves as specially favored of heaven, was an unappeasable affront.

Sheer self-preservation dictated non-intercourse with these grotesque "outside barbarians"; so wherever practicable the Oriental governments formulated a "white exclusion policy," whereby Japan, Korea, Lin Chin, Thibet, Siam, etc., became "hermit nations" in imitation of the Ming policy in China. This was designed primarily as a paternalistic measure to protect their subjects from white contamination, as careful parents safeguard their children from bad associates. Subsequently, an imperial edict moved back the entire littoral population from the coast, leaving the latter deserted and transforming thousands of fishermen into farmers.

This self-segregation of the Far Eastern nations may have contributed to preserve them against Occidental aggression until they had learned to value the white mechanical equipment and adopt the same in their own defense. In the sequel, it proved ineffectual to prevent white intrusion; for on the flimsiest pretexts European cannon were ever ready to batter open the treaty-ports and compel the ingress of their unsought trade. In this way the brow-beaten Celestials were constrained to sanction the nefarious opium traffic and the intrusion of missionaries, whose unpopularity led to *fan-kwai* outrages, affording additional opportunities for intervention and the imposing of heavy indemnities.

The aversion in which the Portuguese were held enabled the Netherlanders, their adversaries, to acquire a monopoly of Far Eastern commerce. More astute and phlegmatic than his predecessors, the Hollander kept his eyes riveted on the "main chance," seldom allowing his white intolerance to interfere with his business and antagonize customers for his Schiedam gin. He practised a Uriah Heep humility, very comforting to vainglorious sultans and maharajahs, but not exactly conducive toward sustaining respect for the white race. But even his conciliatory attitude did not exempt him from interminable Achien wars and reprisals against Hottentot cattle-thieves.

British self-esteem congratulates itself by complacent comparison of its own humanitarianism with the frank brutality of the Iberian nations; but history cannot exonerate the Englishman from gross injustice and cruelty in his dealings with the "sullen, silent people," though his misdeeds were more covert. The Castilian and Andalusian piously crossed himself, repeating Paters and Aves while preparing foot-baths of melted lead for treasure-hiding caciques. The English-speaking "Black-bridler" sang Methodist hymns while firing down the hatches into mobs of fear-frenzied Tonga Islanders, enticed aboard his craft to furnish labor for the Queensland sugar plantations.

The Spaniard openly bragged of his exploit; the other cannily deprecated mentioning such indecorous episodes among the quiet, good church people at home. Spanish atrocities were on a grander scale and achieved wider notoriety; deference to Insular "Mother Grundyism" tended to hush up the British, whose public affected a horror for licentiousness, since satiating itself in Restoration orgies. The Briton demanded a decorous observance of the proprieties, even blowing Sepoy mutineers from the mouths of cannon; and Bibles were offered as a premium to Samoan purchasers of British rum.

In general, the Sons of Japheth avowed only the loftiest motives in their dealings with the colored races. As professing Christians, they might plead their divine commission to proclaim the gospel, habitually interpreting this to mean either militant proselytizing or the conversion of the native to European standards of living.

The spiritual blindness of the native excited the white man's commiseration: their partiality for Adam's garb, his holy horror; he was resolute to save the heathen's souls even at the cost of their temporal happiness. Nay, it was urged by the friars as a "true mercy" to facilitate the passage of the convert's soul to purgatory before he had the opportunity to relapse into sin. So the Conquistadores baptized the aborigines and then put them to the sword.

The sullen obduracy of *Los Indios* in preferring their own idols to the tinsel-decked images of saints and Madonnas filled the Spaniard with disgust. Coërcive measures were essential; so

he set bloodhounds on them to tear out their bowels, or strung them up to trees where he tried out the sharpness of his Toledo blade on their naked bodies. By such "Christian" object lessons he made good Catholics of the residue, whom he confirmed in their faith by pious festivals and spectacles, such as bull fights, *flagellante* processions, and *autos-da-fé*.

In their participation in the re-allotment of the natives' heritage among themselves by the Sons of Japheth, the British member was handicapped by the initial performances of the Peninsulars, who had preëmpted most of the choice looting-grounds. There might be some consolation in a Drake or a Hawkins transferring a portion of the spoils of Tenochtitlan and Cuzco into his own strong-boxes, or in the ransacking of Cartagena and Panama by Morgan's buccaneers, but such occasional windfalls were a bagatelle compared to the stream of precious metals which poured into Philip's treasury, busying that clerical-minded monarch in devising heretic-extirpating projects for its expenditure.

For a steady income, the "tight little Islanders" were driven to resort to trade and to growing tobacco, though it is true that Clive and Warren Hastings uncovered some very remunerative and previously inaccessible workings in the treasure vaults of the Great Moguls. But, until the development of manufactures taught the English to wring profits out of their own pauper classes, the most promising field for the acquisition of wealth was in commerce and colonizing schemes.

As a colonist, John Bull distinguished himself by his beneficent activities. In the first place he benefited himself by annexing large areas of the earth's surface, whereto he transported his surplus population, who by natural increase crowded out the original owners and appropriated their holdings, to create greater Englands overseas. In the second place, he benefited posterity by weeding out inferior races through the agency of fire-water and other domestic products, thereby providing room for future generations of the prolific Anglo-Saxon breed.

In the third place, he set an example of sound business principles to the world by encouraging missionary activities which softened the intractability of savage tribes, rendering them amenable to peaceful penetration by the trader, and the introduction of such civilizing agencies as rum, opium, syphilis, and tuberculosis.

One benefaction he conferred on the black savages of Africa was to transport them out of their Guinea jungles to the plantations of Virginia and the Barbadoes, where they were brought under "Christian" influences: namely, the "cat," branding, chains, and bracelets. The wailing cargoes of "black ivory" packed in the noisome holds died off like flies, and were thrown to the sharks that followed in the wake. But a Nemesis hovered over the slave-ships to avenge in some measure the Negroes' wrongs by inoculating sub-tropical American soil with the hookworm.

Such, then, was the character of English philanthropy; for everywhere the prosperity of English-speaking colonists was established at the expense of the slower, weaker races. The Australians are no exception to this rule, though they claim to the contrary, likening their dispossession of the black fellows to the permissable eradication of vermin.

Almost invariably the aborigine's good-will was cultivated until the settlers got the stockades and block-houses built, after which they abused his hospitality to make trespasses, adopting a hectoring, arbitrary, uncompromising tone with him, provoking him to resentment, which they were prompt to take advantage of as an excuse for seizing his land and goods.

Where the aborigine was an asset, he was speedily put into harness, as in the Hudson Bay fur trade, and set to amassing fortunes for his masters, who taught him new wants which they alone were able to gratify, and so kept him toiling for a pittance to provide himself with shoddy superfluities and tawdry knickknacks. If the native was an incumbrance, he might be debauched with disease and vice, and the survivors herded into barren nooks and corners, where with a "dead line" drawn around them they could slowly starve without their degraded condition becoming offensive to their prosperous supplanters. There is a certain parallel between these reservations and the slums of the great cities, where the Sons of Japheth allow their own unfortunate members to sink into hopeless pauperism, subsisting on rubbish and alms.

Whatever expedient seemed most conducive to profits was resorted to with unctuous pretence of subserving the victim's own best interests. In India the native manufacturers were discriminated against to preclude competition with Leeds and Manchester, and in consequence

died out with a resultant involuntary "back to the soil" movement, a superabundance of *ryots* and perennial famine.

In America it was esteemed a perfectly honorable procedure to induce the simple and confiding red man to cede a portion of his tribal hunting grounds in return for guaranteed possession of the rest in perpetuity. The "Great Fathers" of Washington and Montreal set their seals to solemn treaties whereby the red man was to retain unmolested possession of his lands forever, as long as "grass grew or water ran."

The Indians were even encouraged to build houses and farms, to plow, grow corn and potatoes, and to raise cattle and hogs. Then when they were tamed and docile, on some specious pretext—generally because some politician's constituents wanted their fertile acres—the treaties became "scraps of paper," the astounded Indians received peremptory orders to vacate, and soldiers were sent to escort them to some unproductive wilderness where they existed perforce as pauperized pensioners of the Government, robbed of two-thirds of their "issues" by dishonest Indian Agents.

Sometimes, as in the case of the Poncas, these deportations were of the most heart-breaking character, the despairing exiles being removed in the dead of winter to malarial districts in the far south to which they were not acclimated. Obliged to abandon their improvements together with most of their stock and farm equipment, they suffered a fearful mortality, both on the journey and after their arrival in their new homes.

Certain tribes of the Sioux, who were in the way of becoming prosperous farmers, were arbitrarily transported to arid reservations, where they died off rapidly from intestinal disorders to which their nauseating diet exposed them. This was a kind of soup made of the heads and entrails of cattle dumped into huge cotton-wood vats, into which raw flour and cold water were stirred, and which was dipped out in pails and served to the famished Indians. The Agents appropriated to themselves and sold the edible cuts of the beef-issues, leaving the Indians the remainder. The "Ogallala Cry" or starving song of the Sioux may possibly commemorate these sufferings.

There is no question that Indian uprisings were often provoked by white outrages. Philip of Pokanoket bore with repeated injuries and indignities before he "dug up the hatchet" against the friends of Massasoit. One Indian outbreak was in retaliation for the murder of their squaws by libidinous cavalrymen who, while the women were gathering berries to eke out their scanty stores of provisions, advanced upon them, money in one hand, cocked revolver in the other, and infuriated by their repulse, shot the squaws down. A frontier maxim was that the "only good Indians were dead Indians"; and not infrequently inoffensive red men were classed indiscriminately with catamounts and other "varmints" by the rough borderers, and killed at sight.

Yet, until the reports of their atrocities had become widespread among the aborigines, the first arrivals among the white men were almost uniformly received with hospitality; and the very cruelest of Indian customs—the tormenting of prisoners—is said to have been copied from the European judicial tortures. But apt learners though they were, the savages lacked both the ingenuity and the mechanical contrivances to successfully reproduce the deviltries incidental to white "justice" a century or so ago.

The white man aggravated the natural barbarity of the Indians and often exceeded it by his own. The Indian disclaimed to take the scalps of squaws and papooses, until colonial governments made it profitable by paying "scalp bounties," purely for purposes of intimidation, to awe the Indians by a display of unnatural ferocity. French fur-traders in Wisconsin burned Indian women at the stake. During their drunken frolics the lawless backwoodsmen were guilty of roasting pigs alive, and of skinning live wolves which they caught in traps.

In some instances, after being lured into false security and persuaded to surrender their arms, the Indians were set on and massacred. The Sand Creek massacre of Colorado is an example. Trusting to promises of Government protection, certain bands of Cheyennes went into winter camp and laid in supplies of game and fuel, hoisting U. S. flags to show their confidence.

Suddenly, without warning, a column of cavalry rode down on the unsuspecting encampment, firing right and left, overturning *teepees*, defiling provisions, and scattering the despairing survivors of their raid over the snow-clad mountains. Fiendish acts are recorded of these American troopers, who disemboweled pregnant

women with their sabers and sliced off the hands of fleeing children. Nevertheless, this "victory" was celebrated with pomp and rejoicing in Denver, where women's scalps were dangled in a theater before an applauding audience and the Major in command was tendered a vote of thanks. When tempted to felicitate ourselves on our spotless honor, it is well to remember our unjust war with Mexico, and how we insinuated ourselves into Hawaii and then overthrew the native government.

Wherever the scattering advance guard of traders, trappers, whalers, and missionaries—who were the pioneers of white civilization—wandered, the natives were debauched, cheated, and abused. The white man's behavior toward them may be likened to that of a wily and unscrupulous adult toward weak-minded children. The natives were regarded as either dupes or nuisances—in either case the white man's lawful prey, to be imposed on without restraint, or eradicated without remorse; in fact, systematically exterminated where practicable, as President Rosa killed off the Pampas Indians.

The orgies of unbridled licentiousness indulged in by outlaws and unprincipled adventurers in the remote places of the earth at the expense of helpless, unsophisticated savages are too sickening to describe in detail. American "dough boys" in the Philippines committed assaults against Tagalan women, which the Cossacks in East Prussia only reproduced on a larger scale. The traffic of Arctic whalers in "winter wives" was a factor in corrupting the "frozen north." African explorers complained that many who joined their expeditions were attracted by the prospect of unbridled illicit intercourse with the native women.

Contributing to the extinction of Tasmanian aborigines was the spread of venereal diseases among them by dissolute convicts and miners. The excesses of whalers, copra traders, and "beach combers" in the South Seas are a standing reproach to white self-respect. A splendid human type, albeit cannibal, was perverted and ruined by the acquisitiveness, lust, and brutality of the scum of our race in the Marquesas. The vitality of a sturdy, childlike race was undermined with rum, opium, syphilis, and tuberculosis; a pall of apathy, sadness, and despair settles down over the Pacific paradises, once vibrant with the joy of living. The rubber, so indispensible to modern convenience, is obtained at the cost of enormous suffering on the part of Congo and Amazonian peons, exploited by Belgian and Brazilian capitalists.

The mere contact of the white and colored races often seem to devitalize the latter, as if the white breath were pestilential and the white skin exuded subtle poison. Mongolian people aver that we emit a repulsive odor, such as we ascribe to Negroes; and Papuan anthropophagi decline to eat white flesh, alleging that it has a disgusting, medicinal flavor. Who knows?

We may be unconscious "Typhoid Marys," sowing contagion where we preach white standards of health. Our bodies may be saturated with foul virus, inherited from countless generations of dwellers in the filthy, undrained alleys and fever-haunted dens of mediæval Europe; steeped with toxic antidotes until our mere proximity may be as nauseating to an uncontaminated people as an habitual inebriate's company is offensive to a total abstainer.

At any rate, the white man has been a notorious germ-carrier, transmitting epidemics to every quarter of the globe. The Dutch ships took smallpox to the Cape and depopulated the Hottentot *kraals,* and to Ceylon and China, where an emperor became a victim. Certain childhood complaints with us, such as scarlet fever, measles, and whooping cough, proved virulent plagues when introduced among savages, rapidly thinning out the tribes whose cleaner blood had not developed antitoxins to combat them.

Occasionally, the white man deliberately inoculated the savages with disease, as in the case of certain hide-hunters who, coveting buffalo robes, first made an ostensibly friendly visit to an Indian village, where they furtively distributed cholera scales, returning later on to gather up the booty from the defunct hosts. Even its very pests and parasites were made to minister to white expansion!

Doubtless, the rapid deterioration of the aborigines after contact with the whites was partly due to their inability to accommodate their wild habits to the more artificial conditions of civilization. They could not readjust themselves. The white man's theory of life was formulated to suit European requirements and was essentially unsuitable for a people living close to nature; but with uncompromising dogmatism, the white man insisted on all nations accepting his standards and conforming to his predilections.

The unbathed Basuto exposed his nakedness to the disinfecting sunshine and oxygen and kept robust; clothed by missionary prudery in microbe-infested rags, he succumbed to disease. The Mandan ate with relish and impunity the "stinking meat" of bison carcasses which floated down the Missouri. When the Umatilla was ailing from a surfeit of tainted salmon, he cured himself with a steam bath; but the traders' tin-poisoned corn and patent medicines played havoc with him.

In some sections storekeepers kept one class of canned goods for white consumption and an inferior quality which was sold only to Indians. Even avarice dared not transcend local prejudices! When his surroundings, through the accumulation of offal and multiplication of vermin dictated house-cleaning, the Indian moved his *teepee* to an uninfected spot; anchored in permanent dwellings with only rudimentary notions of hygiene, he took the consequences. The superficial aspects of civilization impressed the savage—the basic principles eluded him; the Maori chief appreciated the gold-braided hat and scarlet coat, but dispensed with the trousers.

The subconscious ambition of the white man was to Europeanize the world. Wherever he wandered, nostalgia smote him; and he sought to reproduce the home atmosphere, transforming as far as possible the very landscape into one reminiscent of Spain, Holland, or England. So the colonists transplanted European trees, cereals, roots, flowers, and grasses, which like his domestic cattle and fowls crowded out the indigenous fauna and flora. Unintentionally, he aided even the migration of European weeds and vermin and parasites, which flourished amazingly as exotics in the new soil.

Unfortunately his contempt for indigenous life extended even to the native trees and game, which he improvidently wasted before learning to appreciate their value. The Australian squatter girdled park-like forests of eucalyptus trees, to enlarge his grazing area, thereby augmenting the intermittant drought until it became chronic, and thereby losing the pasturage altogether. The American recklessly logged off or burned off timber which should have sufficed to supply unborn generations, and was punished for his heedlessness with floods and soil-erosion. The vanishing of the countless herds of bison, elk, and of flocks of pigeons, ducks, and turkeys is not the least astonishing aspect of the white man's spread over America, and is paralleled by his decimation of game in Africa and the Antipodes.

It is not to be supposed that the ubiquitous white domination was accepted with equanimity by resigned subject races, content to remain in tutelage until they had slowly risen to his standard of civilization. On the contrary, under an obsequious exterior smouldered burning resentment of the longing for redress in the breasts of every people where inherent instincts toward self-expression had been smothered under white aggrandizement. But as long as Occidental prestige continued unimpaired, the mutterings of malcontency were ignored and discounted; Kaiser Wilhelm's "yellow peril" bogey was dismissed with a jest; and the rueful, deprecatory grins of kicked *punkahwallah* or cheated rickshaw-boys served to confirm white conviction of the ingrained servility of the Oriental.

But throughout the East a subtle change was transpiring, with which Occidental egotism and self-confidence obtusely declined to reckon. The white man failed to observe that the Orient was waking up out of the torpor of ages, and that its diverse elements were amalgamating; that those national religions and social antipathies which had retarded the growth of any real public or national spirit, thus facilitating the perpetuation of white supremacy, were in process of being reconciled; that the age-old passive obedience of the masses was giving place to an unassuageable bitterness, owing to the introduction of modern mechanical progress in the Orient which had disorganized its whole economic life, intensifying the already severe struggle to provide sustenance, and aggravating the distress of poverty beyond human endurance.

The abrupt transition to factory industrialism was disintegrating village life, in Egypt, India, and Japan—as in Europe—accentuating the drift to the cities, producing urban-congestion and fostering the growth of frightful slums —those of Cairo, Bombay, Lucknow, Calcutta, Tokio, Nagasaki, etc., exceeding in squalor the worst in Europe.

The evil aspects of present-day industrialism are more glaring in the Orient: for there human life is cheap and there is almost no check on the harsh exploitation of the despised women and girl children. A fear has been expressed lest the entire Orient, incompetent to cope with

Western efficiency, become one vast festering slum, powerless to solve its own problems of nourishment and sanitation, a breeding-place for contagion that might depopulate the globe.

The huddled denizens of these sinkholes of misery, taught new wants by civilization and perpetually tantalized by their inability to gratify the same, contrasting their own indigence with the comfort of European quarters and cantonments, grew year by year more morose and disaffected.

One factor in the undermining of European prestige was the renaissance of Islam. The Moslem world in past times had been Christendom's most dangerous enemy, but had subsided into centuries of obscurantism and torpor until recent Pan-Islamic and Senussi propaganda rekindled a renewed enthusiasm.

The consistently unifying influence of the Haj, or pilgrimage, was appreciated by the Senussi in advancing their program of effecting the spiritual regeneration of the Moslem world and the revival of the Imamat. But realizing the impotence of the wildest outbursts of fanaticism before the mechanical might of Europe, the Senussi Order, which counted its adherents from Tangier to Zanzibar, and which was tacitly recognized as an occult government within their own by the colonial authorities, refrained from coöperation with the Khalifa, with the Tripolitans against Italy, or even from compliance when the Sultan-Caliph issued his formal summons to a Holy War whose palpable "Made in Germany" stamp discredited its sacred character.

The Senussi program was to abstain from premature outbreaks, exhaustive to Moslem strength, while meantime fostering the adoption of Western mechanical equipment. Today, the Prophet's tomb at Medina is lighted by electricity; picture postcards are sold outside the Kaaba at Mecca; and an active Mohammedan press disseminates propagandist journals, newspapers, books, and leaflets from Tunis to Talifu.

Another potent influence in consolidating Mohammedanism was Pan-Islamism under the patronage of Abdul Hamid, whose indefatigable secret propaganda was so successful in teaching the remotest corners of Islam to revere the monarch of Stamboul as the champion of their faith, that a howl of protest arose at the Allied dismemberment of Turkey, and the British government was seriously embarrassed by the remonstrances of their Indian subjects, who concerted against all precedents an alliance with Hindu nationalists.

Islam indeed was reversing its attitude of preference for the "Peoples of the Book" and abhorrence for the Idolators, making amicable overtures to the heathen and urging them to combine with themselves for the expulsion of the Christians. The success of Moslem proselytizing in the "Dark Continent," whereby Islam had been extended almost to Cape Colony, aroused confident expectation that the whole non-Christian world would embrace the creed of the Prophet. After the defeat of Russia, Abdul Hamid sent a Turkish warship with a mission to the Mikado which, although received only with enigmatical professions of good will by the Nipponese, excited strong hopes in the Mohammedan world, where the proposed conversion of Japan was widely discussed.

Japan's unlooked-for victory over one of the foremost European powers, though the effects were not immediately apparent, reacted to the prodigious detriment of white prestige in the Orient. The fiction of white invulnerability had been exploded: a white nation had been excelled by a colored people in manipulating that very mechanical equipment on which white supremacy was founded. A new precedent was established; and the exploited, darker races might lift up their heads, hailing as their champion and emancipator the Son of Amaterasu, whose slogan of "Asia for the Asiatics" thrilled with the promise of a new day even jabbering Hindu villagers, squatting about their fires of cowdung.

The overweening egotism and fatuousness of the white man is well exemplified in the sympathy evinced by a large section of his public with the "Sunrise Land" against the "Bear," as well as their unconscious subserviency to their own financial autocrats. Certain financial interests demanded the humiliation of the Czar, so a kept press dictated the popular sympathies —the public remaining blithely obtuse to the fact that Russia's defeat paved the way for the downfall of Occidental supremacy.

Japan used its victory primarily to extend its sphere of influence in China; but national distrust of its ambitious neighbor mitigated against its popularity there, and its progress was slow, though it succeeded in getting a virtual stranglehold on Chinese finances and industry. The se-

cret, underlying purpose of Japan, it has been suspected, is the re-organizing of China under Japanese auspices with an ultimate aim of expulsion of the European from Asia.

In spite of the rekindling of national hopes in the Orient after the Nipponese triumph, the stability of white prestige remained, externally at least, unshaken until the convulsion of the World War. To the colored peoples the war was an object lesson of white folly. The same fratricidal instincts innate in the race which had found vent in the Peloponnesian War, the Wars of the Roses, and our own Civil War, now reached their crowning manifestation in a suicidal struggle whereat the dark races gasped and wondered. The ruinous after-effects to Europe evoked fierce exultation, being looked upon as a just retribution for its centuries of unbridled rapacity.

The incensed adversaries were obtuse to the unwisdom of admitting Sihks, Goorkhas, and Senegalese into the inner sanctuaries of the Sons of Japheth to murder, rape, and rob; but the effect was to dissipate the almost superstitious awe of white superiority. The Berber, rejoining his brethren, sneered at the blind infatuation of the Kafir, predicting his early overthrow by True Believers.

Discharged Chinese non-combatant battalions, and other thousands of Chinese employed as soldiers, torturers, and executioners during the "Red Terror" in Russia, carried home impressions of the white man's country as a delectable looting ground. More than anything, the scorn and indignation of the Orientals was incurred by the duplicity of the Allies at Versailles, where, repudiating their solemn war-time promises of a new era of self-determination for small nations, they betrayed their unequivocal purpose of enlarging their dominions at the small nations' expense.

Even during the war, an explosion in Mohammedan countries was only narrowly averted, which was admitted officially by the British, who stated that a cataclysmic insurrection nearly involved the Allied Asiatic and African possessions. This was prevented by the Nationalist leaders who, relying on the promised self-determination for their countries to follow after peace, exerted their influence to restrain the malcontents.

When the Versailles Conference brought disillusionment, the disgusted Nationalists staged rebellions with the coöperation of the disgruntled populace. In Egypt the *fellaheen*, from passive dislike of the foreigners, had been converted by conscription of their labor and requisitions of provisions and fodder, into active antagonism; and a dangerous rebellion broke out, during which railroad tracks were torn up, trains stalled and looted, and telegraph lines cut. The wild Bedouin took advantage of civil commotions to swarm in for plunder, and one tourist party beleaguered on an oasis was rescued by aeroplanes.

For a time it looked as if British sovereignty was tottering; the government rushed up Soudanese levies and massed British regiments to overawe the rebels; and the gravest fears were entertained. The movement, however, collapsed when deserted by the Nationalist leaders who, detecting sinister indications of Bolshevist activities, decided that their own safety was best guaranteed by British rule.

In India, likewise, the integrity of Imperial dominion was imperilled by Nationalist intrigues and the disaffection of the masses. The aftermath of the war represented one of the darkest periods in the country's history, recording some of the worst droughts, crop failures, epidemics, and famines in its annals. Add to this the fall of the rupee and the impending financial panic and a wave of unrest that swept through India, culminating in riots, terrorism, the wholesale destruction of property, and the murder of officials and white civilians.

Sedition was rife; and when riotous mobs were mowed down by machine-gun fire, the revolutionary elements, driven underground, became more uncompromising than before, crystallizing at length in the non-coöperative movement, sponsored by Gandhi, which declared a boycott on all things British, putting the latter into the "untouchable" class. For the moment the authorities seem to have the situation in hand; but Indian Moslems are infuriated by the humiliation of the Sultan-Caliph, and any radical attempt of the Allies on Constantinople might be the signal for a Holy War which might involve India.

East Africa also has not been free from serious disturbances, during which native mutineers clashed with Sikh police and white residents. In South Africa, an undercurrent of discontent exists among the natives which reached an acute stage during the recent labor disturb-

ances on the Rand, when white striking miners shot black strike-breakers. So great was the apprehension of a general black uprising that the Union government used the most stringent measures in stamping out the rebellion.

Perhaps the gravest menace to white domination is the ubiquitous Bolshevik propaganda which has permeated all the East, announcing the emancipation of the downtrodden masses from their immemorial servitude, and the seizure of power by the workers. The doctrine of the supremacy of the proletariat means little as yet to the Oriental masses, though tons of Bolshevist literature have been translated into Asiatic tongues and scattered broadcast throughout the continent. But the wily Bolsheviks have adapted their program in Eastern lands to appeal to native prejudices, trusting gradually to educate the masses into soviet principles. There are many indications that the leaven is working, notably in Japan, where a proletarian movement antagonistic to the ruling caste is under way, gaining strength from the growing discontent due to the steadily increasing cost of living. There have been rice-riots and anti-militarist and suffrage demonstrations. Indeed, throughout the East, nuclei for the formation of soviets exist in the large industrial centers, where factory populations are concentrated.

Still, on the surface, white domination remains intact and its lines of intercommunication are yet unbroken; but underneath, the elements for its subversion are daily gathering force. China is a huge reservoir of potential energy; and the Chinese, schooled in civil wars, seem to be developing martial ardor and are training themselves to handle Western military equipment. China has now the largest number of men under arms in the world, and it is not improbable that a great military dictator may reunite the contending factions and in alliance with Japan inaugurate a new era in the Far East.

In Europe the situation is fulminant with the gravest possibilities: Germany's financial collapse is imminent, and can hardly avoid involving all Europe in economic chaos, with a repercussion across the Atlantic. Meantime the Red armies are massing to overrun Roumania and Poland. It is not beyond the range of possibilities that Allied aggressions in Turkey may precipitate a Holy War, with Islam leagued with Russia, China, and Japan. What might happen to shattered and disorganized Europe, under a combined onslaught of the Bolsheviks, Asiatics, and Africans, is too terrible to contemplate.

The Holy Scriptures seem to intimate that the fall of "Christendom"—the family of capitalistic governments which masquerades under this name—will be a prelude to the overrunning of its territories by the heathen hosts. (See Ezekiel 5:14, 17 - 7:21-26) Certainly the Sons of Japheth, by their quite unexampled career of rapacity, greed, cruelty, and hypocrisy, have incurred such a justly merited recompense. It would be poetic justice.

The Standard of Value *By T. D. Jones*

MESSRS. H. E. Branch, A. H. Kent, and J. H. Morrison seem to have become tangled up about the true unit or standard of value. This discord and confusion result from a misunderstanding of the true function of money. Money is not primarily a measure of value. Its first and most important office is to effect an exchange of values. To illustrate: I could not conveniently exchange a bale of cotton for its equivalent in clothing, groceries, drugs, plow tools etc. It would be inconvenient to give so many pounds of cotton for a pair of shoes, a hat or a wagon. So we have money, for which I sell my cotton, and which is conveniently divided into dollars so that I can exchange portions of the value of my cotton for hats, groceries, etc.

The true standard of value is the relative supply and demand. Money is subject also to this law of supply and demand, and fluctuates in value, like other articles or products. Therefore if we make money a standard of value it is like taking an India rubber tape with which to measure. Thus we have a variable and uncertain market. But if the supply of money were kept always in the same ratio to the demands of business, then we could make it a true and constant standard of value.

If, furthermore, an accurate census of the amount of business transacted were taken at convenient seasons, and a supply of paper legal tender money were issued and kept in the same proportion or ratio to the amount of business transacted, we would have an ideal medium of exchange and measure of value.

Fourteenth Esperanto Convention *By Kaarlo Harteva (Finland)*

I HAVE been reading with much pleasure your excellent magazine since it began to appear, and I have had the blessed opportunity to be editor of the Finnish edition, which has contained many of the most interesting articles from your magazine; and the Finnish people have accepted them with great joy. The appetite of the people has grown to hear more and more of the blessed Golden Age. We have had no opportunity to show our gratitude to you by contributing, but now I thought that it possibly would interest you to hear something about

Esperanto

IN OUR city, Helsinki, the capital of Finland (Suomi, the name of our country in our native tongue) has been held the Fourteenth Esperanto Congress. Thirty-four countries have been represented. Also such far countries as U. S. A., China, Japan, Algeria, Australia, Argentina, Brazil, etc., have had their representatives at this Congress. The Jews, too, have had their representatives; and during the Congress they have held in their synagogue two services in Esperanto. All our leading and most prominent papers have had long articles daily about Esperanto and the Congress, and they have recommended the new world-language in the most ample words. The Congress has been a great success for the movement.

What is Esperanto? It is a new language invented since our Lord's second advent by a Jewish doctor, L. L. Zamenhof. It is certainly the easiest language in the world. The grammar is simplicity itself. The main points are as follows:

Substantives end in *o*, adjectives in *a*, adverbs in *e*. To form the plural *j* is added, and *n* for accusative.

Verbs end in time present with *-as*, past *-is*, future *-os*, conditional *-us*, imperative *-u*, infinitive *-i*, participles active present *-ant*, past *-int*, future *-ont*, passive present *-at*, past *-it*, future *-ot*.

There is only one definite article—*la*.

Every word is pronounced as it is spelled.

There exist no irregularities.

The words are formed from the best known international words.

The aim of the Esperanto movement is not to destroy the native languages in the various countries. It is intended only to help the people in their contact with foreigners. The need of an international language has not been felt so much until now, when the nations are coming into the most lively contact one with another. As soon as this international language is used in all international relations it will be a great relief to all humanity. It will spare for better purposes unmeasured quantities of time and money which formerly have been used in the learning of other languages, all of which have been very difficult. The small nations especially will be lifted up to the level of the greater ones. It has been impossible to translate all the important books into all the languages of the small nations; but if the books are translated into Esperanto, it is easy for any one to learn this simple language, and to get the knowledge contained in these books.

Already a remarkable translation work is completed. Some of the leading books of the world are translated into Esperanto. Many years ago the New Testament appeared in Esperanto, as well as prominent parts of the Old Testament; and it is expected that the whole Bible will soon be ready. To the Esperanto Congress in Helsinki the important book, "Millions Now Living Will Never Die," appeared in Esperanto, and many Esperantists have accepted it with great joy.

Certainly Esperanto is one of the most important inventions in the world, and the time possibly is very near when it will be used in all international relations. Many offices, congresses, manufactories, etc., have used it for years with great success. Many schools are already teaching it among other subjects, and it seems that it cannot be many years before all schools will do the same.

The Esperanto movement has had, like all new movements, many difficulties to struggle against, among which have been other similar languages. But it has stood the test well, and those who have offered almost their lives for its success now see how their dreams are fulfilling. It is no wonder if they in their great joy think a little too much of it. A very remarkable feature amongst the Esperanto people is their longing for restitution. They see the horrors of the world and they like to live in happiness; and in their great longing they turn their eyes to Esperanto, and think that it will bring to humanity the long desired "Golden Age."

I can easily understand it; for I had the

opportunity to be in that movement before I came into present truth. In 1908 I visited the Fourth Esperanto Congress in Dresden. I was just at that time very earnestly longing for restitution. The Congress made a deep impression upon me, and I thought that it was one of the best helps in the world in my struggle for human perfection. But there was something which was of much greater value, although I did not then know it; and it was the blessed present truth. When I got it one and one-half years later I left everything, and since that time I have with great thankfulness followed my dear Lord and Redeemer; and I am fully convinced that only His blessed reign will fulfill the desire of all nations; and that Esperanto as well as all other modern inventions will receive their proper value by the incoming of His glorious kingdom.

Certainly we are very near the kingdom in which Jesus will reign, and which will bring the long-promised and long-desired blessings to humanity. A language which all can understand will surely be one of the much-appreciated blessings. Misunderstandings have been a terrible foe to humanity and have brought much sorrow to the people. All the misunderstandings will be removed, and all will understand and love one another. One of Babylon's prolific curses has been the language-mixture; but very soon we shall see the fulfillment of the beautiful prophecy: "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.

During the Esperanto Congress I had an opportunity to lecture on the famous topic, "Millions Now Living Will Never Die," in Esperanto to the many nations gathered in Helsinki, and all could understand the one and same language. It was a wonderful occasion. We see how the prophecies in the Bible are in fulfillment before our eyes. We are certainly convinced that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24:14) as we see how the gospel is now presented in many and various ways all over the world. We had our little share in this great witness work. Nations came with modern vehicles to this far-away country in one of the corners of the world, and here they heard the message of the kingdom in a language which all could understand. We rejoice and lift up our heads, because our great redemption is at hand. —Luke 21:28.

Truth Better Than Socialism *By F. H. Guichard*

IT IS with great pleasure I read The Golden Age and I am glad for the tidings it is bringing to the people, the good news of Christ's kingdom, that millions now living will never die.

I was formerly a Socialist; organized new branches, worked for it night and day, and spent some money for the cause. My father took part in the Paris Commune of 1870; and I still have a part of one of the flags used during the struggle. I used to curse all the preachers and churches because they would not try to enlighten the people as to Socialism. I often told them that if the heaven they were preaching was no better than the civilization they were practising, I did not wish to be with them after death; that whether it were heaven or hell, I had seen and heard enough of them here. So I lived, up to about eight years ago.

But somehow, my father obtained possession of Volumes 1 and 2 of "Studies in the Scriptures" in the French language, and had his eyes opened. I became interested in what he found in the two volumes, so I secured Volumes 1, 2, 3, 4, 5, and 6 in English. When I had read Volume 4, showing the class struggle so plainly, I told my family that these people had the right stuff for the people to study, and that I only wished that they would have a church or hold some meetings where I could be right with them.

My wife was surprised at me, and thought that I had gone crazy to talk so; for I had been so down on all churches, preachers, and priests. But I told her to read the fourth volume and see for herself. So I went on till about one year ago. Then, one day God guided to my place a lady who was canvassing for the book, "Millions Now Living Will Never Die." I met her with a warm heart. She told me that meetings were held in this city. So I attended them and bought Volume 7, "The Harp of God," and other reading matter.

Some time later I had a talk with Brother Rice on governmental matters, particularly in regard to Socialism; and he convinced me that

it would be a failure. He stated that the Socialists meant well, but that they could not be elected, nor take their seats, nor do anything without the consent of the rich; that the money power would rule if they had to do it by military force; that the Millennial Day is here, and that by 1925 the class struggle will be at an end. So I am now waiting for the kingdom to be established on earth, the kingdom for which God's people have so long prayed.

Now when I talk to some people about God's great plan, they do not believe it; even some so-called good Christians doubt it. Others say that they do not wish to be alive when He comes; still others say that no one knows when He will come, etc., etc. So I ask them to study just six chapters in the Bible: the first three and the last three; and that if they do so and understand and live aright, they will be part of the millions now living that will never die.

Poor "Mother Armenia" *By Haig M. Mardirossian*

BIBLICALLY it was the land of Armenia from which the race of mankind spread. Mount Ararat, upon which the ark of father Noah rested, is still a witness, with its white, snowy peak 7,000 feet above the sea. There the great Jehovah made His covenant of which the rainbow was a token, signifying that the promises of God are sure and that there should never more be a flood to destroy the earth. The snow remains on the peak of Mount Ararat year in and year out, waiting, as it were, for the final establishment of the kingdom of promise, when all things will be changed and when men and climate will be brought into an Edenic condition.

But why call Armenia "poor mother Armenia?" Because she is poor as a land? Nay, verily! For soil, water, and climate make everything beautiful and fruitful, more so now than ever; the soil has once more been fertilized by the blood of Armenian men, women, and children. One thing is wrong with her: Her children built, and Turks are dwelling in her houses; her children planted, and the Turks are enjoying the fruit thereof.

Her children are divided into parties and are spread out all over the world. She has been deceived by selfish men, including her clergy. She was deceived a half dozen times or more by the false promises of other so-called "Christian nations," until she found that these nations are all for business, and are more interested in becoming the owners of land and property bought by Armenia's own blood than in finding some way to deliver them from the hands of the Turks, that anti-Christian and barbarous people. Is it not a shame? False and only nominal Christianity has become the stumbling block to her children. Alas! you will not find many Armenians today who are willing to die for the cause of Christianity as they faithfully did in the past seven years of misery. Infidelity is increasing among them every day under the extreme oppression of the Turks.

An Armenian in Turkey today is of as much consequence as a fly, liable to be killed for pleasure at any time. An Armenian in Turkey today is not permitted to read an Armenian letter sent from America, or to send a letter to America unless it is written and signed in the Turkish language. Are the children of "our mother Armenia" the refuse of the world?

If the so-called "Christian nations" nearby had any Christ in them, I am sure they would have had a heart of flesh, and not of flint, to help their "mother Armenia" and her despondent children; not for Christ's sake (for He does not need anybody's help—He does everything in His own due time), but for humanity's sake! "First be a *man* before you can be a Christian," says common sense.

Can anyone who has a human heart remain unconcerned after hearing of the following acts committed by the Turks? During the World War and on, 1,500,000 Armenians have been killed by demobilized Turkish troops. First of all they collected all the ammunition that the Armenians had; then they imprisoned the males; and later by twenties and fifties they sent them away to a dale or a mountain and cut them into pieces. Then they collected their females, young girls from ten years of age and up and took into their harems as many as they wanted of the beautiful women; but those that were homely, they sent away to the wilderness, after putting them up at auction, and selling some of them for ten to twenty-five cents apiece.

I read in a paper this week that "Turks took Greek villages, and bought and sold their maidens for fifty cents apiece." So you see with

every other thing, life has also gone up 100 per-cent in Turkey. They have successfully done away with the Armenians, and now the Greeks are next in turn. Let me mention about a dozen things that Turks did to "our poor mother Armenia's" children:

They beheaded thousands of Armenians because they did not denounce their own faith and accept Mohammedanism. These martyrs preferred to give up their heads, rather than Christ, whom they worshiped according to the light they had. They were faithful unto death. The Turks cut off the ears, noses, tongues, one arm or one leg or fingers of many men; they cut the breasts from off women and private members from off men; they opened the bowels of women with child, and stuck the babes upon their spears.

On one occasion they bound the parents of a child to a tree, put their child before their eyes into a boiling pot, and compelled the parents to eat the flesh of their beloved. Many were bound to trees and their eyes were plucked out, and their finger-nails were torn off by pincers. In some instances the Turks skinned the people as they do cattle. On one occasion they tried their swords upon the heads of seven children in a line, to see whether they could cut off the seven heads in one stroke.

Hundreds of people were burned at the stake; water and food that had to be used by the Armenian refugees were poisoned, so that they had to practise cannibalism after they could find no more herbs or roots of grass in the wilderness.

Some of these men and women had to walk a four-months journey altogether naked. Out of 1,000 souls hardly 100 were left; for they could not stand continuous walking without food or water. Many were shot to death by gendarmes (who were riding on horses) because they could not walk fast enough.

The heat of the summer and the cold of the winter have dried the bones of "poor mother Armenia's" children. Many infants were left by the way, the parents being unable to carry them; many were given away to anybody who would take them. (Could you sleep even one night if you had lost your only child and did not know of its whereabouts?)

I have read and heard of a hundred and one shameful acts that the wicked Turks committed on the sons and daughters of our "poor mother Armenia," which cannot be described by pen. Armenia lost all she had in the name of Christianity; to the best of her ability she followed the little light she had, and now she is at the point of losing her faith!

Poor mother Armenia, weep not! "Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again [will be resurrected] from the land of the enemy [Death—1 Corinthians 15:26]. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border [Armenia]." (Jeremiah 31:15-17) When they come back this time, they will not plant trees and build houses for the Turks, but will long enjoy the works of their own hands; they shall not labor in vain nor bring forth for trouble; the wolf [Turks] and the lamb [Armenians] shall feed together—they shall not injure one another any more in Christ's kingdom, in that blessed Golden Age. —Isaiah 65:17-25.

Lying Headings *By J. A. Bohnet*

NOTE the dishonest, fraudulent, utterly unsuitable heading of the following article, designed to prejudice the public against the workers. The editorial practices along his line are scandalous. The corrupt press aims to *make* news instead of *reporting* it, and ever to the injury of the workers. No wonder the Lord is now about to call a halt!

SITUATION SERIOUS

Strikers Compel Big Steel Mills to Shut Up Shop

Youngstown, O., July 17.—Gradual closedown of the score of steel mills in the Mahoning-Shenango valley —the second largest steel manufacturing district in the United States—because of a shortage of coal resulting from the railroad and miners' strikes, is imminent.

The Republic Iron and Steel company laid off twelve hundred of the 5,000 men employed in the local plant, and closed down two of its three blast furnaces and the Bessemer department.

The workers were told that their services "probably would not be required for some time."

The Trumbull-Cliffs Furnace Company at Warren, Ohio, announced that operation of a six-hundred-ton blast furnace could not be continued. Four hundred men of the five hundred men employed there were affected.—Nebraska City *Daily News*, July 17, 1922.

The Diarbekir Massacre

ONE of our Armenian subscribers has sent to us a seventy-five-page manuscript by Thomas K. Mugerditchian, formerly British Proconsul at Diarbekir, Armenia, showing the systematic methods by which the Turkish government, while under that of the Kaiser, during the fateful years of 1914-1918 inclusive, undertook to destroy the Armenian people from the earth.

The manuscript was written at Cairo, Egypt, in May, 1919, and has only now come into our hands. We do not feel like publishing it in full at this late date, but even now as historical matter, there are several pages which are well worthy of reproduction.

The first step was taken on Monday, August 3, 1914, with the mobilization of the Turkish army and the organization in Diarbekir of a so-called Union and Progress Committee. We quote from Mr. Mugerditchian's manuscript:

"The purpose of this Committee was to confiscate in the name of 'Military Necessities,' all the property without exception, whether large or small, of all the merchants and shopkeepers. They thus confiscated all the then available raw and wrought cotton and wool; all the raw iron and copper as well as tools, dishes, and plates made of them; all sugar, tea, coffee, watches, timber, all kinds of fats, oils, petroleum, wheat, barley, millet, rice, cotton, horses, camels, mares, mules, donkeys, cows, buffaloes, goats, oxen, sheep, carpets, rugs, blankets, etc., etc., etc. All this wholesale requisitioning was carried out, as mentioned above, under the name of 'Military Necessities.' Briefly, within a few months time, all the Armenian stores, depots and shops were robbed of their contents; the large supplies of wheat and barley which were kept in every house and well — for wells are widely used as storing places — were taken away; the stables were left without any cattle whatever; and all these were taken and stored away in the Government and Union and Progress Committee's Stores in the various centres of the vilayet. The officials entrusted with the supervision of this work were selected by the Committee of Union and Progress. In return for all this confiscated property, a piece of paper was given, bearing the signature of some unknown or insignificant clerk of the Committee of Union and Progress and promising payment at the end of the war.

"In the meantime, all the Armenian artisans were employed without any payment in military and civilian establishments and factories for the production and preparation of such things as the local Government required."

The next step was the organization by this same committee of a corporation styled the Renaissance Company, the purpose of which was to seize permanently all of the business of the Armenians, and this meant all the business of the city. On this point Mr. Mugerditchian says:

"In order to inflict a death blow on the Armenian commercial prosperity, in order to exterminate the Armenian commercial establishments at once, in order to dry up all resources for any future progress of the Armenians, the Director of the Renaissance Company, Deputy Pirinchi Zade Feizi Bey, acting on instructions from the Committee of Union and Progress, worked out an elaborate plan for the burning of the market. This plan was put into execution on the night of the 19th, August, 1914, under the direction and with the personal aid and assistance of the Police Commissary Guevranli Zade Memdouh Bey. Within five hours, 1,080 shops, 13 bakeries, 3 inns, 14 lumber depots, etc., were reduced to ashes."

The next step was to take away all arms from the Armenians and to send the potential soldiers of the country far away to work upon Turkish fortifications.

"At the end of 1914, orders were sent from the Ministry of War to take away all arms from the Armenians and transfer them into Amelay Tabourlari (Labor Battalions). They then woke up from their dream, and realized the falsity of the situation. They were taken into distant and mountainous regions to break stones and to construct roads and fortifications like criminals condemned to hard labor; away from all Armenians and civilization and under the command of most tyrannical officers.

"Thus very soon Diabekir, like all other towns with a majority of Armenian population, saw her sons go away — in most cases never to come back again — and lost all possible communication and relation with them. One could then see at home only boys below seventeen and old men above fifty."

By the following spring the Turks were ready to dispose of all the Armenian men in the city, and a systematic campaign was inaugurated for placing them all under arrest.

"The arrest of the Armenians in the city of Diarbekir was started on Friday the 16th, April, 1915. During the night all the Armenian quarters were surrounded by the Moslems, while the streets of the quarters, the roofs, the doors, and all openings of the houses were guarded by soldiers, gendarmes, civil and military police, Circassian irregulars, and military men. A thorough search followed in every house under the pretext of looking for deserters. In reality, all sorts of arms, including sporting rifles and ordinary knives were seized, and more than 300 young men were put under arrest. Instead of taking them to the recruiting officer, as one would naturally expect, they cast them into the

regular Turkish prisons, as malefactors, as criminals.

"On Monday, April 19, 1919, the authorities arrested all the members of the different local Armenian philanthropic committees and associations, such as the Committee of the Notables, the Religious, Educational, Financial and Benevolent, and other such establishments for the administration of the local affairs of the Armenian community. After a typical and meaningless interrogation, all of them were imprisoned.

"The turn of the most influential and important members of the Armenian community came on May 1, when without any distinction, Government employés, lawyers, men of intellect and education, merchants, bankers, landowners, manufacturers, engineers, and a great part of the well-to-do artisans were put into prison. A room with seating capacity for fifty men was crowded with from 300 to 350 men. These men, taken away suddenly from their families and home comforts, and at the same time deprived of all possible means of communication with the outside world, were in a most miserable condition within the walls of those modern 'Black holes.' It is beyond human power of descriptive imagination to represent the filth, the awful smell, the stinking air, the suffocating atmosphere of those wretched dungeons, where those poor, innocent Armenians, who but a few moments ago were the leaders of their community, were so cruelly thrown."

The way that Turkish jailors are accustomed to treat their prisoners has been notorious in all ages; and Mr. Mugerditchian gives us some of the details:

"Hagop Bozo and some of his associates were shod and compelled to run like horses. They drove red-hot horse-shoes into the breasts of Mihran Bastadjian and his associates. They forced some others to put their heads under big presses; and then by turning the handles, they crushed the heads to pieces. . . . Others they mutilated or pulled their nails out with pincers. In other slow cases they first pulled out the nails with pincers, then crushed the fingers under a heavy press, after which they cut off the fingers one by one. . . . Darakji Hagop was operated upon on his private parts. . . . Others were flayed alive. . . . Some were taken to the slaughter-house, killed, and their flesh distributed, as if for sale, to the butchers!! Police Ohan and his friends were crucified and had long nails driven through their hands and feet. . . . Such were the tortures and the excruciating pains and the agony of the victims that the survivors offered all that they had left them; they begged and implored their tormentors not for their lives, but for rifle shots that would put a quick end to their earthly existence. But their requests were met with scorn, and were boastfully rejected. While the hopeless sighs and the loudest cries of the tyrannized victims were rending the skies, the ferocious and heartless Turks and Kurds, unmoved by the scene of suffering around them, seemed thoroughly to enjoy the situation and to rejoice in their accomplishments.

"The sufferings, the pains, the tortures of the Armenian Bishop Mugerditch Chilgadian constitute a crowning feature of Turkish brutality and monstrosity. This martyr bishop was first subjected to the most outrageous insults, and was dragged through the city streets for a public show, while the sheikhs, the dervishes, etc., with musical instruments, headed the disreputable procession. He was then led to the Mosque of the Governorate and there, in the presence of the civil and military authorities and a large crowd of Moslem fanatics, they poured petroleum over his clothes and set fire to them. When he had reached the point of expiration, they put out the flames and threw him into the stables of the Hospital of the Municipality, there to die."

An American physician found this man writhing in agony, with a dirty, black rag thrown over him; and when he attempted to be of some assistance, he was warned on pain of death to leave the premises.

How the last of the men of Diarbekir were subsequently disposed of is narrated as follows:

"On Sunday, the 30th of May, 635 men, who constituted the élite of the city and the vilayet of Diarbekir, were put on twenty-three rafts; and under strong escorts made up of militia men and Circassians, whose leader was Major Shakir Bey, they started for their fatal trip to Monsul. On Wednesday, the 9th of June, they arrived at Shkefta.

"Before reaching that place, however, Major Shakir Bey had a secret meeting with Amero, in which all the final details of the massacre were settled. While the raft was sailing down the Tigris, quite a large party of brigands (presumably) ordered them to stop. Immediately Shakir Bey landed a force to chase them away. This force soon returned and reported that three of the brigands had been killel, while the rest fled to the mountains. In reality no one had been killed; this was merely a part of the tragedy that was to follow. This little incident was brought in to make the Armenians trust their hangmen.

"After this incident Shakir Bey, who was on the same raft with the rich Armenians Emich, Jirjis and Diran Kazazian, Hachadour Digranian, and a dozen or so of other rich Armenians, called them together and pointed out that since the part of the country that they were then passing through was full of Kurdish brigands, and consequently very dangerous, it would be wiser and safer if all the exiles who happened to be in possession of any gold would hand it to him, so that in case of any emergency he might be able, thanks to the stronger force on his raft, to defend it better than any one else. They believed his argument; and in the course of a few minutes, the sum of more than 6,000 pounds

in gold was placed for safety in Major Shakir's bag!

"On arrival at Shkefta, the 635 exiles were landed for a twenty-four hours' rest. Amero at once called on Major Shakir Bey, bringing with him some provisions, part of which he also gave to some of the Armenians who in time past had been good to him. In their hearing he said to the Major that he had heard that both banks of the Tigris were occupied by Kurdish brigands, whose plan was to attack the rafts, kill the exiles, and rob them of all their belongings. It would therefore be advisable, since the Major and the Armenians were his friends, to stay in his village, where they could be safe from all danger, and wait further instructions from Diarbekir.

"After a short discussion it was decided to accept his offer; and so beginning with the passengers of the Major's raft, they were led out in groups of six, to be divided comfortably among the native families under Amero's personal supervision. As soon as the first group of six reached the village, they were seized upon by Amero's men, stripped of their clothes, firmly bound with ropes and carried to the Valley of Bezwan. In this manner the whole party of 635 were in groups of six led out, robbed, bound with ropes, and carried to this valley.

"The slopes and heights of the mountains on both sides of the valley were occupied by Amero's men. When everything was ready, Shakir Bey arrived, accompanied by his militia, and his Circassian brigands. He gave the signal formerly agreed upon, and the most dreadful cold-blooded, furious massacre started. The firing of the rifles, the buzzing of the shots, the cutting noise of the sword, the clanking of arms in general, the hopeless victims' cries of despair filled the air: Some of the victims prayed; others begged for mercy, but all in vain."

Practically all of the men having been disposed of, the next step was to deport all the inhabitants. Mr. Mugerditchian proceeds to tell how this disposition was accomplished: First there was a general registration and census such as only German thoroughness could have arranged; from the time when the census was taken, each house was guarded with a sentry and no one allowed to enter or to leave.

"The authorities in every village of the other provinces of the vilayet of Diarbekir had received by this time instructions and unlimited authority to coöperate with the militia and the Kurdish population in everything connected with the Armenian deportations. To state it more briefly, they were told to act just as they pleased. First of all the male population were separated and sent to join the Labor Corps. On the way they were robbed of everything they possessed and afterwards killed in the most brutal manner. Then the defenseless and helpless women and children were forcibly dragged out of their homes, and under the cudgel of the oppressors formed into parties and driven to Ras-El-Ain and Der-El-Zor, without having been allowed to take with them anything for the trip except what these 'children of sorrow' could carry in their small bundles. O God! Who can tell the weeping and crying, the pain and agony, the horror and affliction of those poor, helpless, comfortless 'children of sorrow'; of these unprotected, husbandless women, fatherless children, desolate human beings, who but a few hours ago had been forced to abandon the comforts of their homes, who had lost all they held dear in this world, and who were now marched between two lines of fire and sword, between two lines of Godless, inhuman, heartless beasts, toward famine, poverty, pain, dishonor, death! . . . They were marched to unknown destinations, to scorching deserts, to a far distant Golgotha, through a way of indescribable and unsupportable sufferings, to meet at last the most horrible crucifixion.

"The bloodthirsty Kurds and the militia men drove those innocent, helpless creatures who in the twinkling of an eye had been expelled from their cozy nests in the most merciless and ruthless manner, as if they were hordes of cattle. Hungry, thirsty, exhausted, feeding on grass, still they were driven on and on. The tormentors took away from them all their possessions, their clothing, their very skin, their honor. They left them absolutely nothing. During that frightful journey, the most beautiful women and girls were selected and forced to go back to a living death, in the Moslem harems.

"As soon as the general registration was complete, the deportations began. Every evening after sunset, approximately one hundred houses were emptied and their inhabitants set on the track of exile and death. One day a party would be started on the road to Mardin, and the following day another party started on the road to Esra Baghtche. One party was sent to the South, and the other to the West, so as never to meet again. These parties were put in charge of merciless, Godless and bloodthirsty Circassians and members of the militia; and they were supposed to reach Mardin, Darn, Waweyle, Ras-El-Ain and Der-El-Zor. It is utterly impossible to describe the heartrending scenes that took place while this drama was being enacted. Words fail me to tell of how the wild beasts would rush into the houses, and in the midst of tears, weeping, groanings, sighs, shrill shrieks, and cries of agony and despair, seize the women and girls by their hair and pull them out upon the dark and gloomy road of exile.

"The Armenian Catholic Archbishop, Andreas Ghelebian, the family of Emsih Sabagh, and a number of other rich Armenian Catholic families were led to the Mardin road; but before reaching their destination, all of them joined the army of the new Armenian martyrs. The Protestant Rev. Hagop Andonian, with his family, the son-in-law Bedros Mavlian, and many other Armenian Protestant families were led to the Kara Baghche road, on which they bravely met their death.

The wife of Deputy Sepan Chirachian and several other ladies belonging to this party were flayed alive.

"A very large number of Armenian exiles having been killed in the usual brutal manner by the militia and the Kurds at Kozan Der, a place on the Mardin road five miles from Diarbekir, the Committee of Union and Progress had the effrontry to gather all the corpses, dress those of men in Hojah's uniforms with turbans on their heads, and those of women with Moslem women's clothing, veils, etc., and take several photographs, thousands of copies of which were distributed and sent all over Turkey and Germany, to prove most shamefully that Armenians were to blame for all that had taken place — that Armenian revolutionists and brigands had organized and carried out terrible massacres against the Moslem population, and that as a result of their conduct, the Turkish authorities could hardly control the Kurdish population or assume any responsibility for any possible outrages committed against the Armenians. While these photographs were being distributed to the Kurds, Arabs, and other Moslem races, the most slanderous reports were also put into circulation to excite and provoke all the anger and hatred of those fanatical races against the poor Armenians who still happened to survive.

"The Circassians of Ras-El-Ain had the unique idea to cut off the hair of the women and girls whom they had killed and knit it into a 25-meters long rope three inches in diameter, which they presented to their worthy Apollyon, Feizi Bey. This ghastly reminder of the atrocities committed against the Armenian constitutes one of the ornaments of this modern Nero's house, and speaks for the part which he played in this drama!"

The last step in the destruction of the 150,000 Armenian citizens of the prosperous city of Diarbekir was the putting to death of the babies. This is narrated also by Mr. Mugerditchian, completing one of the most horrible stories of cruelty and suffering that we have ever heard:

"Four hundred orphans from one to two years old were deemed worthy in the sight of the executioners to be spared; and so they were gathered and transferred to the Protestant School of Diarbekir, where they were pretty decently looked after for a few months. But suddenly, on a certain morning, 200 of them were taken to a bridge on the Tigris, built by the Saracens, a little to the south of Diarbekir; and there one by one they were seized by the head or arm or leg and hurled into the fast flowing waters of the Tigris. The remaining 200 were taken a few days later to the village of Karabash, at a distance of five miles from Diarbekir; and there another most hideous crime was committed. Some of the babies were seized by their legs and pulled in opposite directions so forcibly that they were torn in two. On others the sharpness of the swords or bayonets of the butchers was tried; and real competitions were started as to who could cut off at one stroke an arm or a leg or a head, or a baby's body. Others were thrown in the air and caught on lances, while others were thrown to some exceptionally wild shepherd dogs to be torn to pieces. The official representative of the Turkish Government who assisted at this heinous scene was delighted and followed the whole procedure with apparently perfect satisfaction."

Savagery In High Places

THE United States Government is not presided over by Turks — not exactly; but its record in the matter of political prisoners would shame any Turk. Europe long ago freed all of its political prisoners. In fact, this was done immediately after the war; and the war itself was finished four years ago. In darkest America political prisoners are still in limbo.

The United States still has in its prisons seventy-five Espionage Law prisoners, whose aggregate sentences amount even now to 800 years. All but five of these men were members of labor organizations; and that is the real reason why they are still in prison, and the real reason why they were put there in the first place. They are hated by big business; and the Espionage Law, infamous, unconstitutional, and repudiated since early in 1921, was only an instrument of big business and was never designed to protect America. It was designed to accomplish that which it accomplished, to suppress free speech, and to make labor men fear the wrath of the powers that be.

On July 19th it was announced at the White House that the Attorney General had been ordered to "hasten" the reconsideration of all these cases. One cannot help but wonder if this reconsideration would not be more effectively "hastened" if these prisoners were a bunch of scalawag "bankers." But most of that class of scalawags manage to keep out of jail. If anybody must go there they generally saddle the blame upon some poor tool of a bank clerk who merely did as he was told. He goes to prison with the assurance that when he comes out he will be taken care of. When he comes out, he is reminded that he was a big fool to disobey the law and is told to "beat it."

Impressions of Britain *(Part II)*

THE largest boats upon the Atlantic Ocean are not the safest, and the swiftest boats are not the steadiest. Experience has shown that the largest boats are not altogether practical. They are topheavy, having too great a superstructure; and in a storm their habit of plowing through the great head seas instead of riding over them makes them less steady than the 20,000-ton liners of six-hundred-odd feet in length. The boats of smaller size lack some of the features—such as ball rooms, swimming tanks, suites de luxe, etc.—that appeal to those who have unlimited means; but if you have neither the purse nor the inclination to seek luxuries you will find more real comfort on a 20,000-ton boat than on a 50,000-ton one.

The staterooms are small; but they are large enough, and are well ventilated. Some have outside light, and some depend wholly on electric illumination. If you are willing to take an inside room, fitted with but two berths, and designed for but two persons, there are good prospects, on one of these smaller boats, of having a stateroom to yourself for the whole trip.

The furniture of the second cabin staterooms is limited to the necessities—two comfortable berths, the one above the other; a small fixed seat; a larger wall seat, which can be let down into position only when the door is shut; and a combination wash-stand, mirror, and tray-holder. This latter device is compact and satisfactory. The loosening of one catch causes a wash-basin to drop down into position for use; while the loosening of another brings into position a little rimmed writing table, or tray-holder. There is a water-tank above the basin, and a drain-tank below.

The Menu

MEALS (included in cost of passage) are all that could be desired. The following is a sample of the second cabin breakfast, copied from one of the menus: oranges, compote of apricots, rolled oats, Pettijohn's, shredded wheat, force, fried fresh herrings, finnan haddie in cream, calf's liver eschalot, broiled country sausages, grilled York ham, eggs fried, poached or turned, omelettes plain and au lard, French and graham rolls, tea cakes, Indian griddle cakes with maple syrup, cold boiled ham, radishes, preserves, marmalade, coffee, tea, and cocoa.

If you travel first-class instead of second cabin, your berth will have a metal rail around it instead of a wooden one; you will have a small clothes-closet, a bureau and, if you wish to pay for it, a private bath. Instead of a port-hole window you will have an ordinary window with plain and colored glass, fitted with shutters and transoms. At the table you will have delicacies and luxuries, such as hothouse grapes; and you will have the companionship of the professional gamblers that make a living traveling to and fro between England and America looking for Americans who have more dollars than sense.

The lounging rooms for the first-class passengers are larger than for the second cabin; the dining room tables are for smaller groups than in the second cabin dining-room; and the best part of all the decks is reserved for the first-class passengers. But the second cabin passengers have the better time. When one travels first-class, the trip is nearly finished before the passengers are on speaking terms with one another. Everybody is so anxious to appear to be somebody that he repulses every advance of those not equally "stuck up." By and by the people that were stuck up for four or five days become unstuck, as it were; and conversation is possible.

Mischievous Blundering

CIRCUMSTANCES permitted the writer to go over by first-class and to return by second cabin. Whether you travel first-class or second cabin, there is placed at your seat at the noon meal a copy of the day's *Ocean Times,* containing six pages of miscellaneous literary matter carried from port in electroplate form and two inside pages of daily news received by the ship's wireless.

The material for the *Ocean Times* is compiled by one of those individuals, all too common in both England and America, who think it clever to insinuate that all the people of every other land than that of which he happens to be a citizen are away below his own high standard. And he thereby shows that his own standard is far lower than those he seeks to ridicule.

This paper being printed on a British boat, which is engaged largely in the carrying of American passengers, one would suppose that the publishers of the *Ocean Times* would have

better sense than to publish the following tales and expect to retain the good will of such Americans as are aboard:

That the Senate of the State of Georgia has before it for consideration a bill providing not less than five years nor more than twenty years of imprisonment at hard labor for any man who goes fishing without the consent of his wife. A supposedly clever sneer at American legislators, and a lie.

That a wealthy resident of a $75,000 mansion in New Jersey, who rides about his suburban home in a Rolls-Royce car, is traced to New York, where it is found that he disguises himself and plies his trade as a beggar and seller of pencils on Fifth Avenue. A supposedly clever sneer at American business men, and a lie.

That two prominent citizens of Chicago, one by the name of Kigas and one by the name of Zuzevich, engage in an altercation because Mr. Kigas carries away Mr. Zuzevich's wife; and that when Mr. Zuzevich comes to expostulate, he is thrown out of a second story window. A sneer at American society, and very unfair.

That two American women, names distinctly Italian, engage in a duel at Newark, N. J., much as if such incidents were of common occurrence in everyday American life. And then there is a sneering story, thinly veiled by alleging that it came from an American, as to how woman suffrage was granted in the United States. It was "when it was suggested that these fierce beldames wanted the right to be steamboat captains, Congress gave one loud guffaw of ribald masculine laughter and passed the bill." A lie.

There is a type of Briton to whom such silly fables of American life are acceptable as high grade humor, but that affords no excuse for the bad judgment of the publishers in laying such nonsense before the passengers. The impression they create upon an American is one of complete contempt. The *Ocean Times* has had an opportunity to make him feel that he will be a welcome guest; but it has made him feel that he will be viewed with a contempt which, in this instance, he absolutely knows is the fault of the other man.

John Bull at His Worst

ON THE boat there is one Briton who takes the *Ocean Times* seriously. He becomes greatly excited at the discovery that Britain has begun to pay interest on the billions which were borrowed from America and raised from loans which were not exactly forced upon the American people—not exactly, though many Americans who contributed to these loans apparently did so at the point of the gun or with ropes around their necks. For details see Golden Age Number 27.

This Briton, who is a native of Edinburgh, denounced the weakness which would pay America a single penny "after protecting her all these years." The American laughs. He thinks of the 42,000,000 people protecting the 110,000,000, and remembers the colossal iron works that made in almost unlimited quantities the munitions of war from 1914 onwards; and he knows where those munitions went.

He thinks of the ships that by the hundreds were poured out into the ocean in 1918 almost as if by magic. He thinks of the endless grain fields, Europe's store in every time of need. He thinks of the recent trip of a half-dozen small airplanes which left New York for Nome, Alaska, and made the distance, 4,500 miles, in fifty-five hours. He thinks of the new device by which airplanes can now be sent up without an operator or a pilot, and directed hither and thither by wireless, the latest American invention.

He thinks of the horrid new gases, another American discovery, so horrible that a small quantity, released from an airplane, will obliterate every form of life below for miles around. And he thinks it a great calamity to mankind when this great peace-loving American nation was rudely aroused to the call to arms. It may indeed have been protected from the insane militarists at one time, but who will protect the world itself with Uncle Sam himself gone insane? The answer is written large in prophecy: "Except those days should be shortened, there should no flesh be saved."

There is nothing to be gained by one country boasting of its greatness in any respect over any other country. Britons and Americans should get acquainted with each other and stop boasting. There are myriads of Americans who honestly believe that Britain is swelled to the bursting point with a pride for which there is little foundation. There are myriads of Britons who know nothing whatever of the fabulous achievements and even more fabulous possibilities of America and in their minds seemingly place the country about on a par with Jamaica or Switzerland and its inhabitants on a par with

the Basutos or the Tanganyikas, all unconscious of the fact that upon these shores there is an engine of construction and of destruction (if its energies are turned in that direction) the like of which has never existed, and does not now exist elsewhere on earth.

Tea, Tea and More Tea

DR. SAMUEL JOHNSON once made the statement that "a sailor's life is a dog's life. It has all the disadvantages of life in a prison, with the additional disadvantage of being drowned." The doctor did not go far astray. There is no great excitement on board an ocean liner. The principal diversions are reading and pacing the deck. The vibrations and the rocking of the boat are not conducive to much writing.

In the morning, at 7:30, the bedroom steward brings to your stateroom a tray containing toast and tea. Theoretically, this is to give you strength to get out of bed. One thinks of the millions of warm-hearted, horny-handed American farmers who get out of bed at four o'clock every day in the summer and five o'clock every day in the winter, and wonders what they would think of it. Breakfast is from 8:00 to 10:00, and of course there is "breakfast tea" for breakfast. Beef tea is served at 11:00 o'clock. Luncheon is at 1:00 o'clock p. m., and there is always tea at luncheon. Then, of course, there is tea for Tea, which is served at 4:30. Dinner comes at 7:00; and no Englishman would expect to drink less than one cup of tea with his dinner, and he would probably drink several cups. The last food served during the day is a light luncheon at 10:30, and the writer is not sure whether tea is served with it or not. Seven meals in a day!

The British people do not eat more during the twenty-four hours than do the Americans; but it does seem to an American that they never permit their digestive organs or their womenfolk to have a rest. In America there are three meals—breakfast, usually at 7:00, dinner at 12:00, supper at 6:00; and most people do all their eating for the day at those times. In the British Isles they seem to have the uniform custom of four meals per day. The first three meals are at approximately the same times as in America, and there is another, the heaviest meal of the day, at 10:00 p. m.

Tea is the universal beverage, so universal that an American who tried faithfully to keep the pace gave up the battle after two weeks, finding that his nerves were unable to withstand the strain. Another American in Britain, facing this deluge of tea, is alleged to have made the remark that a certain well-known text of Scripture, if applied to the British Isles, ought to read that they "being overflowed with tea, perished."

When there is a storm, and the ship seems to be standing first on one end and then on the other, the tables are provided with racks about three inches high designed to prevent the plates from slipping off. At such times the portions of soup served are small, so that in the tipping of the vessel the soup will not be spilled about the table.

The Gulf Stream is a real stream, a warm river in mid-ocean, a thousand miles or so in width and carrying seaweed from the southern seas in its embrace. In the latter part of November, while we were crossing the Stream, it was entirely comfortable on deck with no wraps of any kind, and this at a point seven hundred miles due north of New York city, in the same latitude as the bleak coasts of Labrador. It is the Gulf Stream which makes the British Isles the vernal paradise that charms every visitor. But more respecting the climate at another time.

The Ocean Timepiece

ONCE a day, at noon, a blast is blown on the ship's great whistle to enable passengers to determine the time of day; for on account of the ship's movement with or opposite to the path of the sun there is a different standard of time every day. On a 20,000-ton boat, averaging seventeen knots an hour, this makes it necessary to set one's watch ahead about forty minutes each day on the eastbound trip and to set it back forty minutes each day on the westbound trip.

Once a day, at noon also, the log is made up, and the results are posted in some conspicuous place where all the passengers can see it. As a part of the log record there is a map of the North Atlantic, with the countries bordering upon it; and the ship's course is traced upon the map so that the passengers can see where they are and can note their progress. Meantime, the professional gamblers and others are betting upon the mileage for the next day.

One of the first-class passengers enroute to Britain is a loud-mouthed, sharp-featured American, who during the first few days is very

thick with the gamblers; but along toward the last he loses a bet of $20 and refuses to pay. There are loud voices and an angry scene; the gamblers count upon their lean pickings eastward-bound in the fall because there are few going abroad at that time of the year, only seventeen in the first class, all told. The fellow-American understands why Americans are hated and despised abroad if the people abroad have formed their opinions from such samples as this; but what can one do to help it? There are Americans and Americans, as there are Britons and Britons; and it is folly to put them all in one category.

On the eastward trip of eight days and eight hours from New York to Liverpool, after the pilot has climbed down his rope ladder and has been rowed away to the pilot-boat, the only signs of life except on board the ship are the gulls, which follow the boat for three days from the American shore and meet the boat three days from the Irish shore. There is only one day in mid-ocean when no gulls are seen.

On the second day of the eastward voyage a full rigged sailboat is overtaken and passed, presenting a beautiful sight as it rides gracefully upon the ocean's heaving bosom. There is no flying of flags or greetings with the whistle or otherwise. The ships pass each other in silence. On the third day a westbound passenger steamer is seen. On the fourth day another westbound passenger is seen. On the fifth day not a vessel is in sight anywhere. On the sixth day three freight vessels are passed, one westbound and two eastbound; the wind is blowing seventy miles an hour, and the sailors admit that there is a rough sea. But, to rest the reader's mind, the American is not seasick; not on your life! If you would keep well on sea or land avoid the use of white bread, eat plenty of all the fruits and fibrous foods that are available, eat the meats of six Brazil-nuts daily, and take sufficient exercise. That is the American's recipe for himself; possibly it might be good for others.

A Storm at Sea

IT IS a thrilling experience for a landsman to be on a vessel in a storm at sea, especially if the storm comes at night. The great ship, an eighth of a mile long or more, goes crashing into a wave sufficiently high to raise the prow of the vessel fifty feet higher than the stern. The wave is broken, and some of it sweeps the forward parts of the vessel. The impact makes it seem as if the ship had run into a great building and the building had fallen over on it. The vessel trembles and shudders as though in its death agonies. The timbers which make up the partitions creak and groan as if they were about to split into pieces. Then there is a lull; and to the timid passenger, awakened in the dead of night by the terrific impact of the great wave, there comes the sweet music of the throbbing engines, and he knows that the man on the bridge is on the job and that everything is all right. There are times when the storms are so severe that the vessel must lie for some hours without attempting to go on, but this was not the case in the trip which we describe. Nevertheless one of the ships sighted on that day had its bridge blown off in that same gale; so it was some gale.

During the seventh night the wind subsides, the rough area of the sea is passed, and on the next morning the ocean is like a mill-pond. Early in the morning a passenger steamer is seen ahead, traveling about a half a knot an hour slower than your own boat. It remains within a few miles distance throughout the day, and is in sight when the sun goes below the western horizon.

Joy as Erin Appears

BY NINE o'clock that night, far in the distance, there are gleams of light from the lighthouses on the southwest coast of Ireland, a happy sight in the darkness. At three-twenty in the morning the ship stops at Cobh, the new name which the Irish people have given to the city which was once called Queenstown; and the American arises and goes on deck partly to see if there really is such a thing in this world as dry land, and partly to see the interesting transfer of passengers, mail, and baggage to and from the lighter which comes alongside.

Two or three enterprising newsboys come on board and scour the vessel looking for trade. One of these boys sells the American a London paper which is just one week old that morning. At first it seems like a shabby trick; but some inquiry reveals the fact that the extreme south of Ireland has been cut off for months from the surrounding provinces and that there have been times when no papers at all could be obtained. Even as it is now, there is no way of getting from Dublin to Cork or Cobh except by a steam-

er service which has been organized to take the place of the broken land transportation.

The ride up St. George's Channel and through the Irish Sea that day is a ride ever to be remembered. The sea was stirred by but the smallest ripples, the sun was shining, the air was sweet, the coast of Ireland was visible on the one side and that of Wales on the other. By eight o'clock in the evening the vessel was at the Liverpool Landing Stage, and the eastbound ocean trip was a thing of the past. But the throbbing of the engines and the swaying of the boat are distinctly discernible in your frame for the ensuing sixteen or eighteen hours.

Everybody on the boat has been very kind, very courteous. The orchestra is excellent, and has played two hours each day for both the first-class and the second cabin passengers. The second cabin concerts are from 10 to 11 in the morning and 8 to 9 in the evening. In the first class the hours are different, to suit the orchestra. In the second cabin there is a Victrola concert from 9 to 10 every evening. The library is open all day, and there are smoking rooms for those who smoke or drink or gamble. On the decks there are quoits, tennis, shuffleboard, and a few other games. But you are glad to get ashore; and after the usual ten-shilling tips to bedroom steward and table steward, and suitable contributions for musicians, "boots," and librarian, you pass down the gang plank and find your baggage, grouped under the initial of your surname. The customs inspector merely asks: "Have you any firearms or tobacco?" The answer is "No"; and in a minute you are in a cab and on the streets of Liverpool.

Who Will Lead Us? *By Elias K. Johnson*

THE world is looking for a great leader today, one who can show the way to peace, to normalcy and happiness. The wise men are racking their wise brains and consulting together, and scheming together; but it all comes to naught. The statesmen of the world are more puzzled than ever, and all agree that a great leader who could tell them what to do and how to accomplish it would be the most welcome man at this time. A leader who could smooth all their problems out and satisfy everybody — ah, what a leader that would be! Surely he would be hailed with delight; for all things are snarled and twisted, and no one understands the problem sufficiently to satisfy all. They recognize their helplessness, and are hoping for some one, some great genius, to arise and free us from all worry and perplexity and to bring peace and happiness to all factions out of the mess of chaos into which we have gotten ourselves.

It seems as if some mighty one, unseen and unnoticed, had laid a snare, as one does for an animal, and that we blindly entered that snare and got ourselves all tangled up somehow. And now we are trying, also like an animal, to extricate ourselves; and the more we try to escape, the more enmeshed we become with the cords that surround us; until at last, in our efforts to escape, we turn upon each other with gnashing teeth and bared fangs, seeking to destroy each other, well knowing in our sane moments that we are all interdependent and must stand or fall together.

Where is the leader to show us the way out of this entangling net of troubles? Where is the great one who will stand up and say: "Follow me, and I will lead you on to victory, to peace and happiness"? Where?

We look back upon history, and nowhere do we find a parallel to the cataclysm of disaster upon us at the present time; for it is world-wide, and that has never been before. Nor do we find a leader among men anywhere living today, who is able to cope with the world-wide perplexity upon us.

If we comb the whole earth looking for some one who could lead us on, some one who could inspire confidence, someone great enough to think that it might be possible for him to be our leader and show us the way out, we find none. No one anywhere is able to tackle all the problems facing us and solve them for us — no one! All prospective leaders look smaller and smaller as you consider them, one by one; they all fall far short; and the more we consider the magnitude of the job to be done, the smaller and punier do they become as we size them up. Fear has taken hold of them all, as they consider the greatness of the proposition; and all point fingers at those who presumed to tackle the problem and who have failed miserably.

Look at them — those three poor mortals who presumed to divide the world among themselves, those three of the world's so-called great men who sat around a table in France a few years ago, and partitioned and gave and took as it pleased them. What has become of them? Well might the rest be full of fear, and tremble.

The one, a cunning Frenchman, played a shrewd game for what it was worth; and then he was smart enough to withdraw and vanish out of sight, to go into obscurity and nonentity. The other, a poor, vain egotist, bordering on imbecility, imagining himself to be a savior and a god, full of pride and self-conceit. Look at him; see how he has fallen, unable to help himself even in the smallest way. He who would save the world has become helpless in every sense of the word.

The third, a person made by circumstances, is unable to cope with the problems placed before him; and with fear and trembling he is waiting from day to day for the final tumbling of all things; and if he dared speak or publish his inmost thoughts and convictions, he could a tale unfold which would make the hair upon your head stand on end like the the quills of a porcupine with the narrating of it. Surely Hamlet's story would fade into insignificance beside it.

Then we see him with a precious group of so-called great ones, like a troup of players, wandering around the world from Paris to Washington, then to Genoa, and from there to the Hague, playing their doleful piece at each place with a little variation, and the audience is losing patience and is calling it a farce. But truly it is tragedy and a dismal failure.

Poor leaders three! Their example is enough to drive fear into the rest of those who would presume to lead, and none dare stand forth.

But are there no other great ones who could lead us on? For instance Harding? No, no! you might as well say Rockefeller.

But what about that little stoop-shouldered, bewhiskered, worried-looking gentleman whom they call George of England. Can he not lead us out of our troubles? No, no! he cannot help himself, let alone others; leave it to George to go way back and sit down.

Ah, but there is the Pope; surely he is the one who can do something?

Why, Friend, don't you know what happened to him? No! Well, you are behind the times. Let me tell you; listen; way back in the year 1517 one of his own household, a little priest, named Martin Luther, gave him a solar-plexus blow or some such knock from which he never recovered; it put him on a bed of pain permanently, and the door of recovery was shut for him. He has brought forth nothing worth while since; and while he was in that condition, Napoleon came along in 1799 and gave him a bad wound on the head, which put him into a state of coma, while Nap took all he had away from him. Since that time he has tried to speak several times; but every time he opens his mouth somebody stops him for fear the effort might prove fatal. No, he is only waiting for his final exit.

Papa mortuus est.

But what about William Hohenzollern?

Oh, don't! He is in the same condition as the Pope. They are both prisoners in their own house, marooned as it were, surrounded by friends who are ready to perform the final ceremonies.

Then who shall lead? Where is the victor that shall overcome all our plagues and troubles and bring peace out of chaos and disorder?

Ah yes, where is he? We all wait for him.

We search for him, we wait for him, where is he? Who is he?

Come, Friend, let me show you who He is; let us look for Him together.

First, take your forgotten Bible out of its ancient hiding-place. Then dust it off nicely and follow me; and see for yourself who the great Leader is, the Victor who shall lead all mankind to peace, happiness and contentment.

Turn first to the book of the great prophet Isaiah. By the way, have you ever read studiously what that prophet of the Lord wrote way back there some 3,000 years ago? If not, then you have missed the best of all; for the great writing of Isaiah is incomparable with any other writing before or since. The language is sublime both in flights of oratory and composition; and his theme! Ah, Friend; no one ever wrote upon any sweeter theme than he, that wondrous story which he tells from beginning to end; and the sublime music which he produces is so wonderful and grand that only those whose ears are attuned to his instrument can fully appreciate it. If you have not yet heard the story, then hasten to make it your own, and the sooner the better; for the one who un-

derstands all that Isaiah wrote, understands all there is to be known. If perchance you are able to read it in the original Hebrew, you will surely be able to feast with the great; for those who know tell us that although Isaiah is wonderful in the English, yet in the Hebrew he is unsurpassed for the grandeur and loftiness displayed upon so great a theme.

"But," you say, "who was Isaiah? Just a mortal, a man who lived centuries ago. What can he tell us of the leader whom we need today?"

True, we reply; just a mortal whom men tore asunder because what he told them was too great for their understanding. But read the sixth chapter of his prophecy, and see what happened to him when the Lord of hosts appeared in all His glory before him. Isaiah said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Then read further how he was purged from his sins and sent to tell the people the Lord's message.

Then you may ask: "Who is the Lord of hosts?"

Turn to Isaiah 42:8 and read: "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." Again we read: "I am Jehovah, thy God, the Holy One of Israel, thy Savior; . . . I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. . . . Yea, before the day was I am he: and there is none that can deliver out of my hand." (Isaiah 43:3, 10, 11, 13) "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: . . . There is no God else beside me; just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue swear." (Isaiah 42:5; 45: 21-23) Read also Isaiah 40:10-31; and then know that it is this same Lord of hosts who uses the prophet Isaiah as His mouthpiece.

Now let us turn to Isaiah 9:6 and read: "For unto us a child is born, unto us a son is given: and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, 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."

There is the wonderful truth in two small verses. A child is born unto us, a Son of the Highest is given, surely. Read Matthew 1:18-25 and Luke 2:1-20; and learn the wonderful story of the human birth of the Son of the Highest; and hear the anthem which the whole heavenly host sang on that momentous occasion: "Peace on earth, good will toward men." The child that was born in that night was the wonderful Prince of Peace, who shall govern; and then there shall be peace without end, even for ever.

"Ah," you say, "but He died. They crucified Him, and He is dead."

No, friend; He was dead, absolutely dead, for three days; and then He arose from the tomb and is alive for evermore. (Revelation 1: 16) He was put to death in the flesh, but rose a spirit Being. (1 Peter 3:18) The God of our Lord Jesus Christ "raised him 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." (Ephesians 1:20, 21) Before He went to the heavenly places, however, He said: "I will come again." Seven times we are told that His coming would be as a thief, stealthy, unknown to the world; and that that day would come upon them as a snare, and that they shall not escape. Even so it is today.

"He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Corinthians 15:25, 26) For death and hell shall be destroyed and cast into the lake of fire and brimstone, and be consumed.—Revelation 20:14.

This is the Leader, our own sweet Lord Jesus, who will satisfy all parties, who will smooth out all their difficulties and bring order out of this chaos, this barbaric, murderous civilization which Satan has put upon mankind,

with the aid of his agents: and which shall be utterly destroyed. For Jesus said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matthew 15:13) Then shall come peace and happiness; 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." (Revelation 21:4) He will make all things new. Instead of envy, hatred, malice, and murder men shall learn to love each other out of a true heart and with a pure conscience.

This is our Leader, for whom we are all waiting; and lo! He is present, unseen by the world, and is setting things in order, cleaning house first; putting His enemies under His feet; consuming them with His presence, and taking unto Himself His purchased possession. His enemies shall make war with the Lamb, but He shall overcome them; for He is King of kings and Lord of lords, and they that are with Him are called, and chosen, and faithful. And they shall reign with Him a thousand years upon the earth; and of that government and of peace there shall be no end; for the zeal of the Lord of hosts shall perform all this.—2 Thessalonians 2:8; Revelation 17:14; 20:6; 5:10.

Earth's Only Remedy *By D. C. Thomas*

A PEARLY paragraph I found in a secular newspaper editorial columns — the San Francisco *Chronicle*:

"The world will be amazed to find that the solution of the world's problems is found in the writings of four simple men—Matthew, Mark, Luke and John."

Brainy men are ransacking their brains for a solution; and yet nearly everybody has it in the house. Those writings tell it, and tell "things yet to come." It surprised me to find this in such a paper, and among much trash.

Anticipating a Labor Government *By L. G. Manchester*

I AM writing you a conversation I had with an experienced railroad agent yesterday. It may or may not interest you; but it so reminded me of Jehu that I had to tell you of it. In talking about the strike situation and the coming labor party, this man said that the labor organizations had a man selected for president in the coming elections; and that this man had been known to them for a year; but that this had been kept secret, and would be until the proper time. The man selected was one who would get every labor vote and many others. The labor party were sure of his election. He was independent of any political party as now existing.

THE WISH FOR TODAY *By J. G. Whittier*

I ask not now for gold to gild
With mocking shine a weary frame;
The yearning of the mind is stilled—
I ask not now for fame.

A rose-cloud dimly seen above,
Melting in heaven's blue depths aw
O sweet, fond dream of human Love!
For thee I may not pray.

But bowed in lowliness of mind,
I make my humble wishes known;
I only ask a will resigned,
O Father, to Thine own!

Today, beneath Thy chastening eye
I crave alone for peace and rest,
Submissive in Thy hand to lie,
And feel that it is best.

A marvel seems the universe,
A miracle our life and death;
A mystery which I cannot pierce,
Around, above, beneath.

In vain I task my aching brain,
In vain the sage's thought I scan,
I only feel how weak and vain,
How poor and blind, is man.

And now my spirit longs for home,
And longs for light whereby to see,
And, like a weary child, would come,
O Father, unto Thee!

Though oft, like letters traced on sand,
My weak resolves have passed away,
In mercy lend Thy helping hand
Unto my prayer today.

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.

[148]Jehovah has given to Satan four separate and distinct names, all of which have a deep significance. Besides the name *Satan* he is designated as the *dragon,* that old *serpent* and the *devil.* Dragon means devourer or destroyer; and Satan has at all times been seeking to destroy or devour Jesus and His true followers, who constitute the seed of promise. His name Satan indicates adversary; and he has opposed in every way the development of the new creation, consisting of Jesus and His bride. His name serpent means deceiver; and he has applied all of his wily methods to deceive, and as Jesus has declared, he would deceive, if possible, the very elect, but God will not permit him thus to do. His title devil means slanderer; and he has constantly carried on a campaign of slanderous propaganda against the people of God even unto this day, and has never lost an opportunity to try in his various ways to destroy them.

[149]When it was announced to Mary by the angel that she should bring forth a child whose name should be called Jesus and that He would be the Savior of His people, Satan recognized this promised and unborn babe as the one who would ultimately bruise his head. The apostle Paul plainly states to us that God sent Jesus into the world, one of His missions being ultimately to destroy the devil. (Hebrews 2:14) The enmity of Satan toward the seed of promise has never abated. Learning of the promised birth of the child, Satan at once began to lay his plans for its destruction. He attempted to induce Mary's espoused husband Joseph to put her away and cause her to be put to death under the terms of the Mosaic law; but God prevented this by advising Joseph through His messenger in a dream to fear not, but to take Mary for his wife.—Matthew 1:18-24.

[150]Stars do not move above the canopy of heaven in such a manner as to lead men. It seems unreasonable that Jehovah would have a star move from the East and stand over Bethlehem. Satan and his emissaries, the demons associated with him, have power to produce lights; and many instances are cited in history of these lights appearing near the earth. The "star" or light that guided the wise men was without doubt such a light and not a star moved by the power of Jehovah.

[151]The wise men residing in the East were sorcerers and magicians. They were star-gazers. They were followers of the false religion. They sacrificed to and worshiped the devil. (1 Corinthians 10:20) Pharaoh the king of Egypt was a type of Satan the devil; and Pharaoh used wise men like unto these sorcerers and magicians to oppose the Lord and his messengers in the day that they were in Egyptian bondage. (Exodus 7:11) These were devotees of astrology and demon worship. Doubtless many of them were sincere, but they were the dupes of a false religion inaugurated by Satan. The Biblical record definitely fixes the fact that Herod, then ruler in Jerusalem, was a wicked man, under the influence of Satan.

QUESTIONS ON "THE HARP OF GOD"

Explain the significance of the names given Satan; and how do these apply to his operations against Jesus and His followers? ¶ 148.

When the promise was made to Mary that she should be the mother of Jesus, how did Satan regard this promise? ¶ 149.

What was one of the purposes of Jesus' coming to earth relative to Satan? ¶ 149.

What attempt did Satan make to destroy Mary and her babe before the birth of Jesus? ¶ 149.

What was the "star" or light that guided the "wise men" to Bethlehem? ¶ 150.

Who were these "wise men" and whom did they worship? ¶ 151.

Had Pharaoh the king of Egypt employed similar men? and for what purpose? ¶ 151.

What kind of man was Herod? and under whose influence was he? ¶ 151.

"To Him, from wanderings long and wild,
I come an over-wearied child,
In cool and shade His peace to find,
Like dew-fall settling on my mind.
Assured that all I know is best,
And humbly trusting for the rest."

In 1886 Pastor Russell Wrote:

"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 and bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete."

Not a description of heaven, but of earth.

Was it prophetic vision, inspiration, or what?

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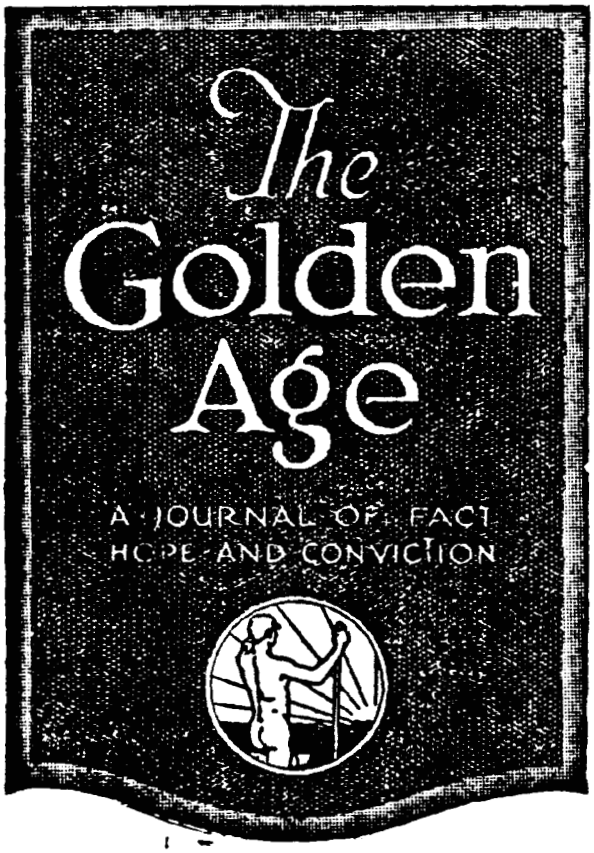
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The World's Big Rivers

WE PLACE the Mississippi river at the head of the list. The Amazon drains a larger area, carries several times as much water, and is longer than the Mississippi proper; but the Mississippi and its tributary the Missouri, when combined, have a total length of 4,650 miles, which is 650 miles longer than the combined Amazon and Ucayale. In point of length the North American river properly comes first. The actual length of the Mississippi proper is 2,553 miles. The drainage area is 1,259,000 square miles.

The valley of the Mississippi is the granary of the world. It produces in itself more wheat, oats, and corn than any other one entire country on the whole planet; and it is second in its production of barley and fourth in rye. It has sixty percent of the population of the United States and produces eighty percent of the wealth of the Union. In point of importance to the world at this time it is of far greater value than the Amazon.

When the Kaiser said during the war that "America is now a blown egg-shell," his observation showed that he had never been in the Mississippi valley. If he had ever seen what that valley contains, he would have thought a long time before speaking in such a trifling way of an area singularly fertile and blessed with a climate unsurpassed.

The Amazon, which is really the world's largest river, is so much larger than the Mississippi in the amount of water carried that it staggers one's imagination to think of its volume. In flood time the Mississippi at New Orleans is big enough. It is always 60 feet deep and 3,100 feet wide at that point. It always carries one-third of all the river water of the United States. Always, every minute, it passes into the sea a bulk of water equivalent to twenty acres forty-two feet in depth.

But the Amazon! It has a drainage area of 3,000,000 square miles, is 180 feet in depth at a distance of 750 miles from its mouth, and in its entire system there are 50,000 miles of navigable waterways, as against 15,700 miles of such waterways on the Mississippi and its branches. River navigation in the U. S. A. as actually practised is such a sad subject that we dislike to think about it. A few old broken-down, wheezy, flat-bottomed, side-wheel steamers, and we are through.

When it comes to water, the Amazon every minute pours out into the ocean a body of water such as might be piled upon a twenty-acre lot if the pile were 200 feet high, or nearly five times as much as leaves the mouth of the Mississippi.

Great as are the undeveloped possibilities of the Mississippi, they are as nothing compared to the future which awaits the Amazon. Here is a region of such fertility that only swarming billions of people could ever subdue it. But they will be here shortly, and it will be subdued. Just now these billions are in their graves, awaiting the summons of the Prince of Peace to call them forth. (John 5:28) The valley of the Amazon is so choked with plant and animal life that it is fairly falling over itself. From its headwaters there is river communication to the Orinoco River on the north and to the Rio de la Plata on the south.

"The Egyptian Hope"

THE Nile, the Egyptian Hope, as it was anciently called, with a drainage area of 1,082,000 square miles, is 100 miles longer than the Amazon, but no one would think of it as a greater river. The lake in which it rises, Victoria Nyanza, is next in size to Lake Superior, the largest fresh-water lake on the globe, and is 4,000 feet above sea level. In the neighborhood of this lake there are abundant and regular rainfalls, and the Nile issues from the lake a full-grown river. On its way north it passes through arid regions for such a long

distance that it actually grows smaller instead of larger.

There is one place where it grows much larger, however, and that is where the Blue Nile joins the parent stream. Once a year, beginning in the month of June, the Blue Nile is in flood, due to the melting of the snows on the Blue Mountains. The rise in the waters continues for three months; and by September 1st the river, which had been twenty-five feet above its low level at Cairo, begins to recede. It is this annual flood which constitutes the source of Egypt's wealth. The silt brought down from Abyssinia is fertile food for plants, though it often fills the canals made to carry it.

A series of three great dams have been built across the Nile, to husband and regulate the flow of water. One of these is near Cairo; another is at Assiout, 250 miles upstream; and the third, at Assouan, 400 miles still further upstream, at the foot of the first cataract, is one of the great engineering works of the world. It is 130 feet in height and will pay for itself, principal and interest, in a short time, in the rent obtainable from land growing two crops per year which cannot now be used at all.

The upper part of the Nile is choked with vegetable growths so thick and luxuriant that in places for miles at a stretch the surface of the river is completely hidden from view and elephants can and do cross its surface with no danger whatever of falling in. Here is another vast section of the world a thousand miles in length and in many places of great width that really needs a throng of humans to keep it in order. In due time it will have them. The Missouri-Mississippi, Amazon, and Nile are the only rivers in the world 4,000 or more miles in length. The Nile is 4,100 miles long.

Two Great Asiatic Rivers

WE DO not hear much about the Yenisei, 3,400 miles in length, drainage area 1,100,000 square miles, the great river of Middle Siberia. We do not hear much of Siberia itself; but a returned American soldier, who was stationed there when Uncle Sam was helping to repatriate the Czechoslovaks, and who traveled for thousands of miles along the line of the Trans-Siberian railway, reports that the soil is a black loam several feet thick, capable of raising tremendous crops under proper cultivation, and only waiting a decent government to be a paradise. The Yenisei though not a deep river in its upper reaches is navigable for 600 miles from its mouth by ocean-going vessels. The mouth of the Yenisei, in the Arctic Ocean, is open for trade with Norway for six weeks in the middle of the summer, each season. The polar ice-cap is rapidly melting, and in a few years the valley of the Yenisei will swarm with people now asleep in death.

The Yang-tse-kiang, the next largest river in Asia, 3,302 miles long, drainage area 950,000 square miles, rises in the mountains of Tibet, and after more than a thousand miles of the wildest and most beautiful of mountain scenery passes peacefully through one of the most fertile and most densely populated areas on earth, the heart of China. In 1861 a Church-of-England battleship and opium squadron, engaged in spreading "practical" European Christianity among the heathen Chinese, ascended the river for more than 800 miles. In the month of February the tides rise in the river as far as Lake Po-Yang, 436 miles from the sea.

In the Southern Hemisphere

THE Congo, 3,000 miles in length, drainage area 1,600,000 square miles, is next in size; it is an African river in the general form of a great arc, finding its outlet on the West Coast below the equator. It seems unfortunate that the Congo, though ten miles in width at its mouth, is navigable for only 110 miles by ocean-going steamers; but above the rapids there are 7,000 miles of navigable streams, where a population of 30,000,000 natives has managed to live in spite of their unpleasant habit of eating one another and in spite of all the depredations that have been made upon them by the "Christian" slave-dealers and rumsellers that have gone there to civilize them. The volume of water issuing from the mouth of the Congo is only exceeded by the Amazon. Its basin is largely filled with impenetrable forests, due to the rich soil and the hot, moist climate. There are two rainy seasons annually in this territory and the time will come when it will produce an almost limitless amount of food.

The Parana-Rio de la Plata, 2,910 miles long, drainage area 1,240,000 square miles, is the great river which does for the southern part of South America what the Amazon does for the central part. It carries off a body of water comparable to the Congo, and in its ba-

sin are found five of the most progressive countries of the continent which lies to the south of us. The estuary is 143 miles in width at its mouth; its shores are low; the currents are swift and the winds are strong. This makes the La Plata a dangerous river for navigation, though an immense business is done through the ports of Buenos Ayres and Montevideo, and ships of 4,000 tons can easily make their way 400 miles upstream. Smaller vessels ascend 1,000 miles and, at high water, still further.

Three More Asiatic Streams

THE Lena, length 2,770 miles, drainage area 960,000 square miles, parallels the Yenisei on the east as the Obi parallels it on the west, and is navigable throughout the greater part of its course in the summer season. It is believed that when the time comes for opening up this vast basin by railroads from the south and by Arctic steamship lines from the north it will be found to be a wheat-growing district like Northwestern Canada, capable of sustaining an immense number of people. At present, like all Siberia, it is largely uninhabited.

The Amur, 2,739 miles in length, drainage area 786,000 square miles, rises in about the same place as the Yenisei, in Asia, and flows eastward, separating Manchuria from Siberia for a thousand miles of its length. It is handicapped by a bar at its mouth; but there are numerous steamers above the bar which bring their goods to Khabarovsk for transport the remainder of the distance by rail. The winters are severe; but the country is richly timbered, has an abundance of fish and fur-bearing animals and is admirably adapted to pasturage and agriculture. It lies in the same general latitude as Winnipeg, Calgary and the populous and growing Canadian Northwest. When the climate moderates, as it will under the reign of the Prince of Life, there are millions who will prefer the snappy winter seasons to milder climates.

The Hoangho, 2,600 miles in length, drainage area 200,000 square miles, is but 39 miles shorter than the Amur and is its nearest great neighbor on the south, the rivers virtually paralleling one another. This great river is called China's Sorrow, because in its time it has caused the death of millions of people. On one occasion when it was in flood, it carved a new course to the sea at a great distance from its original mouth. The river is broad and shallow, and unsuited to navigation. Its course is through an alluvial soil of unsurpassed fertility. The great plain, 700 miles long and about 300 miles wide, which constitutes its lower basin maintains a denser population than any other equivalent area of the earth's surface. The river is crossed twice by the famous Chinese Wall.

Timbuctoo and the Niger

THE Niger, length 2,500 miles, drainage area 584,000 square miles, is the great river of northwestern Africa, rises within 175 miles of the Atlantic Ocean and sweeps around a great semicircle back into the Atlantic. At the top of the immense circle, or rather we should say at the central point of the great arc described by the river's course, in the center of a fertile prairie, lies Timbuctoo, destined, in the future, to be a rival of Chicago. Immense and fertile plains and forests stretch away to the east and west and south; and from this territory now come enormous supplies of oils, gums, ivory, and ostrich feathers.

Timbuctoo is at the head of navigation of the Niger, and a natural collecting and distributing depot for the products of the region. For generation the Arabs have carried the products northward to Tripoli, across the Sahara, making two round trips per year. Now the French are connecting Timbuctoo and Tripoli by rail, and the trip will be made in a few hours. Meantime a third of the goods are proceeding down the fifteen hundred miles of more or less dangerous navigation to the seaboard, where they constitute part of Britain's valuable imports.

The Mackenzie and St. Lawrence

THE Mackenzie, 2,300 miles long, drainage area 600,000 square miles, is the great river of Northwest Canada which, like the Obi, Yenisei, and Lena rivers of Siberia, flows northward into the Arctic Ocean and which can never become a great avenue of transportation from the seaward end until the Arctic Ocean warms up. At present it is navigable in its southern reaches and tributaries for about 2,000 miles. It is the most productive fur district in the world, and is believed to have vast petroleum deposits awaiting development. The central

and southern portions will produce great crops when the growing season becomes a little longer, as it will under the new conditions about to come in earth's affairs.

The St. Lawrence river, drainage area 410,000 square miles, of which the Canadians are so justly proud, comes next in length, with 2,200 miles, from its rise in Minnesota and its passage through the greatest fresh-water lakes on the globe to the gulf of St. Lawrence at its end. This river is so well known to most of our readers that it needs little mention. Immediately below Lake Ontario are the Thousand Islands, a famous summer resort, resting upon its bosom. At present, the millions of people on both sides of the St. Lawrence, and 500 miles back from its shores and from the shores of the Great Lakes through which it passes, are planning to have it made into a waterway that will take ocean-going ships direct from Chicago and Duluth to any ocean port in the world. The St. Lawrence is famous for the clearness of its water and for the uniformity of its flow at all seasons. It has an extreme width of fifty miles at its mouth. Below Quebec for 250 miles the river proper has been drowned, as a distinct river channel 800 feet wide has been traced to the gulf and 100 miles into the gulf itself.

The Volga and Obi

THE Volga, 2,200 miles, the same length as the combined St. Lawrence and Great Lakes, and with a drainage area of 563,300 square miles, is the only European river which enters into our list of streams 2,000 or more miles in length. It is located in eastern Russia, and is navigable almost from its source to its mouth. The river abounds in fish of unusual size, and the banks are fertile and often well wooded. With its tributaries it affords about 7,000 miles of navigable waterways. An odd thing about this river, the greatest in Europe, is that it flows into an inland sea which has no outlet — the Caspian Sea.

The river next in size, the Obi, 2,120 miles long, drainage area 1,250,000 square miles, is an Asiatic stream and may be described as paralleling the course of the Yenisei. It is the great stream of Western Siberia as the Yenisei is the stream of Central Siberia. The place where it empties into the Arctic Ocean is near where the Yenisei empties; and when the Arctic becomes the general highway of commerce about the northern portion of the earth, which it is bound some day to be, the valley of the Obi will be of great commercial importance. Geographers already predict that it will become one of the important food-producing regions of the world. It is navigable by large boats for a thousand miles, and with its branches has several thousand miles of navigable waterways for river craft. Those who imagine that the world is full of people had better look up some of these valleys and find out what a great place this world is.

The Yukon and Indus

THE Yukon, 2,044 miles in length, drainage area 200,000 square miles, is the great stream which rises in Western Canada and flows the entire length of Alaska westward into Bering Sea. In the three or four months in summer in which it is open, there is navigation for a distance of 1,866 miles. Indeed, it is the fifth river in the world in the length of navigable waters, being exceeded only by the Amazon, Mississippi, Missouri and St. Lawrence. There is already some gardening done in the valley of the Yukon, with an immense development sure to come within a century or so.

The Indus, 2,000 miles long, drainage area 328,400 square miles, is the last one in our list. We might go on and describe hundreds of other magnificent streams; but we must stop somewhere, and decide to make 2,000 miles the limit. The Indus, the most westerly of the great rivers of India, sustains great losses through evaporation, irrigation and sinking into the sand, and on the whole its valley is not so fertile as the basin of most great rivers in India and elsewhere. Nevertheless, millions of people find a livelihood upon its banks.

In view of this brief and elementary glance at the great river systems of the earth, and of the certain knowledge that there are hundreds of great systems which could not even be mentioned, how evident it is that the earth contains all the room Jehovah will need to make it the paradise for earth's restored millions, which He has declared that it shall be in the "times of restitution." With a little time, a little changing of the climate, the means are at hand to feed and to care for them as fast as they come back from the great prison-house of death which Christ is about to open.

Impressions of Britain——In Ten Parts (*Part III*)

LANDING in Liverpool in the early evening, the American's first objective is London, 192 miles away; and he is whirled away to the Lime Street Station to get the midnight train. A glimpse from the taxicab window reveals the great difference between American street-cars, of double length and only one story in height, and the British tram-cars, as they are called, with a compartment downstairs for the ladies and accommodations upstairs for smokers. There are practically no one-story street-cars in Britain, and there are no two-story street-cars in America.

When the taxicab driver lands his passenger at the Lime Street Station, he seems to try to take advantage of the American's unfamiliarity with British money; for he fails to give him the right change. A friendly Briton standing by reproves him and sees to it that the error is corrected. The driver protests that he thought that two of the two-shilling pieces which he had tendered as part of the change were half-crowns (2½ shilling pieces), but rectifies the error as the Briton insists that the matter be made right.

Railroad Stations

BRITISH railway stations are of many different designs, and all are quite different from those with which Americans are most familiar. The usual style of American railway station is one large central waiting-room, brilliantly lighted and steam-heated; and within this one enclosure there are ticket offices, news stands, telephone booths, telegraph offices, toilet rooms, barber shops, information bureaus, restaurants, shoe-shining parlors, parcel rooms, and baggage departments, as well as the seats upon which one may wait for trains.

The usual style of British railway stations is the great iron and glass arched roof similar to the South Station in Boston, the Reading Terminal in Philadelphia, and the old Broad Street Station in the same city, now in process of demolition. About twenty years ago these great arches went out of style in America, because they collect and retain the smoke from the locomotives, and in a few years become dark and dingy. With the advent of electric terminals, of which there is none in England as yet, there is no need of such expensive and unsatisfactory structures; and in stations not yet fitted with electric approaches the train-sheds in America are of the sawtooth pattern, with apertures over the stacks of the engines just sufficient in width to allow the smoke to escape without coming into the station at all. The drainage of these sawtooth roofs is down the center of the columns supporting the same, and the net result is a clean and satisfactory train-shed.

Within the great arched enclosure of the British railway station there is perhaps a score of detached buildings, serving the same purposes as in America, but all detached from one another, or frequently so detached. There are a guards room, a first-class ladies room, a first-class gentleman's room, first-class refreshment room, first-class booking hall, third-class booking hall, cloak room, parcels office, luggage room, toilet rooms, etc. Some of the toilet rooms are very fine, finished in white tile, as in America, and with features such as sales-rooms for personal necessities.

Arrangement of Platforms

SOME of the British stations are "open" stations, where any one who desires may go anywhere he pleases; and some are "closed" stations, where ingress and egress are by ticket. For a penny (2c) dropped into a slot machine any person may obtain a "platform ticket" and accompany his friend to the door of whatsoever train he wishes. In America friends are barred at the gates, and cannot get beyond them except by permission of the gatekeeper.

In the Lime Street Station, Liverpool, the train platforms are unusually wide and are so arranged that an automobile or other vehicle can drive right down the roadway in the middle of the platform and passengers may step from the cab almost directly into the door of the train. Quite a number of the stations in Great Britain are of this convenient type. There is no such arrangement anywhere in America.

In Britain certain trains always come in on certain platforms. This is not always the case in America. In America, if a friend misses the incoming visitor, the usual custom is for them to meet at the news-stand in the general waiting-room. In Britain, if the American does not see his friend waiting for him on the platform, he had better stay right on that platform and not go looking around for the news-stand unless he wishes to get lost and stay lost. That is what happened to your American in Sheffield. He tried using American brains in a Brit-

ish railway station, and it took him three hours to get found. Meantime his friend was in the same station, anxiously patrolling the right platform and wondering what had become of his peculiar charge.

In a "closed" station there is no way out of the station except at a gate, where the railway ticket or platform ticket is surrendered. There is no such arrangement anywhere in America, where all tickets are taken up on the train by the conductor or by a ticket collector. Most tickets in Britain are collected at the barrier, on arrival at the station.

All stations in the British Isles are like the Grand Central Station in New York, or the Pennsylvania Station in the same city, and in North Philadelphia, West Philadelphia, etc., in that the platforms are on a level with the railway-car floor and that the cars may therefore be entered without ascending the four steps which are one of the abominations of American railway travel. As a result one cannot go from one part of a British station to another part without ascending and descending a flight of stairs, to carry him over or under the intervening tracks. But this is a good thing, however, for it prevents accidents. This form of platform is coming into more general use in America, and is without doubt the ultimate style. It would probably be adopted now all over America but for the enormous expense of equipping the cars and stations.

Billboards in Stations

BRITISH scenery is not disfigured by billboards (hoardings, as they are called) as in the United States; but they make up for it in their railway stations, which are disfigured from one end to the other with posters on every conceivable subject. The Britisher traveling in America would be as surprised to see all our landscape disfigured by billboards and to see the beauty and the tidiness of our railway stations, as the American traveling in Britain is to see the stations such a blotch of posters and signs of all sorts and descriptions, and the beautiful landscapes as yet largely spared. On the whole the Briton has the better of it in this respect. If the traveler is to be tortured by having thrust before him everywhere he goes the ubiquitous Bovril, Dunlap's "Tyres," Beecham's Pills, Stafford's Ink, Carter's Little Liver Pills, Ingersoll's Radiolite, Heinz 57, etc., it is far better to have the torture all in one place than to have it interjected everywhere between him and the landscape which he wishes to see. Most Americans think that Bovril is a great city, until they learn that it is a beef-tea extract.

Railway Passenger Cars

ALL railway-cars in American are entered from platforms at the ends. There are no outside doors anywhere except at the ends of the car, and the access to all parts of the car is by means of a broad aisle extending usually down the center of the car. But in some special cars, such as dining-cars and certain types of sleeping-cars, a portion of the aisle may be at one side, to make more room for the dining-car kitchen or for the stateroom or staterooms of the sleeping-car. In Britain there are no platforms on the ends of the cars, and the cars are never entered except through the doors in the side. For the use of trainmen in the railway yards only, there are small running boards below the station platform levels, by means of which access to the car doors can be had in case of emergency.

On trains which have only a run of fifty miles or so — and there are many such in Britain — there are no corridors running lengthwise of the train, and there is no way at all of going from one end of the train to the other. The aisles are crosswise of the train, with doors on each end and with a long seat on each side. There are windows in the doors, and two additional windows at each end of the compartment, making six windows in each compartment. The cars are 8½ feet wide, 1½ feet narrower than American railway cars. On the long seats there is room for five passengers, or ten for a compartment. The seats face each other, so that half of the passengers are riding with faces forward and half with faces to the rear. In five weeks' experience there were seldom more than four in a compartment, and in numerous instances the compartment was occupied alone. There are no toilet accommodations in this class of railway cars.

These compartments are unsafe for women. Suppose two women are riding alone in a compartment. The train stops and a man gets in; it stops again and one of the women gets out. What is the other woman to do? What will be the outcome if it turns out that the man is a

moron, a degenerate? Six bodies of English girls have been found alongside British railway tracks in the past six months, where they have been thrown by other occupants of their compartments; and there is no clue and no possible way of identifying the miscreant or telling from what compartment the victim was thrown. There is the bell-cord in the top of the compartment which may be pulled and the train stopped, if one could reach the bell-cord. But there is a penalty of five pounds for improperly pulling the cord.

British railway-cars are of various lengths, equipped with five, seven, eight or nine compartments. The shortest ones are but little more than half the length of the longest, which have nine compartments and are of the same length as the American cars. The shortest cars have three wheels on each side, one in the middle of the car, and look very odd to an American. The compartments are marked on the outside, to indicate whether they are first- or third-class, whether smoking, or non-smoking, or whether exclusively for ladies.

The upholstery is luxurious high-back upholstery, of better quality in the British third-class cars than it is in the standard American day coach. The only difference between British first-class accommodations and third-class is that the upholstery of the first-class is still better and that the fare is about six cents per mile instead of about three cents for third-class. There are first- and third-class compartments in the same car. The seating capacity of a nine-compartment car is ninety passengers; the seating capacity of the standard American day coach is eighty passengers. American cars are two feet higher in the ceiling and are better heated and ventilated.

In the matter of heating, Americans overdo it and Britons underdo it. They are about 15° or 20° apart in their estimates of what makes for human comfort. The British sit in comfort in temperatures of 55°; and if it gets any hotter they open the windows. It is more often 75° in American railway-coaches than it is 70°; and if it were reduced to 68° the people would be better off.

In Britain there is nothing that compares with the elaborate, ornate, and luxurious Pullman chair-cars and sleeping-cars that traverse the American continent day and night in every direction. In these solid Pullman trains, some of which have continuous runs of over two thousand miles, one may live in the greatest luxury — have everything obtainable in a first-class hotel. Some of these trains not only have parlor-cars with swivel seats and observation-cars and reading-rooms with luxurious movable chairs, but barber shop, bath, ladies maid, valet, stenographer and typewriter, wireless concerts, telegraph operator, refrigerated air, and electric fans. Most Americans who make long trips use these trains.

Sleeping-Cars

THE American sleeping-cars are transformed by day into handsome coaches in which every other seat faces the rear of the train. During the day the upper berths are locked up against the ceiling, with their load of mattresses, pillows, blankets, curtains, and partitions; but the curves are so graceful that one who knew nothing of the arrangement would go through the car admiring its graceful lines and without any idea of the great amount of sleeping equipment conveyed. At night, on each side of the aisle, there are two sets of berths, upper and lower, in each of which two passengers can sleep with comfort. There are springs to the upper berth; while the lower berth is comfortable, but not quite as resilient. In each end of American sleeping-cars there are elaborate toilet rooms; but the disappearing wash basins of British "lavatories" (as their toilet rooms are always called) are an improvement on the fixed basins of American cars.

In one end of most American sleeping-cars there is a "drawing-room," a comfortable bedroom with accommodations for five persons, with its own private toilet room, everything of the very best that ingenuity can provide. The charges for a drawing-room are eight times the charge for a lower berth and the charge for an upper berth is eighty percent of the charge for a lower. The berths are fitted with hammocks for clothing, curtains to insure privacy, electric lights, call bells wherewith to summon the porter, mirrors, double windows for protection against the cold in winter, and copper screens for protection from cinders in summer. These items are given for the benefit of the foreign readers of THE GOLDEN AGE, of whom there are many.

British sleeping-cars are made and used exclusively for night travel. They are not con-

vertible into day coaches. The compartment system is followed in this, as in all other British trains, two berths to a compartment. There are no upper berths. The beds are not so large as in the American cars, and the toilet accommodations are primitive.

Dining-Cars

BRITISH trains are still lighted with gas; and some trains have felt hoods, which can be slipped over the globes to hide their glare; while electricity is now used exclusively on the better American roads. Some British dining-cars have an appearance almost similar to that of American standard sleeping-cars when in use as coaches during the day; but in general the American dining-cars are more elaborate than the British dining-cars, or have that appearance on account of the higher ceilings, larger windows, handsome movable dining-chairs, and dainty electric lights on the tables. British dining-cars serve all meals table d'hote; Americans serve all meals à la carte, so as to squeeze more out of the patron and give him less for his money. One can get a first-class meal on a British dining-car for one-half what it would cost him on an American dining-car.

Up and down the platforms in the British stations go boys and girls with rolling buffets, from which there are served direct to the passengers who have already entered their compartments cakes, sandwiches, candies, and —what do you suppose?—TEA! In America, if they had such an arrangement, they would be selling "hot dogs"—roasted frankfurters. The food is good, and the prices would make an American restaureteur turn over in his grave. A ham sandwich containing lots of real ham, and a good cup of tea with milk and sugar. How much? Sixpence—11¼ cents American money. How much bread, ham, tea and milk and sugar do you suppose you would get in America for 11¼ cents? You might go out and try it, and let THE GOLDEN AGE know.

The stations are so large that a stranger should allow himself plenty of time to wander around and find out where he belongs. The American had an hour to wait at Newport. He stepped up to a police officer and asked: "Could you please tell me where is the post office?" Back came the surprising but altogether logical answer, "Outside." And, sure enough! the whole town was not found under the station roof, and the post office was found to be just outside of it.

On the longer runs in Britain there are corridor trains, in which there are compartments the same as in all other trains, except that at one end these compartments open out into a corridor running the length of the car. On such cars there are toilet rooms or lavatories with a pleasing device on the doors which shows instantly whether the room is "Vacant" or "Engaged." The locking or unlocking of the door throws into position a little sign just above the handle of the door, making it unnecessary to resort to the embarrassing expedient of trying the door. In each compartment of a British car there are five beautiful pictures of scenic points along the line of the railway, and there is a mirror.

There are no conductors on British trains, and this sometimes leaves a stranger stranded. The American was bound from Leeds to Birmingham. He was in a rear car. The train got as far as Derby (pronounced Darby) where the front part of the train ran off to Birmingham (pronounced Brummagum); and it was not for three-quarters of an hour that the American discovered that he had been left.

British trains do not wait for connections. The American was bound from Bradford to Warrington. He changed cars at Huddersfield; his train was a minute or so late getting into the station, and the Manchester train had gone out on time. He waited half an hour, and got what looked like a through train for Warrington; but as the British do not number their trains (as is the universal custom in America) there is no means of determining from the time table whether the train which you board will do what you think it will do. Anyway, the train was a through train all right; but it went through Warrington at the rate of sixty miles an hour, without stopping. A British friend, who knew the ropes (and it is a delight to think of him), rescued the American at Manchester, and dragged him over to the local train, which followed the express only a minute or so afterwards.

Speedy British Trains

MAY be you think that is an exaggeration, about the trains running as fast as sixty miles an hour. We give herewith a list of fourteen of the fastest British trains compiled by a British traveling man, confessedly done in a

hurry. The American list was compiled by the American who was rescued at Manchester from the fast train, and is believed to be a nearly accurate selection of the fourteen very fastest all-the-year regular runs in the United States. People who think there many express trains in either country that have a scheduled run of over sixty miles per hour are due for a shock.

RAILWAY SYSTEM	STATIONS	DISTANCES		MILES PER HOUR	
		American	British	American	British
Philadelphia and Reading	Camden to Atlantic City	55½		61.67	
Great Northern	Doncaster to York		44		60.14
Great Western	London to Bristol		118½		59.13
New York Central	Elkart to Toledo	143		57.20	
London and Northwestern	London to Birmingham		113		56.50
Midland	Westcliffe to London		47¾		56.17
Great Central	Leicester to London		103½		55.31
Great Western	London to Birmingham		110		55.00
Great Western	London to Plymouth		226		54.90
Central of New Jersey	Elkins Park to Jersey City	81		54.61	
New York Central	Syracuse to Rochester	80½		54.22	
Pennsylvania	Manhattan Tr. to N. Phila.	77¾		53.58	
Pennsylvania	Pittsburgh to Fort Wayne	320½		53.24	
London and Northwestern	London to Crewe		158		52.37
New York Central	Rochester to Elkart	507½		50.89	
Michigan Central	Detroit to Niagara Falls	227		50.63	
New York Central	Cleveland to Albany	480		48.56	
Pittsburgh and Lake Erie	Pittsburgh to Youngstown	64½		48.15	
Pennsylvania	New York to Pittsburgh	440½		47.70	
North Eastern	Newcastle to London		268½		47.61
New Haven	Providence to New Haven	113		47.41	
Great Northern	Londonderry to Dublin		175½		47.06
Illinois Central	Kankakee to Carbondale	196½		46.42	
Lehigh Valley	Buffalo to Sayre	176½		46.07	
Great Western	London to Fishguard*		261		46.06
Midland	London to Glasgow		424		45.84
North Eastern	Edinburgh to London		383		45.06
Midland	Manchester to London		190		45.00
COMPOSITE AVERAGES		211½	187½	51.45	51.94

*The present world's record was made by a mail train over this route, but we cannot give the figures.

British railway tickets show their cost upon their face — a very good plan, preventive of misunderstanding, and a great convenience to passengers who keep accounts of their expenditures. American roads should adopt the same practice. British time-tables have an excellent method of showing, numerically, the branch line connections. This feature should also be adopted by American railroads, and the British railways should resort to the American custom of numbering the trains, so that they can be identified by the passenger.

Country rambles or walking-tours are very popular with the British people. On any day in the year cheap tickets are sold, good to one station, and returning from a different station perhaps eight to ten miles distant. Out of Birmingham the Great Western advertises twenty-eight such round trips, at an average cost of three shillings (67½c) for the round trip. If a dozen people wish to go to the city to see a prize fight or a ballet show, they can club together and get a special rate; but in some localities discrimination is made against parties that wish to go to town merely to attend a Bible lecture, and the special rates are withheld. This special rate is only for some kind of entertainment.

In America a passenger can take his baggage to the baggage-room, and by showing his ticket have it checked to any place in the United States. He is given a claim check, which enables him on arrival at destination to have the baggage transferred to his home without the

necessity of his looking after it. For all intents and purposes the baggage is checked direct from his hotel in Portland, Maine, or in Key West, Florida, to his home 4,000 miles away in San Diego, California, or in Bellingham, Washington. There is no such arrangement in Britain. When the baggage-car comes to a stop, the baggage is piled out on the platform, and the passenger goes forward and picks out what belongs to him. If somebody else gets there ahead of him and picks out the wrong baggage, somebody is the loser; but it does not happen. England is a Protestant country, and the people are honest. Nobody would think of taking what did not belong to him; and this is one of the most charming traits of British character.

There are practically no "grade crossings" in Britain, and the trains can run at top speed without fear of running over anybody. In America the abolition of the grade crossings goes on slowly because of the great expense. And because there is no way by which cows could get upon the track the British locomotives have no "cow-catchers," as the pilots on American engines are commonly called.

Britisher Abhors Noise

INSTEAD of a pilot in front of the engine there are bumpers, apparently arranged so that in case of an accident there would be a pneumatic cushion; for the Britisher has a penchant for doing things quietly that never seems to have occurred to the American. When the Britisher who has never been out of England is told that there are bells on American engines, he smiles incredulously and wonders what they could possibly be used for. He would be aghast if he could know that on some roads the bells are geared to the engine mechanism and ring monotonously all night long; and that besides, there are two long and two short toots of the whistle at every crossing in America, and the crossings are a mile apart, so that the engine is tooting all night. There being no crossings in England, it is not necessary for the engine to toot; and it toots not.

Still another item of quietude is that the English engine attaches to the train so softly and starts so softly that the passenger is unconscious of it. This is sometimes the case in America, with the accent on the "some." And sometimes the passenger gets a jerk or a bump that nearly throws him out of his seat. The good old New Haven takes the palm for bumps and jerks, and the good old Lackawanna is (perhaps maliciously) said to take the palm for general all-around noise. One thing is sure and that is that when a trainload of fifty "battleships," each holding fifty tons of coal, starts for the top of Mount Pocono with one "hog" engine on in front and four hog engines pushing, the dweller in Scranton can hear every snort of those engines three miles away; and the wheels screech on the rails so that they can be heard a like distance. The British engines are all encased, and present a much neater appearance than the American engines. They seem to be about two-thirds the size of the ordinary American engine or half the size of the Lackawanna "hog." The latter engine is truly a colossal machine, with a boiler so long that the cab is located half-way up its length. Its coal capacity is ten tons and its water capacity 8,000 gallons; and even the Lackawanna "hog" is small beside some of the special "Mountain Climbers" and oil burners built for other roads.

British engine have no cabs; the engineer has to stand at his work. British engines have no headlights in the American sense of the term. They merely use what look like ordinary hand-lanterns. There are places in America where the headlight of an oncoming engine can be seen sixty miles away. One of these places is on the New York Central Railroad between Toledo and Kendallville, Indiana, where there is the longest piece of perfectly straight track in the world — 77 miles.

Freight Cars vs. Goods Wagons

ONE of the most interesting things to an American in Britain is the method of transporting freight. The American standard freight car is 12 feet 5¼ inches high, 10 feet 2 inches wide, 8 feet high inside and 35 feet 3½ inches long inside or about 40 feet over all. It has a rated carrying capacity of 100,000 pounds, or 50 tons. Furniture and automobile cars are 60 feet long. There is nothing of this kind in Britain, where the term freight car is not known. To take its place there are goods wagons, which are really wagons, with spokes in the wheels. In America all car-wheels are solid. The British goods wagon is apparently about twelve feet long over all, and between nine and ten feet in height. It has four wheels, one on each corner, and a rated capacity of

ten tons. To an American these cars look like playthings; and it is probably the amusement of Americans at the smallness of these cars that has caused many Americans to be disliked in Britain. These goods wagons have old-style hand brakes, bumpers and chains — no air-brakes or automatic couplers as in America.

It does not follow, however, that because a thing is small it is undesirable. There are advantages in having small freight cars, even if there are larger advantages in having larger ones. Every manufacturing concern in Britain, and every mining concern apparently, has its own cars; for there is the greatest possible variety in name, and this enables the concern to do business direct with its customers, a great advantage. Moreover, this distribution of small cars tends to keep business distributed instead of centralized in the hands of a few great magnates. Again, a customer can afford to buy in carload lots; whereas in America only those who are financially great can undertake the responsibilities. The little British flat-cars look as if they would have difficulty in handling one scoopful from a steam-shovel, but apparently the steam-shovel is a stranger to Britain. None were seen in a five weeks tour, whereas in America one could not take a five-day tour without seeing several.

One interesting and practical method of freight delivery was witnessed, caring for the daily interchange of products between Belfast, Ireland, and London. A truckload of goods came to the pier at the last moment. Its contents were in four great boxes mounted on wheels. The boxes were slid out of the truck, and run up the gangplank on their own wheels. The next morning, at Fleetwood, on the eastern side of the Irish Sea, they were again run on their own wheels into the train which transported them to London — a quick, efficient, economical method. America is now giving attention to this very problem — efficient handling of less-than-carload freight. On August 1, 1922, British railroads announced a reduction of twenty-five percent of the war increase, affecting every class of goods.

In American railway stations, on account of the platform being three or four feet below the level of the floor of the car, mail, express and baggage are loaded to and from the car by means of trucks, the platforms of which are just level with the floor of the car. From these hand trucks the articles are loaded to and from the street trucks, which are the same height. This prevents unnecessary lifting of the packages. This cannot be done in a British railway station. Everything is piled out on the platform of the station and must be lifted to the waiting vehicle.

The United Kingdom, as the British Isles are officially called, has eighteen railway companies, with mileages ranging from 795 to 8,077. There are 24,000 miles of railway open for traffic; but on account of the fact that almost every mile is double-tracked or quadruple-tracked, the total mileage is 55,000 miles. The four greatest systems are the London and Northwestern, with its 8,077 miles, covering the territory from London and Birmingham north and west to Glasgow; the Great Western, covering the territory from London and Birmingham west and south to the English Channel; the North Eastern, covering the territory from Edinburgh south along the eastern shore; and the Midland which, as its name implies, traverses the heart of Britain from London northward to the termini in Scotland.

There is a general arrangement in England for the transportation of baggage to the amount of 28 pounds from the station to any point in the city of destination for a cartage charge of sixpence, 11¼c. If the trunk weighs not more than 112 pounds, the charge is one shilling, 22½c. In Scranton the baggage burglars will not take a trunk anywhere for less than a dollar.

The British roadbeds or rights of way are far better than in America. The rails are carried on chairs securely bolted to the crossties and held in place by wooden wedges, which are driven up every morning by the trackwalker. These chairs in a modified form are coming into use in America. The sides of all the cuts are covered with grass and the climate has made it impossible that they should be otherwise. In the cuts, about ten feet apart, are strips of crushed rock about four feet wide, the object of which is to furnish natural carriage for the storm water, so that the sod will remain intact. There is almost no concrete; the bridges are of brick and very graceful in appearance. A few concrete section houses are seen. Wires of all sorts are underground. In America they are carried on unsightly poles and crossarms beside the right of way.

Reports from Foreign Correspondents

Reports from England

CHRISTMAS with its excitement is now upon us. The Christmas shopping trade, which at the time of last writing was reported dull, has now livened up; and apparently a great deal of money is being spent. However, it is still reported that the shops in the poorer district are finding their trade in groceries and fruits not so good. Perhaps this means that the volume of trade is not as much as the shopkeepers want; but there is no question that the poor are poorer than they were.

Published statistics show that the miners are really badly off. The standard wage is considerably better (on paper) than it was; but owning to slackness of trade, and the higher cost of living, the miner with all his arduous and dangerous work is, if anything, worse off than he was in the hard days before the war.

The Labor Party has been making itself heard in the House of Commons. Some of its members have been making noisy and "rude" interjections — exhibitions of bad manners, according to the opinions of those who would like to be thought their betters. But one of their number, who has had many years Parliamentary experience, retorts that these interruptions are not nearly so rude, or noisy, or violent as those of the young bloods of the Tory Party, the gentlemanly party, when Mr. Asquith introduced his Home Rule Bill. Without doubt the Labor members, particularly those from Scotland, intend to assert themselves in Parliament. The leader, Mr. Ramsay MacDonald, will have some difficulty in restraining some of the members of his party. Mr. MacDonald is a man of considerable experience and much restraint; and a man of considerable personality and force of character; one who will have to be reckoned with in any council of state.

The hunger marchers are still in London; their numbers have been lessened from various causes, but are being augmented by others who are on the road to London. There is a suspicion abroad that the police are taking measures against them more worthy of the old Russian methods than those usually associated with British government. In other words that they are to some extent acting as provocative agents. The leaders of the Labor Party do not associate themselves with this movement, and probably it will fail to produce anything really helpful to themselves. It will do this, however, it will make the country realize that there is a depth of poverty, and misery, and suffering existent which the middle-class and well-to-do would gladly have kept from their notice.

On December 11th the registered number of unemployed was 1,388,600, or 435,133 less than the beginning of last January. One of the relieving officers in the city of Birmingham says there is much suffering amongst the unemployed, and he knows many of that city who have not tasted meat for twelve months. The Board of Trade figures for November show increases in trade. Two large battleships are being built, and there is a slight upward movement in the steel trade. These things give a little hope of improvement in the general situation, but it is too slow and insufficient to be of real help. In the meantime neither the government, nor the Labor Party, nor the churches have anything to say that promises to relieve the situation.

The farmers are making complaint of getting poor payment for their labor and produce. A cutting from a recent daily paper is enclosed showing where a farmer states that for two tons of turnips grown and sent to market he has had a loss of eight shilling and three pence. The railway company benefits, the commission agent gets his cost, and the farmer pays up for the privilege of growing his produce. However, it ought to be said that a little while back when prices were up, and the farmers were getting value beyond what was right, they did not then write to the papers making complaint.

Reports from Germany

THE entire population of Germany is being gradually weakened, since it is nearly impossible to buy the most necessary things on account of the enormous rise of prices. The little children with pale faces, and the condition of the adult people of the country, the terrifying statements by the sick-fund organizations, and the endless obituary notices in the newspapers are plain proof of a systematically organized policy of strangulation of an entire people by the claws of a great monster, Selfishness.

The associated body of German physicians has issued a short statement, an appeal to

the entire world, crying for help. This call is taken up by the entire German press, and throws an interesting sidelight on the situation. The statement, printed in a Berlin paper, reads as follows:

"THE DISTRESS OF THE GERMAN PEOPLE — A CALL FOR HELP BY THE PHYSICIANS

"Berlin, December 15: The associated body of German physicians made a demonstration at the university of Berlin against the increasing distress of the German people. The following resolution was unanimously adopted:

"'The associated body of German physicians deems it its duty, emphatically to call attention to the great dangers that are threatening the German people on account of the continually increasing distress. Bad nutrition, the housing calamity, shortage of coal, the impossibility of taking proper care of the body, sorrows and privation of every kind not only diminish the productive powers of the people, but also their power of resistance against disease in a most alarming manner. The consequences are now apparent and soon will become more evident, especially in the case of children and younger people. Tuberculosis is on the increase, rachitis and anemia are widespreading, scorbutics and deaths from hunger are no exceptions any longer. We appeal to our colleagues in foreign countries, we appeal to the entire world civilization, to look at the situation with clear eyes, not to be blinded by the conduct of life of a small crowd of pleasure seekers. The distress is already widespread. Charity on a small scale cannot accomplish essential changes any more. The entire desperate economical condition requires a fundamental change. We call upon the world to make this possible for us.'"

The angel of death hovers over this country; and how long will it be that the people living in it will experience the same sad state that Russia is in? Yet in Germany everyone is certain of this, that if on account of the inflexible attitude of France, the unbearable burdens of the army of occupation and of the reparation payments are not made lighter, Germany will open its doors to the pressure of a multitude standing in the north. It does not appear to us very doubtful, that the remarkable words of Jeremiah in the 6th chapter, verses 22 to 24, would be fulfilled by such an act.

"Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. . . . Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jeremiah 6:17, 19.

No one knows a way out of all these troubles. Only the Messianic kingdom can bring the desired help for the hard-pressed world, and also for this hard-pressed country.

Reports from Switzerland

THERE are, in every station and profession, thinking men who watch with deep anxiety the conditions developing in Europe. Leading papers in neutral states have often addressed their readers with important words.

The principal newspaper of Switzerland, the *Bund,* which is practically read all over the world, published in a leading article for Easter 1921 the following statement of the European conditions:

"We are not only very far from peace, which we need so much, but we are also in the midst of a chaos of hatred, violence, discord, revolution, strife and other dismal things. The clouds which chase on the political horizon are far from springtime clouds, but sultry, threatening, heavy, harmful clouds. The news which comes to us over land and sea has alas! no likeness of the dove that brought the olive-branch; on the contrary, it is more like a raven, the blackcoated messenger of evil."

How very appropriate were these words nearly two years ago! But what do we see today? Have these dark clouds cleared the political and economical horizon? Have the sinister clouds cleared away? Every reader of THE GOLDEN AGE knows well that this is not the case. What happened in Europe since then?

When the words above mentioned were written, Lloyd George was still the leading genius of Europe. He was anxiously striving to gain his French colleague Briand for his own plans. He almost succeeded, but the wet blanket Poincaré came between them and caused the conference at Cannes to fail. Briand became dangerous; he was too yielding and therefore had to be dismissed.

Poor deceived humanity, of which a newspaper correspondent of Cannes so appropriately said that they had hoped the savior of the world would be born at Cannes.

In Genoa Lloyd George wanted to lay the foundation for peace. He said there in part that we ought first to understand one another and that the other things would follow of themselves. The great economic machine had gone to pieces, and had first to be put together again. The wise Lloyd George stated further that economic relations with Russia ought to

be taken up again. Trusting, of course, that Lloyd George must know it all, the optimists transferred their hopes to Genoa.

In Germany, however, people had become quite sceptical. "Geh nu a (b)" was the expression there. But being invited, they went to Genoa, hoping against all hope. But Lloyd George made his calculations without the wicked Tschitcherin. Even Poincaré was an angel as compared with him! They tried with this "enfant terrible" kind words and severe words; but everything failed, and the hope of an economic resurrection of Europe came to nothing. Lloyd George had only made a little (!) mistake; he had forgotten that Russia was at her last breath, and that there is no possibility of any commercial treaty with the starving millions of a nation, who are tyrannized by a "camarilla," the wickedest of the wicked.

Therefore it was logical that the conference at Genoa was a complete failure, not to speak of the differences between Englishmen and Frenchmen, and of the special ambitions of the other participants. Some said the conference smelt of petroleum, because of the very evident jealousy of the parties concerning it.

Where the great question comes in, How to save Europe from disaster, there the men in power quarrel about petroleum, like schoolboys over roasted chestnuts.

What a hopeless picture! Does any European wonder why Uncle Sam does not wish to come to the rescue of such a Europe?

After that came the Turks creating new and great difficulties, and the European leaders had, beside thousands of their own home difficulties, to trouble themselves with the Oriental situation. Lloyd George himself fell a victim to Turkish politics, and with him the world lost the cleverest politician, who had initiative to prevent disaster.

In Poland the blackest reaction reigns, and of republican spirit little or none is found.

In Italy the Bolshevists of the extreme right (Fascists) were victorious, and this will surely lead in a very short time to a reaction towards the left.

Austria is on the verge of State bankruptcy, and now come the other European states to throw a few more milliards into the Austrian crater. But even this financial aid was not able to lift the Austrian krone as much as one centime per 100 kronen. How much would it need to raise it as high as one, or even as high as 100 kronen per 100 francs!

In the meantime the German mark falls lower and lower, and Germany also calls for financial help of at least 500,000,000 goldmarks to save herself. This is that very Germany which is supposed to pay and to repair.

The most desperate efforts are being made to keep the French and Belgian franc from falling. Press campaigns have been organized in order to strengthen confidence in the franc. But slowly and incessantly do these values fall to the point of zero.

The Western powers realize the German insolvency very well. The inter-allied finance commission had it proved to them at Berlin. But they dare not and will not confess it; for they would thereby acknowledge their own failure.

The theory of mortgage of Mr. Poincaré will not be able to change anything, because if France would occupy the whole of the Rhine and of the Ruhr, it would only cause French and Belgian money to fall more quickly, and to land Germany into complete bankruptcy.

Beyond the German frontier there is a crafty and evil enemy lurking, whose seed only blossoms where there are calamity and misery, disorder and dissolution, and he does not hide his purpose; he is waiting for the favorable moment to hurl all of Europe into anarchy.

This is the political horizon for the coming year. More disastrous, more dark, more helpless then ever, the future stares us in the face.

Thinking men of all countries and positions cry terror-stricken for a second Cæsar or Napoleon who might be able to take the lead. Is there no organization, no group of men, nothing at all in the whole world able to bring help? And lo, and behold, there is no one at all!

Darkness and hopelessness reign over Europe, and should not a higher One seize the reins of the government and intervene, all Europe will go with terriffic speed into anarchy. rope will go with terrific speed into anarchy. Oh, that men were wise, that they would apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually. Reform would swiftly follow reform, and liberty follow liberty and justice and truth would prevail until righteousness would be established in the earth.

Ku Klux Klan in Boston *By A. D. Bulman*

[*Editorial Note:* THE GOLDEN AGE has been requested from time to time to furnish some information concerning the Ku Klux Klan. Its editors are not advised personally as to this organization; hence cannot speak authoritatively. We publish herewith an article contributed by Mr. A. D. Bulman, which will be read with interest.]

THE Ku Klux Klan has invaded New England with a rush and a bang. Started things right in the heart of the enemy's country, the north end of Cambridge, commonly known as Dublin.

At an open mass meeting, held at Odd Fellows Hall, Massachusetts Ave. and Walden St., North Cambridge, the Klan threw its banner to the breeze last Tuesday evening, bidding defiance to all who opposed it.

The temporary chairman was Telfair Minturn, Secretary of the Loyal Coalition, who introduced F. Eugene Farnsworth of Boston, a former newspaper man, as the permanent chairman. Mr. Farnsworth stated that he was neither a Klansman nor a Mason, but that he was a Methodist and was proud of it. He also stated that he was informed that in Maine, his native state, there were forty thousand Masons, many of whom were afraid or ashamed to wear their Masonic emblems where they could be seen; and he asked why.

The stage was decorated with a magnificent United States flag, seated in front of which were several members of the Klan, dressed in long white robes with white hoods and masks over their heads and faces.

The meeting was opened with prayer by one of the white-robed Klanmen. The audience, about a thousand men and women, mostly men, stood and sung the Star Spangled Banner, being led by a Mrs. Bradley, who rendered the national anthem in a pleasing voice.

Dr. William J. Mahoney, the National Lecturer, was introduced by the chairman about nine o'clock, and spoke with great earnestness for over an hour. Dr. Mahoney is a Baptist Minister from Richmond, Va.

The speaker launched immediately into the heart of his subject by upbraiding the newspapers that had attacked the Klan, paying especial attention to the New York *World,* the Hearst papers, and the Boston *Telegram.* He stated that arrangements had already been made to have a press that would be fair to the Klan, and that those who would not be fair would be compelled by the numbers of the membership to state the facts as they exist.

The speaker threw down the gauntlet to the Klan's opponents, and stated that no organization ever had purer motives or higher ideals than theirs. He denied that they were opposed to either the Negro, the Jew, or the Roman Catholic as citizens of this country, but that these were denied membership in the Klan by the same circumstances that denied them membership in other organizations.

The Negro was denied membership in the Klan, according to Dr. Mahoney, because it was essentially a white man's organization, with the express object of keeping the white and negro races absolutely separate from each other. The Jew was barred because he could not subscribe to the tenets of the Christian religion, and the order is decidedly a Christian one. The Roman Catholic is excluded because he would not be allowed by his church to become allied with a Protestant organization, and the Klan is a pro-Protestant order.

He cited the fact that a Jew could not become a member of the Knights Templars for the same reason, neither could a Protestant become a member of the Knights of Columbus because the ritual of that order especially specified that none were eligible save practical Catholics.

The speaker paid especial attention to the attitude of Arthur D. Prince, Grand Master of the Masonic Fraternity for the State of Massachusetts, who issued a public statement a few weeks ago condemning the Klan. He denied that there was any official connection between the Masons and the Klan, but stated that all of the national officers of the Ku Klux Klan, with the exception of three, were members of the Masonic Fraternity.

The following is an open letter addressed to Arthur D. Prince:

MR. ARTHUR D. PRINCE,
Lowell, Mass.
Dear Mr. Prince:

A copy of your letter to the Worshipful Masters of Masonic lodges in Massachusetts has fallen into my hands. With your edicts and your messages to Masonic bodies in your own state I have nothing to do. But when you ma-

liciously attack an outstanding organization that stands for the highest patriotic and Christian ideals as does the Knights of the Ku Klux Klan it becomes my duty as a Supreme Officer of this organization to give your unwarranted attack my personal attention.

Let me say in the beginning of this letter that I offer no apology for addressing this communication to you. My Masonic connection gives me this right. It so happens that I am a Mason, a Knight Templar, a Thirty-second-Degree Mason; and I hold an honorary rank in the Southern Jurisdiction. I also frankly say that I glory in my relationship with the Knights of the Ku Klux Klan and I find through my connections with this order an opportunity to render a nation-wide service in promulgating the principles of real Americanism and of Protestant Christianity. As a Protestant Minister who has served for more than twenty-four years and who has enjoyed distinctions and received honors during this period of service, I frankly say to you that I have suffered no loss of caste by entering into the large field of service that my present connections afford me. Taking your statements as they appear in your letter, I want to say:

1st. That the Knights of the Ku Klux Klan are in hearty sympathy with your statement that "every member of this Fraternity knows that one of the great fundamentals of Freemasonry is obedience and respect for the majesty of the law." You seem not to know this very principle is one of the fundamentals of this Order, but it was easy to you to have gained this information had you so desired.

2nd. I want to say to you that you are no more zealous for other Constitutional principles than are the Knights of the Ku Klux Klan; for we stand absolutely behind the Constitution of the United States, pledged to uphold it and to see that its principles and ideals shall thrive in this America of ours. Our very literature tells you that we are zealous for the liberties of our American people and that we stand for the Constituted authorities, upholding their hands when they call upon us for such service; that we contend absolutely for freedom of worship, liberty of conscience, freedom of speech and press, and for all those liberties guaranteed by the Constitution, which is the highest law of this land.

3rd. I note that you have learned that "the objects of the Klan are political, sectarian and racial."

I can easily detect the sources of your knowledge. An interested and enslaved press has freely proclaimed these falsehoods to the world during the past several months. The surprising thing to me is that your Masonic relationships have failed to teach you the value of suspended judgment until you are possessed of all facts. You have unmasonically prejudged us before addressing yourself to the task of securing accurate information about us.

This order declares emphatically that it is not political, and I affirm that its claims are just as true as are the claims of Masonry to be non-political. You say we are sectarian. I shall be very glad if you will indicate the sect the Klan is supporting. I have mingled freely with men of all Protestant organizations who are in this order.

As to your charge that we are racial, may I ask what sin we commit in seeking to advance the interests of the White Race, in seeking to maintain the purity of the White Man's blood, and in seeking to defend our precious White Heritage? As a white man, as a member of a White Man's organization, I offer no apology for this principle. I am amazed, however, that any man having a white skin should condemn an organization composed of white men for their pride of race.

4th. I note your statement that the officers and organizers of this order have claimed "that its membership is largely Masonic, and that it has Masonry's approval and support." As to the first part of this statement, I can say truly that a large number of real honest, true, well-grown Masons hold membership in this Order, but no official declaration of this kind has ever gone forth from the National Headquarters of the Ku Klux Klan. As to the second part of this statement, "It has Masonic approval and support," I am saying emphatically that no statement of this kind has ever been made by the officials of this organization.

As an Order we are not seeking approval and support of any Order. If we cannot stand on our own feet and win through the principles we cherish and teach, we have no right to live.

I am aware of the fact that some Grand Masters have been issuing edicts warning their members against the Klan under penalty of Masonic Discipline. These other Grand Mas-

ters are as guilty of speaking through prejudice, due to lack of information, as are you, and it seems to me that they have as much authority to forbid their members joining a Protestant church, the Odd Fellows or any of the political parties, as they have to forbid them to join this Order. The Ku Klux Klan has neither disposition nor desire to ride through on Masonry.

5th. Your statement, "That it violates Masonic principles at every point" leads me, as a Mason, to call upon you for the proof to sustain this charge.

6th. I note that you have fallen in line with the Catholic, Jewish, Negro and other class journals in denouncing this Order as "an organization which advocates taking the law in its own hands, condemning men and women in secret trials and imposing the punishments of the whip, the tarbucket or unlawful banishments." My reply to this is, that whether this statement be original with you, or borrowed by you, it is maliciously and utterly false. I am enclosing a document that I am issuing to Klansmen throughout the nation, and if you will refer to the third section, the third paragraph of this document, you will find our official declaration which I think will cover the ground for you. If this be lawlessness or if it teach any such thing as you charge, I am unable to interpret ideas or to understand simple language. I am also enclosing a copy of a letter written in reply to a Presbyterian preacher, and I ask that you will give this document a fair and impartial reading.

I am willing to come to Boston or any other part of Massachusetts and let you state publicly your objections to this Order and follow with my statement, leaving the result of the issue to the fair-minded men of your state; not that I would engage in anything but a high-class discussion of the questions involved. I am sure that it will require only fair investigation on the part of men who are disposed to be fairminded to lead them to accept at face value the statements of men who are just as honest and as honorable as they.

I shall be glad to answer any questions you may desire to ask me, and I assure you that my answers will be made in the fairest and most fraternal spirit.

Very truly yours,

WILLIAM J. MAHONEY,
Imperial Klokard (Supreme Lecturer)
801 Flatiron Bldg.

As an aftermath of the Klansman's public meeting, many prominent men both Catholic and Protestant have been interviewed by representatives of the Press, and the majority of them, as well as those of the Hebrew faith, appear to view the affair as a huge joke. They seem to take the advent of the Ku Klux Klan in our midst very good naturedly, and do not appear to be very much worked up over their presence here.

The fact remains, however, and cannot be denied, that the organization is in New England. It is growing with a great deal of rapidity, and, judging from the vociferous applause that was indulged in by the six hundred or more people gathered in Odd Fellows Hall, North Cambridge, last Tuesday evening, the sentiments of the Klan as expressed by the Supreme Lecturer, Dr. Mahoney, met with their approval.

The Degenerate Press *By S. C. De Groot*

NEWSPAPERDOM is a peculiar business indeed. This, one of the greatest and most valuable educational channels in the world, has become the clearing house for political, religious and financial schemes. Schemes, because the manufacturer, politician, preacher, financier, promoter, or lobbyist, after carefully preparing his ideas for his own advancement either in dollars and cents, or, as is often the case, in popularity or outward "show," foists his intrigues by wily methods upon the "press."

The ideal of the newspaper, great or small, is as summed up by Joseph Pulitzer, when he purchased the New York *World*. Mr. Pulitzer announced through one of his editorials these ideals — ideals, because the distinguished editor, as well as all other editors of the metropolitan newspapers, has merely held these before the public, as a teacher holds a sample of penmanship before her pupils, well knowing that even herself could not come nigh the ideal. Mr. Pulitzer said his paper was to be:

"An institution that should always fight for progress and reform, never tolerate injustice or corruption, always fight demagogues of all parties, never belong to any party, always oppose privileged classes and public plunderers, never lack sympathy with the poor, always remain devoted to the public welfare, never be satisfied with merely printing news, always be drastically independent, never be afraid to attack wrong, whether by predatory plutocracy or predatory poverty."

What an ideal!

If such a standard could be carried out by the newspapers, the world would be in the throes of a bloodless revolution! People, yes, all of them, would follow the good example set by their honored editors. Privileged classes would see that they were being opposed by newspaperdom; their schemes to entrap the innocent would not find expression in the journal columns; they would no longer have direct and effective newspaper advertisements and news items to laud their seemingly righteous purposes. The result would be a cessation of their propaganda, and a slide back to their proper niche in world affairs, and a brighter prospect for human contentment, happiness, and peace.

But notice carefully, during the next few weeks, the attitude of *your* newspaper, as well as that of others with which you come in contact; and you will be astounded when you see the party favoritism. You will see how these editors have played either willingly or unwillingly into the hands of big business, big politics, and big religious leaders. Many editors of high personal character, men who would gladly be free from the power of big business, big politics, and big religionists, long for the day when they can run their papers as they please. We will now point out *why* editors and many others connected with the editing of the newspaper are not in a position to run their own paper.

The first reason is that big business has carefully arranged to advance money, and has thereby assumed a controlling interest in our greatest papers. Many an editor who is noted for his good arrangement of news, his good selection of correspondents, his well-connected editorials, his exceptional foresight of national and international affairs, has risen from the common walks of life. By close observation and active personal experience with men in all walks of life he has prepared himself for the position of editor, or publisher, of a larger paper; but he finds that he has no money. As a reporter or as the owner of a small paper he has accumulated but little. Therefore with his capabilities, his career before him and with his rather large ambitions, he takes big business into partnership with him; or, as is really the situation, they take him into partnership with them. From that time onward he is tied.

It is an open claim of the big business boosters that they have the public press, the politician, and the clergyman; further that they can depend on these three channels to champion their cause; and now it is generally understood that the influence of big business begins in the kindergarten and general schoolroom. It is manifest that these claims are correct. The common man's cause finds little expression in the newspaper columns. If the poor man is overcome by a fault and is brought before the bar of justice, everyone knows that he finds but little friendship and, in many cases, no justice. But how many times we read an account of brutal murder on the part of "society" folk, yet our newspapers present the matter in such a light as to pave the way for freedom.

The common people are no longer like the new-born kitten; now they have their eyes open. They see where they have been fooled and deceived. They see how that millions of their brothers and sons entered the World War, sacrificed their positions, their vitality, and their health. They see likewise that during the World War they were urged to give more and even more to battle the enemy, and that the nations were bonding themselves beyond limit to carry on the fight for democracy. They now see the other side. Thousands of soldiers were disappointed when they returned from the war. The glory which they expected was to get the old job back. Honor they cared not for so much, but just food and a home for their loved ones. They were disappointed. We can all see that the soldiers' bonus has been fought by most of the leading papers. The papers are for the politician; and the politician is usually for his friend — big business, and big business is for everything but little business or the common man who earns his money for him.

The business of a newspaper is that of a large mirror which reflects the events that transpire from day to day. The small village newspaper would thus reflect the events of the entire community. The larger newspapers serv-

ing the cities and the rural districts are supposed to reflect perfectly the state, national, and foreign news, as well as that of the community. There are now machines similar to a typewriter, furnished with a roll of paper about three inches wide, which takes down the news automatically; that is, without the attention of an operator. These machines receive news from the Associated Press, the United Press, etc., which gather news from all the world and disseminate it all over the world.

But strange to say, although almost every thing is reported through these agencies, many items of real interest to the people are eliminated — undoubtedly to please certain classes. As an illustration of what I mean and to assist in understanding this peculiar newspaper question I call your attention to the way the public press blacklisted hundreds of good, well-meaning people, some of whom were Christian men, because they would not coöperate in what is now generally admitted to be the "twentieth century blunder," the World War. Honest men were branded as traitors, pro-German, spies, etc., In almost every instance these men were regarded as very good citizens by their fellow-workers and neighbors, but the news despatches vividly pictured these conscientious objectors as frenzied demons. Such men were usually held a few days, or weeks, or months; and then because no wrong thing could be found against them they were released. Did the newspapers give the same space to clear them of the blot against their reputations? Surely not, because to do so would be to turn their backs on their staunch supporters, the preachers, and big business.

The general policy and principles of any newspaper are to be found in the editorial writings. Therefore if you want to get more real good from the reading of your newspaper be sure to read, or at least to glance over, the editorial page. There you will see the announced stand that this particular paper takes on the questions of the day. All articles in the paper bearing on such questions or topics must be more or less in harmony with the policy announced in the editorials. Further, by reading the editorials you are enabled to take many of the articles in the paper with "a grain of salt"; or you can detect throughout the paper, articles that are merely fostering the general attitude of the paper.

As an illustration of what is meant you have probably noticed articles on Henry Ford's Muscle Shoals proposition. If you carefully notice you will see that at some time or other the editor has inserted his personal view of the "proposition" in the editorial comments. It is usually found that when he has manifested his disapproval of the project, the articles are more or less a one-sided presentation of the matter. The same was illustrated in the fight concerning the church school amendment in Michigan two years ago. The amendment sought to rid the state of these schools and to require all children of school age to attend the public schools. Newspapers did not print all the news regarding the issue, but those that favored the measure printed elucidating articles or news items that would finally insure its adoption; and vice versa.

The editors receive many items that never appear in the paper; these are consigned to the "hell box." Other articles that deal with certain men and institutions are placed in the "morgue," so that if for any reason such an individual should suddenly die, or if as during the war a large battleship was sunk, they would at once by resorting to the "morgue" find the necessary material to make a quick and complete account.

The larger papers hold editorial councils in which the policy of the paper is decided upon. It is considered as not at all dishonest for an editorial writer to vent views that he truthfully does not believe in. This he does because he is under control of the owners of the company, who may have differing views from his. Large papers having several editorial writers often first call for a volunteer to handle the subject, and in this way usually get one who believes in the policy of the paper on the point under discussion.

The "cartoon" is considered as an unwritten editorial. In a cartoon we have an appealing method of swerving public opinion. The recent railroad strike furnishes an illustration. If the policy is for the railroad magnate and capitalism in general a cartoon might appear representing "labor" as standing on an exalted position with a threatening rod in his hand, picturing in the background innocent women and children who are deprived of food and coal by their supposedly autocratic position. Such a cartoon without a written word vividly im-

presses the policy of that paper on the railroad strike question. On the other hand a "labor" paper would exhibit a cartoon picturing "capital" as a giant, with meanness in his face, illustrating possible numerous dollar signs in the background, holding in one hand a pack of bills and in the other several slips of paper reading press, church, brains, statesman, etc.; and he might be pictured as saying, "By these I win." These unwritten lessons are recognized as of such tremendous value that first-page space is often given them. Many newspapers have been sued in the courts because of a "simple" cartoon. With all these things in view we should be able properly to read our newspapers so as to sift the "rot" and glean the real good. In the incoming Golden Age the newspaper will go through the same process as our modern dictionary — most of it will have to be cut out.

Homeless Americans *By L. D. Barnes*

ON THE authority of the United States census, it is stated that one-half of the American people are renters. This means that they are homeless, and live from hand to mouth. It means that they are transient, nomadic, moving from place to place in search of a livelihood. Of the other half, who have deeded homes, a large percent of the homes are mortgaged beyond recovery.

A thirty-thousand dollar farm, rented out on the halves, is reported to have made about four hundred and twenty dollars each for owner and tenant. The taxes amounted to one hundred and twenty dollars. It may be readily seen that four hundred and twenty dollars would dwindle away in repairs, seeds, tools, etc. If an automobile has been bought on credit — as most of them are — and dues met, what has the farmer or renter left to live on? Nothing but a little credit, we may be sure.

In the Golden Age, now succeeding the world's dark ages, there will be no homeless renters. None will be permitted to fence in or claim by title millions of acres to lie out as hunting grounds or pleasure resorts or to be half tilled. Great corporation and their monopoly of all will cease. Glad we are for the new day, though it comes in blood and thunder. "They shall build houses and inhabit them." "They shall not build and another inhabit." "The earth shall blossom as the rose," and "her wilderness become like the garden of Eden."

Disowns Packing-House Article

By Mrs. Mary June

I WISH to acknowledge that the items contained in my article on "Packing-house Frugality" printed in Golden Age Number 72, were gleaned from hearsay evidence obtained from a man who is a stranger to me. Under the circumstances I wish to retract that article, as I do not wish to be a party to an injustice to anybody.

American Cruelty Hard to Understand

BENEVOLENT men, not to say Christian men, the world over, are marveling at the harshness of the United States Government toward its own citizens. At the end of September last there were still seventy-five political prisoners held in jail, under the monstrous Espionage Act restricting freedom of speech; and their sentences still aggregated 800 years of suffering, though the law was suspended March 3, 1921.

Captain Robt. Fay, who was caught attempting to blow up munition ships in New York Harbor in 1916, and who subsequently broke jail and was at large for a year before recapture, has been released. Fay was slipped out of the country by the "authorities," though no announcement was given to the press that the President had commuted his sentence. Fay is a charming gentleman to meet, and he had all kinds of money back of him. It is astonishing what money will do in this world.

The Golden Age calls attention to the fact that the seventy-five men who are to be punished for an aggregate eight hundred years have already served several hundred in the aggregate; that they are mostly American citizens; that not one of them was accused of German sympathies; and that they were impris-

oned because of their spoken or written opposition to war on humanitarian grounds.

Mr. Fay, the German spy and dynamiter, was set free just at the time that the White House and the Department of Justice were telling inquirers that in view of the country's industrial troubles there was no time to take up any of the political cases.

While the President had time to sign the papers freeing Fay, the review of the case of John Pancner of Detroit, political prisoner, had been before him for months; but all inquirers at the White House were told that the President had not had a minute to look at the case. Pancner was employed in a big Detroit manufacturing plant, the head of which has written to the Department of Justice describing Pancner as a model workman whom they were anxious to reëmploy.

The treatment of Fay contrasts with the attitude displayed towards three political prisoners who are Swedish nationals — Carl Ahlteen, Siegfried Stenberg and Ragnar Johannsen. The Swedish Government asked for the release of these men and offered to pay their expenses back to Sweden. Yet the Attorney General refused to order their deportation on the ground that it might encourage other foreigners to come here and "violate our laws." The only law these men are accused of violating is the Wilson war rule which, in spite of our Constitutional guarantee of freedom of speech, made any word that could be construed as against war a felony. These men have already served four years.

Fay is virtually the last of the German spies in our prisons. *They* have all been freed. Powerful influences worked for clemency for *them.* The seventy-five political prisoners are almost all merely *American* workingman, without political pull of any kind. The idea of the Administration seems to be that the German dynamiters were merely poor fellows on the wrong side of the late unpleasantness, and that their offenses were not comparable to those of the miscreants who had the effrontery to oppose war itself on humanitarian grounds.

Heating and Humidity *By P. H. Gross*

YOU can greatly save your coal and wood supply, keep warmer and avoid catching colds by the simple method of keeping the air moist in your home or your room.

The attention of the public has often been called to the importance of securing a proper amount of moisture in the air of heated rooms in winter, and but few have given this important subject much attention. It is not proposed to raise the room humidity (percent of moisture) to a point equal to that prevailing in the outside air. The average temperature in New York city between October and April is 44°, and the average humidity is 73 percent. For healthful conditions in that period the house temperature should range from 65° to 68° with a humidity of about 60°.

For a dwelling house of moderate size this means the addition to the air of from two to four gallons of water in the form of vapor in each twenty-four hours, and in exceptionally cold weather as much as nine gallons.

No one can well take exception to the recommended temperature limits and house humidity; for they are precisely the same as those of a mild day in May or June. This ought to be a sufficient answer to those who suggest that a soggy atmosphere is being advocated. When the temperature outside drops below fifty degrees the heating of the air to a temperature of approximately seventy-two degrees reduces the humidity to less than thirty percent. This does not mean that there is less water in the air. It merely means that at a temperature of seventy-two degrees the air is capable of holding much more water, and this water (moisture) should be supplied by you. It is strenuous on the air passages and lungs to be constantly passing from a humidity in your home of thirty percent to an outside humidity of seventy percent.

Humidity Retards Drafts

WITH the room having the correct amount of moisture in it there is the advantage of doing away with the annoying draft when a window or door is open; for the room now is of more uniform temperature, and the correct temperature with moisture makes difficult the draft.

In very cold weather it is unnecessary to force the heating apparatus to the utmost capacity — a waste of time and coal. In furnace-heated houses a sufficient supply of water must be brought near enough to the firepot to evaporate the needed amount. It is worth while to run an outlet from the water supply into the hot-air space; and this may, if it is desired, be arranged to supply the water automatically. This also can be turned on by hand when coal is added to the furnace.

In many cases the problem would be that of a tenant in a steam-heated building or in a single room or apartment under his control. Water containers can be had which fit closely to the pipes of radiators, or moistened cloths placed on the radiator will quickly supply the moisture necessary.

In cold weather the apartment can be made very comfortable by drawing a few inches of hot water into the bathtub.

One test of whether the air of a building is properly moistened is determined by whether or not delicate plants will grow with satisfaction without being kept under glass. Another test is whether the windows tend to frost in cold weather. If they do not, the air is too dry.

Overcoming Difficulties

IN PRIVATE dwellings it is customary to leave the care of a furnace entirely to a furnace man who calls at intervals. It is impossible for that man to know what effect his work is having upstairs, and with a number of furnaces to attend to his work is necessarily wasteful of coal. A close supervision, with directions from time to time from the householder, is absolutely necessary for satisfactory and economical results.

So far as the amount of moisture in the air is concerned it is safe to say that it is not likely that too much will be secured. For house temperatures the difference between a wet and a dry bulb thermometer should be about eight degrees, and not more than ten degrees.

However, one may trust his own sensations in the matter, and if the home has the feeling of a fine June day one may know that both temperature and humidity are about right.

It is sometimes suggested that heat is absorbed in the changing of water into vapor. This of course is true, but the amount of heat used in that way is very small compared with the saving of coal in the lower temperature permitted by a proper amount of moisture.

Thus moist air means warmth, colds seldom, and better health.

How to Test for Humidity

ANY person can learn the amount of humidity in the air, inside or outside, by the following explanation:

A wet bulb thermometer is an ordinary thermometer with a clean muslin cloth tied tightly around it. The overlapping of the muslin may be one-third, not more for best results. This can best be put on the bulb when the muslin is wet. To get the humidity in the air simply dip the thermometer bulb into a glass of cool water for a few seconds, then take it out and either fan it or whirl it until the mercury goes down as far as it will before beginning to rise. Of course you first note the reading of the thermometer before you wet the cloth (muslin), and now you read it after you have fanned it until it will not go down any lower.

Now subtract the wet bulb reading from the dry bulb reading. The greater the difference the less humidity you have, and vice versa.

This same thermometer with muslin cover gives accurate air temperature when dry.

The following table is large enough for a good household guide — for temperature and moisture inside. The left column of figures is that of your temperature (dry bulb), the top row is your difference. Thus if you have a temperature of sixty-eight degrees and a difference of seven, you find your temperature of sixty-eight to the left and go straight across until you come to the column of the difference of seven, where you find your humidity to be sixty-seven percent.

Air Temp. (Dry Bulb)	Difference between Dry and Wet Bulb Thermometers					[EXTREMES]	
	6	7	8	9	10	2	14
	%	%	%	%	%	%	%
64	70	65	60	56	51	90	34
65	70	66	61	56	52		
66	71	66	61	57	53	90	36
67	71	66	62	58	53		
68	71	67	62	58	54	90	38
69	72	67	63	59	55		
70	72	68	64	59	55	90	40

Replies to a Questionnaire

[The Reverend C. J. Armentrout of Pittsburg, Kansas, sent out a questionnaire to 200 people of his city recently, inviting answers. One of these requests fell into the hands of a local Bible Student, E. T. Hardaway, who favored Reverend Armentrout with the following rejoinder to his questions. These replies are quite enlightening; and we have no doubt took a load from the Reverend Armentrout, i. e., they no doubt got a rise out of him. It is comforting to see the clergy beginning to ask for information which they have hitherto declined and which, at the same time, they have withheld from the people. Evidences of intelligence in this direction should be encouraged. Up until now the clergy has managed to hold down its job without any appreciable mental effort whatever. "And my people love to have it so, and what will ye do in the end thereof?"—Jeremiah 5:31.]

YOUR questionnaire, as published in recent daily papers, with an invitation to others beside the 200 to whom you mailed them specially, to reply to the questions contained therein, is before me; and I take pleasure in accepting your invitation, and am sending the answers and this open letter through the same medium, as I presume you would wish all to see the answers who have read the questions.

As a Presbyterian minister, I trust you will accept as good authority my quotations which are from a Presbyterian Commentary, Jamison Faussit-Brown, which commentary, in a general way, answers all of your questions. Under the subject heading "Harlots" we read: "Not only Rome, but Christendom as a whole has become a harlot." (Vol. 4, p. 613) "False Christendom divided into very many sects is truly Babylon, that is, confusion."—Vol. 4, p. 621.

If the Jamison Faussit-Brown Commentary is correct in its conclusion that Christendom is Babylon, then John the Revelator in the 18th chapter of Revelation gives in the following language a very vivid and repulsive picture of Christendom, and leaves no doubt as to its inefficiency for doing the Lord's work: "Babylon the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." If the foregoing is a true picture of Christendom (If it is not, blame Jamison Faussit-Brown and John the Revelator), I see no reason why God should use the apostate system in His work, any more than He should use the children of Israel in His service, after they had become a harlot nation. "Be ye clean, that bear the vessels of the Lord." is the injunction of the Scriptures.—Isa. 52:11.

With the requirements suggested in this text, is it any great wonder that Jehovah has ceased to coöperate with apostate Christendom, resulting in the legion of failures that everywhere mark its pathway?

With these preliminary remarks, I will endeavor to answer a part if not all of your questions.

Question 1: Do you believe the church is at the cross-roads and should take a definite stand in the solution of social, economic problems?

No. The church reached the cross-roads in the year 1878, took the wrong road, and has now reached the brink of the ditch (See Matthew 15:14); hence is in no position to take a definite stand on any question.

Question 2: Is the church hindered in its work by too much self-ease or indifference on the part of its membership?

Answer: The Lord's answer to this question is: "I know thy works, that thou art neither cold nor hot. I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not, that thou are wretched, and miserable, and poor, and blind, and naked."—Revelation 3:15-17.

Question 3: Are the church and other moral forces over-organized If so, what in your opinion is the remedy?

Answer Yes; they are over-organized even to their utter destruction. Remedy: Leave the doomed and stranded ship, get into the lifeboat and pull for the shore, or in other words, "Come out of her," as instructed in Revelation 18:4, and as advised by Jamison Faussit-Brown in comments on this text.

Question 4: What would increase the efficiency of the church, and strengthen its position in the community?

Answer: Nothing would increase its efficiency. A new patch of efficiency put on the old garment of inefficiency, would only make the rent worse. (See Luke 5:36; Matthew 9:16; Mark 2:21) The only thing to do is to get rid of the old system, which the Lord is rap-

idly doing, just as He got rid of the old Jewish church-system when it forsook its first love. The Lord was not dependent on the old Jewish system for the accomplishment of His plan and purposes. No more is He dependent on unfaithful Christendom for the carrying out of His will at the present time. It would be too bad to have its position strengthened in any community, as long as it is so hopelessly inefficient.

Question 5: What criticism would you make upon the pulpit of the day?

Answer: As I hesitate to use language that would fitly express my criticism of the pulpit, I will therefore forbear, and allow the prophet Isaiah to do it for me: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, everyone for his gain from his quarter."—Isaiah 56:10, 11.

Question 6: To what extent should the church enter into the relation of capital and labor?

Answer: They should not enter into these relations at all, but follow the suggestion of St. Paul when he said: "I am determined not to know anything among you save Jesus Christ and him crucified." If the example of the Apostle had been adopted by the churches all over the world — remembering the words of the Lord Jesus when He said: "Ye are not of the world even as I am not of the world"— the wars and threatened wars, labor troubles, strikes, and lockouts would not be disturbing us as they are now.

Question 7: Do hate and class schisms exist locally? If so, what can the church do to bring about a spirit of brotherhood?

Answer: Yes; to some extent class schisms exist, but the church can do nothing to bring about a spirit of brotherhood so long as it is devoid of the spirit of brotherhood within its own ranks.

Question 8: Why do not all men who admit that the church is helpful to the community, actually support it?

Answer I would suggest that if you can find any such men, they might be qualified to answer this question.

Question 9: What can the church do to reach men of every class and station in life?

Answer I do not know, and if I did, I would not tell; for "ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more a child of hell [gehenna] than yourselves."

A Hard Nut for Evolutionists

MORE than four hundred years ago, during the Chinese Ming dynasty, the Chinese used in embroidery work needles that were very much smaller than can now be had anywhere in the world. A despatch from Washington describing these fine needles and the work which they accomplished, discloses that evolutionists have nothing whereof to boast when it comes to comparing ancient embroideries with those of the present day. The report has reference to a collection of embroideries brought from Shanghai by the wife of one of the judges of the international court at that place and says:

"So fine is the work that the finest details of the features of the figures represented were clear; the hairs on the men's beards, small muscles in the littlest figures, even the minutely worked long-pointed finger nails and the eyelashes were so perfect that to be appreciated, experts declared, they had to be viewed through a powerful microscope.

"The smallest needle in the world, which is itself much finer than the finest thread, is now in the National Museum here, yet the experts said the Chinese work must have been done with a needle slim enough to pass through the eye of that needle."

"Oh, wonderful, wonderful Word of the Lord!
Our only salvation is there;
It carries conviction down deep in the heart,
And shows us ourselves as we are.

"It tells of a Savior, and points to the cross,
Where pardon we now may secure;
And we know that when time and the world pass away
God's Word shall forever endure."

God's Seven Messengers *By R. O. Watson*

IT IS generally understood by Bible students of the present time that the panorama of the seven churches of Revelation, chapters 2 and 3, is intended to convey the thought that the church of God during this age is being dealt with by God, its great Shepherd, according to the progressive stages of its development, seven in number, or according to its need of protection against error, or its guidance along that pathway of ever-increasing light and liberty.

This being accepted as a ground for the interpretation of these chapters, it follows that the seven angels mentioned are some special servants, messengers of God, provided by the great Shepherd of the sheep, each to help the church during his lifetime and to provide a foundation for faith and works until the ever-advancing purposes of Jehovah, with increasing light and knowledge, culminate in a new stage with its necessary crisis in the affairs of the church. Then it is needful for a new leader, messenger, on earth to rally the saints to the new truths and works in the new stage of the church's progress and to protect them against errors past and present.

In a consideration of the office held by these leaders, it will be noticed that, while it is necessary to the great outcome that their messages and work must show a varied progressiveness according to their day and stage, yet their natural talents and abilities and dispositions must be somewhat similar to enable them to succeed in the office to which they were called.

We living in the end of the age have the advantage of being able to scan the corridor of the ages and note the painful march of the church down the stream of time; and, helped by the searchlight of divine purposes, we can with certainty pick out each of these seven men who was honored with the office of being God's mouthpiece to his day and time.

The progress of events has proven the accuracy of St. Paul's forecast that there would be a serious falling away from the primitive simplicity of the church's faith, hope, and practice before the desire of all nations should result from God's long-promised kingdom being established among men. This prophecy, now history, is the key that enables us to see what would be the official work and message of these God-given leaders.

Church history shows us what we would expect — that St. Paul, the messenger to the church in its introductory stage, was used to establish and settle the infant church; to guard it against errors of a dead, but in no sense forgotten, past; and to warn against those of the future calculated to fulfil his prophetic picture of apostasy. How faithfully he carried out his official task and heralded wide his message, is outlined for us in the New Testament account. When details are fully known, his reputation will be enhanced.

The second stage of church history was the natural one of activity's increasing influence. It was honored with recognition, opposition, threats, and persecution from the powers that were destined to be superseded by itself. Thus the message needed was not one of new and greater light to give joy and comfort to the saints, so much as one to give and inspire courage, steadfastness, fortitude, and faith in God and in each other, that they might be able to stand the opposition raised against them.

Who was better able to accomplish this task than the strong yet tender, sympathetic, loving St. John? History tells us that he was a tower of strength during the period of these persecutions from pagan Rome, which extended even beyond his own day.

When Error Began to Thrive

THE third stage saw the realization of St. Paul's fears; for it began in the foretold falling away in matters of faith, hope, and practice. This was caused by the church leaders, who lowered the Christian standard, so that the church might become popular and occupy the place and power of its persecutors. This was the time when error took firmer root and flourished, beginning in the Council of Nice.

As this third period was the time when error was developing, it will be seen that the work and message of God's chief servant for this period could not be one chiefly of missionary zeal, nor of advancing light and truth, but rather of determined effort to stem the rising tide of error, resulting in much controversy as the battle waged pro and con.

As we read the church history of these early centuries we have no difficulty in seeing that one man, Arius, stands out preëminently above all others for the things as taught by Jesus

and His apostles. We see that Arius stood like a mighty breakwater against the rising flood of error which dashed and beat against the bulwarks of Christianity. Time and again the waves of error were made almost harmless as they were opposed by a wall of truth, built up with irresistible logic by that stalwart leader of the faithful.

From the history of that time we learn that this fight was waged largely around the personality of our Savior, with, of course, kindred errors that followed in the wake of the initial one. This warfare reached its height in the Council of Nice, 325 A. D., where the pagan doctrine of the Trinity was fastened upon the church of God. Yet the Herculean labors of this third messenger of God to His people saved the church the shame of universally accepting this masterpiece of Satan's doctrines, for at least one hundred years.

The untiring efforts of this remarkable man as he resisted this crushing error with simple but powerful logic stands as a memorial to the power and influence of courage and faithfulness. Error, borne by popularity and backed by the influence of kings, scattered the people of God and compelled them to huddle together in little bands, where they could counsel and cheer one another, and prepare themselves for the next onslaught of the devil through the then recognized "Christian" world.

Arius laid down his sword of truth in the restful slumber of death, to await the glorious reward of all those who fight a good fight for truth and right. In the glorified church he will shine forth amongst the brightest jewels in the beautiful diadem of God, and take his place with others who have waged the successful warfare against sin and Satan. Notwithstanding the fact that the introduction of the doctrine of the Trinity into the Christian faith through unscrupulous means was supported by kings temporal and ecclesiastical, yet so strongly organized was the opposition under this renowned leader that the church was divided upon it for over one hundred years; and it is said that some emperors and popes privately held what they publicly termed heresy, holding the truth in abeyance through hypocrisy.

As St. Paul foresaw, error won and has since been the standard test of nominal Christians, Arius the faithful, being known as the leader of the "Arian Heresy." However, a new day is now dawning and things must be seen in their true light; and this faithful servant of God will be known during the countless ages to come as the stalwart opponent of the "triniitarian" nonsense.

The work of the first three stages of the church had to do, respectively, with (1) introduction and growth, (2) pagan persecution, and (3) development of errors. Thus it follows that the messages for these periods were also different. The New Testament proves that the message for the first period dealt with faith, doctrines, and organization, coupled with intense missionary zeal; the next message was a practical one — to put the lessons previously learned into practice and to hold fast and encourage one another against persecution; that of the third period was a severe testing time for proving loyalty and devoting to God by continuing in the things taught in the first period and suffered for in the second — in other words, by a determined stand not to be moved about by every wind of doctrine.

Dark Night of Papal Supremacy

YET nothwithstanding the brave stand made by Arius and co-workers history and present-day teachings prove that error gained control in high places and was thus taught and accepted by the rank and file. The foretold falling away was an accomplished fact.

However, we know this condition was to be allowed but for a time, after which truth would again come slowly to light and ultimately entirely displace error. History tells us that there was a long lapse of time before this needed reformation began to shine forth and the Bible truths were again put into their proper place in the minds and hearts of God's people.

In the meantime it was needful to keep alive the sacred love of truth in God's real people, the few that remained amidst the formalism of those times; for God has never been without some witnesses against wrong and error. Yet during the dark ages these were so poor and few, and the opposition was so strong and vigorous, that but little of their doings have come down to us. They were but keeping the embers glowing until the time should come when God's favor would blow them into a living, holy flame.

During this period Papal Rome reigned supreme, to the outward view. However, out of the darkness of ignorance, bigotry and super-

stition, the name and work of Peter Waldo, "The Merchant of Lyons," stands out with glowing conspicuousness. Without doubt he was God's anointed servant for that time and, thus ordained, he was able to draw together physically and in the bonds of love and truth God's scattered people. By the translation of the Bible into French he was able also to feed the faithful with much true doctrine and to erect a foundation upon which the reformers by God's grace were enabled to build.

This was the time when Papal Rome touched the zenith of its power and ruled Europe with a rod of iron, crushing without favor all who crossed its path, particularly the followers of Waldo, who were given over to extermination time and again, and for many generations had to fight for their physical as well as for their religious lives.

The work and spirit of Waldo lingered long after his day and resulted in a period of greater Bible searching under Wycliffe, whose labors encouraged and held together those true followers of the Lamb that remained from Papal persecution.

Wycliffe's work was to provide the material for the coming Reformation; and, as Bible study was necessary to this he became the leader of many who used their time and talents in an effort to get the Scriptures into the common tongue of the people. He himself was responsible for the first translation into the English language, a thing which Rome opposed with all her might in her palmy days. The Church of England is not guiltless in this respect.

Light Infiltrates the Gloom

NO PROTESTANT will for a moment question that Luther was the next God-given helper of true Christians to further the Reformation movement, destined to progress until error in doctrine and practice shall be things of a never-to-be-forgotten past. With characteristic courage and zeal Luther commenced the warfare against entrenched error as soon as he recognized it, and became the champion of truth for all who mourn in Zion. With tongue and pen he spared not wrong nor himself in helping and guiding those who protested against Papacy, and in God's providence was used to bring many truths to light, and perhaps was even more useful in gaining a political freedom for those who sought surcease from Papal enslavement, thus making it possible for the Reformation to go on as God saw it to be expedient and best. But after his day the spirit of Luther soon waned. Instead of the church wiping away all error and continuing in a real reformation that placed all truth then due in the hands of God's people, it was lulled to sleep by the edversary. The reformers soon became satisfied to rest upon their oars and drift with the tide; and later became so deceived that many actually persecuted those who were carrying on the Reformation work.

While the sixth (or Luther) stage of the church saw the work of reform launched, yet history proves that it remained for the last of these stages or periods to finish this great and important work; for the creeds held were many and contradictory, and the Bible was still largely a closed book. But this was not always to be. The divine purpose was to use the Reformation to cleanse the church from the mass of professors that came in with error during the third period, that God's true people might have oneness of heart and mind and of doctrine as in the beginning.

This was done by the Bible becoming an open and clear book, enabling God's people to see His purposes and plans for the human race, showing the Bible to be a harmonious revelation of those purposes.

The time will come when no man will doubt that Charles Taze Russell was the last or seventh messenger to the church. By God's grace he was privileged to unfold the meaning of the Scriptures as no one else since the days of the apostles. The publication of these findings in all civilized countries constitute the harvest message of the age, which is proving who loves truth better than error; and which marks those who desire God's favor before the approval of men.

As we view the talents and characteristics of these seven men, we find the same golden threads running through all of them; the same logic and reason, the same love of truth, the same unbounded zeal, the same undaunted courage, the same faithfulness to their mission; and, the same spiritual power and inspiring influence. Each had the God-given ability to put his message into writing to serve those who after his own little day were seeking after

God if haply they might find him; and these writing will live through eternity.

A study of the outstanding talents of these men will prove that they were well fitted for the special work of the respective periods: Paul, reason; John, love; Arius, logic; Waldo, zeal, Wycliffe, education with literary ability; Luther, courage; while the last, owing to the peculiar needs of his day, had these talents in combination with an immense aptitude for business so much needed in carrying on a world-wide work of stupendous proportions.

While secular history is shrouded in gloom the Bible explains this in one sentence: "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God [Jehovah], should shine unto them." (2 Corinthians 4:4) But sacred history coupled with the divine promises presents a brighter view and inspires hope to the trusting children of the Almighty. The unfolding of the light through these seven stages of the church should be noticed as progressive — the light that shineth more and more unto the perfect day. The fact that the plan of God is now revealed to our wondering gaze is the sure indication that we are on the threshold of the Day of Christ — the new heavens and the new earth "wherein dwelleth righteousness" is upon us. And just so sure as we can now see the preparation for the Lord's kingdom in the multitudinous inventions and labor-saving devices, and the flooding of the world with wonderful, heart-cheering books explaining the purposes of the Living God, are we convinced that the "workers of iniquity" and the blasphemers of God's holy name in the "doctrines and precepts of men," as represented in our creeds, shall be, and are, put to flight and are fast approaching the precipice over which they shall drop into oblivion. And the only way these men can save themselves is by hastily divorcing themselves from their old noxious beliefs and becoming acquainted with the Holy Scriptures as set forth by the Lord Himself, His apostles, prophets, and messengers.

Ahab's Seventy Sons

IT IS believed that in Bible symbology King Ahab represents the civil power of Europe at the time when it was directly associated with and under the rule of the Roman Catholic Church, represented in the picture by the wicked Queen Jezebel.

Ahab had seventy sons, and at the time that Jezebel disappeared from the scene of action these disappeared also. Perhaps we may not positively identify all of the seventy sons of Ahab, but we can identify at it and not miss it very much.

The King of England has three titles. He is King of Great Britain; he is King of Ireland; he is Emperor of India. Let us consider these three parts of the British Empire as separately marked in the prophecy. Then there is the Papal Empire, which is merely an empire on paper, but nevertheless has a strong position in the world, due to the recognition of it by other rulers. England, Switzerland and other Protestant countries that have not had representation at the Vatican for centuries are now flirting with this power. Making these allowances we find that there are now in the world just seventy rulers exercising separate sovereignty. These rulers are divided among the continents of earth as follows:

EUROPE: Albania, Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, Finland, France, Georgia, Germany, Great Britain, Greece, Hungary, Ireland, Italy, Jugoslavia, Lichtenstein, Luxemburg, Monaco, Netherlands, Norway, Poland, Portugal, Roumania, Russia, Spain, Sweden, Switzerland, Vatican. (29)

ASIA: Afghanistan, Bhutan, Bokhara, China, Hejaz, India, Japan, Khiva, Koweit, Nepal, Oman, Persia, Siam, Turkey, Yemen. (15)

AFRICA: Abyssinia, Congo Free State, Egypt, Liberia, Morocco. (5)

NORTH AMERICA: Costa Rica, Cuba, Dominican Republic, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Salvador, United States. (11)

SOUTH AMERICA: Argentine, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela. (10)

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.

152"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matthew 2:1, 2) Be it noted that these wise men went directly to Herod, a representative of Satan. If the star guiding them was sent by the Lord Jehovah, why would He guide them to Herod, a representative of Satan, and a mortal enemy of the babe Jesus? If the sole purpose of the star was to guide these men to the place of Jesus' birth there was no need for them to go to Herod at all. The reasonable answer, then, is that Satan had prepared a great conspiracy with the object of destroying the babe. A conspiracy is a design to commit a wrongful act in which two or more join in committing the act or some part of it. Sometimes persons are involved in a conspiracy and participate without knowing the real purpose of the one who forms the conspiracy. Such may have been the case with these wise men; but without doubt Satan had formed and directed it.

153When these wise men came into the presence of Herod, he was troubled, because he feared the new king would interfere with his reign; and he "gathered all the chief priests and scribes of the people [the seed of Satan and also his representatives — John 8:44] together and demanded of them where Christ should be born"— in other words he demanded to know where the babe Jesus could be found. Then Herod, in furtherance of the conspiracy, privately consulted with these wise men. We now see Herod manifesting one of the characteristics of Satan: viz., deception, in this, that he pretended to desire himself to find the babe Jesus, that he might go and worship Him; whereas all the facts and circumstances show that his real purpose was that he might find the babe in order to destroy Him. "Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."

154We cannot for a moment believe that the heavenly Father would use a wicked one like Herod and aid him in carrying out his wicked purpose by having a star to direct these three wise men to the place of Jesus' birth, in view of the fact that the king had demanded that they should return and report to him, and when it was King Herod's purpose to destroy the babe. The fact is that the devil and his instruments, Herod and others, would have succeeded in this wicked conspiracy and have caused the death of the babe Jesus had not God intervened to save the child.

155The wise men reaching Bethlehem found the babe and brought their presents and worshiped. Without a doubt it was their intention to return and report to Herod. And the result of such a return would have been the death of the child. But God here intervened and warned them in a dream. These wise magicians relied upon dreams. "Being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Satan again was thwarted in his wicked purpose.

QUESTIONS ON "THE HARP OF GOD"

Give the Scriptural account of the "wise men" going to Herod. ¶ 152.

Why would they go to Herod, the enemy of Jesus? ¶ 152.

Define a conspiracy. ¶ 152.

Is it possible for one to be involved in a conspiracy without knowing the real purpose? ¶ 152.

What did Herod do when the "wise men" approached him? ¶ 153.

What characteristics did Herod manifest in his consultation with the "wise men"? ¶ 153.

Would we expect God to help a wicked man like Herod carry out his purpose to destroy God's beloved son? ¶ 154.

Where did the "wise men" find the babe? ¶ 155.

Why did they not return to Herod? ¶ 155.

How did God here thwart Satan's purpose to destroy the babe? ¶ 155.

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The Near East *By A. D. Bulman*

THE Near East complication presents features that are becoming of momentous import to the people of this country. There seems to be a disposition on the part of certain religio-political organizations to make an effort to embroil the United States in the controversy even to the extent of having us offer armed resistance to Kemal Pasha.

Such a step should never be tolerated or encouraged for a single moment. We have but recently finished with the waging of one foreign war, a war in which we gave much and received nothing, neither in prestige nor territorial aggrandizement. Our people are staggering under a burden of taxation that will eventually fall on the backs of our grandchildren to finish paying, and to quote one of our Naval leaders, "We simply cannot stand another great world war," and that is just what it will develop into if this country attempts to meddle into the affairs of the Near East.

If religious leaders who have been pushing their missionary work, the work of "the hated Christians," among the followers of Islam — if these particular people want war, let them have it, but at the same time, let them bear the burden of it, and not attempt to heap that burden upon the back of the general public that wants no part in such an affair.

As greatly as we may deplore the atrocities of the Turks that have been heaped on the Christians in the land of Islam; as much as we may sympathize with them; no man is justified in even suggesting that this country should attempt to wage another foreign war. It is not a case of what we can do in the premises; it is simply something that cannot be done under any circumstances.

As there is a limit to individual human endurance, so is there a limit to national endurance, and this nation has about reached this limit.

Dr. James Cannon, junior Bishop of the Methodist Church, in charge of affairs of that organization in the Near East, is reported to have cabled Secretary of State Hughes as follows: "Almighty God will hold our government responsible for its inaction," and goes on to say that our Government should send a delegate to the peace conference whenever and wherever it takes place — "not as an official observer" to make our Government once more "the laughing-stock of the world," but a "full-fledged plenipotentiary" with powers to say what America thinks.

Unspeakable Turk Causes Trouble

FURTHERMORE, according to Dr. Cannon, a mere participation in the conference to be followed by a withdrawal will be of no avail. Whatever control of the Dardanelles, whatever protection of the minorities in Turkey is decided upon should have the forceful participation of the United States.

"It is no use for our government to play the ostrich," Dr. Cannon is reported to have said. "It is no use for the State Department to stick its head in the sands of domestic politics, and say it has no interests in this business. Millions of church people in the United States for the past century worked to better the lot of the people who live in Turkey, Armenians in particular. We have worked and toiled to this end, and now on behalf of the churches of the United States, I want to know if we intend to allow the Turks with impunity, so far as we are concerned, to continue their massacres until all these Christians are wiped out."

Dr. Cannon claims that he has American evidence to support his belief that the Turks started the Smyrna fires to cover up their looting and massacres.

"And if the Turks are allowed to go into Constantinople and Thrace as conquerors," he is reported to have said, "you would probably see a repetition of the Smyrna horrors on a large scale. Is the United States going to help England prevent that?

"I know that what I advocate might mean war, but if necessary it would be justifiable. And it would not be so much of a war. Australia has said that she can send as many soldiers to Anatolia as the Turks would. It is not sensible nor reasonable to admit that five or six millions of Turks with perhaps one hundred thousand effectives can defy the whole world. If America would join with England in calling the bluff of the Turks and their friends, there would probably be no war."

Much more is reported to have been said by Dr. Cannon, but a sufficient amount has been quoted to prove our first contention.

The five or six millions of Turks to whom reference has been made would prove but a bagatelle in the game if they stood alone; but they do not stand alone in this fight. There is every indication as well as strong evidence to show that Russia would join hands with Turkey in case she is attacked by European and other forces, and Germany would, in all probability, follow Russia's lead.

Uncle Sam Should Not Step In

ALREADY Russia is reported to be massing her forces along the borders of the Black Sea, fortifying every available position. For what purpose? That is the question that most naturally occurs to the thinking mind.

With Russia, Germany, and Turkey allied into one unifying force, which is not at all improbable, Dr. Cannon, as well as both England and the United States, would find that the situation would not be quite so much of a bluff as he apparently believes.

England has not acted in such a manner as to inspire the confidence of either France or Italy, neither has she shown very much gratitude toward the United States for our participation in the late World War. When France was on her knees, and England was fighting with her back to the wall, our country went in and, by overcoming almost insurmountable obstacles, broke the morale of the Germans and saved the day for the Allies. Has England shown any signs of gratitude toward the United States for the tremendous sacrifices we made and are yet making?

Let England, France and Italy settle their own differences with the Turks or any other foreign nation with which they may become embroiled; let religio-political organizations, of whatever creed or calling they may elect to follow, espouse any cause they see fit; let the Near East, the Far East, or the Middle East go mad and tear each other's throats in their frenzy, if they will. But the United States must not at all hazards allow itself to be drawn into another war.

Dr. Cannon is reported to be about to sail for America to lay his case before the State department. He would do well not to advocate too strongly the embroiling of this country into a war with any other nation. The people are in no mood to stand any such an unheard-of proposition, and might be tempted to take it more seriously than even he thinks.

Those who most strongly advocate war are more often the least anxious to step in and do the actual fighting. That has been proven in several instances during the war just finished.

This is no time for frenzy and hysteria, but the conditions call for calm, deliberate thinking of the best balanced minds that the nation can produce.

All of this but goes to prove that Senator Lodge builded better than even he possibly knew when he threw his powerful aid into the breach to prevent us from entering the League of Nations.

A Modern Amphibium

IN BELGIUM they are just now testing a railroad train which is constructed in such a manner that it can continue the travel on rails in water. This amphibious train is intended for the Belgian Congo, so rich in rivers and sea. It consists of a locomotive that draws a number of freight-car boats, each having a capacity of fifteen to thirty tons. The complete train can move up to 300 tons freight. In the test at Petit-Willebroeck the train was sliding without any noise from the rails into the water on which it was swimming by means of screw propellers, and then it again ascended upon solid ground. The locomotive and each freight-car are supplied on both sides with swimming contrivances connected by girders. In the water the train is propelled by screw propellers, set in motion by the same motor that moves the wheels on land. What difference does it make if the earth's surface is four-fifths water?

Impressions of Britain——In Ten Parts *(Part IV)*

A COMFORTABLE ride in the sleeper from Liverpool brings the American to London, and early in the morning he finds himself in a taxicab bowling along to his destination. What are the first impressions? They are most favorable. They could not be otherwise.

London is clean; it is beautiful; it is full of visions that delight the eye.

Is London large? Who can tell?

There are no sky-scrapers. The buildings are about five stories high. There are none of the mammoth twenty- to forty-story buildings that go to make up the great business canyons of New York and Chicago. London seems roomy, and the buildings all appear to be of graceful lines that harmonize well with those of the next-door neighbor. It looks as if the architects had vied with one another to see how well they could make the whole neighborhood look.

There is a quaintness of design quite pleasing and restful to the eye; and apparently no effort has been or will be made to see how imposing any one structure could be made to appear.

London and Other Cities

HOW large is London, anyway? The answer shows that there are four Londons: The old City of London, which is only a mile square and has a very small population; the County of London, which has a population of 4,521,685; the metropolitan and city police district, which has 7,251,358 inhabitants; and the proposed Greater London, which designs to include within the Board of Health a total population now residing within contiguous metropolitan territory amounting to 9,201,484. Greater New York, as now constituted, had in 1920 a population of 5,620,048. If Westchester County, New York, and the six adjacent counties of New Jersey which are strictly metropolitan could be included, the population of New York would be 8,077,655.

As few Americans have any adequate idea of the number or the size of the large cities in Great Britain, and as many Britons know next to nothing about the great cities of the United States, we give herewith a table in which are shown the populations of the forty-three largest cities in each country:

Population of Cities Compared

Great Britain		United States	
London	7,251,358	New York	5,620,048
Glasgow	1,010,850	Chicago	2,701,705
Birmingham	910,000	Philadelphia	1,823,779
Liverpool	781,948	Detroit	993,678
Manchester	778,229	Los Angeles	876,560
Leeds	480,297	Cleveland	796,841
Sheffield	479,474	St. Louis	772,897
Belfast	386,947	Boston	748,000
Bristol	380,000	Baltimore	733,826
Edinburgh	333,833	Pittsburgh	588,343
Dublin	304,802	Buffalo	506,775
Bradford	294,501	San Francisco	506,676
Hull	284,357	Milwaukee	457,147
Newcastle	278,107	Washington	437,571
Nottingham	270,000	Newark	414,524
Portsmouth	245,827	Cincinnati	401,247
Leicester	245,000	New Orleans	387,219
Stoke-on-Trent	234,534	Minneapolis	380,582
Salford	226,225	Kansas City	324,410
Plymouth	213,759	Seattle	315,312
Cardiff	204,436	Jersey City	298,103
Bolton	184,863	Rochester, N. Y.	295,750
Dundee	181,800	Indianapolis	314,194
Swansea	170,000	Portland, Ore.	258,288
Southampton	165,000	Denver	256,491
Aberdeen	163,891	Toledo	243,164
Birkenhead	152,345	Providence	237,595
Sunderland	149,213	Columbus, Ohio	237,031
Oldham	147,483	Louisville	234,891
Derby	132,461	St. Paul	234,698
Middlesbrough	132,444	Oakland	216,261
Blackburn	131,246	Akron	208,435
Brighton	131,237	Atlanta	200,616
Stockport	130,868	Omaha	191,601
Gateshead	125,965	Worcester	179,754
Norwich	124,997	Birmingham	178,806
Southend-on-Sea	120,000	Syracuse	171,717
Coventry	119,023	Richmond	171,667
Preston	117,277	New Haven	162,537
Huddersfield	107,821	Memphis	162,351
St. Helens	105,000	San Antonio	161,379
Halifax	104,000	Dallas	158,976
Burnley	102,391	Dayton	152,559
TOTAL, all cities over 100,000	18,593,809	25 other American cities each over 100,000	3,014,949
		TOTAL	27,728,953

The American's engagements are such that he has two days which he can spend in seeing London; and he manages within that time, in the company of a gentleman who seems packed full of information on all subjects, to see the following:

The King's Establishment

Buckingham Palace is the London Home of the British sovereign, since Queen Victoria ascended the throne in 1837. The palace takes its name from the Duke of Buckingham, from whom it was purchased by the king in 1762. It takes a good-sized equipment to keep the king going. In his own private bookkeeping and correspondence department there are thirty-nine officials, including the usher of the sword, the surveyor of pictures, the master of music, the poet laureate, the gentleman of the cellars, and the clerk of the cellars.

To take proper care of his spiritual interests when he is in various parts of the realm there are fifty-four chaplains of all sorts, one of whom is an official organist and composer. To take care of his physical health, or to make sure that he is dead when he is dead, there are twenty-three physicians, including three oculists, one laryngologist, one dentist, one anæsthetist, and one coroner. To provide against his getting tangled up in the ceremonies there are forty-nine officials in the ceremonial department, including one examiner of plays, one bargemaster and one keeper of the swans. To look after his stables (just recently changed into royal garage) there are thirty-one officials.

The king is the official head of England and the official Defender of the Faith of England, which is embraced in the thirty-nine articles of the Anglican Church. He is also the official head of Scotland and the official Defender of the Faith of Scotland, which is embraced in the Westminster Confession of the Presbyterian Church. Every time he goes to his Scottish castle at Balmoral, in the Scottish Highlands (and it is a favorite resort of royalty), he officially changes his faith at the Scottish border, going and coming.

The king cannot visit the old City of London (the ancient city, one mile square, which lies within the great metropolis) because one of his forbears borrowed some money from that city many centuries ago and forgot to pay it; that is, he cannot visit the city, theoretically, until the Lord Mayor comes down and meets him at a certain street corner (a very ordinary street corner) and bestows upon him the freedom of the city. This the Lord Mayor does regularly as often as the king wishes to visit ancient London.

The queen requires considerable attention also. In her own special end of the concern there are five officials and sixteen ladies of rank, not counting the servants who actually do the work. The annual salary or allowance made for the support of the royal family is £613,000, or about $2,758,500.

St. James' Palace is the official London residence of the Prince of Wales. There are six officials in his personal establishment. Royal levees are held here during the season, and representatives of foreign governments are still accredited to the Court of St. James. St. James' Palace was built by Henry VII, over four hundred years ago.

Kensington Palace is the place where Queen Victoria was born. Relatives of the king are now quartered there. Kensington Palace, as well as Buckingham Palace, borders Hyde Park, upon the edge of which public orators hold forth every Sunday afternoon and every pleasant evening on any subject of human interest. Side by side were polite and refined advocates of Esperanto, an uncouth booster of the liquor traffic, a Salvation Army hell-fire artist, and speakers on behalf of the so-called Bible Witness, Wesleyan Mission, and a half dozen other beliefs.

Governmental Accessories

THE Houses of Parliament are superbly beautiful buildings, completed in 1850 at a cost of about £3,000,000. The tower of the House of Lords is 336 feet high and the Clock Tower of the House of Commons, which houses the "Big Ben" bell, 15½ tons in weight, is 320 feet high. These buildings are open to visitors on Saturdays only, and were merely viewed from the outside.

The British Premier's official residence, 10 Downing Street, is a very ordinary-looking place. In fact, on the outside it has the appearance of a ramshackle, old tumbledown that should be pulled down. It is preserved because it is old; and one of the British Government's

games is to get the people to preserve everything old and to reverence it, in the hope that in this way no close scrutiny shall be made into the divine rights of kings, clergy, financiers, or others who have the people's real interests under their feet.

The Tower of London makes the heart sick at the cruelties of man. Here, chiseled in the wall of the cell in the Bloody Tower, the American saw, "He that endureth to the end shall be saved, 1553," and "Be thou faithful unto death, and I will give thee a crown of life, 1554"; and he thought of the victims of Bloody Mary, England's Roman Catholic queen from 1553 to 1558. Here were the headsman's block and axe, the rack wherewith to pull the living apart, the iron collar for slowly choking to death the victims of the queen's wrath, the thumbscrews wherewith to crush the fingers one by one. Here was the site upon which Anne Boleyn, Katherine Howard, and Lady Jane Grey were executed; here were the crown jewels, the diadem of James II, and the armors of Charles I, James II, and Henry VIII, the latter weighing eighty-one pounds.

The Horse Guards were the headquarters of the commander-in-chief from 1750 to 1904. The brilliantly dressed sentinels still sit on their horses in the archways in front of the horse-guard parade grounds, where they or their predecessors have sat for 170 years. The changing of the guards at 11 a. m. and 4 p. m. is a picturesque ceremony. Across the street is the window through which Charles I stepped to the scaffold in 1648.

Here (in the neighborhood) is the hall in which the Scottish hero William Wallace was tried, and where it was hoped to try the demon-obsessed Kaiser Wilhelm II. Here is the Old Curiosity Shop, at No. 14 Portsmouth Street and still in use as it was in Dickens' day. Here is Paternoster Row, the great street for Bibles and ecclesiastical literature. Here is the Drury Lane Theatre, which is patronized by the royalty because it is old, but which is really an old out-of-date auditorium. And here is the noble Thames, 210 miles long, navigable for small boats 160 miles from its mouth.

Scotland Yard is the world-famed center of British police activities; and although the head of the Yard did recently eat some poisoned candy that was sent to him through the mails, and although some one did come near stealing the queen's famous Cullinan diamond, which is stored at Scotland Yard as being the safest place in London, yet London is one of the most crime-free places on earth. It has less than two felonies per year per thousand of the population. What American town of a thousand population can boast of a better record than only two arrests per year?

Financial and Religious Legs

THE Bank of England, not open to sightseers, is dark and forbidding in appearance, and is apparently not such a place as anybody would wish to see even if he had the chance. It was founded in 1694; and although it has always been a joint-stock company it has always been closely connected with the government — the financial leg, so to speak. "The Old Lady of Threadneedle Street" takes its nickname from a woman whose brother was hanged for forgery in 1809. She became crazed with grief, and every day for long afterwards visited the bank to inquire for her missing brother. From these daily visits the nickname which had attached to her was transferred to the bank itself.

Westminster Abbey, near the House of Parliament, is another of the legs upon which the British Government stands — its superstitious leg, so to speak. This building was begun in 1050, five hundred years before the Reformation, and was completed in 1760. Here the sovereigns are crowned; and to be buried here is supposed to be the height of earthly glory. This superstition is carefully cultivated; and the place is jammed full of statues and tablets of those who have made a great name for themselves in the world, and who are adjudged to have been specially helpful in building the British Empire.

St. Paul's Cathedral, completed in 1710, is a truly remarkable building, the masterpiece of Sir Christopher Wren, the great architect. The inner cupola is 218 feet above the floor, and the cross on the dome is 365 feet above the ground level. On the plaza in front of the cathedral hundreds of pigeons come daily to be fed, and they have made the front of the cathedral a sorry-looking place.

St. Mary le Bow Church is so-called because the original church was built upon arches or bows. Since the seventeenth century tradition has it that any one born within the sound of the bells of this church is a "Cockney," fated to wrestle

at a disadvantage in the proper placing of his aspirants for the rest of his life. In other words, from hereabouts come the Englishmen who "drop their aitches." This church was one of the buildings restored by Sir Christopher Wren after the great fire. On a building in the neighborhood is a sign, "The oldest building in Cheapside; it withstood the great fire in 1666."

"The Monument" commemorates the great fire of London, which broke out on September 2, 1666. The fluted Doric column is 202 feet high, surmounted by representations of flames forty-two feet in height. There is a fine view of London from the gallery at the top of the column. There are many other interesting monuments in London. The Cenotaph (literally "empty tomb") is to the memory of all the boys ushered into death during the World War; it was unveiled in 1920, and its base is always fresh with wreaths from those that mourn. Such cenotaphs are now to be found all over the Isles. There is a monument to Edith Cavell, the nurse slain by order of the German militarists; and there is Cleopatra's Needle, sixty-eight and one-half feet high, erected in 1878 on the Thames embankment. The surrounding stone-work bears scars from an air raid. In Parliament Square is a monument to Beaconsfield, the first and only Jewish Premier of Britain; and a statue of Abraham Lincoln faces Westminster Abbey.

London Bridge is now but a name. Until the year 1750 there was but one bridge across the Thames; now there are nineteen. The most famous London bridge is not the old original London Bridge, but is the second, or Westminster Bridge, which was built in 1750. It leads from Westminster Abbey and the Houses of Parliament on the north side of the river to St. Thomas' Hospital and other important buildings on the south side.

Traces of the Roman occupation of London dating from the first century are still to be seen by the curious. The curious are like the poor — they are everywhere, and no more so than an American in London. There are portions of the Roman wall of Londinium still in place in the yard of the General Post Office; also near the southeast corner of the White Tower of the Tower of London, and there are remains of old Roman baths at 5 Strand Lane.

The British Museum

WE HAVE saved the best until the last; and one entire day is devoted to a trip through that greatest of all educational institutions, the British Museum. As we go through the Museum we have in hand the best of all guides to its treasures, F. G. Jannway's "British Museum with Bible in Hand," from which copious notes and excerpts are taken for the following:

In the Third Room (North Gallery) is a sculptured slab upon which appears the name and title of Amraphel, king of Shinar, mentioned in Genesis 14:1. Here are boundary stones of Berodach-baladan, mentioned in 2 Kings 20:12. These stones, many of them, bear curses against those who remove them, and are in line with the Mosaic law, "Cursed be he that removeth his neighbor's landmark." (Deuteronomy 27:17) There are scores of Babylonian bricks bearing the names of the Bible characters Shalmanezer, Sargon, Sennacherib, Esar-haddon, and Nebuchadnezzar; and there are inscriptions, bearing the names of Cyrus, Darius, Xerxes, and Hystaspes. There are letters from the governors of Tyre and Askelon; there is a letter to the kings of Canaan; and there are several letters of Amraphel, king of Shinar. (Genesis 14:1) These letters positively disprove the claims of the Higher Critics, once made, that writing was not in general use in the days of Moses, and that therefore Moses never wrote the books attributed to him.

On the Northwest Landing there are sculptures brought from Carchemish, the ancient Hittite capital, putting to flight the Higher Critics who less than a century ago were proudly claiming that the record of 2 Kings 7:6 could not possibly be correct because there were no such people as the Hittites.

In the Assyrian Transept are two human-headed bulls, with wings of birds. Between the legs of these bulls are cuneiform inscriptions confirming the Bible account of 2 Kings 18:14-16 of King Hezekiah's paying tribute to the king of Assyria. In this transept is a large sculptured slab representing the king Sargon, spoken of in Isaiah 20:1. The existence of this king was for so long doubted by the so-called Higher Critics. It now transpires that the "they" of 2 Kings 18:10 and "the king of Assyria" of 2 Kings 18:11 refer to this Sargon, and not to Shalmanezer, previously men-

tioned in the account. Sargon completed the work which Shalmanezer had begun. As usual, the Word of the Lord is found correct, and the suppositions of its critics are found to be without foundation.

Egyptian Bible Relics

IN THE Southern Egyptian gallery is a statue of Pharaoh Hophra, referred to in Jeremiah 44:30. Here is a statue of Hapi, the god of the Nile. The turning of the waters of the Nile into blood at the command of the Lord was a direct blow at the supposed claims of this god for worship.—Exodus 7:20, 21.

In the Egyptian Central Saloon is a huge head of Rameses II, weighing over seven tons. It is this Pharaoh of the Oppression, who reigned sixty-seven years, whose death is reported in Exodus 2:23. In the center of the saloon is a colossal beetle, symbol of the Egyptian god Khepera, and a proof that the Apostle told the truth in Romans 1:22, 23 respecting the objects of human worship.

In the Second Egyptian Room is a portrait of King Seti I, taken from his mummy, now at the Imperial Museum in Cairo. His features are such as to show that he was a noble-minded man. It is believed that it was his daughter who rescued Moses from the Nile. He was the father of Rameses II, the Pharaoh of the Oppression.

In the Third Egyptian Room is the mummy of a musician buried with his cymbals, just as the Scriptures record that the warriors of old were buried with their swords — "gone down to hell [the grave] with their weapons of war, and have laid their swords under their heads." (Ezekiel 32:27) In the same room is a case in which at the feet of a mummy, a former king, are paintings of his enemies, those who were "put under his feet," as Christ is eventually to "reign until he hath put all enemies under his feet."—1 Corinthians 15:25.

In the Fourth Egyptian Room are wall cases of mummified animals which the Egyptians worshipped. Gazing at these false gods, one can better understand the command against the making of "a graven image the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth," etc. (Deuteronomy 4:15-20) In Exodus 5:6 the "officers" there mentioned are literally scribes; and in this room are samples of the very writing materials, pens, tablets, etc., which they used in making a record or "tale" of the number of bricks made by the Israelitish slaves. In this room also are signet rings, one of which might possibly be the very one that Pharaoh took off and placed upon the hand of Joseph. —Genesis 41:41, 42.

In the Fifth Egyptian Room are exhibited sandals, some of which are probably similar to those which Moses was commanded to put from off his feet (Exodus 3:5); and there are bricks nine inches wide by eighteen inches long, bearing the stamp of Rameses II, the Pharaoh of the Oppression, which were without doubt made by the Israelites in accordance with the account given in Exodus 5:5-12.

In the Sixth Egyptian Room are hand mirrors such as were melted down to make the laver of brass which stood in the court of the tabernacle (Exodus 38:8); and there are samples of eye paint such as Jezebel used when Jehu came to see her.—2 Kings 9:30.

Relics of Idols Named in Bible

ON THE wall of the Nimrod Gallery is a sculpture of the god Dagon, the fish-headed deity of the Philistines. It was in the temple of Dagon at Ashdod that the Philistines placed the ark of the Lord when they had captured it, with the result that "when they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump [fishy part — *margin*] of Dagon was left him." (1 Samuel 5:4) It was the temple of Dagon at Gaza that Samson destroyed at the time of his death.—Judges 16:21-30.

In the Assyrian Saloon is a banquet scene, showing the custom of the ancients of reclining while at their meals, as Jesus and John reclined during the last supper. (John 13:23) The head of the king of Elam is shown hanging from a tree, as Saul's head was hung by the Philistines in the house of Dagon. (1 Chronicles 10:10) There is a large wall inscription of Sargon in which are mentioned both Judah and Hamath.—2 Kings 17:24.

In the Nimrod Gallery is a slab showing the Asherah, the sacred tree of the Assyrians, mentioned in 2 Kings 23:6, 7 and in many other places. Here is a sculpture of the god-

dess Ishtar, called in 1 Kings 11:33, "Ashtoreth the goddess of the Zidonians."

In the Nimrod Central Saloon are two very erect statues of the god Nebo, designated in the inscription as "the lofty intelligence and the lord of tablets," and associated in the inscription with Bel, another Assyrian god. In view of these facts how startling and how expressive is the prophecy of Isaiah 46:1, "Bel boweth down, Nebo stoopeth. . . . They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity." —Isaiah 46:1, 2.

Relics of Hebrew Kings

IN THE Nimrod Central Saloon is the black obelisk of Shalmaneser II, upon which are mentioned both Jehu and Hazael, the important Biblical characters referred to in the prophecy of 1 Kings 19:15-18 and in many other places in Bible history. Jehu is named and illustrated as paying tribute. On another relic of Shalmaneser are mentioned the names of both Ahab, king of Israel, and Benhadad, king of Syria, whose covenant of 1 Kings 20:34 is thus confirmed. When the latter relic was being excavated, Sir Henry Rawlinson read from the inscription that it had been set up beside another monument erected by Shalmaneser's father and predecessor, Ashur-nasir-pal. The excavation proceeded; and the monument erected by Ashur-nasir-pal was discovered and is now in the British Museum, standing beside the one which located and identified it after the lapse of twenty-seven centuries.

In this saloon are many Assyrian monuments mentioning Tiglath-pileser, one of the oppressors of Israel and Judah. (2 Kings 15:28, 29; 16:7-18) Here also are wall sculptures showing the armor and shields similar to those mentioned in 1 Samuel 17:41, and battering rams similar to those mentioned in Ezekiel 4:2 and 21:22, 27.

In the First Room (North Gallery) there is the Moabite Stone, containing a record of wars waged by Mesha, king of Moab, who lived in the days of the Israelitish kings Omri, Ahab, and Ahaziah, and who is mentioned in 2 Kings 3:4 as paying tribute to Ahab; and the stone itself narrates how Moab was oppressed by Omri and by Ahab his son. There is here the original slab prepared by the order of King Hezekiah narrating how the water was brought into the pool of Siloam, as recorded in 2 Chronicles 32:30 and 2 Kings 20:20.

Sennacherib and Hezekiah

IN THE Assyrian Saloon is the celebrated bas-relief taken from one of the royal palaces in the vicinity of the city of Nineveh showing King Sennacherib seated on his throne with representatives of defeated people standing or kneeling. The inscription reads, "Sennacherib, king of hosts, king of Assyria, sat upon his throne of state, and the spoils of the city of Lachish passed before him." This successful siege of Lachish is mentioned in 2 Chronicles 32:9, and is implied in 2 Kings 18:14.

In the Fourth Room (North Gallery) is the Taylor Cylinder, whereon Sennacherib records his exploits against King Hezekiah, but modestly fails to make any mention of the great disaster which overtook his army of 185,000 men, slain in one night by the angel of the Lord. Like some other people he bragged only where he could brag. In this room are the well-known Babylonian tablets giving the Babylonian accounts of the Creation, the Tower of Babel, and the Flood. Without a doubt these accounts, which are mingled with legends of Pagan mythology, are plagiarisms, incorrect copies of the Biblical story.

In the Nineveh Gallery King Sennacherib (mentioned in 2 Kings 18:13) is shown supervising the erection of one of the Assyrian gods, a large bull. The slab shows the inclined planes of earth, the ropes, pulleys, levers, rollers, and taskmasters whipping the slaves at the work. In one of the slabs Jewish features are plainly discernible, and the latter part of the word Jerusalem appears on one of the inscriptions.

In the Nimrod Gallery is a sculpture of the god Nisroch, concerning whom we read: "And it came to pass as he [Sennacherib] was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia, and Esarhaddon his son reigned in his stead."—Isaiah 37:37, 38.

The prophecy of Nahum is declared to be a prophecy concerning Nineveh; and in Nahum 3:13, where it says, "The fire shall devour thy bars," and Nahum 3:15, where it says, "There shall the fire devour thee," the prediction seems to be made that Nineveh is to be destroyed by fire. And sure enough! Almost all the sculp-

tured wall-slabs taken from the palaces of Sennacherib and the other Assyrian monarchs give evidence of having been fractured by fire and heat.

In the Third Room (North Gallery) there are barrel-shaped cylinders recording the building operations of King Nebuchadnezzar, mentioned in Daniel 4:30; and there is a cylinder upon which King Cyrus records the conquest of Babylon "without battle and without fighting" in confirmation of the Biblical account of its fall on the night when Belshazzar held his feast.—Daniel 5.

Relics of the Time of Christ

IN THE Second Room (North Gallery) there are tear bottles from Hebron, such as are referred to in Psalm 56:8; and there are lamps such as Christ mentioned in the parable of the Wise and Foolish Virgins.

In the Room of Greek and Roman Life there are samples of coins mentioned in the Bible, the shekel, half shekel, the stater (such as was found in the mouth of the fish—Matthew 17:24-27), and the denarius or "penny," mentioned in several places. There is here a scourge loaded with bronze beads such as was used by Pilate in scourging our Lord, and such as was five times used upon St. Paul. Under the Roman law no man could be given more than forty stripes, in which respect it was superior to the English law in effect at the accession of Victoria to the throne of England. At that time it was permissible to flog a British soldier with a thousand lashes, and many were actually flogged to death. When Victoria married, it was proposed to do something for the people; and so a law was passed forbidding a flogging of more than fifty lashes. Queen Victoria protested against signing this law, declaring that the only way the soldiers could be kept obedient was by flogging.

Here are samples of Greek armor, made of brass, and reminding us of the aptness of Nebuchadnezzar's dream in which the belly and thighs, representing the Grecian empire under Alexander, were made of brass. But there are no samples of Roman armor. It was made of iron and has long since rusted into oblivion, even as the iron legs of the image, the Roman Empire, will be completely obliterated when the kingdom of Christ shall have fully come.

In the Room of Gold Ornaments and Gems there are beautiful cameos and intaglios, portraits of all the Cæsars mentioned in the Bible —Augustus, Tiberius, Claudius, Nero, Titus, and Vespasian.

In the Roman Gallery we see an ancient bust of that Augustus Cæsar in the reign of whom there went out a decree that all the world should be taxed (Luke 2:1); also a bust of that Tiberius Cæsar, in the fifteenth year of whose reign John the Baptist began his ministry. (Luke 3:1) It was Tiberius to whom the Pharisees referred when they laid the trap for Jesus, and coming to Him asked: "Is it lawful to give tribute to Cæsar or not?" And it was the face of Tiberius which looked at the inquirers when He said to them: "Whose is this image and superscription?" and "Render unto Cæsar the things that are Cæsar's."

Here is the bust of that Claudius Cæsar, in whose reign there came to pass the dearth predicted in Acts 11:28. This was the Cæsar that commanded all Jews to depart from Rome, among whom were Aquila and Priscilla. (Acts 18:2) Here is the bust of Nero Cæsar, the brute to whom Paul appealed, as recorded in Acts 25:11. St. Paul mentions this appeal in 2 Timothy 4:16, 17.

Here, too, is the bust of that Vespasian Cæsar whose overrunning of the Holy Land was prophesied by Moses in Deuteronomy 28:49 and by the Lord Jesus in Luke 21:24; and near it is the bust of his son Titus, who completed the work begun by his father, resulting in the complete subjugation of Judea in A. D. 73.

Relics of Apostolic Times

IN THE Ephesus Room are some of the immense pillars, and the huge bases on which they stood, which went to make up the magnificent temple of Diana, the Ephesian, referred to in Acts 19:23-41. It was on the occasion of this riot that St. Paul nearly lost his life (1 Corinthians 15:32) in an effort to calm the demon-obsessed crowd which, for the time, were acting more like beasts than humans.

In the so-called Elgin Room are portions of the beautiful sculptures taken from the Parthenon, the Temple of Athene (or Minerva) at Athens. It was some of these very objects that St. Paul beheld when he saw "the city wholly given to idolatry." (Acts 17:16) It was some of these very things that caused him to pro-

claim the self-evident truth that God is not to be thought of in terms of anything "like unto gold, or silver, or stone, graven by art and man's device."—Acts 17:29.

In the Room of Inscriptions there is a cast of a stone dug up by excavators on the Temple Area in Jerusalem and containing seven lines in Greek forbidding gentiles, on pain of death, to enter the Sanctuary. With this in mind one can better appreciate the dangers to which St. Paul was subjected when falsely accused of having brought Trophimus within the temple area.—Acts 21:29.

In the Manuscript Room there is the Codex Alexandrinus, one of the three earliest and most important MSS. of the Holy Scriptures. There is also a copy of the Pentateuch (the Five Books of Moses), made in Syriac in A. D. 464; and there is Wycliffe's Bible, the first English Version of the Holy Scriptures, bearing date of the 14th century A. D. There is also a document whereby King John gives England and Ireland to the Holy Roman Church in return for the protection of St. Peter and his earthly partner, Pope Innocent III.

[TO BE CONTINUED]

Switzerland Getting Wise

By E. Godlove Krome, D. C., N. D.

SWITZERLAND is the neatest little republic in all Europe. The grandeur of the high mountains, the blue sky, and the placid landscape seems to have imbued the soul of that people with freedom, politically and economically.

On December third the Swiss voted upon the most "radical" law that the country of William Tell probably ever considered. "Radical," you know, means "getting at the root of a thing"; and Switzerland is one of the first nations to realize that to do any real good, the root, origin, or cause of a thing, is the real, proper thing to "get at." Switzerland proposes a levy on capital *direct* — not on income tax, mind you, under which system the capitalist can simply profiteer the more on the people and eventually make them pay his income tax, but directly on the wealth itself.

Rich Man's Trouble's Are Sure

THE levy runs from eight to sixty percent of his principal, beginning with fortunes over 80,000 franks. Those under that figure are exempt. Over here 80,000 franks, or the exempt property, would be about $5,000. Fortunes of $100,000 will be mulcted about fifteen percent. For every $6,000 over that figure the rate increases two percent until $336,000 is reached, when the rate of increase declines to one percent. It rises again later, and when the fortune amounts to one and one-half million dolars the tax is forty-nine percent. Fortunes of $2,000,000 and over must surrender sixty percent.

This is somewhat of a compromise between the American unbounded, unlimited greed law, which often means the survival of the most unscrupulous, and the Australian law, which limits its citizens to $500,000. Yet it is an important step. Humanity is slowly recognizing the fact that one of its greatest enemies is not the I. W. W. and his ilk, but the never-quitting, never-satiated plutocrat that makes the I. W. W. The kings, the dukes, the monarchs of finance, and the would-be such, in all countries and all climes, have always been the breeders of wars, the manufacturers of poverty, and of practically every misery on earth, either by their own oppressing, or by setting an example of never-satiated greed to others.

The ultra rich are not only themselves unhappy, but they have turned a fair world into a vale of tears. 12,144 suicides were officially reported last year. That figure is estimated as being about two-thirds of the total. Very few of those suicides transpired in Switzerland or Australia.

One Man's Gain, Another's Loss

WHERE the power of selfishness reigns unchecked we find the greatest misery; for what is one man's gain appears in this world to be the other man's loss, and when a few plutocrats swell up, millions suffer the sting of want. The Swiss have the big idea. What the people of most countries need is to get together, make laws like the Swiss, and put a check on selfishness. We are glad to see the people in a few nations of the earth making a start to wake up.

Applications of the Golden Rule *By C. P. Leonard*

IN THE November 8th issue of THE GOLDEN AGE there appeared an article entitled, "The Golden Rule in the Cement and Marble Business"; and in a previous issue an article on a system of forming the management of a railroad.

These articles both appealed to me as an effort on the part of liberty-loving people to help in making things better for their fellow men, to release from the bondage that hangs over us all regarding the disposition of this world's goods and necessities. It is a subject that I have pondered ever since my boyhood days. I mean a system whereby the wealth-producers (laborers) would be enabled to get their rightful, proportionate share of that wealth, and under which the so-called capitalist would be shorn of liberty to grind down his fellow man and to grow bigger just because he is already big.

Mr. Drummond seems to say, in substance, that to form a corporate body of men under three headings, viz., money, brains, and brawn, each with a predetermined and fixed rating of capitalized value, would be a system whereby the capitalized interests would not have a chance to become so oppressive to the under classes; that on the whole the scheme would result in a more nearly equal distribution to the three classes, of the net proceeds of the commodity in which they are dealing.

This plan, it will be remembered, calls for a statement like this:

Money capital in plant equipment	$1,250,000
Brains capital, in the form of ten executives, each receiving $5,700 per annum, which is 5% on a capitalized value of $114,000 each, or for ten executives	1,140,000
Brawn or Labor capital, one hundred in number, who are stated as a class not to be so capable and rated at an average of $1,500 per annum each, this being 5% interest on $30.000 capital per laborer; and for one hundred of the common, less capable class, it totals	3,000,000
TOTAL	$5,390,000

The net earnings of the concern are divided among the three respective classes of shareholders, pro rata, according to the number of shares each individual holds.

If they declared a 5% dividend, Mr. Capitalist would get 5% on $1,250,000 ——— $62,500

The man of brains would get 5% on $114,000 ——— 5,700

The man of brawn, the wealth-producer, who does the labor, who has the strong back, who is paying for a home against interest, to house a little brood whom he loves, gets his share of 5% on his $30,000 ——— 1,500

Everything is supposed to run along lovely under this plan. It is supposed to be equal with all concerned, and no one should have any objections to speak of.

Capital income	$62,000
Brains income	5,700
Wealth producer	1,500

Here it is; and I would ask Mr. Drummond, with all due respect to his efforts in this creditable direction, where does the equality come in on this plan? These are his own figures arranged in his own way. He also adds that if by this scheme one could save something ahead he could become a capitalist, and put a little back into the business, in the capitalist class, on which he could draw his five percent. Well, we all know of course that the laborer will labor for evermore, trying to pay for that home. His future outlook toward laying a foundation of insuring himself against the rainy day is dim indeed.

Money's Present Advantages

THE gentlemen of brains would likely be able to lay a part of his income into the class above him, and start on the merry road to capitalism, sucking up nourishment from the laboring class below him. On top of this, we see that the capitalist can place nearly all of his $62,500 dividend into the concern again, and draw dividends, and multiply, and draw and multiply till the cows come home.

I would ask: Is there anything in this plan that is different from the way things have been running for centuries and with the same evil effects and all the rest of the régime that is now old and soon doomed to go? Mr. Wealth-Producer, going up to big business, said: "You have slipped it over me long enough; and now I myself am going to take the management over, capital and all, and distribute the proceeds among those who produce it; and not a part of it will satisfy me, nothing but all of it;

for I produced all of it. The Scripture says: 'As a man soweth so shall he reap.' I have sown the seeds of industry for a long time; but you did the reaping, and gave me only the gleanings. Now, after this I will do the sowing and the reaping too; and if you want any wheat, just get in line and sow some and reap it yourself."

In European countries capitalism is becoming less and less of an object; for it is being taken away from its owners just as surely as time rolls around. Income taxes are fast absorbing a large slice of the proceeds from securities; every time a death occurs a large percent of the substance of a will is taken. Sales percents also go toward taking the joy out of the old game. In Russia they took it all in a night, and that was all there was to it. The Scriptures told us that they would do this. The job is not yet finished; but, depend upon it, it will be, and right on time.

The reader may ask: 'How about getting the necessary capital to start this business? It is needed or it would never start.' That's just it, exactly. It is very probable in this old order that, with its present arrangements and its financial fabric woven the way it is, it would never start unless a fat $62,500 per annum was offered. Mr. Capitalist would exercise his right in law and hold his nice $1,250,000 of wealth, which the old order says belongs to him, to do with as he chooses.

I would also ask: Where did Mr. Capitalist obtain this large quantity of hard-earned value? He is no stronger in the back, nor has he greater brain ability than most wealth producers; and, of course, he could not earn it in a lifetime several times over, and keep a large family, and pay for a home, and start with nothing, and do it on $1,500 per year.

I think that we can all answer the question. He got it from the same wealth-producer class, the brawn class, who are not worth much in earning value according to the estimate of the present old order. He got it from the men who labored before him and gave it to him. The old order, laws, and arrangements, such as dividends on stocks and bonds and securities with private ownership, said that it was his. It is not true; but it was said just the same, and we have all believed it till now. The first point in law is the right of private ownership, not so much harm in itself, however, but all values are in jeopardy or are at stake to satisfy interest or usury. If you fail to pay interest on your mortgage they take all the past payments as a penalty, and then take the property to make themselves safe.

Robberies Soon to Cease

THE Scriptures tell us that a man is worthy of his hire. That means only one thing, and there is no dodging the issue. If he is worthy of his remuneration, then he should be paid his remuneration, all of it to the uttermost farthing, so that there will be no farthings left for others to pick up. We cannot have the fruits of his labor and retain a part of the price also and get away with this thing much longer. Our Creator gave Mr. Capitalist several hundred years, nearly the whole range of history, to show what he would do in justice to his fellow men; and he fell short. So now in 1914 God declared against the system, and has sent His only begotten Son, to rule over things and to clean out the whole plant, root and branch, of the whole failure, after which He will start a clean sheet, in a new way, a fair and equal way, a way wherein it will be possible that "every man shall sit under his own vine and fig tree, and none shall make him afraid," nor sap the fruits of his labors.

Neither can we see where the fairness is in giving one man $5,700 and another $1,500. It very apparently belongs to the inequalities of the old order. It would seem that one man could hardly, in all fairness, be above or below another in any station of life in the new order; and we may be glad indeed to see the new order making preparation to come in, while the old is slipping away right before our eyes, almost without our being aware of it. This disintegration is plain to be seen now by looking back to 1914.

If one wishes to formulate an organization scheme to further equality in industry, and the effort would be great and noble, it will never be used for that purpose if it has for its foundations any part of the old order. But if it fully conforms to the new order just now coming, it surely would be accepted and go ahead unlimitedly. It says: "Those things which can be shaken will be shaken"; and anything that is unequal, unbalanced, and unfair can surely be shaken.

Man, of course, is not formulating this new order; and the proper thing to do it to recognize its requirements and try to conform to them. Then there need be no worry about their acceptance or success, with that purpose in view. Christ alone can clean out the old corrupt systems; and He will then start with His own, a different, a fair, and abundant system which, we are told, will be something new to us and greater than we thought.

I really believe that an industrial arrangement can be worked out along the lines that are set ahead of us and for us. I believe that there will be many of them and perhaps different each from the other. Of course, if they are started off now under this arrangement there would likely be opposition on every hand; but this opposition would grow weaker as the old order grew to a close. It would be like a struggle for a birth; but even at that, it could do great good in helping to enlighten the people to the faults of the present system, and thus be a helping hand in unloading this time-honored, oppressive system from the shoulders of the people, and throwing it aside as a thing that has served its purpose, and has shown man that after all he cannot rule himself and be at peace.

[Mr. Leonard seems to think that it would be very nice if the general manager would unselfishly throw his whole energies into his work, and work for the same compensation as the ditch-digger. But the question is not so much, Would it be nice if he would do it, as it is, Would he do it? or would he go somewhere else, where he could obtain for his greater ability and greater energy a greater share of the prospective rewards? And as for the ditch-digger, when he discovered that his reward would be the same if he dug a yard or a rod of ditch in a day, which would he be likely to do? And suppose that the ditch-digger, falsely concluding that about all a general manager does is to walk around and look wise, should conclude that, since compensations were the same, he would rather be general manager so that he would not have to do anything at all, how would society persuade him that he had better confine his energies to the kind of work to which he is best adapted? We are publishing Mr. Leonard's article not to find fault with it, nor because we endorse it, but because it contains some patent truths, at the same time it suggests anew to us the conviction that the only relief for earth's economic ills, as for all its other troubles, is in Christ's kingdom.—Ed.]

"Under Vine and Fig Tree" *By Dr. Rollin Jones*

AS I was visiting one of my patients a few days ago her husband, a man of ninety-two years, asked me to go out into the yard with him in order to see his grapes and figs. The dear old gentleman has but a small patch of ground—the near end of a city lot; but what is demonstrated there is well worthy of note by those who have more ground to cultivate, and less years upon their heads. I think, however, that our old friend takes encouragement from what I told him about millions now living who by the close of 1925 will be found in the right heart attitude toward their Creator and Lord, and who will never die.

This man took pleasure in telling me of the different varieties of figs. He especially pointed out one of his "Brunswicks," which is two years and ten months old. This is a large brown variety of fig. This particular tree is ten feet high, and has borne 500 figs since it was set as a slip thirty-four months ago. Ninety of these figs adorn it at present. I was given a sample of the Lemon fig, an early variety which has a delicious flavor; also the "Celestia" a small sugar fig.

There is a continuous crop of figs on each tree for ten months out of the year. The trees produce, or develop, one crop of figs the first year, two crops the second year, and three crops each year thereafter. I measured one little tree, and found that it was only five and one-half inches high. But it is developing four figs in the first year.

Next I was shown a grape vine (Rogers No. 15) of two years. This vine was used for an experiment. It was trimmed at the regular season, and developed a crop in July. It was then cut back again, and has put on a second crop, which promises during the holidays a reward for the labor expended upon it.

There will be an abundance of fruit during the Millennial age, which is just upon us.

Political Conditions in South Africa *By P. J. DeJager*

IT MAY be of interest to you to get some information as to the situation in South Africa. Here, insofar as vastly different conditions will permit, the situation corresponds to a wonderful extent with what you tell us about America, the land where Bible prophecies are to have their specific fulfilments in these last days, more than anywhere else.

In this country of about seven millions population, about one and one-half millions are Europeans. Of these again about one-half are Dutch-speaking, descendants of the earliest colonists of this subcontinent. The remaining half are mainly British (English, Scotch, Irish, and Welsh) and therefore English-speaking. There are about forty-five thousand Jews in the country, and a scattering of other European nationalities.

Of the remaining five and one-half millions, which are either black or colored races, the vast majority, no doubt about four and one-half millions are natives of the Bantu stock—evidently the same stock originally as the Negroes. These Bantus are still clearly marked off into tribal divisions, e. g., the Zulus, the Ama Hosas, and the Basutos. Basutoland is not under the administration of the Union of South Africa, but under the British Imperial Government.

Many of the natives laboring on the Rand—the Gold-Mining center — are recruited from Portuguese East Africa, northeast of the Union. From this you may gather that the vast majority of menial laborers in this country are blacks and colored men, though some of them also hold clerical positions in the Government service and in the service of private individuals where native interests are concerned. Numbers of them are teachers among their own people, the vast majority of whom are still barbarous — I mean the Bantu.

Same Labor Troubles Everywhere

IT IS a practical impossibility for the native laborers and the European laborers to unite in their efforts to exact better terms from their employers. This fact has been used most effectively by the gold magnates to break the organized efforts of labor. It proved a powerful weapon in their hands to bring about the labor troubles in the early part of this year.

There is in this country what is known as the "color bar" to protect white laborers from the competition of the native and colored man by securing certain positions for the Europeans only. The reason given for this arrangement is that the native can live comfortably on a much lower wage than the European.

This "color bar" has been strengthened by a special agreement between the Mining Magnates and the Labor Unions, called the "Status Quo," concluded a few years ago, by which it was arranged that though natives were doing work on certain mines which Europeans did on others, in order to prevent the natives from further encroaching on the field of the European, yet without stopping the natives from doing such work where they had already done it, the position was to remain in future as it was.

The desire of the mining magnates to break this agreement on the plea that otherwise certain mines would have to close down was what led to the recent troubles. This was the main issue at stake in the recent industrial disputes already referred to.

You will have read reports in the American press of the upheaval and the suppression thereof in March by General Smuts on the Rand (which includes Johannesburg).

The method of procedure was much the same as that adopted by the capitalistic powers in America, as has been described in your columns from time to time. The press (with the exception of the bigger section of the Dutch papers) gave very biased statements in favor of the capitalistic bosses. The Government itself had gotten a great majority in the last election, at the beginning of 1921, when the Unionists (a capitalistic party) amalgamated with the South African Party. This majority was secured largely by the labor vote through promises of wonderfully good things to come if they would but vote for "the man" of "the hour"—viz., Gen. Smuts. [The division which there exists racially between Dutch and English has always been an important factor in South African politics too, even though now the racial feeling is by no means so strong as it was some time ago.] The power thus gained has been used to the undoing of the laborers themselves.

Farmers and Laborers May Unite

NOW there is a general reaction against Gen. Smuts and his party. As in America, the idea of the farmers uniting in their vote with the laborers at the next general election is now openly discussed on political platforms.

The way in which this is proposed to be brought about is through the coöperation of the Nationalist Party — which draws its support mainly from the Dutch farmers and from the Dutch laborers of the country, though it also counts among its supporters many lawyers and professional and clerical men, mainly of Dutch stock — under the leadership of Gen. Hertzog, with the Labor Party under the leadership of Col. Creswell at the next general election, which at the latest will have to take place at the end of 1924 or the beginning of 1925; though, as in England, a Parliament does not necessarily live out its maximum length and therefore a general election might take place at any time before then.

The two above-mentioned leaders recently had a private interview to discuss the method of procedure. One of the Cabinet Ministers, when recently attacking this proposed coöperation, said that "he did not think so meanly of the statesmanship of either Gen. Hertzog or Col. Creswell as to imagine that in their interview they had not definitely arranged for a division of the spoils once they succeeded in ousting the Government."

This remark is quite in harmony with the statement in the second article in No. 62, just referred to, that "the spoil will be taken before the King of Assyria," i. e., the honors and political power will be captured by the controlling groups among the common people.

Ruling Parties Changing Color

THE prospects that this combination will succeed to capture the Government at the next general election are great. Bye-elections of recent date have generally been going against the Government. At one in Durban a few months ago Col. Creswell himself captured a seat previously held by a Government supporter. And at the Municipal elections recently conducted at Durban the previous mayor was ousted by a previous borough official dismissed shortly before by the Council. I have been told that he held socialistic views. He stood for labor interests. Another borough official also dismissed by the previous council had similar success.

As for the Rand, there the feeling seems very strong against the Government, but very favorable towards the proposed Nationalist-Labor combination; also the same sentiment prevails among English-speaking laborers. It also appears that no one except the mining magnates and their tools have benefited economically by the great setback experienced by the labor unions recently. There is a vast amount of unemployment; and on account of the depression in trade due largely no doubt to the smaller amount of money now in circulation through decreases in wages, etc., the tendency at present is towards an increase of unemployment.

Promises Hard to Keep

SINCE the end of 1920 the farmers also suddenly began to experience very hard times through the world-wide economic depression which then set in — a result undoubtedly of the scheming of the monopolists in your country and elsewhere. Gen. Smuts' promises of good times coming, which would be promoted by putting him into power, have not been fulfilled. There is universal disillusionment and increasing disappointment. On this point Gen. Smuts, only two days ago, remarked that "one of the greatest services which the S. A. Party rendered South Africa was in the last general election when the Party insured the progress of the country. Unhappily, depression set in shortly after the elections and he did not think any of his hearers had experienced a period so black through which South Africa has passed." It makes one think of the way the League of Nations is "insuring" the peace of the world. Gen. Smuts is a leading apostle of that League of [abomi] Nations.

Assyria (the common people) is therefore making great advances in this country, too, and soon will overflow its banks. According to Judge Rutherford in THE GOLDEN AGE, No. 27, page 706, column 2, the King of Babylon represents Bolshevism. This king it was that finally overthrew Assyria as well as the other surrounding nations in the second half of the seventh century B. C. Does this mean that Bolshevism will finally overthrow the governments of the leaders of the common people by destroying the very institutions of our order?

(The present "Assyrian" advance is for the control of the existing governmental machinery, not its destruction.) In this respect also we are having signs pointing that way in South Africa. The laborers on the whole are not Bolshevistic out here. Yet Mr. Tom Mann, an avowed Bolshevik (Communist), according to the press reports, is busy making propaganda out here. He draws huge audiences, it appears. He is on the Rand now. The Government says that it does not wish to make a martyr of him, and so allows him to proceed unhampered as long as he does not transgress any laws. I believe that he has been forbidden access to your country. Babylon, that dark power (which in its career of conquest represented anarchy) which finally conquered the world, is indeed in the ascendency, and will soon sweep away all the vestiges of the old corrupt order. Then itself will make way for the government of the Prince of Peace, under whose reign there will be no end of peace and prosperity.

Sugar Refinery Questions *By T. Carl Albertsell*

HAVING been employed at a sugar refinery, as a helper in the machine shop, for over a year (which, thank God! is now a thing of the past) I wish to ask the question, What are sugar refineries for?

Of course nobody can work in a place like that without seeing things which will arouse his curiosity, and ere long he will find himself asking questions to which nobody seems to be able to give satisfactory answers. However, he finds himself unwilling any longer to use granulated or loaf sugar; he is not willing that his family should use it; and he does what he can to get his friends to stop using it; for he is unconvinced that a product thus treated can be of value to the human system.

THE GOLDEN AGE can find out all that God wants to have found out on any question. [This is a large order. THE GOLDEN AGE would get nowhere but for the intelligent, earnest, persistent coöperation of such of its readers as are interested in the coming of Messiah's kingdom and understand it, and are willing to put themselves to some inconvenience in espousing it.—Ed.] So I will put down certain questions, as they come to me:

1. Are sugar refineries built for the good of mankind?

2. Is raw sugar unfavorable to human health, and does it get better by refining?

3. When the sugar is first melted, why do they put lime into it?

4. Why is the syrup reboiled after the lime is put into it?

5. What is the acid, purchased and used in great quantities, employed for cleaning the sugar; and is it hygienic to eat a product treated with this acid which, in itself, is so strongly poisonous that it cannot be handled except with rubber gloves?

6. What benefit to the consumer is derivable from the filtering of the syrup through a layer of crushed bones?

7. Why must every sugar refinery have a great laboratory, a force of skilled chemists, and hundreds and hundreds of samples of sugar at all stages of its manufacture?

Uses for Preachers *By L. G. M.*

I AM enclosing to you two copies of *American Railroads,* a paper published by the Association of Railway Executives, given to me this afternoon by a railway agent who requested me to withhold his name. He expressed the fear that he might get sacked if the railway company knew that he did not do with the papers as instructed. He said that he could not do this, however; for he did not feel as if it were right.

He said that these papers were sent out to railway agents all over the country with instructions to pass them out to the preachers, so that the preachers might use them in "sermons" if they would, thus helping the railway companies to win the battle against the striking shopmen.

The Power of Diet over Disease *By Dr. B. H. Colgrove*

IN DISCUSSING the curative power of diet in disease conditions, I wish incidentally to correct a few erroneous statements made recently by a contributor to THE GOLDEN AGE, in an article entitled, "Suggestions for the Care of Children." I do this with the best of feeling, and am sure that the writer of the article will have no objections to my differing from him on the points I refer to. Disagreement implies no disrespect, and is good for us. If all people thought alike this would be a pretty drab world.

The writer of this article states that "food does not digest when one sleeps." After having studied physiology for some fifty years, and having observed quite closely the habits of animals and human beings for a somewhat longer period, I am rather astonished at this bit of information regarding the processes of digestion.

From my observation of babies and of small animals like dogs and cats, that go to sleep almost immediately after partaking of their food, I have always supposed that considerable digestion was going on in their stomachs. Babies sleep most of the time; and it would seem as though if digestion were suspended during their hours of sleep, calamitous results would follow almost at once. The same may be said with reference to dogs and cats.

I am inclined to think that this writer is wrong in respect to this matter, though I will concede that digestion slows down considerably during the sleep of people who have passed infancy, and whose food is naturally of a more complex nature than that of infants.

Improper Eating to be Corrected

THIS writer states that "dieting can neither cure nor prevent disease." Since many diseases are caused by improper eating, either in the quantity or in the quality of the food consumed, it is manifest that the cause cannot be removed without correcting the diet; and that unless the cause is removed no cure can be accomplished. No matter what medical, mechanical or metaphysical measures may be resorted to, they will avail but little if the dietary errors are persisted in.

Let us get down to actual illustration. What causes scurvy? Salty meats are the chief things that bring on scurvy. What cures scurvy? Letting salt meats alone, and eating onions and like vegetables. Certain barks will answer the same purpose, as travelers in desert countries have learned when some of their number were perishing from this terrible disease.

What causes biliousness, headache, and constipation, as well as many fevers, heart irregularities, and eruptive diseases? In most cases a wrong diet is the chief cause. What will prevent or remove the troubles thus brought about? Nothing is more effective than to rid the body of its poisons by reducing the food supply and confining the diet to bland and laxative foods, with liberal water-drinking, which serves to cleanse the system and bring about curative changes almost at once.

For scurvy, scrofula, constipation, boils, carbuncles, diarrhoea, fevers, rheumatism, and diseases of the heart, liver, and kidneys none of the arts of man are so effective as the natural agencies which Nature supplies in food, air, sunshine, and water; and when we ignore these natural means we invite calamity. Doctors seldom cure anything. They only assist nature, and sometimes they do not do even that. As that grand old philosopher Benjamin Franklin, used to say, "Nature cures, and the doctor collects the fee." The more people study the laws of nature the less will they rely on the humbuggery of medicine, whose mysticism, vagueness, complexity, cross-purposes, and utter unreliability, when applied internally, are its chief recommendations. With the exception of three or four drugs (taking no account of remedies to kill intestinal parasites or to relieve temporary derangements such as colic), drug-dosing cures nothing; and the bulk of it is a species of witchcraft and a degradation and curse to mankind. Its most distinguished disciples, physicians of eminence and learning, have said this over and over.

Is Coffee a Harmful Stimulant?

NOW about coffee drinking: My friend says that he drinks it three times a day, and that "it is a harmless stimulant." However, he informs us that he drinks with it "a little cream in order to kill the poison." In these two statements there appears to be a lack of harmonious reasoning; for if coffee is a poison, how can it be harmless — unless we admit his claim that the cream kills the poison? Admitting that

there is poison in the coffee, how does the cream kill it?

I think that my friend is right in saying there is poison in coffee; and I would not advise nervous people or people with weak hearts to drink much coffee, either with or without cream. Hard-working people who have strong constitutions, and who labor in the open air, may drink quite a large amount of it without any apparent harm; but sedentary workers and those of delicate constitutions will find that copious coffee drinking works injury. When drunk at night by a nervous person coffee will frequently rob him of his rest for hours, so profound are its effects upon the heart and nervous system. In some people it produces a condition known as caffeinism, or coffein poisoning, with dyspepsia, tremulousness, irritability, and great depression of the spirits. All depends, of course, on the individual, the amount he drinks, the quality of the coffee, and the way it is prepared.

Some people drink too much strong coffee, just as some people drink too much strong tea. They drink so much strong tea and coffee that they become all upset. Then they go to some doctor, and tell him how bad they feel. If he is a drug doctor he writes a prescription in Latin, which they cannot read; and they go to the drug store and get it filled.

Take this medicine three times a day just before eating, and take a dose at bedtime. Wash each dose down with a strong cup of tea or coffee. Do not stop drinking the strong tea or coffee; for if you do you might get to feeling so good that you would not need any more of the medicine.

I do not mean by this that everyone should stop drinking tea and coffee. Let each one decide for himself the amount which he can drink, and at what time he can drink it without injury; and then keep inside the safety zone. But in any case the tea and the coffee should be made right. Too much brewing, steeping or leeching draws out the tannic acid; and this acid, being an astringent, has injurious effects. Coffee making is a scientific process, and although the process is simple it seems not to be understood by a good many.

[As stated above, the damage in many cases is done in over-boiling, cooking too long, or preparing made-over coffee. Coffee should be made quickly and all liquor poured from the grounds, and the grounds thrown away. Tannin is the least soluble of any part of the coffee bean; and as it contains the poison, coffee should be made so as not to draw off the tannic acid. Coffee made right does not contain enough caffeine to hurt most people. The same is true in tea making.—Ed.]

Issuing Money on Land Values

WE HAVE in hand a pamphlet which proposes that the government issue legal tender money up to forty percent of the assessed valuation of land owned, not by the government but by the individual citizen, at his request.

The pamphleteer imagines that this would be a money secured by wealth behind it, much the same as a government gold certificate is money secured by gold owned by the government. As a matter of fact there would be no wealth behind this money; for the wealth would be owned not by the party issuing the money (the government), but by another party (the citizen). There would be no relationship whatever between the wealth and the money except that the value of the land would be a measure of the amount of money.

This could be obviated only by making the money issue a first lien on the land, to which the citizen would object. The effect would be to run up all land values by forty percent. Land would be bought by speculators at a figure to net them a profit on the forty percent of currency to be then issued to them at their request. After they had spent the money, the land would sink correspondingly in value. There would be a scramble to bid land up to unbelievable figures in order to get the forty percent of currency to spend—a process which would be facilitated by conniving politicians.

The same logic would quickly issue money on forty percent of other property, and politicians would boost the forty percent rate. The pamphleteers's money would simply become an ordinary unsecured paper money.

Bee Lore

By H. E. Coffey

FOR ages past at least one insect has been a servant to man The honey bee from earliest times has gathered nectar from flowers and stored it. In this way man's "sweet tooth" has been satisfied; and man must surely appreciate the bee's service; for he uses the word "honey" as an expression of endearment.

Mankind has had abundant opportunity to become intimately acquainted with the bees; for they have been domesticated and kept in hives for centuries.

But these mysterious inmates of the hive are so peculiar in their ways that facts concerning them have been slow in forthcoming.

Only recently have superstition and credulity been displaced by scientific facts concerning these busy workers.

These facts make bee lore of much interest to the inquiring mind.

In bygone days the belief was prevalent that the bees knew when a member of the family had died; and accounts are given of bees alighting on the coffins of the deceased. It was supposed that they were in grief and were paying respect to the dead! But, it has been proven that it was love for the varnish which attracted them; for bees will alight on any freshly varnished surface.

Some have the idea that bees are creatures of great mathematical ingenuity. However, the hexagonal shape of their cells is produced naturally without any calculation on their part. The bee would prefer a round cell, but does not desire any space between cells, and hence constructs them in the familiar fashion. These cells are constructed of wax. The bee produces this wax from honey, consuming from seven to fifteen pounds of honey in producing one pound of wax.

Much interest has centered around the so-called ruler of the bee hive. That as early as the fifteenth century the bees were thought to have a monarch is proved by quoting from Shakespeare. He says:

"They have a king and officers of sorts,
Where some, like magistrates, correct at home,
Others, like merchants, venture trade abroad;
Others, like soldiers, armed in their stings,
Make boot upon the Summer's velvet buds,
Which pillage they with merry march bring home
To the tent royal of their emperor."

Queen Bee and Her Family

THE English bee-keeper, Butler, in 1609, was the first among bee writers to assert that the king bee was in reality a queen. Later, in 1737, Swammerdam ascertained by dissection that there was a queen bee.

Besides the queen there are two other classes of bees within the hive — the workers, sterile and undeveloped females, who are the honey gatherers; and the drones, or male bees. There is only one queen within a colony. She alone lays all the eggs — often 3,500 in number daily.

The average life of the worker bee is from a few months to three weeks during the honey flow; but the queen may live from two to five years. The queen lays two kinds of eggs, male and female, and apparently knows how and when to lay either kind. How she does it has long been a mystery; for the male eggs are not fertilized, while the female eggs are. In the smaller cells, which are far the more numerous, the queen deposits female eggs, which produce the workers, or queens if treated to royal jelly; and in the larger cells she deposits the male eggs.

Mr. Samuel Wagner advanced the theory that when the queen deposited eggs in the worker-cells her body was slighty compressed by their small size, causing the eggs as they passed the spermatheca to receive the vivifying influence. This theory has of late been exploded; for queens often lay in cells built only two-thirds of their length and in which no compression could take place. Mr. Dadant is of the opinion that it is the position of her legs and the width of the cells which prevent the action of the muscles of the spermatheca — and this seems correct.

A further question in connection with the queen, and one which has long puzzled the minds of apiarists, is as to how she becomes impregnated. Réaumur, a celebrated entomologist, supposed that this was accomplished inside the hive, while others thought that the eggs were fertilized by the drones in the cells. The following account by Alex. Levi, in *Journal Des Fermes*, Paris, describes how it is now known to be accomplished:

"A short time ago, during one of those pleasant days of May, I was roaming in the fields, not far from Com-

bevoie. Suddenly I heard a loud humming, and the wind of a rapid flight brushed my cheek. Fearing the attack of a hornet, I made an instinctive motion with my hand to drive it away. There were two insects, one of which pursued the other with eagerness, coming from high in the air. Frightened, no doubt, by my movements, they arose again, flying vertically to a great height, still in pursuit of each other. I imagined that it was a battle; and desiring to know the result, I followed at my best their motions in the air, and got ready to lay hold of them as soon as they would be within reach.

"I did not wait long. The pursuing insect rose above the other, and suddenly fell upon it. The shock was certainly violent; for both united, dropped with the swiftness of an arrow and passed by me, so near that I struck them down with my handkerchief. I then discovered that this bitter battle was but a love suit. The two insects, stunned and motionless, were coupled. The copulation had taken place in the air at the instant when I had seen one of them falling upon the other, twenty or twenty-five feet above the ground. It was a queen bee and a drone."

Others have witnessed similar occurrences.

Results of Scientific Bee-Raising

THE majority have many misconstrued ideas concerning modern bee-keeping, which bee lore of the proper kind may help to rectify. The modern bee-keeper may be seen among his bees without a veil performing various operations with ease. The uninformed onlooker may imagine that he casts some peculiar spell over the bees which enables him to handle them. The truth of the matter is that almost all bee-keepers now have their apiaries requeened with Italian queens, which have long been bred and selected for gentleness and honey-gathering qualities.

The novice may soon learn the difference between bees by attempting to handle some German or Cyprian bees in the usual manner. These warlike bees pounce upon the intruder with much vigor. Some have an idea that comb-honey is often manufactured by man, and sold as a bee product. For a number of years a large bee concern has had a standing award for proof of such manufacture. Even were it possible it would be too expensive to imitate the bee's product. For extracted honey production, however, combs are now being manufactured commercially from aluminum. These will not melt down nor give in as wax combs do; and there is no danger of breakage when they go through the centrifugal machine used to separate the honey from them.

Much more might be said concerning bees. But what to say and what to leave unsaid is at all times a question. Those interested in the subject should seek further information from the bee-keeper himself, if one be near. The production of bees and honey has now reached its commercial period, and those connected with the industry as a rule are at all times glad to inform the inquirer concerning bee-keeping.

Without a doubt honey will serve as an article of food during the Golden Age. In the production of sugar the plant must be crushed to obtain its juice. The bee obtains nectar from the flower without doing it injury. On the contrary its visit is beneficial, producing cross pollination, without which many trees and plants could not produce fruit or seed.

To handle this insect with ease and profit only requires an insight into its habits and peculiarities. The gentle races of bees rarely if ever use their stings as weapons unless intruded upon abruptly without warning; on the contrary, a small amount of the fluid from the sting is injected into each cell of honey before sealing, as a preservative and to give flavor. Bee lore will doubtless continue to be an interesting subject to future generation, destined to come from the past; and doubtless their crude insight into bee-behavior will be an astonishment unto themselves. Yet to think sanely on any line has seldom been the rule.

"Bland as the morning breath of June
The south-west breezes play;
And through its haze, the winter noon
Seems warm as summer day.
The snow-plumed angel of the north
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

"The fox his hillside cell forsakes,
The muskrat leaves his nook,
The bluebird in the meadow brakes
Is singing with the brook:
'Bear up, O Mother Nature!' cry
Bird, breeze, and streamlet free,
'Our winter voices prophesy
Of summer days to thee!'"

Heard in the Office (No.1) *By Charles E. Guiver (London)*

OUR office staff is composed of a number of young men whose conversation from time to time has interested me very much. One young man, a member of that large family bearing the name of Smith, brightens life in the office by his ready wit, but has no definite views. Then there is Tyler, critical, sometimes sarcastic, a self-styled skeptic. Another is a church member, a rather reserved youth whose name is Wynn. The fourth is Palmer, a serious young man with a good knowledge of general facts, a deep Bible student, having strong convictions and a clear, logical manner of expressing them.

All were preparing to commence work one Monday morning when Tyler, the skeptic, who adopts an illiterate style at times and is fond of teasing Wynn on his religious beliefs, opened conversation by saying, "I suppose you went to church yesterday, Wynn?" Then, without waiting for a reply he continued: "You want to be sure you see a thing before you believe it; then you are not likely to be taken in. Seeing is believing; them's my principles."

"You can't see your brains, can you?" put in Smith. "On your principles you haven't any, which is about right, I should think."

"One would want a microscope to see yours," retorted Tyler.

"God cannot be seen, but you believe he exists," replied Wynn, indignantly." "You do perhaps; I may not," said Tyler. "I like some logical, tangible basis for things. I hate all this mystery. Why can't we know for certain?"

"There are many mysteries," replied Wynn. "Life is a mystery; you can see its effects, but you do not know what it is. I would not expect God to be anything but a mystery. We can see the results of His work, and reason that He is the Creator."

"But surely we are not wrong in asking for a reason. Doesn't the Bible say we are to reason?" asked Tyler, giving Smith a wink.

"Yes," replied Wynn, "but we must not expect to understand everything. You cannot have a religion without a mystery. I could not worship a God whom I could reduce to a given number of propositions. Then we must have faith and accept that which we cannot understand."

"Well, I am afraid it will be a long time before I ever become a Christian on those terms," replied Tyler. "What do you say, Palmer?"

Faith Should Have a Foundation

"MY THOUGHT," replied Palmer seriously, "is that the faith of a Christian should be reasonable from beginning to end. There are and will be mysteries, but there should be nothing that is opposed to reason. The Christian's faith should be like a well-built house, whose foundations can bear inspection and every stone of which has been tried by the strictest rules of justice and logic."

"How, then, would you explain the existence of God and the fact that He had no beginning?" asked Tyler.

"I think this can be shown to be as reasonable as any proposition held by man; and, further, that to hold a contrary opinion is quite unreasonable. The Bible rightly says: 'The fool hath said in his heart, There is no God.' Every right-minded person admits his own existence."

"There are some who don't," interposed Tyler.

"I know," replied Palmer, his eyes brightening, "they could not doubt if they did not exist; the very fact of doubting is a proof of existence. You will admit your own existence, I suppose?"

"Oh, yes; but I do not see what that has to do with the question," he said.

"To admit that something exists is but the first step in the process of our reasoning. The next is: When did something begin, or has something always existed? It is manifestly impossible for something to spring from nothing. Everything that is comes from something else existing. Matter is made up of molecules, and molecules of atoms, and atoms of electrons. What produced the electrons?"

"The laws of nature," promptly replied Tyler.

Existence of God Reasonable

"AND who made the laws of nature? Answer me if you can," was Palmer's response. "There must always be something to produce something. If there ever was a time when there was nothing, then it would have remained nothing to all eternity. It is a self-evident fact that something must always have existed. If you agree to that, the question then follows, What was that something? And the answer is that the something which has always existed must

have possessed within itself the power and possibility of all other things; for it is impossible to give to another what one does not possess. No quality or power can be imparted to another which is not possessed in one sense or another by the giver. A motionless stone cannot impart motion to another stone. This means that whatever has existed from eternity possessed within itself the powers, qualities, and properties of all other existing things or beings, as the acorn does the oak tree. This first great cause, this source of all things, we worship as God."

"I can agree with you so far, but there are those who claim that nature is the only god," broke in Tyler, somewhat impressed.

"That is so; but we have only to carry our reasoning to its logical conclusion, and we have our answer for them. A God worthy of worship must be intelligent and not merely a collection of unintelligent laws. Just as it is impossible for something to be produced from nothing, so it is impossible for an intelligent being to be brought forth by that which lacks intelligence. Take again the stone at rest. Unless something outside itself imparts to it motion, it must remain motionless forever. If the First Great Cause did not possess intelligence, then intelligence could never have been. I reasonably conclude, then, that there must have been an eternal source possessing within itself the power to produce all that exists or ever will exist; that this eternal source must be intelligent because man is intelligent, and have in perfection all those virtues which man can conceive.

"There is another proof of an intelligent Creator, equally convincing, I could give you, if I am not wearying you," said Palmer. "Go on!" the other exclaimed.

Little Sermon on "Creation"

THE universe everywhere manifests design, and wherever there is design there must be the operation of an intelligent mind. Take the human body: It is full of marvelous adaptations without which life would be impossible.

"If a man were shipwrecked on an island to which he had good reason to think no man had ever been before, and passing around the island one day, he came upon a number of stones so arranged as to form the letters of a man's name, he would conclude immediately with absolute certainty that a man had done this. Why? Because the arrangement of the stones indicates design, and design is proof of intelligence.

"Take another illustration: One enters a house and everywhere he is met with design. The bell, the door, the windows, the stairs, in fact every brick and every board manifests that intelligence has been at work.

"In heaven above and on the earth beneath there is design; from the tiniest creature to the vast organization of the stars which in perfect order perform the Creator's will — wonderful, marvelous design is manifested. I conclude with the words of the apostle Paul: 'Every house is builded by some man, but he who built all things is God.' The existence of a supreme intelligent Creator is thus established, and I count it my privilege as well as my duty to worship Him."

"Thanks," exclaimed Tyler, greatly impressed. "I like your straightforward and logical explanation. You have given me something to think about."

LIGHT AND TRUTH

"The light is ever silent;
It sparkles on morn's million gems of dew
It flings itself into the shower of noon,
It weaves its gold into the cloud of sunset,
Yet not a sound is heard; it dashes full
On yon broad rock, yet not an echo answers:
It lights in myriad drops upon the flower,
Yet not a blossom stirs; it does not move
The slightest film of floating gossamer,
Which the faint touch of insect's wing would shiver.

"Truth, too, with noiseless grandeur
Upon its heavenly mission goeth forth.
It shines upon a sin-polluted earth
Until its vileness doth so vile appear,
That men despise, then banish it from sight.
It shineth on, 'till neath its rays benign
The buds of heav'nly virtue do appear,
And earth gives promise of a summer-time.
And so 'twill ever shine till fruit and flower
Of virtue, peace and praise bedeck the earth."

The "Interred" Church World Movement *By R. H. Barber*

SOME three or four years ago a great religious movement was born, called "The Inter-Church World Movement." From the very first it was a husky infant, and made lots of noise. Its parents were very proud of it, and prophesied great things for it, and immediately began to beg money, so that it could carry on its laudable work when grown. It was to be a superman, and was credited with super brains and super ability. It was to manage all of the religious affairs of the world, and incidentally was expected to meddle somewhat in the political and social affairs of the earth.

Its name and purpose were flaunted in glaring type in the headlines of every newspaper in the land, and blazoned on large placards in fancy-colored type, and placed in hotel corridors, postoffices, billboards, and Sunday School rooms.

Great interest and enthusiasm were aroused; and the loyal people got busy and put eight million dollars into its little bank. If anyone dared question the ability of that child, or doubt the success of its work, he was immediately branded as not "100 percent American" —an "undesirable citizen," worthy of "deportation," etc.

While yet in its infancy this "super" (?) child began its work.

Inter-Church World Movement Dead

IT SPENT the eight million dollars in a preliminary survey of religious and social conditions in the United States, and published a report of the same, and then unexpectedly died, coming to an inglorious and disappointing end. It was buried in some lonely place, nobody knows where; and I have never heard of anyone putting flowers on its grave.

Ever since its demise, there have been persistent rumors afloat that the child was foully murdered because it was too precocious — it told the truth in its report. It takes a child to tell the truth. Had it been older and had more experience it would not have been so unwise and mischievous! It is a well-known and notorious fact that the reports of all investigating committees are usually a "whitewash"; that is, the actual truth is suppressed, and the false and fictitious are set before the public.

But to its credit may it be said that this report which it made differed from all others in this respect, and hence is deserving of a place in history. It told the truth about the profiteers and the preachers. It showed that big business was solidly combined to oppress the workingmen of the country; it exposed the almost intolerable conditions under which many men labor—the long working hours, the low wages; and it recommended changes. It also declared that the preachers had fallen down on their job; that the great spiritual uplift predicted by the clergy to follow in the wake of the war had not materialized, but that a great decline in spirituality had resulted; that 30,000 pulpits in the United States were without a preacher (42,000 is the latest report), and that church attendance was rapidly falling off.

The child should have known better than to slander its own parents (big business and big religion) thus. Discerning that it did not possess the brains which had been credited to it, they killed the infant, and have been busy with their denials and explanations ever since. These explanations would make good material for the cartoonist to furnish pictures for the funny pages of the Sunday papers which make merriment for the children. One would not need to be a "grown-up" to see the "funny" part of it.

Preachers Coming to Merited Derision

IT IS almost comic to see the preachers try to explain the 30,000 or more vacant pulpits; and hardly a week passes but that some clergyman makes another attempt at it, and the people "laugh." If they would keep still the people might forget it. The Detroit *Free Press* of October 3, 1922, carried the following explanation by a Methodist minister: "There are 30,000 vacant pulpits in America, the Rev. J. H. Cudlipp told the upper Iowa Methodist Episcopal conference here Monday, because ministers are paid approximately the same as street sweepers, and have no assurance that they will live in reasonable comfort after their useful days are over." Thus all the blame is placed squarely upon the shoulders of the various congregations. "If you will pay us larger salaries, and guarantee that we can live in reasonable comfort after we have retired or been superannuated, we will preach for you."

Contrast this with the course of our Lord, who "had not where to lay his head"; with that of Paul, who traveled and preached and made

fishing nets to pay expenses; with the "circuit riders" of early days, who traveled on horseback, enduring untold hardships, devoting all their time to preaching the gospel in remote settlements, lumber camps, and frontier towns, with not even the pledge of a salary. Contrast again with the course of Pastor Russell who, at the age of twenty-five years possessed a fortune of $300,000, sold out his business interests, and devoted not only all his time but all his fortune to the service of the Lord, dying penniless forty years later while returning from a series of appointments.

Many other noble examples of self-sacrificing devotion to the Lord and His cause might be noted.

Would it not be grand if everybody could be guaranteed an income sufficient to maintain them in their declining years? And who is more deserving of such a reward for faithful service than the toilers in our factories and on our farms, who produce all the wealth in the world, as well as all the comforts and conveniences, and the bulk of what everybody eats, drinks and wears? and, who during their lifetime of toil have had less of these blessings than anybody else on earth! It is this same toiling class in our factories and mines and on our farms, who rear the largest families, and thus provide the muscle and sinews for the labor of future years. Suppose they would quit their jobs because they were not guaranteed a competence during old age! I incline to the belief that if the clergy were guaranteed that they could "live in reasonable comfort after their useful days were over," all the lazy-bones in the land would be attracted to the clergy-profession, and that they would retire much earlier than they do now.

Lack of Faith in Preacherdom

THEN, too, the suggestion smacks of a lack of faith. Have they forgotten that every good preacher has just such a guarantee, signed and sealed by Jehovah Himself? Hear the words of the prophets and apostles on this question: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Psalm 37:3) "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalm 37:25) "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself." (Matthew 6:31-34) There are many other equally emphatic promises in God's Word along the same line, but is it necessary that these promises have human validation in order to be believed by the clergy?

In addition to all this there is a great danger involved in such a proposition which might mean the loss of the kingdom of heaven for these clergymen. Note the repeated scriptural warnings of this danger: "Lay not up for yourselves treasures upon earth. . . . For where your treasure is there will your heart be also." (Matthew 6:19-21) "Verily I say unto you, That a rich man shall hardly enter the kingdom of heaven."—Matthew 19:23.

These clergymen seem to forget their own interpretation of the parable of the "Rich Man and Lazarus," which relegates a man to a hell of torment who wears "purple" and "fine linen" and "fares sumptuously" every day.

Surely they do not want Abraham to say to them as he did to the rich man: "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." According to their interpretation of this parable if they should live in "reasonable comfort" in this life they would share the fate of the rich man, and no one but beggars and men full of sores would ever get to heaven. How silly is such an interpretation of the parable, and yet it is the stock interpretation of preachers.

People Learning Mission of Preachers

BUT there is another side to this question which does not appear in the newspapers. I find that the people blame the clergymen for the vacant pulpits. They claim that the preachers do not give value received for the money paid them in salaries, hence the people quit going to church, and stop putting money into the collection box, and, as a result, the preacher is forced to "vamoose"—a polite way of causing his resignation. During the last month I found three churches in Michigan whose pas-

tors have sought other ways of earning a livelihood than by preaching. One meddled in the family affairs of his congregation until the people quit going to church. Another harped on the money question until the disgusted congregation frankly told him that they would no longer pay him for preaching such a gospel. The third preached on "Politics," "War," "The Adventures of a Red-Headed Boy," and kindred subjects until he drove his congregation away in disgust. It is easy to see why churches are empty on Sunday mornings, if we but read the motley array of subjects for Sunday discourses announced in the Church Directory of the Saturday afternoon papers.

In the hour of stress now on the earth the clergy trumpets are giving an uncertain sound. They have no message of hope or comfort for the people. They cannot interpret the signs of the times. They have ceased to function as preachers, and become, instead, the tools of the politicians and profiteers; and the Lord, very evidently, has dispensed with their services and is using other agencies and channels for sounding forth His message. Now is the time of their perplexity. Just when they had expected superlative success, they are met with crushing defeat. In vain are all their apologies and explanations. The one great fact — undeniable and humiliating — is, The clergy have failed in their mission. All the multitudinous "church union" movements now being proposed are last-hour efforts to hedge against the impending disaster, which they so clearly foresee. These "unions" are doomed to be as short-lived as were their predecessors, "The Layman's Missionary Movement" and "The Inter-Church World Movement," and, like them, to be buried in oblivion forever in the near future. But does this mean that God's arm is shortened? or that His purposes have failed? or that He has no prophet in the earth — no one to blow the Jubilee trumpet of blessing and liberty? Most emphatically, No! The failure of the clergy as God's mouthpieces does not spell disaster to the Lord's cause. He still has His servants in the earth; His message is going forth, and the trumpet is giving no uncertain sound.

It is a message of hope and joy and blessing, offering the only solution to the present distressing conditions. In over thirty different languages the message is reverberating around the earth that the present trouble is but the precursor of a new order of things; that the Golden Age is at hand, and that "millions now living will never die."

Who Told the Truth? *By H. C. Temple, M. D.*

WE READ in Genesis 2:17 that God said to Adam: "Thou shalt surely die," and in Genesis 3:4 we read that the serpent said to Eve: "Ye shall not surely die." Who told the truth, God or Satan? We have no doubt but that all true Christian people will answer that God told the truth and that the serpent told an untruth. But did it ever occur to us that according to so-called orthodox belief it was the serpent that told the truth and not God? We have heard the preacher, speaking at funerals say of the corpse: "He is not dead, just gone on before; there is no death; with him a great change has taken place." Now if when a man is a corpse he is not dead, and if the preacher's words, "There is no death," be true, was not the serpent correct when he said: "Ye shall not surely die"?

In Ezekiel 18:4, 20 we read: "The soul that sinneth it shall die." Yet the clergy teach, "The soul is immortal and can never die."

Seeing then that the orthodox (?) preachers and the serpent say the same thing, and that God says the opposite, our question is pertinent; and we desire to consider the matter in the light of reason, and scripturally.

We have no doubt seen a person unconscious, nearly dead; and heard people talk about a dying person as having been unconscious for a long time; and perhaps some have been in the hospital and observed the patient on the operating table completely oblivious to the surgeon's knife. Do we believe that people under such condition are really unconscious? Of course we do; and it occurs to us that many persons, after having been unconscious for a time, have been restored to consciousness. We see, therefore, that it is possible for a person to become unconscious. Now suppose such a one, instead of being restored to consciousness, were to die, would he then be conscious or unconsciousness? Would death restore an uncon-

scious person to consciousness? Can we believe that a person nearly dead knows nothing, and yet one absolutely dead knows much?

Is a man dead after he has drawn his last breath? If so, then God told the truth; but if not, and he is still alive in heaven, hell or purgatory, then the serpent told the truth, and the orthodox (?) preacher is right when he says: "There is no death, only change."

Dictionary and Bible Agree

DEATH, as defined in "Webster's Dictionary," is that state of being in which there is total and permanent cessation of all the vital functions, the cessation of life.

Observation, reason and facts tell us that death is real; but we do not depend upon these alone; for God has spoken, and His Word should be the end of all controversy. Death, according to the Bible also, is the cessation of all the vital functions, the cessation of life. For proof of this see the following: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5) "His breath goes forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:4) "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit [sheol] cannot hope for thy truth." (Isaiah 38:18) "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." "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 9:5, 10.

Then does death end all? We answer that if it were not for God's provision for a resurrection from the dead, death would end all. As proof of this see 1 Corinthians 15:16, 18—"For if the dead rise not then is not Christ raised; and if Christ be not raised . . . then they also which have fallen asleep in Christ are perished."

If the serpent's words, "Ye shall not surely die," are true, and the orthodox (?) doctrine that the soul of man is immortal and cannot die is true, and if man goes to his reward or to his punishment at death, it is plain that there is no need of a resurrection. But seeing that the serpent told the untruth, and that men die and remain in death (the grave) until the resurrection, at which time they are raised to be judged before they are eternally rewarded or punished, then the resurrection is essential, a reality, and so important that apart from it death does end all; without it apostolic preaching is rendered vain, and there can be no hope of a future life. —1 Corinthians 15:13, 14.

Gives Life to Righteous Only

THE wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23) But nowhere is it intimated that the gift of eternal life shall be given but to those who meet the conditions in righteousness and have received God's approval.

The doctrine of the immortality of the soul is the same doctrine instituted by the serpent in the garden of Eden: "Ye shall not surely die" (Genesis 3:4); and "Ye shall be as gods." (Genesis 3:4) It was this doctrine that induced mother Eve to partake of the forbidden fruit, and thus caused the "fall" of man. "Not really dead" is an expression contrary to the teachings of the Word of God, and destructive of the gospel of the resurrection, which is Jesus Christ's gospel. How can a soul be raised from the dead if the soul dies not?

The doctrine of the immortality of the soul, in some form or other, is taught in nearly all heathen religions; strange that it should be endorsed by orthodox (?) Christians. But Satan has come to more of the human family than to mother Eve with his pleasing deception: "God knows ye shall not surely die, but ye shall be as gods." Should we chide mother Eve for her weakness in giving Satan's lie precedence to God's truth, and yet accept the same doctrine ourselves, simply because it happens to be clothed in other words, or endorsed by a paid ministry?

Come now, Christians, do not chide me, nor call me hard names, because I accept God's truth rather than Satan's lie. But go to your Bible and search from the first of Genesis to the last of Revelation; and if you can find one word to intimate that man possesses an immortal soul, a never-dying soul, please point me to that text of Scripture, and I will accept the doctrine gladly; for my object is not controversy, but that we may know the truth; for 'the truth shall make us free.'

Ralph Chaplin, "C. O." *By Charles Henry East*

IT SEEMS altogether fitting that THE GOLDEN AGE—that champion of higher liberty, the journal whose cover bears a watchman viewing the "Rising Sun of Righteousness," as it sheds its rays of light, life, liberty, and happiness over all the earth — should carry to its readers the facts concerning a poetic soul in prison; albeit, a soul not of our faith, yet a soul with a longing in the heart for freedom, not for himself alone, but for all mankind. And, after all, is not this longing in such hearts, a subconscious longing for the day when "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and spears into pruning-hooks"?

Twenty years in Leavenworth Prison! That is the sentence given Ralph Chaplin. Five years of this sentence have been served. Who is Ralph Chaplin and why was he sentenced? He is a man of opposite political faith from those who hold him in prison. He was sentenced, under the Espionage Act, for his opposition to war in war times—because of his opposition to murder, even wholesale murder.

All down through this age kindred souls have paid like penalties for opposing the established, the ordained; for under the rulership of "the prince of this world," "men love darkness rather than light." It is, then, no more than we could expect; yet we should not cease to cry out our protests. No matter how much we may oppose certain views of others, all who long for liberty have a great deal in common.

This poetic prisoner has written a little book —destined to become great — of poems called "Bars and Shadows." As an instance of just how deeply such a soul can long for freedom, read his "Night in the Cell House":

"Tier over tier they rise to dizzy height—
The cells of men who know the world no more.
Silence intense from ceiling to the floor;
While through the window gleams a lone blue light
Which stabs the dark immensity of night.
Felt-shod and ghostly, like a shade of yore,
The guard comes shuffling down the corridor;
His key-ring jingles . . . and he glides from sight.

"Oh, to forget the prison and its scars,
And face the breeze where ocean meets the land;
To watch the foam-crests dance with silver stars,
While long green waves come tumbling on the sand! . . .
My brow is hot against the icy bars;
There is the smell of iron on my hand."

And is this soul crushed by imprisonment? Read his magnificent poem, "Mourn Not the Dead":

"Mourn not the dead that in the cool earth lie;
Dust unto dust;
The calm, sweet earth that mothers all who die,
As all men must.

"Mourn not your captive comrades who must dwell,
Too strong to strive,
Within each steel-bound coffin of a cell,
Buried alive.

"But rather mourn the apathetic throng,
The cowed and meek,
Who see the world's great anguish and its wrong
And dare not speak!"

What beauty of language and song there will be, when such free souls write in an "earth upon which no gibbet's shadow falls," where all is life, love, liberty, and happiness, when "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!"

STEWARDS *By Thomas Campbell*

What rights are these ye proclaim without reserve
To sovereignty before which all must kneel,
Without a world by God designed for you to serve
Only as ministers of the common weal?

From whence did ye inherit this power supreme
With which ye seek to halt mankind's onward march,
And bedim the sweep of Truth's unerring gleam
That points clear the road to Freedom's golden arch?

Who are ye that would obstruct the Father's way,
That instead of means impose yourselves as end;
Thus perverting Heaven's righteous call and sway
To guard the grounds on which Mammon's claims depend?

Th e that these dulled minds shall be always closed
To the inflow of the Light that sets them free;
Or that all the barriers by Greed imposed
Shall avail to stem the tide of Liberty?

Were it not well that ye loose these stifling bands
While time yet permits the softer way of grace,
Lest the reckoning that beckons in all lands
Shall find ye still enmeshed in the market-place?

Know not that as ye upon the earth appeared
Ye shall depart lonely out upon the strand,
Shorn clear of all your usurping deeds have reared,
And there find that all save love is contraband?

The Coming of Spring *By Miss Martha Pelle*

DO YOU know the song that the bluebird is singing? He is telling us in ecstatic ripples of silvery melody that springtime is once more wending her way northward from the sunny southland, bringing her court with her. He, the handsome herald, is calling to the violets, the crocuses, and all the other little wood folk to awake, lift up their dainty heads, and smile their welcome to the beautiful queen of the year.

"I know the song that the bluebird is singing,
Up in the apple tree where he is swinging."

The breezes are his eager helpers. They whisper softly through the bare tree branches, "Wake up, dear friends! Put on your leafy robes of beauty and splendor. Prepare for our lovely young queen." They sigh softly over the jonquils and the tulips. They caress the silky hoods of the pussy willows.

Dear little pussies, so soft and so gray,
Take off your hoods; Jack Frost's far away.
Shake down your curls with their bright golden sheen.
Prepare for her coming, our beautiful queen.

All have heard the message of the winsome bluebird and the dancing breezes. Everywhere is there the hustle and bustle of preparation. The farmer's lad goes whistling on his way as his shining plow turns back the earth's rich loam. Mr. and Mrs. Robin and their neighbors are busily hunting for bits of straw and string, meanwhile nearly bursting their little throats with streams of joyful song; for have they not a delightful secret? Down by the pond the frogs are doing their bit to increase the joyous din of awakening nature. All the plants and all the animals seem happy.

Then last, but not least, are our poor selves. How glad we are that winter is gone, and that spring once more knocks at the door! Awaiting us are days of golden sunshine, tempered by balmy breezes; days when we may lazily lie in the shade of the trees by the river, listening to the whispering of the leaves above us and the gentle lapping of the waves on the shore; days when the sweet breezes come to us, laden with the perfume of jessamine, roses, and honeysuckle.

"Oh, what is so rare as a day in June?
Then, if ever, come perfect days."
"Whether we look, or whether we listen,
We hear life murmur, or see it glisten."

Make haste, thrice crowned queen of beauty! Thy loving subjects eagerly await thee!

ADIRONDACK MOSSES *By Alice L. Darlington*

O modest mosses, soft and deep and green,
Spreading your velvet carpet 'neath the foot,
Draping the living tree with mantle rich
Or cov'ring close the fallen, lifeless trunk,
Hanging the hillside with your tapestry,
Soft'ning the angles of the mighty rocks—
Mighty and silent, type of Truth eternal—
Forever beautifying all you touch,
How sweet your humble, selfless ministry!
You love the pathless forests, and the stream
Down dashing from the rugged mountain-side;
You love the quiet glades and twilight dells,
The gentle flow of pebbly meadow brook;
You love the mirror-pool among the trees.
Where'er the sun neglects or fails to gild,
Your kindness, pitying, rarest beauty lends.

O picture fair of Christ's compassionate love!
"I come to them that need me, and confess
Their poverty of strength for perfect deeds;
Their darkened lot whose sunlight seems so pale;
To still, unostentatious lives, unseen
By those who dwell within the noonday glare;
To them that need me! To the patient souls
That know life's sorrows better than its joys;
That shun not lowly pathways shaded, dim,
Away from turmoil and the needless cares
Which steal away the heart's ease of the world—
Not in the broad and dusty thoroughfare
Shall I be found: there is 'no room' for me.

"Come unto me all ye that heavy laden,
Still labor on unnoted and unknown!
Take on yourselves my yoke—all-pitying love—
(My yoke is easy and my burden light)
And learn of me, the meek and lowly One,
And ye shall find true rest unto your souls."

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.

[156]The real intent of Herod in sending these wise men is disclosed by what subsequently happened. "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." (Matthew 2:16) Determined not to be thwarted in his purpose, Satan and his instrument Herod were willing to destroy all the babes in and about Bethlehem, with the hope of destroying the one that was to be the King and Savior of the world. Jehovah saved the babe Jesus from this slaughter by directing his mother and Joseph to take the young child and flee into Egypt, which they did.— Matthew 2:13.

[157]We would not be justified, then, in presuming that God was using these devil worshipers, the "wise men"—"magians," magicians — for the purpose of being His witnesses to the birth of His beloved Son. But on the contrary, the facts show that it pleased Him to reveal this great truth to the shepherds and to use them as His witnesses.— Luke 2:8-18.

[158]There is nothing whatsoever in the account of this experience of the wise men to indicate that their mission was in any wise beneficial to mankind; but the most charitable view we can take of it is that they were dupes of a deep-laid plot by Satan, the arch conspirator, to destroy the seed of promise; and that Jehovah let the conspiracy proceed to the point where it would fully demonstrate the wickedness on the part of Satan and his instrument, and then demonstrated His great protecting power. Without doubt Satan has attempted to deceive and has deceived multitudes of honest people into believing that these wise men were the witnesses of the Lord, and hid from their minds the fact that they in truth and in fact represented Satan.

[159]All the wicked persecution that came upon the Lord Jesus afterward, and upon His followers to this day, has been because of the influence of Satan, the devil. And yet at all times the Lord has protected His own at the very critical moment, just as promised: "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them."— Psalm 34:7.

HOW UNDEFILED?

[160]St. Paul says: "As 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) "There is none that doeth good, no, not one." (Psalm 14:3) These Scriptures being true, and since Jesus was born of a woman, was He not born like other children? And if so, was He not a sinner like others?

[161]Jesus was not a sinner. He was born pure, holy, sinless, without spot or blemish. He was not begotten and born like other children. While He was born of the woman Mary, Joseph was not His father. Joseph was espoused to Mary, Jesus' mother; and before they were married she was found to be with child. (Matthew 1:18) Mary was a virgin, yet she was about to give birth and did give birth to the babe Jesus. (Matthew 1:20, 23) The holy child that was born of the virgin Mary was and is the Son of God.—Luke 1:35.

QUESTIONS ON "THE HARP OF GOD"

What wicked thing did Herod do when he found that the "wise men" had not returned to him? ¶ 156.

Who prompted Herod to do this wicked act of slaying children? ¶ 156.

How was Jesus saved from this slaughter? and where did His parents take Him? ¶ 156.

Could we presume under these circumstances that God would use the "wise men" for His witnesses to the birth of Jesus? ¶ 157.

What humble, honest creatures did He use as such witnesses? ¶ 157.

Was there anything in the mission of the "wise men" that is beneficial to mankind? ¶ 158.

Why would God permit this conspiracy? ¶ 158.

Does Satan deceive honest people? ¶ 158.

Who has been responsible for all the persecution of Jesus and His followers? ¶ 159.

Who has protected them, and how? ¶ 159.

Why are all the descendants of Adam sinners? Quote the Scripture. ¶ 160.

Jesus being born of a woman, was He a sinner? and if not, why not? ¶ 161.

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OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

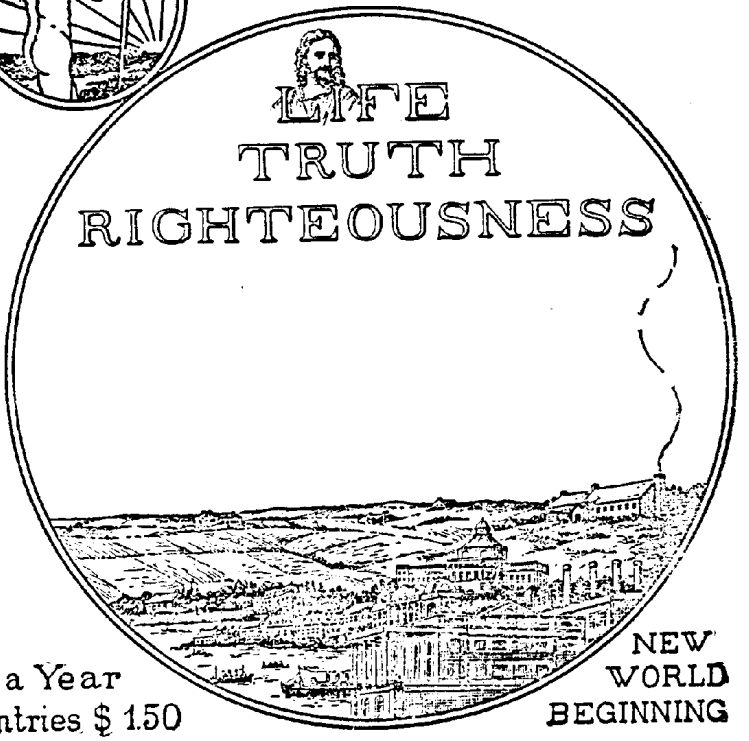
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DISTRESS OF NATIONS

IMPRESSIONS OF BRITAIN —LONDON

A GLANCE AT THE HEAVENS



NEW WORLD BEGINNING

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Distress of Nations

THE CAUSE — PROPOSED REMEDY — THE REAL AND ADEQUATE REMEDY

"On the earth anguish of nations, in embarrassment, sea and surge surrounding, men fainting from fear and expectation of the things overtaking the inhabited earth."—Luke 21: 25, 26, Rotherham.

YOU will be interested in the above words because they so completely describe the conditions now existing, although written nearly nineteen hundred years ago. They are words of prophecy spoken by Jesus and are now being fulfilled.

Suddenly in 1914 the World War began, either directly or indirectly affecting all the nations of the earth. National leaders stated that the World War would result in a more complete democratic government of the people. The League of Nations treaty, it was claimed, would enable the nations to establish peace and prosperity. But disappointment has been the experience. The great war was followed by a terrible famine in many countries of earth, also by a devastating pestilence. Disease always accompanies famine. There also came revolution after revolution in various parts of the earth. The finances of Europe are either wrecked or in course of rapid disintegration. Business is paralyzed. Labor is pitted against capital, and capital against labor; and the breaking point is almost momentarily expected.

All the nations of earth are embarrassed more or less; and the common people grow more restless. Like the waves of the sea, they surge to and fro. Men, seeing their life's savings disappear in a day, and feeling that the future bodes no good, everywhere are growing weary and faint. Bolshevism, like a hideous monster, has appeared on the horizon, destroying some nations and knocking at the door of many others. These calamities are rapidly overtaking the inhabitants of the earth.

The above facts are admitted by every one who thinks. The real cause and an adequate remedy are diligently sought. The thinking man asks himself: Why do these distressing conditions continue? Is there no real remedy?

The Old World

OUR purpose here is to answer these questions, giving the real cause for the distress and the only adequate remedy. As you read, study the illustration on the cover page. It contains a great amount of history briefly stated, and bearing directly on the questions at issue. Some knowledge of the history of the world is essential to an understanding of the present distress and to how it can be remedied.

The illustration pictures Eden, the place of the beginning of man's history. There he was perfect. The serpent, representing Satan the devil, caused man to sin, for which he was sentenced to death and expelled from Eden, his perfect home. Thereafter his children were born, imperfect; hence under condemnation. Later, God caused holy men to write the history of these things, inspiring their minds to write it correctly, which history we have in the Bible.

Man resorted to his own devices to govern himself. Angels, leaving their heavenly estate, materialized as men and mingled with humankind. The whole world turned to wickedness; and so great was this wickedness that God declared that He would destroy and did destroy the world in the deluge. Noah and his family were the only ones carried over from that old world into another or new world, being saved in the ark which he builded at God's command.

After the flood a new world began, which has now grown old. Mankind again multiplied. All then spoke one language. Some one proposed that a tower be builded by which they could go up to heaven. It was builded and named Babel, because there the Lord confused the speech of all the people. Such is the reason for the many languages and tongues spoken from then until now.

There were some men who loved righteous-

ness, among whom were Job, Abraham, and others. With these men God dealt, making history for the benefit of those now on earth. In the light of this history and prophecy men can see the meaning of the present-day events.

In the course of time Jehovah caused the great Pyramid of Egypt to be builded, which by its geometrical measurements and construction pictures in stone the great divine plan.

To Abraham God made a promise to the effect that some day in the future He would bless all the families of the earth, by offering to all a full, fair, and complete opportunity for life, liberty and happiness. For the purpose of picturing this coming blessing God formed the descendants of Abraham into a nation and called that nation Israel. He gave them His law, by which He foreshadowed a better thing to come: namely, the blessing of mankind. With that nation He established the true religion: namely, the worship of Jehovah God. Satan, continuing his method of fraud and deception, established a false religion amongst the nations round about, misled and overreached them, causing them to erect great temples wherein they worshiped images and demon gods.

The nation of Israel, unfaithful to its covenant with God, was overthrown, Jehovah permitting the gentiles to establish a universal empire. This occurred in the year 606 B. C.; and God's prophet foretold that this gentile dominion would continue for a period of 2520 years. It is seen, then, that the legal end of the gentile times must be in 1914 A. D.

God promised to provide redemption of man from death, and in due time to destroy death and the grave. He sent His beloved Son Jesus into earth for that purpose. Jesus was put to death on the cross. He arose from the dead, the divine Christ Jesus. Thereby was provided the redemption for all mankind; and in due time this redemption and deliverance must and will be granted to all men.

During the past nineteen hundred years honest men have been striving to establish ideal forms of government; but selfish men have, under the influence of Satan, controlled the affairs of the nations of earth.

During the past hundred years there has been a tremendous advancement in knowledge and invention. Such was foretold by Jehovah through His prophet Daniel.—Daniel 12:4.

During that brief period of time men have formed great banks and other financial institutions, erected towering buildings, brought from the earth great quantities of iron and steel, builded mighty ships to ply the seas, and great railway systems and other means of rapid transit; they have controlled the land and the sea, and later the air. Giant corporations have grown until they have come to control the affairs of earth, forming the ruling factors of the nations. Working together with these have been and are professional politicians and an apostate clergy. This combination has made the laws and influenced improperly the enforcement thereof. They have builded great universities and other institutions of learning, controlled the curriculum thereof and shaped the course of the rising generation. Eager for more power, they have formed great armies and builded mighty battleships; and withal have grown proud and arrogant, dominating the peoples of earth. They have heaped up great treasure in the way of money and property for these last days, where we now are, and as the Lord foretold they would.

For their own protection labor organizations have been formed. These have had unwise counsel and have often practised injustice. Strikes, accompanied by violence, have become a common thing. Between the upper and nether millstones the common people have suffered and yet suffer.

The Old World Dying

THE order of society existing from the deluge until now is designated the old world, legally ending in 1914. God had promised that at its end there should be a transition, gradually, from the old to the new order. His inspired writers wrote that the old world must pass away with a great, fiery time of trouble, even as the first world passed away with a flood; and that this should be followed by a new order of things, wherein dwelleth righteousness.—2 Peter 3:2-13.

The question was propounded to Jesus by His disciples: How may we know when we have come to the end of the world? He answered that the first evidence which would mark the beginning of the end of the old order would be a world war, followed by famine, pestilence, revolution, and distress of nations, with perplexity, men's hearts failing them for fear and expectation of the things overtaking the peo-

ples of earth. The conditions that we see today prove beyond question of a doubt that they are in fulfilment of the words of the Lord, showing that we are now in the transition period. The old world is dying.

All the efforts put forth by the premiers, the financiers, the clergy, or like conferences, to establish peace and order, will fail, because God foretold through His prophet that they must fail. (Isaiah 8:8-10) The present condition argues more trouble; and this is corroborated by the words of Jesus, who states that following the present distress and perplexity of nations there shall be a time of trouble such as the world has never known; and that so great will it be that all the human race would perish except for the fact that the Lord will intervene and stop the trouble, because it is time to establish a new order, a new world.

Satan is the god (invisible ruler) of the old world that is now dying; and soon Satan will be restrained of his power, and his reign of unrighteousness cease.

New World Beginning

THE new world or order of things will permanently establish righteousness on earth. Christ Jesus will be the invisible ruler of this world; and through His visible representatives He will establish lasting peace, prosperity and happiness and life amongst mankind. The evidence above stated concerning the passing away of the old world is likewise proof of the presence of the Lord. In fulfilment of His own words, He has taken unto Himself His power and is dashing to pieces the old order, that the new may take its place. His death and resurrection are a guarantee that all men shall have an opportunity for life. He gave His life a ransom for all, to be testified in due time to all; and the time for the people to know these things is now here.

God's prophet plainly states that when His judgments are in the earth the people will learn righteousness. In the language of His prophet, "the kingdom of the Lord shall be established over the other kingdoms, and shall be exalted above them; and all the nations shall flow unto it. . . . He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: [and in the new world] *nation shall not lift up sword against nation, neither shall they learn war any more.*" That will be a time of universal peace. Then, as God's prophet says, the people will build houses and live in them — not that a few will build houses and others live in them provided they can pay the rent. Then will the people, young and old, be taught the truth and righteousness, and be no longer deceived by error. Then every man shall have his own home and dwell under his own vine and fig tree, and shall not fear any one, because no wicked or evil thing shall be permitted. Then the commerce of the earth will be for the benefit of all and not selfishly for the gratification of the avaricious few. Then the earth shall yield its increase and become a fit habitation for man. Then the desert shall blossom as the rose and the waste lands become tillable, and the arid places habitable, because God formed the earth for man's habitation and has promised to bring it up to a fit condition for man.—Isaiah 2:2-4; 65:17-25.

That will be the time spoken of by the Apostle: "Times of refreshing shall come, . . . and God shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the time of restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) The twenty-four prophets who wrote the old Bible foretold these coming days of restoration. Jesus, referring to the same time, said: "If a man keep my saying, he shall never see death"; and again: "Whosoever liveth and believeth in me shall never die." (John 8:52; 11:26) That is the time referred to by the Prophet when, if the wicked shall turn away from their wickedness and do that which is lawful and right, they shall live and not die. Then will the prayer be answered which Jesus taught His disciples to pray: "Thy kingdom come; thy will be done on earth as it is done in heaven."

For this time of righteousness on the earth orthodox Jews hoped long centuries ago. Catholics and Protestants, all Christians, regardless of denomination, have prayed for it for the past nineteen hundred years. That good time is just at hand. The Lord is now present. The kingdom of heaven is at hand. The old order is passing out; the new is coming in. The day of deliverance is at the door.

The jubilee system that God gave to the Jews enables the student of prophecy to measure the time when the restoration of the world of man-

kind will begin. The Jews were required by the law to keep seventy jubilees; fifty years between each jubilee making a total of 3,500 years. They were to begin to count this time when they entered the land of Palestine, which they did in the spring of the year 1575 B. C. It was to mark time until the days of restoration. That 3,500-year period ends with the conclusion of 1925. Therefore it may confidently be expected that war, famine, pestilence, and revolution will reach a climax and quickly pass away about that time; and peace, prosperity, and happiness will be quickly ushered in. The new order being fully established, those who are obedient to its arrangement will live and not die. For this reason it can be confidently stated now that millions living at this time on the earth will never die. We are in the transition period.

Instead of becoming discouraged, the student of prophecy should look by faith beyond this dark night to the new day, the Golden Age that is just dawning. The whole plan of God relative to man, which covers a period of 7,000 years, reaches a climax in the restoration of man and his perfect home on earth.

THE GOLDEN AGE cannot afford the space to set forth these matters in full, because of the multitudinous Scriptural citations and proofs. We are pleased to call attention to the fact that the International Bible Students Association publishes a series of books in which all these matters are clearly proven from the Scriptures. The small book, "Millions Now Living Will Never Die," contains more than four hundred Scriptural proofs to establish the truth of that assertion; "The Harp of God," in eleven chapters, discusses the fundamental points; while the seven volumes of "Studies in the Scriptures" examine the whole question in detail. The International Bible Students Association is printing and sending out these books by the million, disposing of them at cost and often less than cost; the object being to get the message to the people.

The most stupendous question before mankind today is the restoration of man and his perfect home. With the passing away of the old world and the coming in of the new, the desire of all nations will come. The Messianic kingdom is the only remedy for the ills of humankind. It is a certain and specific remedy. It is God's remedy and it will result not only in establishing peace and prosperity, but righteousness and everlasting life upon earth to all of those who desire to do right and who will try to do right.

THE GOLDEN AGE is trying to do its part in enlightening the people. If you are interested in your own welfare and that of your family and your neighbors, pass the message of good tidings on to others. Nineteen hundred years ago the angel from heaven brought to the shepherds in the field at Bethlehem the message: "Behold, I bring you good tidings of great joy which shall be unto all people." We have come to the day when that message of glad tidings must now go to all people. Let every one who loves righteousness delight in passing the glad message on to others.

SENDING THE IDEA HOME



Millions now living will never die!

In the world is a class of individuals who have what a bishop has aptly named the "ecclesiastical mind." Its chief characteristic is that it has become ossified, which means that the skull is practically impregnable to a new thought. As the creeds are inflexible and not permitted to advance with civilization, those who are creed-bound are in the dark and exceedingly loath to depart from traditions. But the light will break through—eventually.

Impressions of Britain—In Ten Parts (*Part V*)

LONDON, in its 700 square miles of area, has 7,000 miles of streets. The American did not, of course, try to go all over the city, but he did get around considerably. London has, without doubt, the best facilities for getting around of any city in the world. There are no elevated railways to mar the beauty of the city and to disturb it with their roar; and there are no tram-cars, except upon the outskirts, and therefore no rails to mar the streets or trolley poles to obstruct the sidewalks.

How, then, do the Londoners get about? In the first place, they have the finest system of underground railways in the world. One can go anywhere in London without going out of the tubes; and instead of the roar and screech which prevents conversation in New York subways, the tubes are so designed that uninterrupted conversation can be carried on in an ordinary tone or even a low tone of voice. To carry on a conversation in the New York subway one would have to have a voice like a steam calliope. The speed seems to be about the same in either city, however. The British cars are more comfortable than the American cars; there are arm-rests marking off the exact space allotted to each passenger, and if one gets a seat he also gets a comfortable arm-rest along with it. The subways in London are so numerous that there seem to be always seats enough for everybody. And the fares are extremely reasonable. They are from one penny (2c) up, depending upon where you wish to go.

In the second place, London has the finest surface transportation in the world. The London General Omnibus Company has 142 bus lines traversing all parts of the city. It is regrettable that they are disfigured by signs of Dunlap's "Tyres" and other posters until their appearance is ruined, but they render most excellent service. They are double-decked, the same as the tram-cars used all over Britain, except that the top decks of the omnibuses are open to the weather. These buses are the same as the Fifth Avenue buses in New York.

The Zone System of Fares

THE zone system of car-fares applies to all omnibuses, tram-cars and underground railways, instead of, as in America, a single fare which entitles one to go anywhere he pleases. The conductor of the omnibus has in his hand a bank of tickets of six different colors. When a passenger boards the car he states whether he want a ride for a penny, three half-pennies, two pence, three pence, four pence or five pence; and in accordance with his request he is issued a white, buff, blue, red, green or salmon-colored ticket. The route over which the bus travels is divided into twelve to fifteen zones, printed in order upon the ticket. As the ticket is issued to the passenger the conductor punches it so as to show the zone at which the passenger boarded the car; and as the passenger glances at his ticket he can see immediately opposite the punch mark not only the place where he boarded the car, but also the place at which he must alight or pay another fare. The tickets must be shown to the conductor at any time upon request. This system works well in practice and is just.

While we are on the subject of transportation and communications we notice a few related items. All the telegraph and telephone service of the British Isles is administered by the Post Office Department, a system which makes for economy and efficiency; but telephones are not nearly so popular as in the United States. In America almost everybody in what might be called the middle classes has a telephone; in Britain telephones are a rarity. The number of telephones per 100 of the population in various countries is as follows:

United States	13.6
Sweden	6.4
Norway	4.4
Germany	2.2
Great Britain	2.0
France	1.0
Italy	.3

Excellent Highways

THE United Kingdom has 240,000 miles of highway, mostly macadam, very little hard concrete, which it keeps in most excellent condition at a cost of about £100 per mile per year. There is general complaint that the char-a-bancs, heavy vehicles for carrying sightseers or other travelers from one village or city to another, are making it harder and harder to keep the roads in condition; but the problem seems to be well handled thus far and the roads all that could be expected. There are not so many fifteen-ton trucks and other road-wreckers as

in the United States; but there are numerous road locomotives, a type of vehicle never seen here. These are really locomotives, with smokestacks in front, looking much like the locomotives on the railroads; and they usually have one trailer. Trailers are seen, but are not numerous in America. Years ago we did have in the United States a traction engine of which the British street locomotive seems to be a modern development.

On account of the fact that Britain is an island and has great numbers of excellent ports and deep rivers reaching far into the heart of the island, and in view of the fact also that Britannia is the world's great sea power, much greater attention is paid to waterborne commerce than in the United States. All the rivers are connected by canals and in all there are 4,673 miles of canals and canalized rivers in the United Kingdom.

Much attention is paid in England to the raising of homing pigeons, not for any mercenary reason but because Englishmen love animals and love sport. This is not saying that other people do not love animals and love sport, too; but there is friendly rivalry among raisers of these pigeons, and the custom exists of neighbors shipping rival pigeons to the far ends of the Isles and then making wagers as to which bird will get home first after its release. There are immense numbers of birds of all kinds in England. And crows! Crows and seagulls!

Carrier pigeons have done some wonderful things in the world's history. Probably the most wonderful of all was the pigeon released by Sir John Franklin when he was frozen in while on one of his Arctic expeditions. Unable to move, and seeing no way of escape, Franklin released one of his carrier pigeons; and the little creature arose in the wilderness of snow and ice far to the north and west of Labrador, wheeled about two or three times in the upper air, and headed straight for its home in far-off England, three thousand miles across the trackless ocean, where it arrived exhausted three days later. Who put it into the head of that little creature to know exactly which way to go in order to reach its far-off home?

The pigeon trips in England are so short as to be only a pleasure for a bird. The utmost extremity of flight in Britain proper would be from John O'Groat's hexagonal house (so built in order that his six boys might each have a share of his estate without quarreling over it) in the extreme northeast corner of Scotland, to Land's End, in the extreme southwestern corner of England, a distance of only 876 miles, or less than the distance from New York to Chicago, by rail.

First Impression—Honesty

PERHAPS you wonder what were the American's first impressions of the British people when seen in their native land. The Britishers wonder, too, forgetting that we have in America several millions of ex-Britishers whom we know and love and appreciate. But it is a little different when one goes to England and finds himself in a land where practically everybody is a Protestant and where everybody speaks the American's own native tongue. In America there is the grandest chowchow of religions and nationalities on the face of the earth, and in a street-car one is likely to get every kind of language and every odor of garlic from every quarter of Europe. But he gets the ideas, too; and these ideas have made America the most progressive nation under the sun.

The first impression that the American gets of the English is that they are the most honest people in the world, and this is in spite of the cabby incident in Liverpool. No matter where one goes or what one sees or handles there is every evidence that the article or articles have been made to render the utmost service, and the price shows that only a reasonable profit is asked or expected. This is not true in America, where the stores are filled with the cheapest qualities of flimsy materials and poorly made goods; and the one object in view seems to be profit, regardless of service. The very finest and best of goods can be obtained in America, too, but at outrageous prices, which people of moderate earning power cannot afford to pay.

The mail boxes in use in Britain look as if they had been made to withstand the fire of heavy artillery. They are apparently made of cast iron, are tubular in form, red in color of paint and about eighteen inches in diameter and five feet in height. In America the mail boxes are built-up metal boxes, rectangular in form. For letters only, the boxes are about 8 x 18 x 18 inches mounted upon iron posts. For newspapers and packages the boxes are much

larger, perhaps 18 x 24 inches and four feet high, resting upon the ground, as do the boxes in Britain. The postmen in England wear helmets, flat on top, looking something like an inverted coal scuttle. The rubbish cans in London are as well made as the mail boxes.

Nowhere in England did there seem to be in evidence any kind of towels except what we know in America as heavy crash towels; and this is a good thing. The so-called hand towel much used in America has so little absorptive power that when one has dried his face and hands on it the towel is done for until it has had time to dry out. The grades of toilet paper which are in common use in America could not be sold in England at all; the people would not have them, and they are a disgrace to the manufacturers and the dealers here.

The Desire for Service

THE American watched a force of men engaged in street repairing in London. First there was a bed of three or four feet of solid concrete, smoothed off on top as smooth as it could be made. Then wooden blocks, such as are in use in some places in America, were painstakingly fitted together; and when the workman was satisfied with his joint, he passed his hand over the surface to see if the top was perfectly smooth. It was not, and he took a plane and carefully pared off enough to insure the block being exactly level with its mate. Imagine such a thing being done in America!

The American before his departure for England saw men paving Hicks Street, in Brooklyn. Up through the center of the street a great steam-shovel ripped off the surface to a depth of about two feet, motor trucks carrying away the debris as fast as removed. Only a little way behind were the traveling concrete mixers, pouring their loads into the newly made excavations; and behind these was the asphalt paving apparatus. In one day two whole blocks were ripped out and replaced with what looks like a perfect pavement; but two years from now the British pavement, shaved off by hand planes, will be as good as when it was laid, and the people on Hicks Street will be complaining of the great holes which the heavy trucks have hammered into their newlaid road surface.

The English people do not have vegetable gardens adjoining their premises. The vegetable gardens are all in one place on the outside of the city. Here each family may rent a small area in which to raise the cauliflower, celery, Brussells sprouts, cabbages, turnips, etc., which are specially suited to the climate, and all of which are so good for the human system. There are no watchmen on these premises; the gardens of the whole city are there, all ranged side by side, and with nothing but narrow paths to separate one garden from the other. But do you suppose the Briton is afraid that anybody will take any of his garden stuff? Not a bit of it. He is honest himself, and expects every other Briton to be honest. And he usually is. The allotments, as these family gardens are called, commonly have little tool-houses on each allotment, presenting an odd appearance, though not displeasing to the eye.

On account of the climate it is necessary to wear woolen clothing all the year around in Britain, and there is no use trying to dispose of poorly made woolen clothing or mixed clothing in England. It is the world's center for fabrics, and the people know enough about them to insist on such makes as will render real service. American tailors complain that they cannot get in America, at any price, such cloths as are commonly made and used in England. Another instance of the Briton's desire for service rather than speed is the sign seen over a bakery, "Country bread, stone ground, retaining all the nutriment."

Second Impression—Courtesy

THE second impression that the American gets of the Britisher on his home soil is that the British are the most polite, the most courteous, people in the world. This will be a surprise to many Americans who have formed the idea that the British are abnormally pigheaded, conceited and rude. This impression has come about through a mutual misunderstanding. The Britisher does not understand the American, and the American does not understand the Britisher.

The courtesy of clerks, waiters, and policemen is most surprising and most refreshing. The policemen do not carry clubs; there is no reason for them to do so anywhere. The American approaches a policeman in London and asks: "Can you direct me to Cavendish Square?" Back comes the answer: "Up this street to the right, then the second street to the left, and the seventh door up is the American consulate."

The American asks quizzically: "How do you know I am an American?" And the London "bobby" gives the friendliest of smiles and says: "Oh, that is easy."

And just here let it be said that no American in Britain need expect to hide his identity. He is betrayed by the length of his face, by his complexion, by his clothing, by the rims on his glasses, by his quickness of speech and movement, and by what seems to the Briton his peculiar intonation. Another Briton when asked, "How do you know I am an American?" answered: "Oh, by the twang; I met a number of them while I was in France and got quite used to it."

The Americans are accused of "talking through the nose." What really happens is that an American talks as if he had a cold and as if his nose were partly stopped; for when a person has a cold and his nose is in that condition, that is just the expression used here. Probably this difference is purely a climatic one, the salt and moisture in the British air making the nasal membranes more pliable than is possible in America's dry climate.

Dignity and Kindliness

EVIDENCES of the Britisher's innate courtesy and dignity are on every hand. The following are some signs copied for the benefit of American readers. Compare them with the short, sharp and often discourteous signs found in America: "Off the bus first, please"; "Please abstain from the obnoxious habit of spitting on the floor"; "Visitors are respectfully requested not to walk on the grass"; "Passengers are earnestly desired to flush the pan before leaving"; "Passengers are prohibited from joining trains without first obtaining tickets"; "Gentlemen using the lavatory basins are particularly requested to leave them in the condition they would like to find them"; "It is respectfully requested that passengers refrain from throwing into the pan any substance likely to choke the pipes or prevent a proper flow of water; otherwise serious discomfort to the passengers themselves may result and the closet rendered both disagreeable and useless." An exception to this general courtesy is that Africans are always called "niggers" without any seeming effort to find a more agreeable name for those who have had the fate to be born into the world with black skins.

The only profanity which the American heard in five weeks in England was on an occasion when he stepped to a ticket office at 9.27½ a. m. and asked for a ticket to Bradford. Quick as a flash came the ticket and the change through the window, accompanied by the startling warning, "Yullhoftobodom quick abaht it; the train goes at 9. 28." Americans pronounce "about" as if it were spelled "abowt," most Britishers as if it were spelled "abaht." Yes! He caught the train, thanks to the Britisher's warning, intended in all courtesy and kindness.

A Briton will ride for two hours or four hours in the same compartment with another solitary individual of any nationality, and never utter a word to break the silence. His real reason for not saying anything is that he does not wish to give possible offense. He thinks the stranger may have reasons for wishing silence and does not wish to intrude. But let the stranger ask a question and he is all attention, eager to render any service in his power. In America two strangers would not be together five minutes before they would be engaged in animated conversation on some subject, and it might be any subject under the sun.

At the Briton's table the stranger is seldom or never asked to return thanks for the food; the host does that himself, fearing to embarrass his guest. This is directly contrary to the American custom, where as a mark of recognition or honor the stranger in invited to return thanks for the meal. But the Britisher will polish his guest's shoes; and if he fails to warm the guest's bed with a hot-water bottle, he will apologize for it the next morning!

But while the Britisher is the soul of courtesy, he is not "soft." Thus, when Runnymede, which is generally regarded as the birthplace of English liberties, was recently put up for sale, nobody would bid on it. Had this been in American hands the best parts of it would have been sold at great profits by a real estate firm, and the balance of it shoved off on the public at twenty times it real value as a result of some political deal.

Differences of Pronunciation

WE HAVE already called attention to the fact that in Britain ticket offices are always called booking halls, and the word "booking" is not pronounced "buhking" as it would be pronounced in America but the double vowel

"oo" is drawn out so as to give its full sound. as though it were "bookeing." There are other differences of pronunciation. The American pronounces the name of a popular newspaper as though it were spelled "Dayley Mayle"; the Briton seems to the American to pronounce it as though it were spelled "Diley Mile," but to his own ear it probably does not sound that way. The Briton probably pronounces the words "Mail" and "Male" differently, giving separate values to the "ai" and the "a"; the American pronounces them exactly alike. The American "raylewaye" sounds like "rilewye" in England. The American's r's vary with the climate, as they do in Britain. In Boston when they say "raw" it sounds like "rorr"; in New York when they say "New York" it sounds like "Nuyawk" and "Work" sounds like "Wuick"; in Scotland if a man is "drunk" he is terribly "drrrrrunk," and no mistake about it; in England there is a softness to the r's which is extremely musical. Nothing could be sweeter than to hear the English people sing and to note the softness of their pronunciation of such words as "Father," "dear," "here," etc. They are accused of saying "Fathaw," "deah" and "heah." It is not true. They place a value upon the r, but it is too slight and too musical to be pronounced by those who have grown to maturity in America's drier climate. Climate is the real explanation of many of these national differences.

Another item about English pronunciations is that they differ in different sections; and in some places, as in Northumberland county, it is claimed that in a distance so short as six miles there are deeply rooted dialects that continue as they have continued from time immemorial. Thus, in places that are near to one another, one village will pronounce America's national beverage by a word that sounds like "waughter," while another village calls it "wotter." It was in Northumberland County that a woman who first saw a swing bridge is alleged to have made the surprising remark that "the warks o' God are wonderfu; but the warks o' man are mair sae." We do not guarantee the story, but it is current in the county itself.

Differences in Use of Words

THERE are certain words which the Britons use in a different way than they are used in America. An American shoe is a British boot. An American Oxford or low shoe is a British half-boot. An American boot is a British top-boot. The American blackberry is the British barberry. The American store is the British shop. The American toilet is the British lavatory. The American pie (but—and treason—not so good) is the British tart, and the American deep pie is the British pie. It is served with a tablespoon, and it *is* good. The American's undershirt is the Briton's vest, and the American's drawers are the Briton's pants. The American merchant tailor is the British bespoke tailor. The American barber shop is the British shaving saloon. The American boarding house is the British board residence. The American laundry is the British shirt-and-collar dresser. The American truckman is the British highway transport contractor. The American signs "Men" and "Women" in Britain are always "Gentlemen" and "Ladies." A steam fitter has a steam joinery works. A street-cleaning department is a cleansing department. The delicatessen of America is unknown in Britain, and the fish-and-chip saloon and the tripe dresser of Britain are unknown in America. An American lunch for farm workers is a bagging in England. The ushers of America are stewards in England, the deacons are stewards, the porters are stewards, and the waiters are stewards. When a Briton cracks a good joke on you he is "pulling your leg." But when an American "pulls your leg" it is no joke; for it means he has carried through some plan to get money out of you to which perhaps he was not entitled and which you could ill afford to give him. The British housewife uses the expression, "I did not have my fruit bottled," and a drunken man is spoken of as "bottled up." Some Britons use the expression "Aye" considerably, and the way in which they say it sounds very musical and, to an American, rather novel.

The most unusual use of words in a different sense from what they are used in America and in other parts of England was in the West of England, where the dusty traveler was twice greeted by his host with the kindly inquiry, "Won't you go upstairs and have a little swill right way before dinner?" For the convenience of the incredulous we give one of the Standard Dictionary's definitions of the word swill: "To drench oneself, as with water in washing, from the Anglo-Saxon *swilian*, to bathe." It will thus be seen that the word as used in the West of

England is the purest English, and is not to be confused with the liquid food for hogs more generally known in England and altogether in America as the only meaning of the word.

Differences in Foods

THERE are differences in foods between England and America, but they are unimportant. British oysters are very small; American blue points are as large as the palm of the hand. The skin of a British peach is so soft, due to the climate, that it goes to market packed in cotton and must be marketed at once. The flesh of the American peach is solid, and the skin is tough. Tomatoes in England are the size of eggs and are raised only in hothouses. British hothouse grapes are a dollar or more a bunch. The grapes are an inch in diameter and delicious.

The British have a very fine vegetable called marrow, which is something in taste and texture like the American summer squash. Pumpkins do not grow in Britain. Alack and alas; to think of going through life without the delectable joys of ever eating a piece of pumpkin pie! That one discovery ought to enable an American to forgive his British cousin anything.

In Yorkshire the British have a famous dish, Yorkshire Pudding, in texture something like an American flapjack fresh from the griddle; and like that same toothsome wheat-cake it must be eaten while hot and fresh, if it is to be as crisp and as tender as its reputation compels it to be and as it generally is.

The British always have on their tables quantities of stuffed or fat cookies called scones (and very good they are too), cocoanut balls, tarts, and little cakes. They do not go in for layer cakes or apple, mince, custard or lemon pies as much as we do in the United States; and ice-cream is a rarity. But they do have more elaborate desserts than are generally seen on American tables. These desserts frequently consist of fruit, over which is poured custard, and on top of that whipped cream; and you had better believe the American when he tells you that it is good. And then English puddings of all sorts are as famous in America as they are in England itself. In one place in London there was a sign, "New York ice-creams, American ices and sundaes, 1 shilling, 1 shilling three pence, and 1 shilling sixpence," or 22½c, 28c, 33½c. No British table is complete without a "tea cosy" to keep the tea warm.

British table manners are different from American. In America the knife is never used except when strictly necessary, and frequently lies quietly beside the plate throughout the entire meal. In Britain it is considered as poor etiquette to lay the knife down as it is in America to reverse the process. The American eats with the fork in his right hand, and uses it all too frequently as a scoopshovel instead of as a spear, as he is supposed to do. The Britisher eats with the fork in his left hand and upside down, using his knife to help him load well the back of the fork; and without any desire to cause any international complications, candor forces the American to admit that it is astonishing how much can be loaded upon such an unhandy vehicle when wielded by a hungry and determined descendant of William the Conqueror.

The system of milk delivery in England is antiquated, unsanitary, and deplorable. In America all deliveries are in bottles; in England the deliveries are from large cans pushed around the streets in hand pushcarts. The British milk cans are large at the bottom and small at the top, instead of cylindrical as in America.

Pushcarts and Scaffolding

ONE sees more pushcarts of all sorts in five weeks in Britain than he would see in a lifetime in America. One of the most interesting vehicles of this sort was a kind of glorified baby carriage, or perambulator used for wheeling invalids or sightseers across the parks and even down the main streets. Sensible things they are, too. Nothing of this sort is to be seen in America, except on the boardwalk at Atlantic City.

One of the things that makes for the beauty of London and other Anglican cities is the great number of curved streets, curved corners, and curved buildings. It takes off the stiffness and rigidity characteristic of the central portions of so many American cities. There are narrow streets here and there, but the streets as a whole are wider than they are generally supposed to be. In some places the sidewalks are too narrow for the throngs of people who would use them, and as a consequence it is a very common thing to see people walking in the street near the curb. The curbs are of less height than

in America, showing that there are fewer heavy storms.

There are the most astonishing ladders in use in London, six stories high and as straight as an arrow. Where the wood for such ladders could be found is a mystery; probably in Norway. And how it would be possible to put such a ladder in position is also a mystery. The rails seem of one piece and about four inches in diameter all the way up.

Scaffoldings in England are not erected as in America. Instead of being made of 2 x 4 inch or 1 x 8 inch timber nailed together and surmounted by planks loosely laid on, the whole sometimes falling and killing the workmen, British scaffoldings consist of poles similar to those of which the ladders are made. These poles are lashed together in regular seaman style, and nothing could be more secure.

Names for the Houses

THE suburbs of English cities are not nearly so attractive as those of American cities, for the reason that in American suburbs there are no walls or fences to separate one place from another or from the street. The effect is as of one beautiful park full of the most elegant residences. The Britisher likes his suburb all to himself, and builds a wall around his place so high that no one can see over it; and the consequence is that a drive through the suburbs is a drive between high stone walls with practically nothing to see until the open country is reached.

No one in America thinks of giving his house a name, and no one in Britain thinks of letting his home go without a name. The following is a list of names taken from a succession of houses in the order in which they appear in the city of Leicester:

Brookfield, Edina, Oakland, Greenhayes, Thorncroft, Elmsthorpe, Heathfield, Rock-Dene, Mayfield, Houghton House, Carisbrooke, Thorpe Underwood, The Rowans, Eyreville, The Shrubbery, Lynhurst, The Lawn, Newlyn, Hampton Lodge, Tythorne, Woodbank, Thornleigh, Coonamble, Linden, Treveva, Glenfinnan, Charlecote, Gordon Lodge.

Taking Britain as a whole, one may say that detached houses are rare and that semi-detached houses are common. There are usually ornamental arches over the doorways; and if the houses are of stone or red brick, they have buff brick trimmings around the doors and windows, setting off the houses nicely and relieving the sameness noticeable in those parts of American cities which are solidly built up. Many of the houses are vineclad, and all of them are of brick or stone.

There are no wooden houses in England; and when the British hear that many Americans live in wooden houses, they think it most singular. One wonders what they would say at houses, perhaps a million of them in the United States, that are built on props and have no cellars at all under them. These are all in the South or the West, where climatic conditions are such that heating plants are unnecessary.

Most artistic of all the houses in England are those that were built in the sixteenth century. These are of timbers perhaps eight inches square, with the interstices between the timbers filled with brick or stone and plastered over with mortar, giving them much the effect of modern stucco houses. The regular old sixteenth-century houses, of which there are still a few samples in London and elsewhere, have every upward story projecting a little further into the street than the floor below, presenting a pleasing sight from the street.

Interior Arrangement

PRACTICALLY every home in the northern part of the United States has some kind of interior heating plant — steam, hot water or hot air — designed to heat the whole house and every room in the house. There is usually a fireplace in the living-room, but it is not often used. Americans traveling in Britain suffer with the cold, not being used to the climate, and their blood having become thinned by living in warm rooms the year around. The Britisher has a fireplace in every room, and that is the means of heating the home.

American homes are usually fitted with clothes closets off from every room and two off from the room occupied by paterfamilias and materfamilias; there is a linen closet upstairs and there are dish closets, a broom closet, and usually a coat closet downstairs. Most British homes are built without closets. The closets are purchased separately, and are elaborate and expensive.

American dining-rooms and living-rooms are usually separate and distinct entities. In Britain it is not so. The dining-room is the place of entertainment in the complete sense of the

term. Or rather, it would perhaps be better said that when guests are present meals are served in the living-room on the great table which is kept there for that purpose.

All the pianos observed in five weeks had candle racks upon them, not a bad idea, as they doubtless come in good for helping to hold the music in place, but would hardly be used for candles in 1922. All houses or nearly all are fitted with electricity, as in the United States. But the electrical switches are different. In America the switches are operated by pressing a light or a dark button, depending upon whether one wishes to make the room illuminated or otherwise. In England there is a little brass knob. Pushed up, it puts the light on; pushed down, it puts the light out; or vice versa.

Linoleum is much more used in England than in America, it constituting a covering for nearly every floor in the house. This is because narrow width matched flooring or hardwood floors are impracticable in England on account of the dampness. Under the linoleum the floor boards are generally about eight inches wide. The American did not peep to see; he saw it without peeping. American window-shades are hung on spring rollers; in England the window-shades are operated by cords over pulleys.

Evidences of Economy

THERE are evidences of economy in England which are not to be found in the United States. There are tailors who make a business of reversing clothing. In America the tailors take it for granted that the cloth which they put into the clothing is not worth the reversing after it has been worn for a few months; and they are generally right. At any rate an American tailor who has the appearance of looking anything but prosperous says with disdain when the proposition is put to him of reversing an overcoat which was made of extra good cloth: "I would not bother with it."

One of the many remarkable markets of London is the wholesale second-hand clothing market at Phil's Buildings. At this place second-hand clothing, the total value of which runs into hundreds of thousands of pounds, is handled every year.

The "sandwich men" of London and of Britain in general work twice as hard for their employers as they do in the United States. Instead of carrying merely two signs, one on the breast and one on the back, they carry also a frame attached to the shoulders supporting two signs above their heads. This device would not do in the United States. We have too many high winds here. A sandwich man thus rigged out might suddenly find himself turned into a miniature airplane and, like other airplanes, might find it difficult to choose just the right time and place and manner in which to alight.

Some other evidences of economy: In some of the public comfort stations there are signs, "One penny for toilet facilities," and in some of the restaurants napkins ("serviettes" as they are called) are furnished only upon request, and for their use a slight charge is made. The British are not ashamed of these little economies; and why should they be in a world which is in the present plight of old mother earth?

Why a Soldier Bonus? *By E. Haviland Boyle*

I WOULD not expect to use space in THE GOLDEN AGE to discuss the merits of a Soldier Bonus; but the article, "Why a Painless Soldier Bonus," by H. Willis Libsach, page 777, exposes the writer to criticism.

Regardless of the apparent success with which our statesmen juggle the bonus egg, their responsibilities in the World War and those of the ex-service men will remain the same; for "all they that take the sword shall perish with the sword" (Matthew 26:52), and a few reluctantly given dollars will do little to thwart the word of Christ.

I do not agree with the writer that sane taxpayers, who had no direct participation in the war, would be glad to lavish a gift upon the men who fought for them; neither can I see that the fighting was "for them." We asked for no war, for none of the spoils of war; so for what reason were we in need of a champion? As for the ex-soldier, any Christian has a feeling of pity for him and will do all possible to alleviate the horrors of post-war reactions. However, this does not sanction the setting up of a privileged military class in America.

We Americans should look with understand-

ing to Imperial Germany as the weird specter which such a class produced over there, heeding the words of Christ, "Ye shall hear of wars, and rumors of wars: *see that ye be not troubled*" (Matthew 24:6); and the words of James 4:1-3, which would seem to indicate that Christians are not expected to train and otherwise prepare for war. Governed by the spirit of a sound mind, they are to learn gradually that since order is one of heaven's first laws, it should be one of the first elements and characteristics of society in this age. An eye for an eye and a tooth for a tooth, is not the law of the true Christian church, and therefore should not be the law in America, since the United States Supreme Court has concluded that this is a Christian nation. So why inflict a painful soldier bonus?

It seems surprising that the writer would ask the extraordinary question, "Why should not taxpayers experience some of the horrors of war?" But, if someone must, why not have it confined to those who want war, who propagate war, who build engines of war, and who finance war? Why not allow them to go and do the fighting for themselves? Why should a Yankee boy leave home and loved ones, journey across the ocean under great danger, and murder some German boy just because a banking crowd gets into difficulties? It must be remembered that the great responsibility for the crimes of war lie not at the door of the soldier or cunning statesmen (?), but at the door of those ofttimes called "Wall Street"—our "malefactors of wealth," by whom our statesmen as well as our people allow themselves to be ruled. The apostle James has a word for this class.—James 5:1-6.

I cannot imagine by what theory of economics the writer arrived at the conclusion that "*all* reaped financial rewards heretofore undreamed of." As a result of the manipulations of our wheat crop I would not say that our farmers did; neither do I forget the accounts in THE GOLDEN AGE of the crimes against the sugar producers, when some of our profiteers were robbing the producers on the one hand and, with high prices, were robbing us on the other. I feel, too, that if the writer had mingled to any extent with the conscripted men or those rendering industrial war service, he would have heard considerable "murmuring" in protest against war. He seems to overlook the severe trials of Judge Rutherford and his associates for daring to preach the truth. He must have been in another world when Mr. Debs was disgracefully imprisoned for exercising his constitutional right of free speech, by a so-called Christian nation, that the world might be made "safe" for democracy. There *were* some fine men in the country who not only dared to murmur, but spoke right out in the open and spoke the truth, and they received their persecution exactly as Christ foretold in Luke 21:12.

Revising the writer's seventh paragraph, I would say that it is high time for ex-service men (as well as others) to turn to God and repent. Every man should divulge the truth. He should speak now as he would like to have been spoken to during the war, if he feels inclined to please God. The nation demanded a supreme sacrifice of these men; now they may, knowing the sin and folly of war, be better experienced to forbear and thus not demand of others that which would profit them little and perhaps be harmful to many. It might be said that no monetary reward can atone for the sacrifices of our men. The conflict was a national crime against them; a capitalistic crime against the masses; a clerical crime against God—the unholy alliance at its work.

But these things must come to pass, until men, seeing the folly of their sins, stop to listen to the words of the Redeemer. Then, seeing the "Son of man coming in a cloud [of trouble] with power and great glory," their redemption will be near.

"Come, all ye saints, to Pisgah's mountain,
Come, view our home beyond the tide:
Millennial Canaan is before us,
Soon we'll sing on the other side.
Oh, there see the 'white throne' of glory,
And crowns which the saints then shall gain;
And all who shall love Christ's appearing,
Shall be blessed by His glorious reign.

"Faith now beholds salvation's river,
Gliding from underneath the throne,
Bearing its life to whosoever
Will return to his Father's home.
They will walk 'mid the trees by the rivers
With the friends they have loved by their side;
They will sing the glad songs of salvation,
And be ready to follow their Guide."

The City of Cleveland

THAT some cities are mismanaged there is no doubt. Graft, corruption and aggrandizement are practised and covertly cultivated. There seems to be the thought among the city "fathers" that no one should have aught to say except those who have a "pull"; and when they grab everything in sight, and many things not in sight, it is considered a legitimate part of their business. The people in each community should come to realize that the men with the greatest "pull" are the most dangerous to their common interests. Voters today have more sense than a few years ago; and may we hope that intelligence shall increase among the masses? Some realize the expediency of having men "rule over them" who are business men, men of honesty and ability. These may not necessarily be church-goers nor over-pious, but should be conscientious, and have strength of character sufficient to carry out their convictions.

It is the opinion of some that were a good man elected to office he would eventually become bad, and that with the badness would come a cunning, sly deception, and hypocrisy to shield the badness from the public view. Such men are a menace to civilization. We believe, however, that there is a quickening of the moral sentiments, and that people are more and more coming to realize the underlying principles of justice. This is evidenced by the cry against corruption and the outspoken resentment of mismanagement in public affairs.

In some cities the taxes climb higher and higher. To meet the increased costs of "running" municipal governments there is sometimes a re-appraisement of values; and sometimes bond issues are resorted to, which only augments the trouble and causes more discontent. Instead of increasing the interest-bearing indebtedness for the benefit of money-lenders the bonds should be paid, and interest burdens stopped. The man who does not live within his income has very little business sagacity. For a city or a government to squander the people's money and go irretrievably into debt is only setting a bad example for individuals to follow, with dire results eventually.

Cleveland, Ohio, was a city sadly in debt in the fall of 1921. Mr. Kohler was a candidate for election as mayor. He promised the people, if elected, a business administration. The voters took him at his word, and he was elected. The city had hanging over its head $800,000 indebtedness, of which $145,000 was for the December payroll shortage.

Cleveland now has displayed large signs advertising the city as one living within its income. Mayor Kohler began his administration in January, 1922, by "firing" hundreds and hundreds of employés. He reorganized the departments and put them on an efficient basis. The savings were enormous; more streets were paved or repaired than previously; the garbage was handled more promptly; and it is said that a person can now set his watch by the garbage wagon and not miss by more than fifteen minutes. The street-car fare was lowered from six cents to five cents, and in March there is due another decline—likely eleven tickets for fifty cents.

Mr. Kohler started the new year with the determination to save the city during 1923 the handsome sum of $300,000 more. He advised the commissioners to "get busy" in their departments and coöperate in the saving program, or he would "lay the commissioners off." The city is cleaner, better equipped, more efficiently policed with correspondingly less crime. We congratulate Mayor Kohler on his spunk; and we hope that he continues to make good, that other mayors will follow his example, and that the good people of Cleveland will show their appreciation when he runs for reëlection.

It is an exceedingly rare thing for a financial report of any big business to be published in the papers so the people can see what becomes of their money, but Mr. Kohler gives a detailed statement in the Cleveland *News* of Jan. 1, 1923.

ERRATA

IN GOLDEN AGE No. 87, line 4, "large" should read "larger"; line 6, add "to consider"; paragraph 2, line 4, "profiteers" should have been "permissible"; line 13, "tailor" should read "toiler"; paragraph 8, line 7, "many" should have been "any."

Reports from Foreign Correspondents

From England

BROADCASTING has now caught on in this country, and will take its place amongst the many things which are altering the complexion of the people's lives. Until the mind of man is adjusted to righteousness every invention, however good in itself, becomes a source of possible evil. People will now be entertained in their homes, and many who would not go to cinemas and theatres will spend their evenings in being amused. Britain has been slow in following America in broadcasting, but it is going strong at the present with its possibilities of good and evil.

This past week a young woman was hanged in London for complicity in the brutal murder of her husband. This is the first occasion for many years in which a woman has been hanged. The case created enormous interest; and yet, as the judge said, it was a sordid case of lust and murder. The fact that nearly all the newspapers showed the widest interest in every sordid detail and that the people clamored for this, is a sign of the terrible impoverishment of the minds of the people. Britain does not escape the desire for anything salacious. One cannot but feel sorry for a community that feasts itself on these terrible things.

The Irish problem continues its ugly features. Yesterday's morning paper told of twenty young bandits holding up a train, not so much for robbery as for destruction. At the point of the revolver they cleared the passengers and train men, and turned the train downhill and wrecked it. Ireland seems to be an example given to show what wild human passion can do. There seems to be a lust for destruction of life and property.

Last week-end London had a demonstration of unemployed. It is said that there were 50,000 in the procession, and that Trafalgar Square (in the centre of London) never before had in it such a mass of people. The red flag was exhibited, and revolutionary songs were sung. There is no question that there is a determination in these people to readjust society. And one cannot but wonder at the patience of the unemployed in view of the extravagant display of costly stuff in the great shops of the city. These displays must be galling to the hungry and needy. The patience of the working classes under the cruel oppression of riches is constantly a thing to be wondered at. There must be a wealth of good intent and desire for peace deep down in the minds and hearts of the people.

Unemployment is rife. Employers look for small things in trade as keenly as Elijah's servant looked for the cloud. The flutter of a leaf of movement brings paragraphs to the papers; but there is little improvement in the general situation, and the cost of living continues high.

Gold is beginning to creep back again into circulation. At a post office the other day a customer received half a sovereign instead of the usual 10/- note in his change. It was so unusual as to be worth a flutter in the papers. Perhaps America will send us some back by and by, and then we shall see our yellow coins again. However, since paper is lighter than gold and not so easily lost, it is very probable that gold will not again obtain the circulation it had. And soon the Golden Age will come, and men will take its notes rather than those of the Bank of England.

The Liverpool University, which recently reported the discovery of reactions gained from inorganic matter, now reports from its Botanic section an advancement in knowledge of the effect of artificial light upon vegetable growth. A chance remark by a gardener to one of the lady principals of the University that his cucumbers grew better in the moonlight than during the daytime set her making experiments. She discovers that the polarized light of the moon gives spurt to seed germination, and that artificial polarized light has a similar effect. The interesting fact is mentioned that the outer skin of the leaf acts as its own polarizing apparatus. In this connection it is perhaps worth noting that at the Royal Horticultural Exhibition in Westminster recently held, parsnips over one yard long, and carrots two feet six inches in length were on exhibition. But these measurements may be nothing to an American, who is accustomed to big things. [Never heard of such parsnips or carrots here; one-half the length would be phenomenal.—Ed.] Evidently nature is ready to help mankind when he has gotten his heart right with his God.

The winter season continues mild, and this is greatly helping to minimize the suffering which would of necessity follow cold weather. The unemployment dole is costing the country

a good deal more than the amount of money actually expended. A great number of those who receive it are learning how to live without laboring with their hands. It is, however, under present conditions, a necessary evil, one of those things which make the vicious maelstrom which is dragging civilization into destruction. There is plenty of spare money somewhere. It was authoritatively reported that at the first round in the football cup finals which was played the other day there were more than 500,000 persons present at the matches, and as these were only a comparatively small number of the matches played that day it is certain that this number must be considerably increased if all were reported. And the British drink bill, which now amounts to about £600,000,000 per year ($3,000,000,000), shows that there is money to waste.

Parliament is not in session, and so things seem quiet in the political world. But this is not really so; for there is too much undercurrent of movement to allow tranquility. The opinion of the country generally supports the action of Mr. Bonar Law in declining to link the British force with the French in the latter's action against Germany. However, the viciousness which was manifested against the Germans during the war by a noisy section of the British papers is again in evidence. There is an endeavor to raise again the cry of pro-German against anyone who is not ready to take to the sword.

Mr. Lloyd George has been taking a well-deserved holiday in the south of Spain. He is not by any means out of political warfare, and probably those are right who think that he will yet play a very important part in the destiny of the British Empire. One of our cartoonists, who likes teasing Mr. Lloyd George, depicts him on the rock of Gibraltar, robed in Spanish garb, practising oratory about "new dawns" and "volcanic outbursts of trouble." Mr. Lloyd George knows something of the Messianic hope, hence the frequent use of Scripture figures of speech. But he is a politician, and labors with good intent for the salvage of the British Empire and human welfare.

One of the last representatives of the Victorian era of literature and philosophy, Mr. Frederic Harrison, died a few days ago in the city of Bath. A short time before his death, writing to a friend he said: "Every board in civilization is cracking. The British Empire is melting away just like the Roman Empire in A. D. 300 and for the same causes."

Gipsy Smith is busily engaged trying to make an impression upon London. He is very popular; and many are crowding into his meeting for the stirring of their emotion, and because they are interested. Whether or not he is making much impression on the lives of the people to turn them from sin to righteousness is not yet apparent. Coöperating with him is a doctor of divinity, the public orator of Cambridge, a real modernist and therefore a higher critic. He does not accept the Bible although he allows that it contains some things which he can accept as truth, and is the most magnificent expression of human thought. He joked the other day about Gipsy Smith's being unequally yoked with an unbeliever — referring to himself. He said that they were both seeking the same thing, and he declared that the man who worshiped beauty worshiped God. He is a clever man of good intent, but an unbeliever.

Another evangelist, Gipsy Pat Smith, is offering himself as a missionary for the benefit of London; but apparently he is open to make money out of his efforts. He has been to America, and has learned how to do it. He must have offerings at every service; he must have an announcement made quite plainly now and again that there are envelopes provided for thank-offerings for himself, which are not to be opened by anyone but himself; and that he shall take whatever is left after the expenses have been provided. This man, quite different from Gipsy Smith, who is reported to be content with a modest set sum, makes part of his mission an attack upon Pastor Russell. Well, they are hard up for something to say.

From Germany

THE conditions in this country reveal more and more from day to day the inability of the physicians of human society to recover the patient from the deep-seated malady, selfishness, which has poisoned the entire body politic. The catastrophe is drawing nearer and nearer with giant strides. Without cessation for even a moment, the two jaws of the vise, the high cost of living and the standard of wages, are at work. Even now it is plainly discernible that shortly conditions will ensue which simply cannot continue. Sometimes peo-

ple in Germany will say: "Oh, yes, the prices are terribly high, but in Russia they are very much higher." These people are, however, entirely forgetful of the fact that the economic life of Germany is a much more sensitive apparatus than that of Russia, that conditions in Germany can never exist so long as they have in Russia. The collapse will come sooner.

A comparison of prices for the daily necessities may help the unbiased reader to clearly apprehend the scope of the catastrophe now upon us in this country:

PRE-WAR PRICES

1 loaf of bread	25 Pfennige
1 pound cow butter	75 Pfennige
1 egg	4 Pfennige
1 quart of milk	14 Pfennige
1 pound of potatoes	3 Pfennige
1 suit of clothes	MK 12 to MK 100
1 pair of shoes	MK 6 to MK 8
100 pounds of coal	90 Pfennige

PRICES TODAY

1 loaf of bread	50,000 Pfennige
1 pound of cow butter	180,000 Pfennige
1 egg	12,000 Pfennige
1 quart of milk	18,000 to 20,000 Pfennige
1 pound of potatoes	1,600 Pfennige
1 suit of clothes	MK 25,000 to MK 200,000
1 pair of shoes	MK 18,000 to MK 20,000
100 pounds of coal	120,000 to 130,000 Pfennige

The laboring people are nearly despairing. The most necessary requirements of daily life cannot be obtained any more, although the men earn high wages. Alongside of this, a horrible system of profiteering makes itself felt in ever-widening circles, since some of the more intelligent manage, like carrion-vultures, to prey upon the poverty-stricken people. Large numbers evidently seek to forget their misery by great dissoluteness, as though seized by a frenzy. In many places a craze for dancing has taken hold on great masses of the people. The government seems to be powerless to stop it. In spite of the inhibition, the dancing goes on in secret. The country is in the condition of one dreaming and shaking with fever, and the process of dying is on.

Seeing all these things, one is reminded of the translation Martin Luther gives of Matthew 24:7 concerning the signs of the time of the end, where he says: "And there shall be high-price times."

Wide circles of the people begin to perceive that human help indeed is of no avail; that only one thing has the power to help, namely, the kingdom of our Lord Jesus Christ, when liberty, happiness, and eternal life will become the heritage of men. When pondering over these happenings, words recur to our minds spoken by one of the noblest of those heralds of truth who, eighteen hundred years ago, guided by the spirit of God, prophetically portrayed the end of this age, even the words of Paul in 2 Timothy 3:1-5; for in this country, more than anywhere else, one sees that men indeed have a form of godliness, inasmuch as they call themselves Christians, but are, nevertheless, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

How consoling it is to learn from these same words of the Apostle that all this will be in the last days, and so be conscious of the fact that the hard-pressed multitude of the poor, suffering under these conditions, soon will find a help in Messiah's kingdom. "Thy kingdom come!"

From Roumania

THE revolutionary spirit that is blowing at the present time over the Balkan states is having its effect upon this country also. Anarchistic influences are in the air everywhere; and, as usual, they reach the higher, better educated class first.

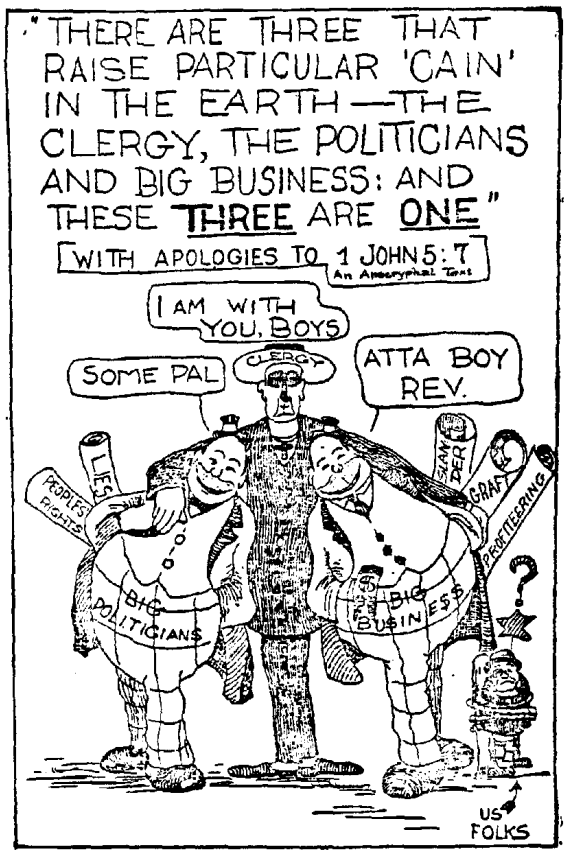
At this writing this country is rampant with anti-semitic disturbances. Four printing plants are lying waste, four newspaper offices have been wrecked and their outfits, furnishings, etc., carried into the streets and thrown to the winds. The windows of many houses have been smashed. Greater Roumania, so-called after the war, has three Universities — at Cluj, Bucharest, and Jassy. More than ten thousand students attending them have literally terrorized these three cities during the past week, while the same fury broke loose all over the country against the poor Jew.

At Cluj, the printing plant of the official newspaper of the Transylvania Zionist organization was stormed by a student mob and about 12,000 pounds of paper were carried into the

river that flows through the city, while the offices of the newspaper and of the Zionist Organization of the country were devastated, their furniture destroyed and all their effects demolished. It is said that the funds of the "American Joint Distribution Committee" also disappeared during the devastation. All the coffee houses were stormed, and everywhere the Jews were chased. The same program was carried out the next day in Bucharest and Jassy. In the first a Jewish newspaper printed in the Roumanian language was devastated and all its printing machinery destroyed; while in the second city in two Roumanian newspaper plants not only were the offices and the printing plants devastated, but the buildings were torn down to the ground. The same things happened in many smaller places all over the country. Only recently the same happened to a Hungarian newspaper here. The idea seems to be generally prevalent now that University students cannot complete their courses unless they devastate a newspaper or two.

The plotter of this lawlessness is the government itself. While the manifestations were going on, and several thousands students and others were crying through the streets "Down with the Jews," and "Hang them all," and began the work of devastation, which continued from four in the afternoon until after midnight, only five policemen appeared on the scene, and these merely to see that none interfered with the work that was going on. The Chief of Police was called for but could not be found, and next day declared that he did not have enough forces to cope with the situation. In the city are several thousand soldiers, but there were none at this time to protect the people from the fury of a mad mob. This seems strange in view of the fact that in October, 1920, when a railroad strike broke out, the government placed in jail more than 30,000 railroad workers within one day's time, administered to each man a menu of fifty or more beatings with a staff one inch thick, wrecked the labor organization and militarized all the railroads. The same government declares today that it is unable to keep order against a few thousand university students.

After a week of terror upon the Jews, however, the government took measures to close down all the coffee houses, and forbid all public gatherings, which fits well with the story of the man that took his rain-coat after the rain was over, and with the teachings of Adventists that during the Millenium the people will be destroyed in order that Satan should not deceive them. This anarchy among the ruling classes will no doubt bear its bitter fruit in the near future. The laboring classes and peasants form eighty percent of this country s population; they are heavy-laden and cry under the burden of present rule. The rulers are very unwise. Do they not know that Russia is only next door; and do they not remember what happened to the rulers there when the people did revolt?



The above cartoon represents an unholy alliance three groups of powerful interests which are allied together in holding the common people in subjection. There are honest individuals in all professions, but the spirit of selfishness is so bold and brazen that the meek of earth are being trodden under foot.

Disintegrating the Atom *By J. H. Fox (Wales)*

SCIENTIFIC research would startle the world by the assumption that the mighty atom is about to be released of its energy. Some of the newspapers have concluded that it is possible for this planet which we call the world to cease to exist at the expiration of this event! Well, well, says Shoni [Welch for John] — never a greater miracle would happen! But the fact is that they "talk in miracles," if they do not profess to believe in them entirely. At last the gnat is about to swallow the camel wholesale.

The force that binds atoms together to form a molecule, in chemistry is called affinity. It has the property, or essence, of attraction and repulsion. The repulsive force unlike that of attraction is not inherent in the mass, but is an induced or applied force that is largely the result of heat or the temperature of the body. It is thus seen that physicists are endeavoring to disintegrate the atom in order to harness the energy that is displayed by (or between) these two opposing forces.

Hydrogen, so we are told, is the basis of all atoms whether solids, fluids, or gases. An atom of hydrogen has been experimented upon by Chicago physicists with 600,000 direct electrical voltage in order to disintegrate this solar systemic energy to be found, so we are told, in all atomic nature. The result of this we learn was the knocking off of the revolving electrons around the nucleus and revealing the helium spectrum.

The helium spectrum is characterized by five lines, one each in the red, yellow, blue-green, blue and violet. Helium was first detected by Lockyer in the spectrum of the sun's chromosphere, during an eclipse in the year 1868. Not until 1895 was it known that the same occurred in terrestial matter. Sir William Ramsay then obtained the helium spectrum whilst searching for argon in certain minerals; chiefly in those minerals which contain uranium, helium was found; e. g., cleveite, broggerite, fergusonite, monazite, etc. The density of helium is 1.98, and next to hydrogen, is the lightest gas known. According to chemical experiment it was revealed that when fifteen percent of hydrogen mixed with helium the mixture became non-inflammable.

If then, as before alluded to, helium was seen to be the result of an endeavor to explode an atom of hydrogen — what becomes of this theory of inflammable extension to all other atoms? If matter in the form of hydrogen gas still retains a material form, as seen through the spectroscope, where does the extinction of matter come in? It is evident it is still matter, whatever form it may be in, to be apprehended and retained by the sight under the spectroscope.

It is to be remarked that Sir William Crookes found in the Kathode rays what he called "a new or fourth state of matter — radiant matter"; and it was from this the conception sprang that the atom is not indivisible. In 1903 Sir Ernest Rutherford and Professor Loddy suggested that every second a certain number of atoms, uranium, for example, break up and throw out what was called an Alpha particle, leaving a residual atom which threw out Beta and Gamma rays. The most astounding accomplishment of modern physics is that these particles and electrons have been weighed and measured; and that the electron is one hundred thousand times smaller than the atom!

Will matter go out of existence? Can energy be transformed from material substance into non-material? The sole object, so it appears, is to lose matter entirely, and capture energy which cannot be conceived except by its action in conjunction with matter. This proves emphatically that if matter goes out of existence then energy is extinct to the senses. How can that which becomes extinct be harnessed? Changes will continue to occur, but energy will take capturing! In this we see that man would set himself up, first, as his own ruler; secondly, as his own end and happiness.

Satan directs his fiercest batteries against the truth in the Word, and those graces in the heart which most exalt our Savior, debase man, and bring men into lowest subjection to their Creator. Many are fond of those sciences which may enrich their understanding. Many have an admirable dexterity in finding out philosophical reasons, mathematical demonstrations, or raising observation on the records of history, and spend much time and many serious and affectionate thoughts in the study of them. Had these sciences been against self, as much as against the law and will of God, they had long since been rooted out of the world.

Why did the young man turn his back upon

the law of Christ? Because of his worldly self. Why did the Pharisees mock at the doctrine of our Savior and not at their own tradition? Because of covetous self. Why did the Jews slight the person of our Savior and put Him to death, after the receiving of so many credentials of His being sent from heaven? Because of ambitious self. If the law of God were fitted to the humors of self, it would be readily and cordially observed by all men. Does not this all go to prove that it was power Satan required to overcome our loving Savior?

Observe man now trying to uncreate that small but mighty atom that our heavenly Father created. Imagine the power that is behind all atoms that go to make up the world. How gladly would the prince of this world like to grasp this power! We may be assured, however, that he, Satan, and those led by him are but beings created by the power of God!

Energy, force, affinity, attraction and repulsion — whatever they like to call it — is beyond human conception. Man may conceive it by its action on matter, whether solids, fluids or gases, or any other new composition; but not without the form of matter.

Am I My Brother's Keeper?

THE tendency toward self-aggrandizement in our day has reached mammoth proportions. The woods are full of men launching schemes for developing hypnotic powers—how to develop will power, psychic strength, mind supremacy, body brilliancy, etc., is their aim. There are either secrets to buy, books to read, or courses to take in order to become proficient. Personal magnetism is taught in salesmanship schools. These all have only one purpose—the taking of advantage of another; the object being to pull the wool over the eyes and to bring the subject "under" to serve the purpose of the one thus "educated." It is a great art—this towering over your fellow man! It is the development of an individuality the aim of which is to lift oneself by the bootstraps into lofty and prosperous positions for advantage. It is devilish, unkind, unloving, not brotherly, destined to pauperize the subjects of the onslaught, and cannot help but demoralize and bankrupt the morals of its promoters and those who practise this species of hynotism.

Even the exact science of phrenology with all its goodness, if practised by a bad man, becomes a menace to the object of the attack. No person should be taken advantage of under any consideration.

Instead of developing individual superiority for selfish profit why not train ourselves to comprehend the Golden Rule, to learn to love our neighbors as ourselves, and to be willing for them to know as much as we do? Jesus used wisdom in not telling all He knew; but He was willing, and did inspire faith in God and the divine Word and sowed seeds of thought for the humble-minded. "God resisteth the proud, and giveth grace to the humble." The individuality we are condemning is the kind that fosters and promotes pride, and especially that which shows evidences of being of the devil. Those who practise unrighteousness will certainly have the more difficulty in reaching the goal of perfection in the Golden Age now dawning.

Christian Unity Needed

A GREAT man has told the Federal Council of Churches that the opportunity of the future lies in the development of Christian unity. Certainly he cannot mean the unity of the churches as we now know them. What the churches need first is to be Christianized themselves, and they would automatically amalgamate, and instanter strife, jealousy and competition would be a thing of the past. As long as the "churches" are separated by any real or imaginary line of demarcation they are not thoroughly Christian. The spirit of Christ is unity personified — it is forgiving, tolerant, peaceful; it would not harm nor rob nor cajole nor knowingly mistreat anyone. We are waiting for the Lord's kingdom to set us all straight, and as it was to come in troublous times it evidently is near at hand.

A Glance at the Heavens

THERE are reasons why, for persons living on our earth, a good place to begin any consideration of the universe is with Luna, our moon. This is not only because the moon is nearer to us than any other celestial body, being only 239,000 miles away, but because our moon must be content forever to be bound to the service of our planet. It is the smallest unit, so to speak.

This does not mean that the moon is so very small. Its diameter is about one-fourth that of our earth; the face that we see is about two thousand miles across; the eyebrow of our old friend who smiles at us every night is 280 miles in breadth and 354 miles in length. And, by the way, did you know that at any time after the first quarter a most beautiful woman's face can be discerned, not so large as the man's face, and situated so that the back of her head is at the back of his? If you have never seen the woman in the moon, look for her and be rewarded.

The surface of the moon is one-thirteenth that of the earth, and the portion that we can see when the moon is full is about twice the area of Europe. If the earth were cut into forty-nine pieces, all equally large, one of these pieces rolled into a globe would equal the size of the moon; but it would be much heavier, because the earth is more dense.

We always see the same side of the moon because she makes one revolution on her axis at the same time that she performs a revolution around the earth. This surface which we see so constantly has been mapped by astronomers so carefully that we have better maps of it than we have of Africa.

To understand the relative positions and movements of sun, moon, and earth, place a light on a table in the center of the room. The light is the sun. Stand a few feet from it; you are the earth. Stretch out your arm with an apple in your hand. The apple is the moon. Turn your apple straight toward the light; the moon is dark. Turn a quarter to the left; the light shines on one-fourth of the apple; the moon is in the first quarter. Turn with your back to the light, and your apple still extended straight in front of you; the light shines full on the apple; the moon is full. Turn another quarter way around; your moon is in the third quarter. Turn the remaining quarter, and you have completed one lunar day. The moon has shown all its sides to the sun; additionally, it has gone clear around the earth.

Fortunately or unfortunately your body is not arranged in such a way that you can hold the apple at a certain distance from you and in a certain direction from the light and at the same time spin around on your heels. Hence you cannot very well illustrate the fact that the earth turned about on its axis nearly thirty times while the lunar day aforementioned was in progress. The man in the moon must think us very restless indeed.

To carry the picture further, you have to imagine yourself traveling around the table in your room at the same time that you were spinning around on your heels and meantime turning the apple slowly about you once every time you spun thirty times on your heel. You manage to get around the table while you are taking about 365 spins. And then, by rights, you would have to imagine the whole room, lamp and all, rushing at tremendous speed in at least three directions—ahead, to right or left, and up or down. But we are getting ahead of our story. Let us get back to the moon.

The moon gives out no light of its own; all the light that comes to us from its surface is reflected sunlight. This light in some places is so clear that some can see to read by it; and yet it is claimed that if the entire sky were paved with moons they would not yield over one-eighth as much light as is derived from the sun.

The features of the man in the moon are really great mountain chains, plateaus, and volcanoes. Huygens, the highest mountain on the moon, is 18,000 feet high; this would be a high mountain even on the earth. Tycho, the great volcano, has a crater fifty-four miles in diameter and 16,600 feet deep. This surpasses anything of the kind on the earth. The hill about this volcano is nearly a mile high.

Is There Life on the Moon?

ASTRONOMERS are divided as to whether there can possibly be life of any kind on the moon. Most of them insist that no life is possible because, say they, there is no atmosphere, no moisture of any kind. They judge this to be the case because the edges of the moon are always clear and sharp, and because it has been photographed thousands of times. The

moon is near enough so that if there were storm clouds sweeping over its surface they would be visible under the high power telescopes now in use.

Another reason why it is claimed that no life could exist on the moon is that its surface is subjected to such extremes of alternate heat and cold. The actual time from one new moon to another in 29 days, 12 hours, 44 minutes and 3 seconds. Half of this is night, and half of it is day on the moon. During the lunar day one side is heated to a very high temperature, while the opposite half is subjected to the intense cold of interstellar space.

If there is no moisture on the moon, no atmosphere, then its surface during the lunar day is subjected to the heat of the sun's full rays without any interception; and the astronomers who hold to the no-life theory claim that the violent alternations of heat and cold which such conditions would bring about are enough to account for the phenomena which another prominent astronomer has recently drawn to the attention of his fellows.

This gentleman, studying the moon in Jamaica, where it is especially suitable to study it, and with a large lens provided by Harvard University, claims that while there is no general atmosphere on the moon, there are patches of atmosphere surviving within the great craters; that steam has been observed issuing from one of the craters; that snow storms have been observed revolving within the craters of the volcanoes, and that in these craters he has observed crops of some sort grow, develop, mature, wither, and later come again to life. He claims that these crops are two for each period of the moon's intensely hot day, and he may be right. He tells of the changes of color just as might be expected in growing and maturing crops, and reproaches his fellow astronomers for not having studied these craters with sufficient care.

All astronomers are forced to admit that craters on the moon have been seen to grow larger and then much smaller, and then to be obscured from sight altogether, only to reappear; also that small craters have been seen to appear which were not there before, thus giving evidence that the moon is not so totally dead as some have supposed.

Those who disbelieve in the possibility of moon life suppose that the white patches which now and then obscure portions of the moon's surface are clouds of gas which issue from volcanoes in eruption, and they believe that the alternate expansion and contraction caused by intense heat and intense cold are sufficient causes for the volcanoes; others think that these "wavy shadows," as they prefer to call them, are the result of radiation from the superheated soil and deceive the eye.

It can be almost surely predicted that there is no animal life on the moon; it is not believed that such life could survive the alternate waves of great heat and great cold. It is claimed that gravitation on the moon is only one-sixth as great as on our earth; and that hence if there were humans there they would be light-steppers indeed, as a man putting his foot down violently would have no trouble in sailing easily over the top of a house.

It is also said by some that the amount of heat, light and power generated by our sun to any planet or satellite is dependent on the valency (proportion of essential elements) of that body. For instance, were the valency of Neptune the same as our earth the sun would appear no larger on Neptune than Venus does to us, and would be insufficient to light and heat that far-off planet for habitation. How much more reasonable to believe that the component elements of any planet are such that its valency would be of such a character that its sun would be sufficiently large enough to provide adequate heat for living organisms and light for the illumination of the same. If the moon is a dead body having no atmosphere then, according to this theory, the sun would have no effect upon it. But if there is valency from other combining elements besides hydrogen and oxygen then the heat would be produced by the long exposure (about fifteen days) to the sun, and the cooling result from being turned away from the direct rays. It would seem, however, that the size of the moon would militate against excessive heat and cold.

Lunar Influences and Variations

IT IS probable that the moon's influence on the earth is limited to the light which it reflects to our planet, and to the tides, of which it is a principal cause. The tidal influence is such that, in a lake 200 miles across, the tide will rise half an inch on the edge nearest to the moon. This tidal influence is directly due to

the gravitational pull of the moon. It is doubtful if the claims made respecting the lunar cycle affecting plant life, or radio communication, or the nervous system can be substantiated. It is claimed, with some reason, that muslins dried by the gentler light of the moon can be preserved white as snow; but if dried in the brighter, hotter light of the sun they would in time turn yellow.

In its orbit the moon travels at an average rate of 2,287 miles an hour and its path is calculated for the nautical almanacs years ahead. It speeds up and slows down every month as it swings around our earth, and then it does some other things which the astronomers cannot just account for and which they are trying now to explain. The moon is now slightly out of its predicted course, and is also by a distinct and perceptible distance ahead of its calculated position in that course; the deviation is about twelve miles. This accelerated speed made necessary a revision of astronomical and nautical almanacs for 1923.

The fact that the moon does not perfectly follow the path calculated for it has been known for forty or fifty years. In the first few years of this period the moon gained only half a mile, when the speeding up became accelerated. Astronomers say that some unknown forces, possibly magnetic, are tugging the moon forward and pulling it out of its path.

The Planets in Order

HAVING considered at some length the moon that we know most about, it is now in order to consider a type of heavenly body in which we humans happen to have a special interest at just this time. We live on a planet, and we should consider the planets next.

The only planets we know anything about are those of our own solar system. Most well-informed people if asked how many planets there are in our solar system would answer glibly: "Eight—Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune, in the order named, Mercury being nearest the sun and Neptune farthest away." Very good, as far as it goes.

But the right answer would be that instead of eight planets in our solar system the best estimates are that there are 80,000, ranging from Jupiter, 87,000 miles in diameter, down to rocks 10 miles in diameter, all flying about the sun with as much dignity as Jupiter himself. These minor planets, of which Ceres, 485 miles in diameter, is the largest, are principally located in a belt between Mars and Jupiter and make their journey around the sun in an average revolution of four and one-half years. In the year 1924 one of these small bodies, Eros, whose orbit, however, lies between Mars and Earth, is due to approach nearer our earth than any other celestial object except our moon.

Our solar system seems to be divided into two general parts: The four planets—Mercury, Venus, Earth, and Mars—which lie nearest the sun; and the four planets — Jupiter, Saturn, Uranus, and Neptune—which are more remote. The times of rotation of the first four are quite similar, ranging from a little more than twenty-three hours to a little less than twenty-six hours, while the rotations of the others range from a little less than ten hours to a little less than eleven hours. Neptune is so remote that we cannot determine definitely whether it rotates or not; but it probably does.

The innermost planet of the solar system is Mercury, 35,000,000 miles from the sun, with a solar year of eighty-eight days. Mercury appears much in form like the moon, but its diameter is 3,000 miles as against 2,000 for our moon. Mercury has no moon of its own. The planet is so near the sun, and hence glitters so brightly, that it is difficult for observers to distinguish any of its dominant features. It is known, however, that Mercury is the densest of planets and that it has a very dense atmosphere with water in it.

The second planet away from the sun is Venus, 66,000,000 miles away, almost exactly the same size as the earth. It completes its circuit about the sun in 224 days and is so brilliant that it may sometimes be seen in midday. Venus has no moon of its own. Its surface is always swathed in clouds. It is brighter than Jupiter, although Jupiter is vastly larger and gives out some light of his own besides reflected sunlight.

Our Own Planet, the Earth

THE third planet away from the sun is the one upon which we were born, our earth, nearly 92,000,000 miles from the sun. The object of its creation is told us. "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath

established it [it is a permanent feature of the heavens], he created it not in vain [to be destroyed, as some vainly suppose], he formed it to be inhabited." (Isaiah 45:18) Those who imagine that our earth is some day to be burned up with literal fire should take a trip across the ocean. It would amply convince them that if by accident the fire got started the Almighty has plenty of water at hand with which to put out the flames.

Four-fifths of the earth's surface are covered with water, the average depth of which is two miles. This is a lot of water. "Seeing is believing." The land surface averages less than half a mile in height above the sea level. The deepest water is in the Pacific Ocean, off the island of Borneo, where it has been measured to a depth of 32,089 feet. The highest mountain peaks are: In Asia, Mount Everest, with 29,002 feet; in Europe Mont Blanc, 15,781 feet; in Africa, Kilima Njaro, 19,720 feet; in South America, Aconcagua 22,868 feet; in North America, McKinley, 20,300 feet.

The earth is habitable. Man was made expressly to be a denizen of the earth; he was not made to live elsewhere; he was made to have dominion over the earth and that dominion is yet future; the earth is to be his everlasting home. Notice the way the specification reads:

"What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet* all things put under him." (Hebrews 2:6-8) That the things put under man's dominion are earthly things is expressly declared in the account of his creation (Genesis 1:26-28), and in the eighth Psalm, where those earthly things, sheep, cattle, etc., are again enumerated.

The earth is a good place for man; no better place could be devised. It is a vast storehouse of good things for his development, entertainment, comfort, and luxury; and in another century or so it will begin to show itself everywhere as the Paradise which it is ultimately to become. Forty percent of its peoples at present are of Caucasian origin, forty percent Mongolian, twelve percent Negro, and the remainder are Malays and North American Indians.

The average velocity of the earth in its orbit is eighteen and one-half miles a second. It moves more slowly in July than in January. It makes a complete revolution on its axis in about 23 hours and 56 minutes, but because it is moving around the sun in the same direction as it rotates upon its axis the length of the solar day is about four minutes more than the length of rotation. The difference in centrifugal force at the equator and at the poles is such that a man who would weigh 200 pounds at the equator would weigh 201 pounds if weighed on the same scales at the poles.

The Aurora Borealis, a phenomenon of the earth's atmosphere, chiefly manifests itself about every eleven years, and is supposed to be associated with sun-spots and magnetic disturbances. Its height, averaging sixty miles, with few rays ever exceeding 100 miles in height, shows the limits of our atmosphere. Men have traveled on the surface of the earth, traveled through it in tunnels and bored down into it in mines; they have traveled on the water in boats, through the water in submarines and under water in tubes. They are now flying through the atmosphere, are considering plans for rising to and making use of air currents 20,000 feet above sea level; and one man has even proposed to send a rocket to the moon and has secured a $5,000 appropriation from the Smithsonian Institution toward carrying out his project, which is believed to be quite feasible. Man is certainly making himself at home in the home in which he finds himself.

Our Neighbors the Martians

THE first planet whose orbit is exterior to that of the earth is Mars, 140,000,000 miles distant from the sun, but at times approaching as near as 35,000,000 miles to the earth. It takes Mars 686 days to make his circuit of the sun; he has two moon, Deimos and Phobos, the inner one of which, Phobos, travels around the planet about three times a day.

We know more about Mars than we can ever know of the other planets. We are able to see all sides of it and to study and map both poles, while no human eye has ever seen some parts of the earth. The diameter of Mars is about 4,200 miles. Like the earth it has water and an atmosphere; but unlike the earth, moon, and

other planets, its surface is very smooth. Observations indicate that there are times when the surface of Mars is swept by winds which attain a velocity of 230 miles an hour.

Mars is not exactly circular in form, being gibbous to the extent of one-eighth of its diameter. There are white spots at the poles of rotation supposed to consist of snow; and when summer-time comes in the northern hemisphere of Mars, the white spot about that pole dwindles considerably in extent, and in some of its summer seasons it disappears entirely.

The remaining areas on Mars are of two general sorts, grayish and ruddy. The grayish areas were once supposed to be seas, but now are regarded as marshes covered with some sort of vegetation. These areas change their color and intensity with the seasons, very much as our vegetation would appear to do if viewed from a celestial neighbor.

And then there are ruddy areas, large in extent, so large as to give the planet a very reddish color, suggesting blood; hence the name Mars, god of war. These reddish areas are thought to be great sand plains. Across them are certain fine, dark straight markings supposed by some to be canals. If they are canals the digging of them by human beings would not be difficult, as the density of Mars is not very great. If the Martians have heard of the predicament we are in because of our rebellion against the Almighty's government they must think themselves lucky to have 35,000,000 miles of ether between them and us.

The Planets Farther Out

IT IS a long jump from Mars to the next planet, Jupiter, 483,000,000 miles from the sun. A Jovian year is about the length of twelve of our years; for it takes Jupiter eleven years and 314 days of our time to make his circuit of the sun. He has four principal moons: Io, Europa, Ganymede and Callisto, which revolve about him in periods of two to seventeen days; and five secondary moons, unnamed, two of which are fifteen million miles away from him and get around him only about once in two years. Jupiter is a partly liquid, partly gaseous planet, 87,000 miles in diameter, 1,200 times as large as the earth.

On the planet Jupiter, south of its equator, there is a great red spot which has been visible for about ninety years. In the year 1919 this great red spot and its immediate surroundings underwent some surprising changes. The bay or hollow in which it was located disappeared, and the spot itself was almost obliterated. Two years later the spot reappeared, was well defined and of abnormal length, but had lost its color. Perhaps the phenomenon may be explained as a gigantic volcanic eruption.

Jupiter is only one-fourth as dense as the earth. It bulges greatly at the equator, due to its rapid revolution upon its axis. At the equator this is reckoned as more than five minutes faster in each ten-hour revolution than it is in the temperate zones.

It is a long jump from Mars to Jupiter, but it is almost as far from Jupiter to the next planet as it would be from Jupiter all the way back to the sun. Saturn is 870,000,000 miles from the sun; it takes it twenty-nine years and 167 days to make its circuit about the sun. Saturn is 70,000 miles in diameter; is very hot and the least dense of all the planets.

Saturn has encircling it three bright rings and an inner dusky ring through which the body of the planet can be seen. The present condition of Saturn illustrates the method used in the creation of the earth. One after another the rings surrounding the earth have come down, the last of which came down in Noah's day in the form of a flood of waters. Saturn has ten moons, situated outside the rings—Mimas, Enceladus, Tethys, Dione, Rhea, Titan, Themis, Hyperion, Iapetus and Phœbe. Iapetus is about the same size as our moon, while Titan is one and one-half times as large.

The planet Uranus is 1,782,800,000 miles from the sun, a little more than twice as far from that body as its nearer neighbor Saturn. It is 31,000 miles in diameter and travels about the sun in eighty-four years and seven days. It has four moons; Ariel, Umbriel, Titania and Oberon. It was discovered in 1781 by the astronomer Herschel. The planet is barely visible to the naked eye.

The outermost member of the solar system, as far as we know, is Neptune, 2,793,400,000 miles from the sun. Its year is equal to 164 years and 280 days of our time. It has one moon, unnamed, besides which little is known of it. Its existence and general location were determined by astronomers because of its "pull" on other parts of the planetary system before its whereabouts had been detected by the tele-

scope. This is one of the most marvelous of all scientific discoveries ever made.

The Heavenly Itinerants

THERE are two classes of comets: First, those which properly belong to our solar system and which return to perihelion (pass around the sun) in three and one-half to nine years, called Jovian comets because their outward paths extend not greatly beyond the position where Jupiter performs his revolutions; and second, there are what may be called major comets, the orbits of which show periods as large as a million years, and some of them, moving in parabolic courses, apparently never visit our sun but once.

Comets' tails are generally directed away from the sun, as if acted upon by some repulsive action. The comets themselves are often millions of miles long. They consist of tiny particles held loosely together by gas. Their tails have often touched the earth in the form of meteoric showers, and are so rare that stars may be plainly discerned through them.

When Halley's comet passed near the earth in 1456, on its way about the sun, it was so large and scared every one so much that the alleged successor of St. Peter, his Holiness, the Pope, ordered special prayers to be said in order to protect the people from the supposed dread evil impending.

On this special occasion the Pope's prayers were answered, but as a general proposition it is a very unsafe thing for anybody or any thing to have the Pope's prayers. For example, the Pope prayed for Cervera's squadron cooped up in Santiago harbor; but Admiral Schley sent it to the bottom of the sea within a few minutes from the time it showed its nose out of the neck of the bottle.

When the same Halley's comet returned in 1910, it was interesting to the observers, but was of such reduced size that not even the most ignorant and superstitious were frightened by it even though some of the yellow journals did try to churn up a little scare so as to enable them to sell more papers.

Among the Stars

WE WILL not in this article attempt any description of our sun. It has already been well described in our issue of December 10, 1919. Here we merely note that it is 866,500 miles in diameter; and that if the earth, 7,927 miles in diameter, were placed in its center and Luna, our moon, were to revolve about the earth at a distance of 238,840 miles just as she does now, Luna would not come within 190,380 miles of reaching to the outside surface. Moreover, flames have been known to shoot from the surface of the sun to a distance more than 90,000 miles greater than from here to the moon in one hour's time. The sun rotates on its axis, the equator of it making a complete rotation in twenty-five days while at latitude thirty-five the rotation is every twenty-seven days.

Our sun with its 80,000 small planets and eight major planets, and with their moons, together with its retinue of comets, in short our whole solar system six billion miles in diameter is rushing toward the bright star Vega at the rate of 43,200 miles per hour. Our earth is participating in this journey in addition to its surface speed of 1,000 miles per hour of revolving on its axis and 68,000 miles per hour speed of journey about the sun.

When it comes to distances between the stars the staggering distances between the planets fade into insignificance. The planets are like people of one family living under the same roof, while the stars are like strangers that live thousands of miles away. The nearest star to our sun is Alpha Centauri. The distance to it is nearly 10,000 times as far as it is to Neptune. It is so far away that its disc has never been seen, it merely appearing as a point of light.

It may be said that the stars of the heavens are in three groups. In the first group are our near neighbors. Within a radius of a hundred billion miles of our sun there are twenty stars. These are all that there are in the first group.

In the second group are all the stars that can be seen with the naked eye. There are about 10,000 in this group. In the third group are the stars which can be seen only through the telescope. It is estimated that there are upward of 375,000,000 of them. The object glass of the Yerkes telescope is forty inches in diameter; no wonder that it can see things that are hidden from our unaided vision.

"The music of the spheres should tell
How He created all things well,
Which grace divine had planned;
And every radiant human face
Should speak of His redeeming grace,
At love's inspired command."

Heard in the Office (No.2) *By Charles E. Guiver (London)*

WHAT is must always be," said Smith one lunch hour.

"What do you mean?" asked Tyler, ready as usual to criticize. "It will be a great misfortune for society if that is true of you!"

"It certainly is not true," put in Wynn; "most things have an end."

"Everything, I should say," responded Tyler.

"You are merely speaking of the form," replied Smith. "The form may change, but the elements which compose it do not. You cannot destroy a simple substance."

"By the way," said Tyler, suddenly turning to Palmer. "that reminds me of what you said the other day about the existence of God. While I admit your arguments were good, yet somehow I do not seem to be able to get over the difficulty that God has always existed. It appears to me He must have had a beginning; He cannot be from everlasting."

At which Smith with mock solemnity, his eyes turned upward and his hands placed together in front of him in a pious attitude began to chant, "From everlasting to everlasting, is now and ever shall be, world with—"

"Do be quiet," shouted Tyler. "Can't you behave yourself when your betters are engaged in a philosophical discussion?"

"Hypercritical repression, more like it," retorted Smith.

"Take no notice of him; let him get on with his simple substances for simple people," said Tyler. "As I was saying, I cannot quite see that it is altogether reasonable to hold that God never had a beginning. It cannot be proved, I mean. Everything has a beginning."

Palmer was quiet for a moment and then replied: "There are some things which are opposed to reason and others, though quite reasonable, are yet beyond our comprehension."

"It is a mystery," broke in Wynn, "and I prefer that it should remain a mystery, and allow faith to accept that which my mind cannot understand. I think it is wrong to probe into the things God has not revealed."

"I know some people," replied Tyler, "who regard anything that can be explained as being unworthy of consideration, and any conglomeration of contradiction and confusion they welcome as a sublime mystery. Prostitution of intelligence, I call it; faith is all very well, but give me reason." With this he gave a glance at Palmer, who continued:

"I was saying, there are some propositions which are opposed to reason, and others whose truth we cannot deny, but which our minds cannot fully grasp. It is opposed to reason that two bodies of the same substance should occupy the same space at the same time, or for the sum of two sides of a triangle to be equal to the other one. These are unreasonable so long as the terms used mean what they do. On the other hand there are things which, although established by reason, yet appear to be opposed to experience. Space is held to be boundless. It has no limitation, but goes on and on without end on all sides. The idea cannot be comprehended, but it is true nevertheless. Everything that we experience here has an END: night and day, pain and pleasure, eating, sleeping, waking—everything—"

"Except work," put in Smith.

"Yes, even work; all end for us as they have for others. But when we reason about space, the matter is quite different. If I were to tell you that space ended at a distance of a thousand million miles from the earth, you would immediately ask: What is beyond? And if I said that something else extended for another thousand million miles beyond even this limitation, your question still would be: What is there beyond? Experience says that there must be an end. Reason claims that space must be endless, illimitable, with neither beginning nor ending."

"Everyone admits that space is boundless," said Tyler.

"If you can admit this, it ought not to be so difficult for you to admit that God is endless; for they are analogous.

"It is commonly assumed that when a person denies the eternity of God he relieves himself of a great difficulty. But he does not; he merely rejects the only reasonable solution to the question of existence. However, the difficulty is with him still. He is like the drug victim who dopes himself and thinks the malady has gone because he cannot feel the pain. To drug the mind is as harmful as drugging the body. The sense of freedom and relaxation that comes to many so-called free-thinkers is but the exhilaration of a pernicious mental narcotic.

"There is one thing that never had a begin-

ning even if we dismiss the thought of an intelligent Creator, and that is time. Time has neither beginning nor ending."

"What is meant, then," queried Tyer, "when people say: 'Out of time into eternity'?"

"They are merely taking the word in a very limited sense, and refer to that part which man has marked off into seconds, minutes, hours, days, etc.; but in the abstract time must be from everlasting to everlasting, whether we count in seconds and minutes or in millions of years. Inquiring back into the past, at every point the question must ever be, What was before? It is easier to conceive that time once having begun must continue forever, but eternity in the past is more difficult of comprehension, yet must be quite as true, whether we admit an intelligent Creator or not. I would ask the one who rejects the thought of the eternity of God: When did time begin? And if he essays an answer, I would further inquire: What was before that? And whether he answers me or not, I will prove that God was there.

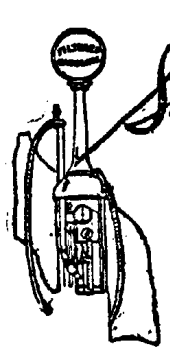
"If we could comprehend the eternity of time, we could then comprehend the eternity of God. We must acknowledge the truth in the case of one. Why not acknowledge it in the case of the other? The proposition is not unreasonable, but our minds being finite we cannot fully grasp the thought. If time is eternal, why hestitate at the thought that God is eternal?

"The real reason, so it appears to me, why some are so eager to reject the thought of an intelligent Creator is because they do not want to acknowledge any obligation to Him.

"I have heard atheists who boast of their open mind, their broad-mindedness, and who delight in the appellation of free-thinker, yet 'they avoid with great dexterity the path where the thought of God might meet them.'"

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."



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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.

[162]The words translated in our Bibles *Holy Ghost* should be properly translated *holy spirit*. The holy spirit is the invisible power, energy, and influence of Jehovah. God is holy; therefore His power, energy, and influence are holy. Father means life-giver. Jehovah is the Father of Jesus because He gave life to Jesus; hence Jesus is called the Son of God. The spirit, energy, or influence of Jehovah operating upon earthly substance produced earthly creatures. (Genesis 2:7; 1 Corinthians 15:47) The same holy power, energy, and influence begat the child Jesus, who was born of His mother Mary. Therefore the life of Jesus was without sin or imperfection. The germ of life of Him who was born Jesus was transferred from the spirit plane or nature to the human plane or nature.

[163]Jesus was our Lord's human name. It implied His humiliation and lowly estate, in comparison with the glory which He had with the Father before the world was. (John 17:5) He existed long before He became a human being. His prehuman name was the *Logos*, which is translated in our common version Bible "the Word." The word *Logos* is therefore one of the titles of Jesus and should not be translated at all. It means the spokesman, active agent, or messenger, of Jehovah. St. John, writing concerning the Logos, who later became Jesus, says: "In the beginning [which means the beginning of God's creative activity] was the Logos, and the Logos was with God [the God, Jehovah], and the Logos was a God [a mighty one]. The same was in the beginning with God [the God, Jehovah]. All things were made by him [the Logos]; and without him [the Logos] was not anything made that was made"—He was the active agent of Jehovah in making all things.—John 1:1-3.

[164]The beginning here referred to could not mean the beginning of God the Father, because He is from everlasting to everlasting and never had a beginning. (Psalms 41:13; 90:2) The *work* of Jehovah, however, had a beginning, and His creative work is clearly what is here meant. The Logos was the first and only direct creation of Jehovah; and thereafter God's creation was performed through His Logos. This is the thought expresed by the apostle Paul, who says of Jesus: "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, and he is before all things and by him all things consist."—Colossians 1:15-17.

[165]As further evidence of Jesus' prehuman existence, we have His own words: "I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38) "I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42) Again: "Before Abraham was, I am." (John 8:58) Again: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28) "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) Again Jesus said: "I am the beginning of the creation of God." (Revelation 3:14) Furthermore, the apostle Paul under inspiration states: "God... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Hebrews 1:1, 2) And again he states: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Corinthians 8:9.

QUESTIONS ON "THE HARP OF GOD"

What is meant by the words "holy ghost"? ¶ 162.

What is the meaning of the word *father*? ¶ 162.

Why is Jesus called the Son of God? ¶ 162.

Why was our Lord named Jesus? and what does the name imply? ¶ 163.

Did He exist before He became Jesus? and what was His prehuman name? ¶ 163.

What is the meaning of the word Logos? and what relation has the Logos to all of Jehovah's creation? ¶ 163.

Did Jehovah have a *beginning*? ¶ 164.

What is meant by the term "in the beginning" as used in John 1:1, 2? ¶ 164.

Give further Scriptural evidence of the prehuman existence of Jesus. ¶¶ 164, 165.

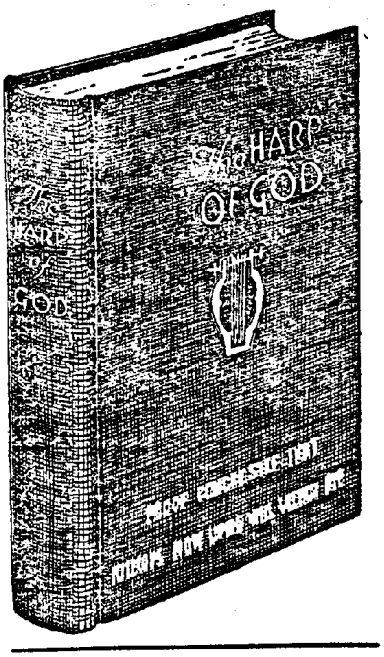
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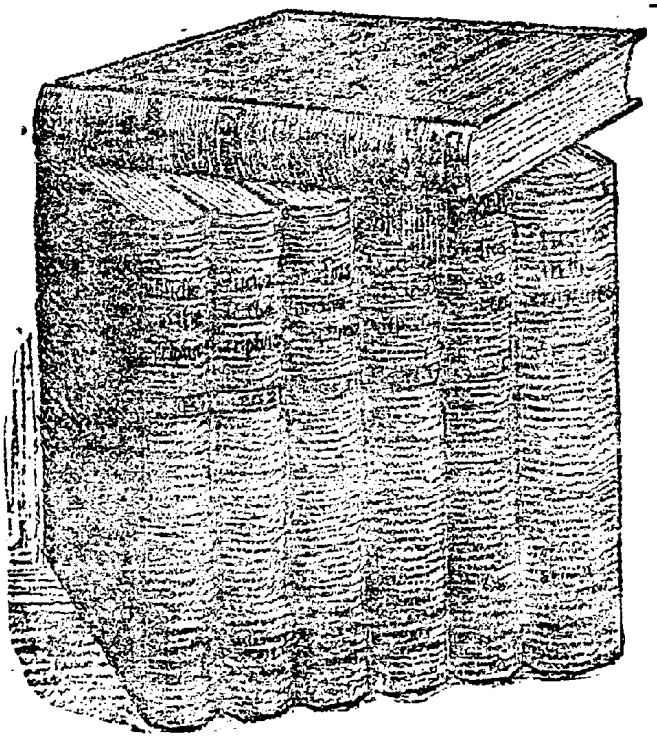
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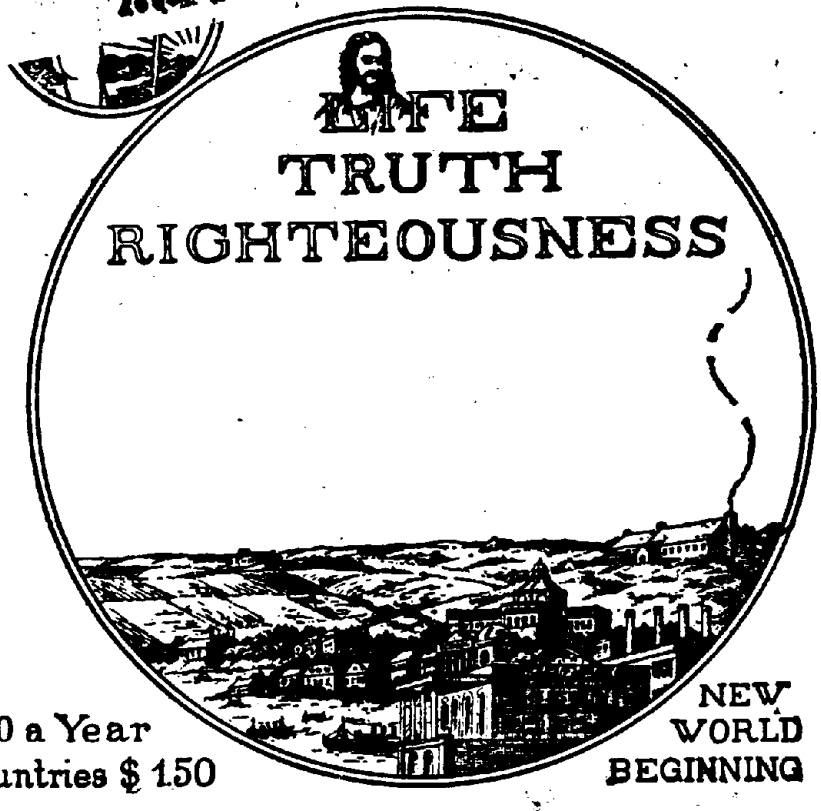


OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

Vol. IV, No. 92, March 28, 19-



NEW WORLD BEGINNING

THE AMERICAN INDIAN

IMPRESSIONS OF BRITAIN —SCOTLAND

EPISCOPAL CHURCH ON TRIAL

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The American Indian

THE Baptist "Denominational Calendar" for 1921 says: "The darkest blot on the escutcheon of the United States is its treatment of the American Indian." This statement will be a surprise to some who have gained their views from recent reports of the Indian Bureau, but an examination of the facts show that the Baptists are not far out of the way.

There are still about a third of a million Indians living in the United States. The Government statisticians claim that there are as many now living as were living in Lincoln's time, and that possibly as many are living as were living in Washington's time. They are found in every state in the Union except Pennsylvania. The following are the Indian populations in the states named:

Oklahoma	119,175	Michigan	7,514
Arizona	44,499	Oregon	6,657
South Dakota	23,217	New York	6,342
New Mexico	21,186	Nevada	5,854
California	15,725	Idaho	4,144
Montana	12,079	Utah	3,120
Minnesota	12,003	Nebraska	2,463
Washington	11,082	Wyoming	1,696
Wisconsin	10,302	Kansas	1,414
North Dakota	8,940	Mississippi	1,253
North Carolina	8,179		

There are less than 1,000 Indians in each of the remaining states in the Union. Delaware reports but five in the whole state; and there are less than 100 each in District of Columbia, Georgia, Maryland, New Hampshire, Vermont and West Virginia.

In a Difficult Situation

THE Indians are in a difficult situation. Their ancestors owned the entire area included within what is now the United States. They have seen the white settlers come by the millions and take the best of their lands, until now they are strangers in the lands of their fathers. The only occupation their fathers knew was the chase, and that is impossible in a country which is stripped of its game and is divided up into farms of small area.

When the Indians owned the land now known as the United States, the ownership was tribal or communal, as is the case with almost all primitive peoples. One of the chief businesses of the white man in every land he has invaded has been to use this communal ownership as a convenient handle by which to wrest away the common heritage of the natives in exchange for trifles and broken promises.

It is surely for the best interests of the race as a whole that the little handful of Indians that once owned the United States should change their occupation from hunting to something else, so that thousands might live where only individuals could live before. Yet one cannot help pondering how the present millions of white owners of, say, New York State would feel if some yellow men, or brown men, or black men, more powerful and more adroit at making empty promises (if such could be found), should begin to arrive by the hundreds of shiploads and force the natives all into a small reservation while they took over the conduct of the state as a whole.

Two centuries ago the Iroquois Indians owned New York State and Western Pennsylvania. A century ago they were still powerful, and had large holdings. Today all that are left of them are living on 88,077 acres—less than 14 acres apiece; and the worst of it is that they cannot enjoy even that without molestation.

Indians Are Sovereigns

AS A matter of fact the Indians are a sovereign people; and although they have been surrounded and swallowed up and reduced to the position of a subject people, yet in common honesty the various courts of the United

States have held that their government among themselves is bona fide and that their judicial decision in tribal matters cannot be reviewed or reversed by any judicial body whatever. The Supreme Court has upheld this view.

Thus it comes about that Indians are not citizens of the state in which they live. Indeed, they are not citizens of the United States itself, and can become so only by naturalization or by treaty or by statute. Technically their position is that of wards. The national Government acknowledges a moral obligation to see that these red men, having been despoiled of their patrimony, should be given an opportunity to make a living in the only way now open to them, namely, to engage in the same occupations as the whites.

We are informed that $14,000,000 a year are appropriated by Congress for the work of the Indian Bureau, of which amount the Government is spending $4,000,000 annually for education in 373 schools of all sorts. If there are 336,000 Indians in the country, as claimed, this makes an average annual expenditure per Indian of $41.67, of which amount $11.90 go for education. It is claimed that no other nation has ever devoted so much money and attention to the care and elevation of a subject race.

But it should not be overlooked that the Indian Bureau officials are politicians, the same as in all other departments of the Government, and that the proportions of these amounts which finally get to the Indians depend on many things. What the ordinary run of politician does with the taxpayers' money may be judged from conditions in Scranton, Pa. The present Director of Public Works there, an honest man, is authority for the statement that prior to the present administration the amount of graft in every square yard of asphalt pavement laid in the city was $1.00; and the city is paved with asphalt from end to end.

But even if all the educational funds went direct to actual teaching of the Indians, it is hard to see that a very elaborate education can be imparted for $11.90 per year. As a consequence only one-fourth of the Indians can read, and only one-third of them can speak English.

It is said that there are 600 missionaries laboring among the Indians, and the Commissioner of the Indian Bureau reports that their work has been of great aid to the Government. We are glad if this is so, and hope that further reports may disclose that they confine their activities principally to the teaching of reading, writing, and arithmetic, as they do in mission fields abroad. The more theology of the dark ages that is taught to Indians—or to anybody else—the worse they are off.

Indian Assets Still Large

THERE have been good men and bad men in the Indian Bureau, and there have been good administrations and bad administrations of its affairs. And even the bad men have sometimes done better things for the Indians than a good man might have done. For example, the Osage Indians were shoved off into a part of Oklahoma which was supposed to be rich in rattlesnakes and otherwise of little value; but it turned out that it was underlaid with petroleum and now the Osage Indians are, per capita, the wealthiest people in the world. There are about 2,200 of them, with incomes of $1,000 per month apiece as long as the oil lasts.

Some whites worry because these Indians spend their money as fast as they get it; but do not even the whites do the same? Others worry because the Indians spend it for expensive automobiles which they soon wreck to pieces on the rough roads; but do not the whites do the same? Others worry because these Indians came into possession of these riches without doing a tap of work; but do not even the whites do the same? The Secretary of the Interior worried because these Indians were making so much money that it did him no good, or but little good; for he was compelled to pay to the tribe $33,000,000 due on sales and leases of oil lands, and withheld by him, the courts ruling that he had no right to hold the money.

This lucky strike by the Osages has been played up in the papers and in "averages" by Government officials until some people think that the Indians are rolling in wealth all over the country. It is not true; on the contrary the reverse is true. As an instance of the desperate plight of a whole tribe, note that the 1,500 persons attached to the Bishop, California, agency, had a total income for an entire year recently of but $48,000. This means nothing more nor less than starvation subsistence, and such it was. It is claimed that the livestock of the Indians has increased sixfold in twenty years and is now of a total value of $48,000,000. This is an encouraging item.

There are a few wealthy Indians outside of the Osages. The wealthiest of all is said to be Jackson Barnett, 76 years of age, a member of the Creek tribe, whose reputed wealth is over $3,000,000. He has made large gifts to various Baptist enterprises; but though his income from oil royalties is over $50,000 per month he still sleeps on his front porch rolled in a blanket, disdaining mattresses and pillows, as of yore.

Indians as Citizens

IT IS estimated that one-sixth of the Indians in the country are self-supporting; but over half of them, or 176,000, have been thrown on their own resources, the tribal land holdings having been broken up. This is forcing citizenship, and many are dying in the process.

The tribes do not all take to civilization (so-called) with the same degree of readiness. The Omahas are among the most advanced. Little by little their old equipment has been replaced by the accoutrements of modern civilization. Hereafter the yearly conference of the tribe will be held in a schoolhouse instead of in the open as hitherto. A generation ago the squaws toughened their papooses by throwing buckets of cold water on them in midwinter, and the youngsters never uttered a whimper. Now some of them have the youngsters tucked in perambulators, and they cry like the white babies. Today these Indians are using automobiles instead of horses, and four-fifths of all Indians are now living in houses instead of tepees. The total number of polygamous marriages among them has dwindled to 236. They maintain their blood lines well, as only about one-tenth of their marriages are with the whites.

During the World War the Indians invested $25,000,000 in Liberty bonds. (Of this amount the sum of $2,836,000 was purchased by six persons.) But they did far more than this; they sent 2,000 men into the navy and 10,000 men into the army. It is said that in the American national cemeteries in France there were at one time the graves of 1,700 red men who had laid down their lives for the Government that manages their affairs for them.

One hundred and fifty of these American Indians received decorations. Two of them received the Croix de Guerre for special bravery: One held a machine gun four days, turned it on the Germans, and finally captured 171 of them single-handed; another swam the Meuse and the East Canal on the same day, under heavy fire, carrying cables for pontoons, and bringing back important dispatches.

Indians as Men

MISSIONARIES who served among the Indians in the seventeenth century said of them: "They do not overreach in trade. They know nothing about our everlasting pomp and stylishness. They never curse nor swear, are temperate in food and drink, evince an inbred piety toward God, and are more eager in fact to understand things divine than are many who in the pulpit teach Christ in word but by ungodly life deny him."

Has the Indian character greatly changed during the four hundred years that the red man has been in contact with his white brother? One might suppose that it would have changed for the worse, and it probably has changed somewhat; but a lady who became well acquainted with the Seminole Indians of Florida says that the Seminole never lies, cheats, steals, nor breaks his word, and that the Seminole language contains no oath.

These Seminoles retreated before the advancing white men until at last they went to live in the great Everglade swamps, among the alligators, snakes and mosquitos, where, until recently, no white man would follow. The Seminole opinion of the white man is summarized in their expression, "White man no good—lie too much."

For several generations the Seminoles have lived in peace even if they have not been able to live in much comfort otherwise. They have been living with no locks, no doors, no police, no laws, no trespassing, no slayings, no lying, no cheating, no stealing, no private property. This is the way the Indian likes to live.

The white man has now come along and drained the Everglades, and has said to the Seminole: "Hereafter you must live on a little piece of land which, in my goodness and generosity and care for your welfare, I have decided to donate to you." Now the Seminoles must live like the whites or cease to live.

The Indians in various parts of America have at times been accused of taking things that did not belong to them, but the Indian does not think it wrong to take anything that he wishes to eat. This has been the tribal custom

for ages. As long as the tribe as a whole has anything to eat, any member of the tribe who is hungry may take what he needs.

The Indians have sometimes been accused of hard-heartedness; and in truth they have done some things that have almost put them on a par with that Roman Catholic system of the devil which during the dark ages put to death fifty million people, many of them by tortures. But yet, when in May, 1921, a band of Blackfeet Indians visited the Brooklyn Home for Crippled Children, and an aged chieftain saw the helpless condition of the children, he burst into tears. And this was in spite of the fact that Indians are schooled from infancy to conceal their emotions. No doubt this same man would have passed to his death by any route without showing a sign of emotion of any kind.

The Indians are not the inferiors of the whites in mental acumen. Studies which have been made by the University of Texas show that Indians have larger powers of concentration than the whites and that in emergencies calling for real manhood they display an honesty and courage worthy of the finest examples to be found among the white race.

It was always the custom among the Indians when they had passed the sentence of death upon one of their number to allow him several weeks or several months of liberty, after which he was to return to be put to death, and he always came back at the appointed time. One wonders whether the politicians in charge of the Indian Bureau would do that when they dare not even have the affairs of the Bureau investigated.

"White Man Lie Too Much"

HISTORIANS have pointed with pride to the fact that neither William Penn nor his descendants ever had a battle with the Indians or ever suffered at their hands. But historians have not been so proud of the fact that even William Penn, with all his high ideals, played a characteristic white man's trick on the first Indians with whom he dealt.

The bargain entered into between Penn and the Indians was that the whites were to have as much land near the Delaware river as a man could walk around in one day. The Indians meant that he was to have as much land as might be covered in a reasonably rapid walk from sunrise to sunset. The way in which Penn carried out the bargain would have done credit to a British diplomat. He engaged the most expert of runners, started him out at midnight and had him run at highest speed for the ensuing twenty-four hours, thus covering a much larger area than the Indians had expected. This is a fair sample of the way the whites have taken advantage of the Indians from that day to this.

The Passamaquoddy Indians of Princeton, Maine, were "granted" land by the State of Massachusetts (land which was really but a part of the land that originally belonged to them anyway); and after Maine was separated from Massachusetts the Maine government distributed these lands among the whites, making no recompense to the Indians for them. In other words, a large part of the white population of Eastern Maine is living on stolen property.

In the matter of the Iroquois Indians, now living on 88,077 acres in the western part of New York State: White men who have investigated the matter claim that at this day the real owner of all Western New York and most of Western Pennsylvania is this little band of 6,342 Indians and that all the white titles in this area are fraudulent. Probably true.

Canadian Whites Just as Bad

IN 1794 the Canadian Government granted the Pottawatomie and Ojibway Indians land on Point Pelee, which they have since enjoyed. In the summer of 1922 the Canadian Government concluded that it wanted this land and, in usual white-man style, simply took it, with the result that the Indians nearly went on the war path.

The Six Nation Indians have a reservation near Brantford, Ontario, on land which originally belonged to them anyway. These lands were granted by George III. The Canadian Government attempted to allot some of this land to soldiers, and the Indians urged that their case be submitted to the International Court of Justice at the Hague.

Returning across the border to consider further our own shameless treatment of the nation's wards, we note that in 1822 the Cherokee Indians settled on unoccupied lands in Eastern Texas, then a part of Mexico. When Texas was admitted into the Union, the agreement was repudiated. Now the Cherokees are suing in the Supreme Court of the United States to have

their claim to over a million acres in Texas reviewed.

As respects the Indians of California, honest Government officials who have come into a knowledge of the facts say that the treatment of these Indians is "the most flagrant case of wholesale injustice ever perpetrated upon the original American."

The facts are, substantially, that seventy years ago the Government negotiated with these Indians, of whom there were then 200,000, by which they were to turn over 10,000,000 acres of land, the choicest portions of the State, and in return were to get 7,500,000 acres elsewhere of a value not less than $1.25 per acre. The red men kept their word absolutely. The Government took their land and has never even ratified the treaty. Now these Indians have been reduced by starvation to 20,000; and, at great expense to them (for they are very poor) have sent delegates to Washington asking that Congress, for the sake of the grandchildren that survive those to whom the original promises were made, should at least pay $1.25 per acre for the 7,500,000 acres promised and never delivered.

Slaughter of the Blackfeet

THE Blackfeet Indians, once a powerful and populous tribe, owned the State of Montana, when the whites first began to move into their country, about fifty years ago. As the game was killed off and the whites came in larger and ever larger numbers, this tribe was squeezed out of their hunting lands of thousands of square miles into smaller and smaller areas and more rocky and barren wastes, until the tribe was reduced to 2,000 members and limited to a reservation only sixty miles square. This squeezing process was done arbitrarily by presidential decrees in 1873 and again in 1876; and as the Blackfeet were shoved off from their productive lands into the more barren and unproductive areas, the whites who had succeeded in obtaining the issuance of the presidential decrees, appropriated their lands.

A thing which convinced the Blackfeet that resistance of the unjust decree was useless happened in 1869. It happened that in the latter part of that year a Montana settler mercilessly whipped an Indian boy. He ran bleeding to his tribe; and two of his relatives, not having much knowledge of or confidence in the white man's courts, took the law into their own hands and retaliated by killing the settler.

Thereupon, on January 1st, General Grant ordered a "punitive expedition" against the tribe as a whole, although they were as innocent of complicity in the matter as the natives of Holland. The United States soldiers suddenly surrounded eighty lodges and shot them all down, men, women and children, while the weaponless chief of the tribe was frantically trying to stop them by waving in their faces letters of recommendation that had been given to him by the nearest trading-post. The bodies were left for the wolves to devour. This was bad enough, but a worse fate has followed the survivors.

Starvation, with tuberculosis and other ailments due to insufficient food, has been the fate of the Blackfeet tribe. Forced back into an area where there are liable to be frosts during any month in the year the Blackfeet, who once had a great area of rich land which was their common heritage against starvation, must now obtain crops from their land or starve. Citizenship has been forced upon them, although they cannot read and write; and they have been compelled to accept individually small pieces of the land which once was theirs.

While the tribe still had a few horses and cattle the Portland Land and Loan Company, a subsidiary of the great packing firm of Swift and Company, was allowed to graze so many cattle upon their reservation that the range was eaten out, and nearly all their animals of all kinds died of starvation. An educated member of the tribe, after great effort, succeeded in getting the Government to expend $25,000 for the immediate relief of the sufferers, only to find later that the money was expended for an automobile road for the whites to ride upon. Many of the Blackfeet died in the World War, fighting for Uncle Sam. In 1879 the Piegan branch of the Blackfeet tribe numbered 3,000; now there are 419.

Whites Will Not Let Them Alone

THE whites cling to the Indians just as the Old Man of the Sea clung to the neck of Sinbad the Sailor, and to the same end. The destruction of game by white hunters in the northern part of the province of Quebec has caused many of the Indians in that district to resort to cannibalism.

The native Indians of Alaska are rapidly passing away. Before the advent of the white man there was game in abundance; now firearms, liquor, gambling, and sales of their furs at much less than their real value, have done their work, and in the past ten years in a given district, the 3,000 deaths have been offset by only 570 births.

Even on Indian reservations of only a few thousand acres in New York State, the whites will not let the Indians alone, but move onto their reservations as if they had a right to do it, and send their children to the Indian schools. The only way the Indians can get redress is to take the matter into the courts, a thing they dislike to do.

In the State of Washington, in the fall of 1921, advertising vandals painted a tremendous cigarette sign across the face of a bluff on the Yakima Indian reservation, defacing hieroglyphic writing of great age which was held in reverence among the Indians, because they believed it to be of divine origin. The vandals escaped with their lives, by a narrow margin of safety.

The leasing of Indian reservations to farming corporations, by reservation superintendents who have no more right to do it than they have to lease pasturage on the moon, is a common practice. Land belonging to the Crow Indians of Montana was thus leased in 1920; the reservation of the Fort Belknap Indians was leased to a cattle company; and a similar course was followed at the Pine Ridge Sioux reservation in South Dakota. These things are done despite the fact that the reservations are owned and populated by the Indians.

In the valley of the Verde, Arizona, is a clear water stream which never runs dry. This valley has been cultivated by the Mojave Indians from time immemorial. The whites would like to steal this valley; and there is never a presidential term in which the politicians are not trying to figure out some way to dispossess the 300 Indians who own the valley tribally. The latest scheme, and one which almost succeeded, was to "declare" the valley as grazing land, so that its timber and other natural resources could be looted by the church members that go to make up our "Christian" civilization. Then the Indians were to be "given" worthless garden plots on the Salt River land, eleven miles away. President Harding personally stopped this steal, and we take off our hats to him for doing it.

The Plot against the Pueblos

A WOMAN was responsible for exposing and destroying one of the most recent and one of the greatest plots in years made against the peaceable Pueblo Indians of New Mexico. She was familiar with her subject, and wrote a letter to the *New Republic* so bristling with facts that the plotters did not dare to go on, even though the "greatest" men and the "best" citizens of New Mexico were back of the proposed steal. We summarize part of the data provided in her article:

The Pueblo Indians of New Mexico are artists in design, excelling in this respect the most ambitious American artists. They have attained great proficiency in ceremonial dancing, music, poetry, pottery, weaving, and silverwork. Their civilization reaches far back of the time when Columbus first landed on America's shores. Their lands were "granted" by Spain in 1689, were recognized by Mexico, and were confirmed by President Lincoln. The Supreme Court has decreed that their lands are inalienable.

Now it happens that white men have taken from the Pueblos 340,000 acres of land which they had no right whatever to take. In the case of the Pueblo of San Juan, out of 4,000 irrigable acres originally belonging to the Indians, only 588 acres are left to them; and on this limited acreage 432 Indians must subsist; five other pueblos are in the same condition.

But the whites not only steal land; they steal water, too. For fifteen years the Tesuque Indians, ten miles from Sante Fé, have been in a starving condition because the whites have misappropriated their streams. Now it happens that the whites can vote and the Indians cannot. And herein is the center of the plot. Politicians will do almost anything to obtain votes or to hold them. The white voters want the Indian lands and the Indian waters, so the politicians are always trying to jam some legislation through at Washington which will enable the white voters to get what they want. To take the Indian lands and streams is to kill the Indians off. The modern method of knavery is by legislation, so that it will be legal.

Now to protect the Indians there is in New Mexico a special United States Attorney for the

Indians. This attorney is on record in the courts as having said in one of his briefs: "Trespasses have been the rule rather than the exception in the use and occupancy of pastoral land, and our local New Mexico courts have yet to show, in my judgment, where an Indian has ever received a square deal."

And now comes the climax. This man, paid a large salary to protect the Indians, and acknowledging that the Indians have never been treated fairly in the courts, was shown by this woman to have been one of the joint authors of the so-called Bursum Bill which, in substance, provided that the white thieves who have already stolen most of the Indians' lands, and the best of those lands, and stolen their water from the irrigation ditches, may keep what they have stolen and that from now henceforth the Indians shall apply to the local courts for relief if they are subjected to any further invasions of their rights. In short, the bill proposed to legalize all thefts to date and to turn the Indians over to the care of their acknowledged enemies. The Pueblo Indians are deathly afraid that citizenship will be forced upon them, and they have reason to be. They think it means the loss of their best remaining lands to the whites; and they are undoubtedly right.

The *Sunset Magazine*, which maintains a special interest in the Indian problem, says of the Pueblo Indians:

"Here are groups of men, citizens of nations older than Rome, who had achieved democracy, the rule of love, a social ideal of beauty, at a date before Greek thought and Christianity had begun to civilize the Aryans of Europe. They remember their past, which to them is a living present, with an ardor greater than that of the Irish toward the Irish past. They have seen an alien race crowd against them, using trickery plus sheer mass and machine power to dominate them."

In their appeal to the people of the United States not to let the Bursum Bill become a law, and thus to take away from them the billions of dollars worth of coal and oil and agricultural lands upon which the avaricious and unprincipled whites have fixed their eyes, the Council of all the Pueblos said in part:

"We have studied this bill and found that the bill will deprive us of our happy life by taking away our lands and water, and will destroy our pueblo government and our customs which we have enjoyed for hundreds of years and through which we have been able to be self-supporting and happy down to this day. We cannot understand why the Indian office and the lawyers who are paid by the Government to support our interests, and the Secretary of the Interior, have deserted us and failed to protect us at this time. The Pueblo officials have tried many times to obtain an explanation of this bill from officials of the Indian office and the attorneys of the Government, and have always been put off and even insulted. Knowing that the bill was being framed a delegation from Laguna, the largest pueblo, waited for eleven hours to discuss it with the Commissioner of Indian affairs at Albuquerque. At the end of this time, the Commissioner granted ten minutes, in which he answered no questions the Pueblos had come to ask. We have kept our old customs and lived in harmony with our fellow Americans. This bill will destroy our common life and rob us of everything which we hold dear—our lands, our customs, our traditions. Are the American people willing to see this happen?"

Watch the Indian Bureau

WATCH the Indian Bureau; and when you see a fresh report of the wonderful progress the Indians are making and of how soon such and such Indians will be "granted" citizenship, you can know for a certainty that another bunch of hungry whites is about to gobble up some good Indian lands.

The Bureau had just finished circulating far and wide a glowing account of how well the Indians everywhere were getting on; they had been telling how in seven years not a case of scandal had developed; how the Bureau had kept liquor away from the Indians while Uncle Sam's own citizens were still reveling in it, when along comes this Bursum Bill, acknowledged to have the backing of the Indian Bureau, and proves to be one of the most shameless steals in which white men were ever engaged.

Not long ago the Commissioners recommended that citizenship be "conferred" on all Indians but that the Government continue its "protective supervision over their property affairs." This has a bad look to it from both ends. It looks as though the whites are after the Indians' lands and as though, when the lands were disposed of, they wanted to keep their fingers even on the proceeds obtained from the sale.

The Secretary of the Interior has absolute control of the Indian lands. He can break them up at will, parcelling out a few acres here and there to the actual owners, and selling off the rest to anybody who wishes to buy. If he is a man of high principle, the interests of the Indians are comparatively safe in his hands; but suppose he is not, then what? He has almost

unlimited power for evil. And the Government's traditional policy, expressed by Francis A. Walker, Commissioner of Indian affairs in 1872, has not been reassuring on this point, nor have its practices. Mr. Walker made the following strange proposition:

"There is no question of national dignity, be it remembered, involved in the treatment of savages by a civilized power. With wild men, as with wild beasts, the question whether in a given situation one shall fight, coax or run, is a question merely of what is easiest and safest."

Students of history may consider that this article is one-sided. It is not meant to be so. It tries to be fair. They may point to the Custer Massacre, June 25, 1876, in which every white man in General Custer's command was killed except Curley, a scout, who wrapped himself in a Sioux blanket and escaped. But do they know that the whites had just finished such a massacre of 100 Indians at Washita? And do they know that these Sioux had been shoved out of their good lands into the bad lands of the Black Hills, and that when the whites found that there was gold in the hills they wanted to shove them still further and there was nowhere to go; and that it was only then that the redskins went on the warpath?

What the Indians really need is a great Friend, and such a Friend is at hand. The great Messiah will straighten out all the tangles; He will make the whole perplexing problem plain. The Indians will get their "Happy Hunting Ground" in the blessings, much diversified, of Christ's kingdom.

Revolution in Germany

THE following is a true statement as to how the revolution in Germany started in the year 1918. The facts are gathered from a man who was in the navy at Kiel at the time.

The naval commander in charge of the German fleet at the German rendezvous at Kiel received a command from the naval headquarters of the Government immediately to seek out and go into action against the British fleet at any sacrifice. When the order was passed around, the commanders of two vessels refused to obey the order. Their crews joined them in mutiny. These officers and all the crew were taken from the ships and locked up in prison. The news quickly spread to all the fleet, and practically the whole fleet mutinied. The men left their ships, went on shore, and bombarded the prison where their fellow officers and seamen were held; and many people were killed. Local officers joined in the fight, but were overcome and the prisoners were released. That was eight days before the armistice was signed. The German army was then on retreat.

The marines then spread out over Germany, going to many towns and reporting the fact that the revolution had begun; and quickly the revolution spread throughout Germany. The news was also passed along that the laboring people in England and France had started a revolution, and this encouraged the laboring element and the people in Germany in general to join the revolution. The marines arriving in a town would be met by officers; and they would immediately compel the officers to surrender, and would then tear off their epaulets. The people joined in this action, and soon the officers joined the ranks of the revolutionists. All this information was kept from the army at the front until the armistice was signed.

Headed for the Ash Can

THIS is a short article. It merely wishes to tell you what the per capita debt of certain countries was before the World War, and what it is now.

PER CAPITA DEBT	BEFORE THE WAR	AFTER THE WAR
United States	$ 10.00	$ 228.00
Great Britain	75.00	900.00
France	160.00	1500.00
Germany	17.00	860.00

Now the war was fought to end war. Everybody knows that. Hence a comparison of the military budgets before the war and since the war will show the progress that has been made. If we assume that the budget before the war was 100% we have the interesting information that the budgets are now:

United States	248%
Great Britain	170%
France	265%
Japan	271%

Impressions of Britain—In Ten Parts *(Part VI)*

LEAVING London, the first point of interest in the American's itinerary is St. Albans, twenty-one miles north. Its abbey, 550 feet long, is the third largest church in England. Only a gateway now remains of the original abbey, built in 796, in honor of St. Alban, the first British Christian martyr. In this abbey the printing press was set up on which Wycliffe's translation of the Bible was printed. St. Albans is the old Roman Verulanium and is one of the oldest cities in England. During the Wars of the Roses, between the houses of the Dukes of York and Lancaster, in the reigns of Bloody Mary and Queen Elizabeth, two important battles were fought here. St. Albans was the birthplace of Nicholas Breakspear, the only Englishman who ever sat in that chair of monumental graft, fraud, and hypocrisy—the Papal throne. St. Albans was also the birthplace in 1561 of Lord Francis Bacon, the writer of Bacon's Essays, and by some alleged to have been the real author of Shakespeare's plays. He is generally conceded to have had one of the most brilliant minds of any man that ever lived and was styled by Alexander Pope, "The wisest, brightest, meanest of mankind." He was not the wisest; Christ was the wisest. He was not the brightest; Christ was the most truly bright. He may have been the meanest, but we doubt it; we think that honor is reserved for a certain twentieth century statesman whose name we forbear to mention. It was bad enough for Bacon to receive moneys for grants and offices and to pocket the money; but what about being entrusted by 105,000,000 people with their fortunes, their liberties and their lives and then at the behest of big business betraying those people?

Bunyan and Wolsey

THE second point of interest in the itinerary is Bedford, fifty-six miles from London, made famous as the birthplace and the place of imprisonment of John Bunyan, the writer of "Pilgrim's Progress." Bunyan, born in 1628, was in early life a soldier and subsequently a tinker. At twenty years of age he became soundly converted, and began to use his spare time in preaching and teaching the Christian religion as he understood it. In those days there were severe laws in force against all dissenters from the Church of England. Accordingly, in 1661, after an irregular trial, Bunyan was sentenced to prison until he should repent and go along with the crowd, professing to believe what they believed whether he believed it or not. Bunyan was too much of a man and too much of a Christian to do any such thing, and therefore lay in the prison almost continually until 1672. It was this imprisonment, and the incident battles with the demons which his book plainly shows that he underwent, that enabled him to write his religious allegory, a work that has been helpful to many Christian people, despite some blemishes which it contains.

Leicester comes next, a large city 101 miles north of London. The name is derived from the Latin meaning "camp of the legion," and is in itself a reminiscence of the time when the Romans occupied Great Britain. Remnants of the old Roman wall are still standing. Here, in 1530, died Cardinal Wolsey, whose meteoric rise from a butcher's son to the position of Archbishop of Canterbury and lord high chancellor was marked by an equally sudden and total loss of power and prestige when he delayed Henry the VIII, that pious founder of the Church of England, in getting a divorce from Catherine of Aragon, so that that Defender of the Faith might marry Anne Boleyn. Anne took it as a personal affront, and was too many for the cardinal. He died in disgrace, after having done much for the cause of education at Oxford University, where he received his own education. He was on his way to the place of imprisonment in the Tower of London when death overtook him. His last words are said to have been: "Had I but served my God as diligently as I have served my king, He would not have given me over in my gray hairs." At Loughborough, seventeen miles north of Leicester, was cast the great bell for St. Paul's Cathedral, London, weighing seventeen and one-half tons.

Chesterfield is 164 miles north of London. Here, from the window of the train, can be seen the celebrated "crooked spire" of the parish church. This lead-covered timber spire 250 feet high leans southward six feet out of the straight and four feet four inches to the west, producing what gazetteers declare to be a "weird demoniacal effect." It is said that the architect who designed this spire, endeavoring vainly to duplicate the effect elsewhere, committed suicide.

This recognition of demons as associated with the worship of various branches of churchianity finds expression in Salt Lake City, where a statue of Moroni, the patron demon of the Mormon Church, finds a conspicuous place on the top of the Mormon Temple.

Still passing along the line of the Midland Railway, enroute from London to Glasgow, we go through Skipton, 221 miles from London, where there is a castle, built in 1310 and still in use as a residence, which underwent a three years siege in 1642. At Settle, fifteen miles farther on, there is a famous intermittent spring which in wet weather ebbs and flows seven or eight times a day. The principle on which these springs work is that of a large hermetically sealed chamber in the rocks. The chamber fills with water slowly. When it is full, the water starts to run out of the outlet which is at the mouth of the chamber, but which in its passage to the air rises like the spout of a teakettle. Once the water starts to run, the suction principle empties the whole chamber, the outlet acting as a syphon.

Approach to Scotland

FOR the next fifty miles the scenery is grand, much wilder than would be expected in a country of no greater area than England. This is the famous lake district. The Midland Railway passes through this district at a high elevation, affording fine views of valleys to the south and west, in which the English lakes lie ensconced. At the northern extremity of this bit of wild scenery the railway traverses the wild and beautiful River of Eden down into the historic city of Carlisle, an important outpost in the days of the Roman occupation. This was about as far north as the Romans could get with any comfort. The hardy Scots and Picts made life so uncomfortable for even the soldiers of the Roman legions that the Emperor Hadrian built a wall across England, from this point eastward to Newcastle-upon-Tyne, to keep them out of the fields which he had conquered farther south. This wall was maintained until 450 A. D. The Danes sacked Carlisle in 875; and Mary, Queen of Scots, was imprisoned here in 1568, in a castle which is still standing. Carlisle is 300 miles from London.

Nine miles beyond Carlisle, and lying in Scotland, is the little village of Gretna Green. Formerly, in Scotland, persons could be legally married by making the declaration in the presence of any person, "This is my wife" and "This is my husband." Accordingly, this place became the scene of thousands of runaway marriages of English boys and girls. It is strange how boys and girls do act in this world. One man, a blacksmith, married thus 3,872 couples; and there were others in Gretna Green who performed marriages, too. These marriages came to an end through the enactment of a statute that marriages contracted in this irregular way should be null and void, unless at least one of the parties had resided in Scotland not less than twenty-one days. Before this law was passed, many a thrilling ride was had to the Scotch border; for unless the pursuing friends were able to overtake the flying pair before Gretna Green was reached, it was too late to interfere. At Annan, ten miles beyond Gretna Green, is a massive bridge across the Solway Firth, connecting Scotland and England.

Bruce and Burns

AT Dumfries, 341 miles from London, is a town full of memories of the past. The Scotch people hold this place in great veneration, in part because it was here that an important epoch in Scotland's great fight for liberty began. The story, in substance, is that the British imperialists, following their age-long custom of butting into everybody else's business and trying to run it for them, or to tell them how to run it and to insist upon their doing so, had appointed three "Guardians of Scotland," one of whom was a Scottish noble, John Comyn, popularly known as the "Red Comyn." It was not nice of Robert Bruce to stick a knife into him; but he did it, and did it in church at that, at Dumfries, March 27, 1306. Of course, war with England followed at once; and Bruce and his followers, who at once proclaimed him king of Scotland, were hard pressed. For eight years they were safe only in the wildest mountains, woods, and caves. Finally, as they gathered strength, they captured castle after castle, and in 1314 conquered the last British stronghold, Stirling Castle. In the ensuing battle of Bannockburn it is claimed by the Scotch that 30,000 Englishmen were slain and that the British were glad to formally concede full liberty to Scotland to thenceforth govern their country in their own

way. Scotland came into the British empire subsequently, as a result of the intermarriage of the royal house of Scotland with that of England; and the Scotch always enjoy bantering the English with the claim that England never saw the time when she was able to take Scotland's liberties away from her.

But proud as the Scotch are of Dumfries as a birthplace of Scottish liberty, they are quite as proud of it because it is the last resting-place of Robert Burns. No other poet can take the place of Burns in the Scottish heart; for he was a Scotchman speaking to Scotchmen. The original price of his first book of poems was three shillings. A copy sold recently for $2,860 at an auction of rare books. Burns was too fond of the ladies; he loved too many of them, not wisely but too well. Moreover, he had a true Scotchman's fondness for malt extract of a kind no longer sold in the United States; but he had a tender heart and a poet's heart, and will always be loved by those who have anything of poetry in their hearts. Our own Millennium poet Whittier says of him:

> Wild heather bells and Robert Burns!
> The moorland flower and peasant!
> How, at their mention, memory turns
> Her pages old and pleasant!
>
> Give lettered pomp to teeth of Time,
> So "Bonnie Doon" but tarry;
> Blot out the Epic's stately rhyme,
> But spare his "Highland Mary"!

Glasgow at last, 424 miles from London; and all this by daylight on the Midland Limited in less than ten hours! The American hopes you enjoyed your ride as much as he did, and that you are not disappointed because he did not waste his time by getting out and meandering around at all these places of interest. If you had as good company on the ride as he did, you had the best the world affords.

Glasgow and the Clyde

IT IS a matter of common debate among the Scotch whether the Clyde made Glasgow or Glasgow made the Clyde. One thing is sure and that is that in 1755, at low water, there were but eighteen inches of water in the stream where now some of the largest ocean-going steamers lie at the quays in the heart of the city.

Glaswegians are very proud of the Clyde. A story is told of a Canadian boasting to a Glasgow man of the St. Lawrence River. The Canadian remarked that a dozen Clydes could be added to the St. Lawrence and no difference would be detected. "Mebbe," returned the proud citizen of Glasgow, "the St. Lawrence is the wark o' th' Almichty, but we made the Clyde oorsels."

Scotch engineers have made such a name and such a place for themselves that it is said one can confidently call "Hello, Mac" or "Hello, Sandy" down into the engine room of a steamship anywhere on earth with the confident expectation of hearing straightway a hearty "Aye, aye, sir."

Out of the 1,130 loaded ships sailing from Glasgow to the United States during the six years from 1900 to 1906, not one of them carried an American flag; and there are those who think this method of dividing up the commerce of the earth is perfectly right, perfectly just, and nothing should be done to change it.

Glasgow in the fall of 1922 was hard hit. In the great Harland and Wolff shipbuilding plants, where normally 10,000 men are employed, only 300 were at work in November. Of course most ships are now built of iron, of which there is great abundance near Glasgow, as well as the coal wherewith to smelt it. In former days British oak was used; then Maine and Georgia pine; and there is still a large quantity of ship timber purchased in Scandinavia and alternately floating on the tides or lying on the mudbanks of the Clyde within great weirs below the city.

Glasgow got its start by trading Scotch herrings for French brandy and, next, by developing a tobacco and cotton trade. The old cathedral, dating from 1133, and now a Presbyterian church, is considered the masterpiece of Scottish architecture. The University of Glasgow occupies a magnificent pile of buildings on a commanding site near the city. Glasgow is considered to be one of the best governed cities in the world.

The Glaswegians are full of fun, and laughingly refer to their subway system as a joke, saying that if it is too small to see it can at least be smelled; but in practice it is found to be a very good way of getting about, cheap, speedy, efficient.

Glaswegians have their ears tortured all day

every day up until about two o'clock p. m. by the coal carts, the peddlers on which keep the air resounding with one long-drawn continuous cry of "Coo-ell, coo-oo-ell." It was the only city in Britain where this was noticed—evidently an old and a bad custom.

Broad Minds and Narrow

IT WAS a treat for the American while in Glasgow to meet two old sea captains, as much at home in New York, Rio Janeiro, Sydney, Bombay, and Hongkong as they are in Glasgow. One of these made this remark about the Fall River Line boats, plying between New York and Fall River—the largest inland steamers in the world. He said: "You know we sea captains have the greatest interest in a ship's deck; we judge the ship somewhat by the condition of her decks; and when I stepped onto the deck of one of those Fall River Line floating palaces, and saw that it was of inlaid rubber, I felt like taking off my shoes."

The American expressed his wonderment at this; for it was the first kind word that he had heard about anything American in two weeks of close association with the best of Britishers. The captain went on to say: "I have lived long enough and seen enough to know that not all of the virtue or progress of the earth is located in any one place, and this is a lesson that the people of the British Isles need very much to learn."

One reason for American antipathy to the British, and for British antipathy to Americans, lies in the kind of food with which their respective minds have been fed; and this food is not always good in America, and in England there seems to be no food at all. The American expects as a matter of course to find several columns of English news in his morning paper, and he does find it. England, although only about one-third in population as compared with the United States, is justly recognized as occupying a great place in the world.

But when the American goes to England he is at first amused, and then dismayed, and then angry to find that day after day the papers make no mention of America in any way, not even though everybody knows or ought to know that it is now the financial center of the world and the world's last hope in untangling the tangles of Europe. This studied effort to keep the people in ignorance is a great crime upon the people, a crime which the papers will some day surely regret.

And if there is anything said about America it seems to be about in the spirit of the *Ocean Times*, a hope to arouse anger or resentment against America and everything American rather than to encourage a feeling of appreciation and friendliness. And it is sad to find reputable and intelligent men who have traveled in America, and who have had opportunities to know better, encouraging just that narrow-minded and foolish spirit of 2 x 4 patriotism, properly defined in a certain well-known publication as "a narrow-minded hatred of other peoples."

An American traveling in Britain out of the tourist season meets an American about once a week; and the opinion of all of them is the same—that the Britons think they are perfect and to be admired in everything, even in those things wherein they are fifty years behind the times; and that there is nothing commendable or praiseworthy in America or anything American. An exception is that the best rubbers are sold as American rubbers, but the British do not wear rubbers. American beef is also advertised as "imported beef." In Glasgow, in a restaurant, an orchestra advertised itself as the "Original Manhattan Band," but inquiry showed that all the players were from London and not Manhattan.

India and Cape Horn

THE old sea captain, expressing his appreciation of recent articles in The Golden Age on the subject of India, said he had been there many times, and that the statements in The Golden Age were all true, and honestly and temperately stately; that the people of India live like vermin, and that there is no place on earth where the Lord's kingdom is so badly needed. He said that the missionaries when questioned will admit that their results are practically nothing; but when the time comes for them to make their annual reports, they will invite the starved natives to a rice feast, and while they are there take a snap shot of them and send it back home as a picture of their successful labors in the Lord!

Respecting storms at sea the old captain said that there is no place where they have such storms as off Cape Horn, and that he has there

measured carefully waves one hundred feet in height; that sometimes when sea captains are together perchance some man who has spent twenty-five years sailing the North Atlantic will speak of some of the storms he has been through and another captain present will ask: "Have you ever been around Cape Horn?" If the answer is "No," the invariable reply will come: "Then you had better stop talking." This is consoling to others; but it would not be very consoling to the passengers who travel by the Shaw, Saville and Albion line which operates or did operate monthly steamers sailing out of London and clear around the world every trip, going via the Cape of Good Hope, Tasmania, and New Zealand, and returning via Cape Horn and Montevideo.

Rothesay a Beauty Spot

THE American had engagements at Glasgow which kept him very busy for three days; and then he had a day off to visit Rothesay, justly famed as one of the beauty spots of the world. This resort is on an island near the mouth of the Clyde. The island is crowned with a high elevation; and the view from that elevation of river, harbor, inland lochs, forests, mountains, and well-tilled fields is a combination that it would be hard to match elsewhere. The ruins of Rothesay Castle, once the home of Robert II, King of Scotland, were visited and afford a good idea of what the ancient castles were like. The castle was self-contained, having its own little chapel, and its well in the courtyard sunk deep into the rocks beneath. Rothesay is reputed to have been the scene of the early studies and labors of St. John—not the St. John of Revelation, but of Glasgow, an interesting and lovable character of more recent times, and referred to also, curiously, in connection with a meal at which twelve others were present, as was the case with the Revelator.

On the way to and from Rothesay the train and its connecting boat pass Dumbarton, a castle-crowned rock, considered the key to the Highlands. This rock is a striking object, one of the few spots where the genuine Scotch thistle grows wild. Within the fortress is a huge two-handed sword said to have belonged to William Wallace. At Wemyss Bay, where the change is made from boat to train, are the ruins of a beautiful home, Kelly House, burned by the suffragettes during the period of feminine insanity just before the war. The suffragettes have had the ballot now for about ten years, and what have they gained by it? They have gained the same as the men have gained, and that is nothing. The voters are the laughing-stock of the governing classes everywhere, who govern as they please after once in office.

Mary Queen of Scots

EASTWARD bound from Glasgow, Linlithgow, thirty-one miles away, was once a residence of Scottish royalty; the ruins of Linlithgow Palace are considered the finest of the kind in Scotland. In this palace James V of Scotland and Mary Queen of Scots were born. Mary of Scotland is said to have been of beautiful complexion, and with hazel eyes of wonderful brilliancy. She spoke and wrote four languages, had a winning voice, was a sweet singer, and a graceful horseback rider and dancer, but conducted herself so disgracefully as the Catholic queen of a Protestant country, that her reign was overthrown. She fled to England, and threw herself upon the mercy of Queen Elizabeth. At first she was entertained, but finally was imprisoned in Fotheringay Castle. During her imprisonment Elizabeth was in fear of a Catholic uprising, aided by Spain and France. When first accused by the English lawyers Mary defended herself with great skill for a period of two days; but her death had already been agreed upon by the queen's privy council, and during the war Americans came to know that these orders in council are not the things of little importance once foolishly supposed. The privy council is the real, the invisible government.

When the time came for Mary to be beheaded, she walked to the execution block with a firm step and met her fate with a dignity and fortitude which have made her memory respected for what she might have been had she been brought up under more favorable influences. Mary's son James became James VI of Scotland and subsequently James I of England.

Edinburgh the Beautiful

IT IS a surprise to know that from Glasgow on the west coast of Scotland to Edinburgh on the east coast is a distance of only forty-eight miles. This was the American's next stop. Edinburgh, Edwin's Burgh, the ancient city of one of the Northumbrian kings, is famous as

the site of Edinburgh Castle. The Castle is at one end of what was once the principal street of the city; and Holyrood, the royal palace, (still used by royalty) is at the other end a mile away.

In Holyrood Palace are still shown Queen Mary's apartments, with her ancient bed and other furnishings much as she left them in her flight. There is also pointed out at the head of the staircase the place where one of her numerous admirers, Rizzio, was stabbed, and it is said that a dark stain still marks the spot.

In Edinburgh the two points of greatest interest are the Palace and the Castle. There is a gradual ascent all the way from the plain upon which the Palace stands to the rock, 383 feet above sea level, on which the Castle is located. In between the two were the homes of the ancient Scottish nobility, some of them nine stories in height, and still standing. On this street is to be seen the former home of John Knox, founder of Scottish Presbyterianism.

This old street, High Street, leading from Palace to Castle, was once considered the finest street in Europe. More recently, realizing that its glory has largely departed, the natives of Edinburgh are wont to claim that Prince Street, the modern street which has business houses on one side of the street and a beautiful park on the other, has taken High Street's place. It is a beautiful street; it may be the most beautiful in Europe. High Street, Oxford, claims the same honor.

The ancient jewels and regalia of Scotland are still kept in the Castle, and it is still the location of a garrison. The Castle contains a twenty-inch cannon constructed at Mons, Belgium, in 1476. It is constructed of iron bars carefully fitted together and bound with hoops. It has guarded the ramparts for 450 years and is still in place. Oliver Wendell Holmes refers to Edinburgh as "a city of incomparable loveliness." Arthur's Seat, 822 feet high, overlooks the city.

St. Giles' church in Edinburgh, where John Knox formerly preached and where, when it was turned into a Church of England cathedral for a time, a Scotch lass, Jenny Geddes, distinguished herself by throwing her cutty stool at the head of the dean when he began to read the Episcopal service, is still in use as a Presbyterian church.

The Firth of Forth Bridge, with three spans each 1,710 feet long, and with steel piers 385 feet high, near Edinburgh, is a structure so great as to deceive the eye and wholly incapable of being illustrated by a picture. The best way to observe it is to be down below, on the ferry pier, and wait until a train passes over it, when something of its great magnitude can be understood. Until the bridge across the St. Lawrence at Quebec was completed it was the greatest bridge in the world. It was completed in 1889 at a cost of £3,000,000. The approaches to the bridge are over one and a half miles long.

A Little More About Stars

SOME of the stars in the heavens are variables; thus Algol, which is normally of something less than the second magnitude, about every three days fades away to nearly the fourth magnitude, remains so for about twenty minutes and then regains its light. The Cepheid variables grow brilliant for a period of about two days and then gradually fade for about five days. There are other variable stars that are capricious in their variations, not always reducing their light to the same amount when they do reduce.

As heretofore explained in THE GOLDEN AGE the nebulæ, 120,000 of them, once called spiral nebulæ and supposed by astronomers to illustrate stars in the making, are now believed to be galaxies of stars, each of them as large as all the stars we can see with the naked eye. Each of them is now believed to be a milky way like our own milky way. Without doubt this is correct. Without doubt each of these so-called nebulæ is a universe in itself. It is known that each of the nebulæ which are seen through the telescope are many times the size of our whole solar system, as a nebula only as large as our solar system would not be visible through the most powerful telescope. The stars in the extreme ends of these nebulæ are so remote from other stars in the heavens that it would take the light a million years to pass from one to the other. Surely "the fool hath said in his heart, There is no God."

A Plea for Tolerance *By the Baroness Heyking (Switzerland)*

FOR two years I have been a subscriber to your valuable journal, THE GOLDEN AGE, which I read with keenest interest, always deriving therefrom hope, joy, and renewed assurance in the blessed times of restitution about to dawn upon this poor, sin-weary earth. I imagine that the primary object of your paper, in heralding these good tidings, is to prepare men's hearts and minds to be in a fit state to receive these blessings. (Malachi 3:10) I look upon your paper as a sort of telescope sweeping the dim horizon and revealing glimpses of that fair "new earth," towards which we are steering, under the direction of the Great Unseen Captain.

But surely there will be no Golden Age for mankind until the spirit of our Lord reigns in our hearts—the spirit of Love. The world as yet knows practically nothing of this spirit, its overwhelming strength and power: love breeds faith, and the world in its selfishness has only developed a spirit of fear, hatred, and malice, which are logically bringing about its own disintegration.

Your paper goes out into the world with a message of "fact, hope and conviction" of what it will be like when justice and equity reign; and articles written with this object in view are distinctly educational. But again, there are certain of your contributors who, I venture to think, are unintentionally destructive and not constructive in the thoughts they express. I refer to Mr. H. E. Branch's last article entitled "A Brief Screed on Sociology," in your number of December 20th last. I do not wish to take up your valuable space by submitting a full criticism of this article, but I should like to offer a few remarks.

Mr. Branch advocates that humanity should imitate Nature. He says: "When man recognizes and honors her [Nature's] laws, there will be no friction nor conflict." But Nature is "red in tooth and claw"; at the present stage her law is the survival of the fittest and "might is right." Savage Nature is now manifesting herself under adverse conditions; her status is not yet perfect, having suffered by the Fall of Man.—Romans 8:22.

Again, in his enthusiasm for the cause of justice and equality, Mr. Branch represents the "ruling classes" as altogether bad and the "dear public" as fools and tools in their hands. He says (page 175): "The energies of these gentry are devoted to guarding looted spoils and they regard democracy, humanity and the other 98% as necessary tools of trade—nothing more; and the sooner the dear public realizes that simple fact the better."

Without doubt, there is a great deal of truth in this statement, although I emphatically deny it in its entirety, or there would not be so many endowed asylums of refuge for the poor and afflicted nor philanthropic institutions for the uplift of humanity—to mention only one form of expressing the good-will which is to be found among the prosperous of the earth—but I presume that it is outside the intentions of your paper to stir up class-hatred.

It is class-hatred that will finally envelop the world in flames of anarchy. Why add a torch to the bonfire? Mr. Branch's article certainly contains information which tends to excite the indignation of the "under dog" against the "upper dog" and, to my way of thinking, serves no other purpose. Permit me to suggest that it might be better if Mr. Branch devoted his learning and his capable pen to a more worthy end.

If, as he says, "Nature's children have been robbed of their birthrights" by the possessing classes, this has come about not only because of the inherent selfishness of mankind, but also because there are some who are more intelligent, industrious, and enterprising than others, and who have forged ahead of their fellow creatures by the very superiority of their mental and moral fibre.

It seems to me that in Mr. Branch's article there is a distinct bias which gives it a touch of rancor and the spirit of retaliation, that perhaps are in actuality farthest from his thoughts. It appears that he carps at the law of inheritance, under which we have all been born, when he says: "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.*"

Hitherto, both the advantages as well as the disadvantages of material and immaterial things have been passed on from father to son as a *sine qua non* of our present phase of existence. In the Golden Age we know that this law of inheritance will be repealed; for it is written that "the son shall not bear the iniquity of the father," etc. (Ezekiel 18:20) But until the new

law comes into effect, it surely cannot be said that a "man has no *moral* or *just* title" to a certain amount of "inheritance" (in property or in any other form) left him by his father.

Those possessing the spirit of the world who find themselves victims of the present order of things, naturally feel vindictive and proclaim their "wrongs" from the house tops; but those of us who profess to follow in the footsteps of the Master, uncomplainingly submit to Cæsar as long as he is permitted to be in power, rendering him his due. True, his day is done and his throne is tottering to its downfall amidst the hoarse shouts of those who are hoping to prey upon his destruction; but I would think that it is not for those who are consecrated to the Lord's service, to incense the minds of worldly people to a still fiercer hatred of the Cæsar class, and fan their grievances into flame with words such as fall from the pen of Mr. Branch.

Since your journal is so widely circulated and finds its way, for the most part, into the hands of those who are not pledged to "forgive their enemies" nor to "bless those that curse" them, Mr. Branch's articles, and other writings of a like nature which you have published from time to time, are not likely to propagate the spirit of the Golden Age, but rather agitate into activity the very feelings which the "prince of this world" seeks to create amongst men.

May I therefore venture to express a hope that your journal will not further entertain matter which is controversial and productive of ill feeling, such as class criticism, and thus somewhat mar its otherwise splendid influence?

Let Us Work Together

DO YOU believe that The Golden Age is worth reading? Of course you do. Do you believe your neighbor would like it, and that he would be just as much benefited by its perusal as yourself? There is no doubt about it. We are doing our best on this end of the line to make The Golden Age the best magazine on earth—diffusing the best on as large a variety of subjects that it is possible to get together. You can help us by contributing interesting items on anything you think of special interest. If you have the facilities for gathering wide information on any subject, we would like to have it. And if you can write it up in a nice, attractive manner, that would be appreciated. We may get some very useful information from you, some interesting data on the same subject from another or from several. Our business is to bring these things together where they are related and to edit them, weaving them into one article, endeavoring to treat the several subjects from many angles and make it complete—trustworthy, unprejudiced and wholesome.

The Golden Age has ten departments, as follows: (1) Labor and Economics, (2) Social and Educational, (3) Manufacturing and Mining, (4) Finance, Commerce, Transportation, (5) Political, (6) Agriculture and Husbandry, (7) Science and Invention, (8) Home and Health, (9) Travel and Miscellany, (10) Religion and Philosophy.

Our field of operation is, therefore, unlimited for good. We believe that there is a growing need for just such a journal as The Golden Age. We believe in the Golden Rule. We are for the masses rather than for the classes, and would much prefer the universality of the brotherhood of man than to have it divided and subdivided into ten thousand opposing bands, as at present. We believe that in the kingdom of righteousness under Christ, which dawns at the dissolution of Satan's régime, the groaning creation of humankind will be uplifted into health and happiness and melted into one grand family, —the earthly family of God. The Golden Age stands in the vanguard, and will take the lead in anything which we may be convinced is for the lasting good of our race.

You may contribute your mite along the way by putting your friends and neighbors on our lists. The Golden Age is the lowest-priced magazine on earth. If a dollar will give power to carry your automobile sixty miles over favorable thoroughfares, how far will a dollar take your neighbor over the uncertainties of life as he meets up with the discouraging experiences of these perplexing times! Why not risk a five-spot, even if it does hurt, and try it once?

Making Good Copy for Magazines

THERE comes a time in nearly every one's life when he feels inspired to write what he considers to be worth while; perhaps he feels that it is above the average, something which all should know. Much time is spent in preparing the copy for the publisher. Every copy of the magazine is breathlessly scanned to see whether the article has met the approval of the editor and escaped the ruthlessness of his blue pencil. But week after week and month after month passes away with no response from the editor; and he wonders why.

Many really good public speakers cannot write an article suitable for publication; and even should some reporter receive a lecture for publication, it must necessarily be toned up and shaped up for the reading public, as many things are stated in such a way as not to look well in print. Others, less gifted in oratory and less able to hold an audience with any interest whatsoever, may be able to write articles in such a way as to be attractive, imparting some really useful information, and have little trouble in getting them published.

Occasionally we may find a person whose fund of information is, apparently, inexhaustible when questions are asked, but who could neither write an article nor deliver a lecture. Also, there are persons of small ability and of little knowledge who would not undertake to make a speech, but who have a knack for writing printable articles that would rival one prepared by a college professor; for the former would breathe life, and the other would be cold with dry formalism and ossified rhetoric. The one would be magnetic with appealing interest, and the other laden with a style that is repulsive.

We desire in this short article to give some helpful hints to encourage good, readable articles, so that whatever paper our readers may write to they may at least receive a respectful hearing; and that even if the article is not printed they may have the satisfaction of knowing that some one has read it carefully.

To begin with, select a subject; systematize and arrange it in its logical order. It should be truthful, beneficial, and lead into avenues of virtuous thinking. It should be clearly stated; never dogmatically nor ambiguously. Select the best, simplest and fewest words possible to convey the ideas. Do not attempt to be funny unless you are a natural-born humorist. Never confuse your thoughts nor practise repetition. If doubtful about the meaning of a sentence carrying your thought, better a thousand times eliminate it. The words used should not grate upon the ear, but if possible should be musical, at least agreeable. The article should be smooth, easily read; sentences not too long and complex. Very few have the time to read an article the second time. If you have the happy faculty of drawing your readers over the article the second time, you surely are a blessing to others.

Unless you know you have real ability, never attempt to write poetry. Your contribution will likely be filed in the waste basket. Good prose is better at any time. We are not saying never to write poetry, but do not practise on the magazines.

Important Points to Consider

EVERY periodical has its own peculiar style of typography—headings, etc. Study these and follow the style, even though you must rewrite your article. If Scripture citations are given, insert them in the same style which the periodical uses. If using a pen, write plainly so that each letter is decipherable. Double-space, whether writing with pen or typewriter. Use only one side of the paper. And know assuredly that some typewriters are abominable spellers; you cannot depend upon them; resort to the dictionary. Be careful in punctuation, so that the sense is brought out.

Capitalize only necessary words, and do not underline for emphasis. Write in such a way that the sentence will bring out the thought you intend to have it convey. Be careful in paragraphing—use judgment; every sentence is not a paragraph, and do not make paragraphs too long. A hyphen (-) is often used for an em dash (—): this sometimes is confusing; make two hyphens for the dash (--). Great care should always be taken in using quotations. Always start a quotation with the marks (“), and see to it that the corresponding marks (”) are used at the close of the quotation. When quotations are used inside of quotations the inside quotations are made thus (‘). About one in a hundred knows how to use quotation marks. A lack in this line makes many really worth while articles absolutely valueless to the pub-

lisher, because he cannot afford to take chances. Also, quotations from copyrighted articles must not be used too copiously; and when such are used name author and where found or copied from. The parenthetical remarks used within quotations should be indicated by brackets ([]).

As there are table manners and social etiquette which have passed into the realm of unwritten laws determining the highness or lowness of our parentage, so there is a well-defined etiquette among publishers of the better periodicals, the violation of which gives such an ugly impression at the outstart that an article must needs be quite excellent to override the ill effect which first sight gives it. Remember that your contribution represents you, and that your representative is going into the very presence of a king, so to speak. Would you approach the editor's sanctum in untidy attire, disheveled hair, and foul breath? We have received manuscripts covered with dirty finger-marks, ink-blots, and even blood smeared thereon. Interpolations are ofttimes frequent, and so disarranged that they resemble Chinese puzzles. Often very thin paper is used—evidently tissue paper being used so that many copies may be made at the one writing, and—grossest of all breaches!—a carbon copy is sent to the editor. The original should always be forwarded to the publication.

Then, another thing—very important, and ethical: Never furnish identically the same verbatim copy to more than one paper. The same subject may be permissible, but certainly the subject matter should be handled in different phraseology. If the same copy is furnished to two or more periodicals, in justice to yourself as a means of holding the respect of the publishers for future contributions, be sure to advise them to whom these copies have been sent. This will make you dependable in their eyes.

The object of the double-spacing is to give opportunity for corrections when necessary by the author, and interpolations or editorial remarks where it seems advisable, or for alterations in phraseology or changes in the style of punctuation, or both. Manuscripts carefully prepared need less trimming and altering than others, and usually where the need is greatest there is no room for corrections in spelling or anything else. Then it is plain that if the article is used at all it must be rewritten. And this cannot be done in a busy editorial office.

New Source of Power for Palestine

PALESTINE, for centuries a barren waste through the dispersion and scattering of her once industrious people, has been showing signs of rehabilitation since about 1878. The treaty at the Congress of Berlin, written by Lord Beaconsfield, a Jew, then Prime Minister of England, was the opening wedge. Jews, under the treaty, were permitted to return to Palestine, acquire land and settle down in a measure of peaceful occupation. As the Jews came thither the Arabs went hence, until now Palestine has many of the conveniences and comforts that other places are blessed with. The Zionist movement has been instrumental in putting hundreds of thousands of Jews into their homeland, and millions in money have been contributed.

The latest thing for Palestine is the harnessing of the Jordan river to supply electrical power. This is to be done first by raising the level of the Sea of Galilee. This project is described by Consul Southard in a Commerce Department bulletin, entitled "Palestine—Its Commercial Resources." Ten million dollars will be spent in the scheme, which includes the canalization of the Jordan Valley from Galilee to the Dead Sea, to provide water for the growing of dates, rice, sugar-cane, flax and cotton. He also tells about 2,000 miles of motor highways, commercialization of the Bagdad-Cairo air-route, agriculture credit banks being included in the plan to modernize the Holy Land.

It was Isaiah who wrote about the earth yielding its increase and blossoming as the rose; and as the race was cradled in the vicinity of Palestine, where the productivity was very great, we see no reason why the sand hills of Palestine should not again produce her verdure. We have no reason to doubt that as the whole earth shall eventually be like the Garden of Eden, Palestine will become the most beautiful spot of all. The improvement and rehabilitation of this quarter of the earth is to be expected; for it is in fulfilment of Scripture.

Some Honest Ministers Yet

THERE is no other class of men in the world who have been honored with greater opportunities to serve the Lord than those of the ministry. At the same time there has been no other class of men who have so utterly disregarded their privileges and honor, turned away from the Lord's way, and accepted the way of the adversary. These have joined hands with big business and professsional politicians, have refrained from teaching the truth, and have led the people into error and caused many a hungry child of God to be starved who has been kept in their pens without spiritual food. It is not in our province to judge individuals, but the Lord lays down the rule that hypocrisy is despicable in His sight. Honesty is the first essential of truth. It is regrettable that the majority of the clergy think more of the approval of men and man-made organizations and of their own selfish interests than of the approval of the Lord; in fact, they regard the approval of the Lord as a small thing. It is gratifying, however, to note that occasionally some good, honest minister gets his eyes opened, and boldly declares the truth.

We publish below the letter of Rev. E. T. Liddell, which has been turned over to us. For several years he has been a prominent minister and evangelist, and has indulged in unkind speech against Pastor Russell and the International Bible Students Association. Because of his honesty of heart, however, the Lord led him to see the truth. His letter speaks for itself. We are sure that our readers will read the letter with interest; and we hope that it may be an encouragement to some other ministers who are in doubt, to look into their Bibles in the light of present-day events and ascertain the real truth.

International Bible Students Association.
My dear Brethren:

I feel an apology and confession, together with an explanation, is due you, both to set me in a true light among all lovers of truth and in justice to myself. I was born in North Victory, Cayuga County, New York, September 17, 1877, of Hobert O. Liddell and Rose Ellen Fuller Liddell. I was reared in the Sunday School in Martville, a small village three miles from the place of my birth. My parents were hard-working, poor, but very honorable people of English extraction.

At the age of eleven I professed religion and united with the Methodist Episcopal Church, whose Sunday School I had attended. Developing gifts which promised usefulness in the ministerial field, I was encouraged by my pastor, Daniel B. Kellogg, now a retired minister residing in Syracuse, N. Y., as well as by others prominent in the Central New York Methodist Conference, to prepare for active service. These men assisted me also financially in this respect. I was sent to college in Illinois, where, after gaining a theological training (since regretted), I became a duly appointed pastor in Pike, Wyoming County, N. Y., under E. H. Latimer, Presiding Elder Genessee Conference. I also served three years as pastor in Prattsburg, Steuben County, N. Y. Then, owing to phenomenal success in winning men, I was encouraged by the church to accept an evangelistic relation for general work, which I did. This work was so successful that it led to the strongest Baptist and Methodist churches in America, and I became popular as an evangelist. My income never failed to realize me from $5,000 to $8,000 a year.

Meanwhile I married; and my wife, being a gifted musician and vocalist and a leader in public work, enhanced the interests of my work materially. It was in the spring of 1908 that I was called to Union Square Methodist Church, Baltimore, Md., for a revival campaign. Dr. Hissee was pastor. While in that city and during one of my rest days, I went to hear an Adventist brother on the subject of Immortality; and as the result, I began a systematic, thorough searching of the Scriptures on the subject and became thoroughly convinced that God only hath immortality. (1 Timothy 6:16) This conviction caused a split between the pastor for whom I was laboring and myself. At that time I had a casual knowledge of Pastor Russell, only from having noticed his sermon headings in different papers. My revelation regarding immortality quite naturally drove me to a settlement of the Hell question. These radical conclusions isolated me from former brethren, curtailed my labors and income, and drove me at times to wonder whether it were possible for me to be right and everybody else all wrong.

It was at this juncture that my wife purchased the volumes from a colporteur and presented them to me as a Christmas gift, she being unconscious of their import and being prompted by a desire simply to make me a present. These volumes proved to be a God-send. I devoured them. I reveled in them. In some things I could not agree then (but I was wrong), but I have been led to see that the Pastor was correct.

In the year 1918 I wrote a book entitled "The World War in Bible Prophecy." It was published by the Commercial Printing Company of Raleigh, N. C. I was perfectly honest in all my deductions as contained therein. But I have regretted with an inexpressible regret and sorrow my antagonistic attitude toward dear Brother Russell, as expressed on pages 489 and 490 of the said book, also my uncalled-for attack on "The Finished Mystery" (the Seventh Volume). As I said before, I

then thought that I was justified; but I have been led to see my wrong. I am also aware of other incongruities of doctrine contained in said book, "The World War."

I write this letter to men whom I regard as men of God, begging your forgiveness, acknowledging my error, and confessing frankly that I was wrong. During the past year I have been doing my best to correct the errors herein referred to, before every audience I have addressed; and I have been, during said period, selling said book with not only a confession paralleling this one, but with a preamble attached to each copy containing the same confession and doing credit to "The Finished Mystery" and to Pastor Russell. I am persuaded that he was the Seventh Messenger of the Covenant, God's great harvest servant. Could I today weep my penitence at his feet I would do so for having ever spoken uncomplimentarily of him. It has been my aim during the past year to encourage those receiving some measure of light through my feeble ministry to purchase the Seven Volumes, the "Harp of God," the *Watch Tower*, the GOLDEN AGE, etc.; and my success in this line has been gratifying. It has also been my aim to organize said truth-seekers into classes and to assist them in securing the aid of the Pilgrim brethren. Kinston, N. C., and Trenton, N. C., are examples. To vindicate my statement of sorrow, that I should have been so hasty in concluding against Brother Russell and the Seventh Volume, I wish to say that I have nearly 700 volumes of "The World War" left, which are to be destroyed at once, notwithstanding I can ill afford this from the financial standpoint. But I do this because of my own disgust for the book.

Dear brethren, I am seeking nothing at your hands whatsoever, but love and prayers. I offer you today the assurance of perfect concurrence and concord, and beg that instead of condemning me for errors, you will rejoice that the light has shone brighter and brighter upon an honest heart, until the correctness of your hypothesis and the errors of mine have appeared. What more can I do? You are at liberty to publish this acknowledgment or not, just as you please.

I beg always to remain

Yours in the glorious hope,

E. T. LIDDELL.

Reports from Foreign Correspondents

Report from London

JUDGING by the attention which the newspapers have given, the chief event of the last few days in Britain is the birth of a young son to Princess Mary. As yet the youngster has no title except such baby and courtesy titles as are given to him. Although he is grandson to the greatest of earth's kings, he is as yet but plain Master Lascelles. However, being born with a silver spoon in his mouth (or that which corresponds to it!) he will, "weather and circumstances permitting" as the ship-masters say, forge his way ahead of others who are more commonly born. Probably we can truly say of this young child that before he shall grow up to know the difference between good and evil the kingdom of righteousness and peace will be well on its way to firm establishment in the hearts of the people. It is grand to know that the children now being born have a great chance of entering into the time of happiness; and that even if they could they would not have to look forward to a life of battle with sickness, and mental and moral infirmity.

The RELIGIOUS world is getting a little excited about the new Prayer-book to which reference has been made. There will be discussion which may show openly that the Church of England is not so united as when now and again they sing: *"We* are not divided, all one body *we."* The Bishop of Durham has written a strong and frank letter to the *Times*. He shows that those who want these changes are, at least in part, those who would throw the Church of England back beyond the days of the Reformation. There is in the Church of England what is called the Catholic party; it leans towards Rome, or at any rate puts forth for the Church of England as arrogant claims as ever Rome did. On the other hand, there is in the Church of England a modernist party who have been very obedient to the higher critics, and who would like to see the Church of England and its Prayer-book—that is, its doctrines—modernized. The churches are busy with their schemes, either of trying to bring about a revival of religion or of readjusting their own arrangements; or, in some cases, of endeavoring to bring into unity diverse organizations.

From Cambridge University comes a report of religious activity amongst the students. It has originated in the University Council on Religious Questions, a council which will deal with religious sentiments of all kinds. It is said that 2,000 out of the total of 5,000 men and women at the University are nightly attending

meetings. One of the reverend heads of the University says: "It is no 'long-jawed' religion which is being put before the new generation. Seriousness is a heavenly grace; solemnity is a nasty sin. A religion which says 'I believe in God' must be concerned with every scrap of new knowledge." And this they call "the new evangelism"! The chairman of the Committee says that all of the clergy who are taking part are merely coöperating with the younger generation in their search for the truth. None of them has a message for the people. They leave that to the Bible Students; and glad we are to have the privilege of telling of the coming of the kingdom, and of reading for them the signs of the times which show that the kingdom is being established.

The winter season keeps mild. Late autumn wild fruits and flowers are still (February 9th) to be seen on the country-side; and, on the other hand, the early spring flowers are bursting forth. There are those who think the seasons are changing; perhaps they are, but whether the change is in preparation for the Millennial reign, or whether it is that we are experiencing some of the variation of the cycles of weather which records show continually take place, remains to be seen. The present writer remembers seasons very much more severe than are now being experienced. And certainly the Thames does not freeze over; it seems almost impossible to think that a hundred years ago fairs were held on the frozen Thames. [Two weeks after the foregoing report was written, the harbor of New York was so jammed with ice two feet thick that ferry-boats could not get into their slips, and the streets of Brooklyn were filled with ice from curb to curb. London is seven hundred miles north of New York.—Ed.]

Erroneous Teaching Mystifying

THE principal trouble with people who do not understand the Bible is that they apply all scriptures to everyone—thinking the Bible is addressed to mankind in general. A greater mistake could not be made. This is illustrated by an able editor applying the text, "Ye are the salt of the earth," to all mankind.

He quoted the entire passage and did not see the point. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." This man claims that Christendom has become thoroughly unchristian and nonchristian, and admits that Christendom is being trodden under foot, and adds that it is going deeper into the mire each day.

The first and last words, "ye" and "men," show the line of difference. The Bible is addressed to none only but him who has made a full consecration to the Lord to do the will of God at any cost—a full resignation of the will, the heart, the being, and all its powers, if need be to the total abnegation of himself.

There are not many such.

The text applies to the Christian who has failed to live up to his obligations taken in his covenant of sacrifice. But, we admit, too, that "Christendom" is a misnomer as referring to the present nations—they are, according to the Bible, the "kingdoms of the world" under bondage to Satan, the great deceiver of mankind who has transformed himself into an angel of light to keep the race in bondage.

Christ's kingdom brings peace and happiness; then Satan shall be bound for a thousand years, and righteousness will be in the ascendancy until every enemy of God has been vanquished.

The world is not Christian in any sense; the "churches" are not Christian except in name only. And the everlasting existence of the people of the world is not jeopardized by being heathen. To think so is a heartless misconception of the plan of God.

From the first to the second advents of Christ the work has been principally to select the bride of Christ, in all "a little flock"—144,000—and incidentally to witness to the world of the coming "times of restitution" when the living shall be restored to Edenic conditions, the dead billions brought out of the tomb and given a knowledge of God's truth in order that they too may have restored to them mental, moral and physical perfection.

What a wonderfully happy time that will be!

Heard in the Office (No.3) *By Charles E. Guiver (London)*

THE time was," said Tyler, "when one could not doubt the Bible without being branded as a heretic and thrown into prison, but now even the clergy freely admit that there are many errors in the Bible; none but the ignorant believe its verbal inspiration. Practically all the ministers are higher critics and evolutionists, are they not, Wynn?"

"Yes, you are right," he replied. "Few accept all the Bible says; the majority agree with Bishop Weldon when he says that 'all parts of the Bible are not of equal value, and what we want is an expurgated Bible'."

"I thought so, and I am glad to think that Christians are getting broad-minded and scientific. Who can accept the Genesis account of creation, for instance?"

Palmer was taking an unusual interest in the conversation. I could see that he was but waiting an opportunity to say something, but I think all were surprised at what he said. "Errors in the Bible? Repudiate the account of creation?"

"Really now, you don't mean to say you believe in the story of the garden of Eden?" broke in Tyler.

"I find it necessary to accept the Bible as a whole, from Gensis to Revelation," answered Palmer.

"But surely," said Wynn, "you are not so antiquated as to believe that the first chapter of Genesis is a true record! Why it is contradicted by all known science! The garden of Eden story may be beautiful, but it is nothing more than an allegory."

"I count it my privilege to believe it all," quietly replied Palmer.

"Open your mouth and shut your eyes and swallow the lot," chuckled Smith.

"No; I claim that it is all harmonious and reasonable," Palmer replied.

"Reasonable, harmonious! Why the Bible is full of mistakes and contradictions; everyone knows that," said Tyler.

"It is all very well making charges: point out the mistakes."

"Ha, ha!" laughed Tyler. "It's all a mistake."

"The creation story is a mistake," said Wynn, jubilant to think that he was scoring one off the Bible Students at last. "The seven days of creation, for instance, are absolutely disproved by science."

"And the flood," chimed in Tyler. "What does it mean when it says, 'The windows of heaven were opened'? No one but a dreamer would write such piffle. Let us hear the voice of the dark ages in the midst of twentieth century knowledge and see what it sounds like."

"If you will give me a chance, perhaps I may be able to explain."

"Go ahead, then," said Tyler, highly pleased.

"First," began Palmer, "you make me wonder how much science you have between you, and then whether you are aware that so-called science has contradicted itself time and time again so that a scientific treatise of a few years ago is practically useless today; and, further, that the Genesis account of creation though written about 3,500 years ago is abreast if not in advance of modern knowledge. In fact it is now established by geology that the order of creation given in Genesis is scientifically correct and gives the exact order in which the earth was actually built up. The seven days of creation are the seven stages shown by the various strata of the earth's crust."

"But you don't think it was done in seven days, do you?" interposed Tyler.

"Seven epochal days; not twenty-four-hour days."

"What warrant have you for calling these days epochs?" queried Wynn.

"I would put it the other way," replied Palmer. "What right have you to say they must be days of twenty-four hours? The sun was not made to shine until the fourth day, so that the first few days could not be solar days of twenty-four hours; the sun was not there to regulate them. Then the Scripture says that 'one day is with the Lord as a thousand years, and a thousand years as one day.' The creation account sums up the whole work of the six days and calls them one: 'In the day that God created the heaven and the earth.' You must allow for the epoch theory there, Wynn; there is no other way of explaining it."

"You have him there, Palmer," said Tyler.

"But it is possible to determine the length of these days," continued Palmer, taking no notice of the interruption. "Since they are all members of one week, it is reasonable to conclude that they are of equal length. If we can find the length of one of those days we shall then know the duration of the others.

"Let me draw your attention, Wynn, to a

peculiarity in the Genesis account of creation. If you look you will see that the day commences with the evening and ends with the morning: 'The evening and the morning were the first day.' The formula is repeated for the second, third, fourth, fifth and sixth days; but have you noticed that the seventh day is commenced, but not finished? Why? Because it has continued on through the age of man down to our own day—it is not yet finished. When God had finished the work of the six creative days, He rested on the seventh day; and the apostle Paul writing to the Hebrews, in chapter 4:3, says that God is still resting, and that it is still the seventh day. 'For we which have believed do enter into rest.' What rest? The Apostle answers: 'That God did rest the seventh day from all his works.' The believer ceases from his own work as God did from His, and enters the rest of the seventh day. Six thousand years of human history are in the past; there is one thousand to follow; and then that which began in the darkness of the evening will become clear in the light of the morning. The end will interpret the beginning, and God's purpose will then be clearly seen. The Psalmist says: 'Weeping may endure for the evening [margin] but joy cometh in the morning.' (Psalm 30:5) And the evening and the morning will be the seventh day.

"The seventh day is one of 7,000 years; the other six we reasonably conclude must be of the same length, because they belong to the same week; 7 times 7 are 49; 49,000 years the earth is in course of construction from chaos to the perfect cosmos, and the earth then enters her grand jubilee with the fiftieth thousand years."

"Well, I have never heard that before," said Tyler. "Where do you get your information?"

"My attention was drawn to this by the late Pastor Russell, in the sixth volume of his 'Studies in the Scriptures,' the first chapter of which deals with this subject and shows the harmony of science with the Bible.

"I have not time to go into all the details of the creation just now, but on the matter of inspiration I would like to point out one thing about the first chapter of Genesis. As I have previously remarked, scientists have disagreed amongst themselves for years about the formation of the earth, but after much investigation it is now established that the order given by Moses is the correct one. I would ask: How did Moses discover this? Men had not then taken a spade and digged deep into the earth. Geology was an unknown science. Was it wisdom, inspiration, or speculation?

"I suppose that you have heard of the principle of the permutation of numbers?"

"Oh, yes," said Tyler. "A friend of mine was explaining it to me the other evening. He said that a large business house could be fitted out with telephones, and that with the use of five different numbers, 120 different changes could be made without the need for an exchange clerk. One just manipulates the numbers into different positions."

"Yes, that is right; two numbers can be placed in two different positions, as: 1-2 and 2-1. With three figures six different changes can be made; *e. g.*, 123, 231, 321, 213, 312, 132. Four, 24; five, 120. Seven can be placed in 5,040 different positions.

"My point is this: Moses gives seven days of creation, each having its peculiar work. He places light first; he might have put something else there. He states that man was the last to be created; he might have placed him as the first of the animal creation, but he did not. If he had he would have been wrong.

"In arranging the seven days of creation with their work, there were 5,040 different ways in which he might have placed them. Only one order could be right, 5,039 wrong. If he was guessing, there were 5,039 chances against him. He was correct; he has given the only order out of 5,040, which is right. How did he do it? The science of geology was not known. It could not be a guess; it must have been inspiration. The great Creator who had ordered the formation of the earth revealed this secret to His servant.

"Compare the simple grandeur of the Genesis account of creation with those that come to us from other sources of antiquity, and the contrast between truth and error is manifested. There are so many evidences of the inspiration of the Bible that no one should have difficulty in believing. Some of the anticipations of science found there are remarkable. You will never find Moses writing piffle, which you find in many so-called scientific works. The wisdom of men is continually being demonstrated as foolishness with God, and the so-called foolishness of God as the very essence of wisdom.

"Another day for the 'windows of heaven.'"

Encouraging Information—If True

WE ARE told through the public press that the professors are not all-wise. There is the tacit admission that once they knew it all, but that that day has passed. So the old idea of idolizing the college professor has passed, also. Weary days, these. Who has made the discovery? That was the edict of deans at the University of Minnesota in January, commenting on the statements of Dr. Alexander Meiklejohn, president of Amherst College, before the convention of the Association of American Colleges held at Chicago. He said:

"Under the rush of new science and forces of intellect, the technique of the old structure is wrecked. We are lost, mixed up, bewildered; and the young people have found us out."

Dr. Johnston, dean of the Academic College of Minnesota, concurred, saying:

"Undoubtedly a great adjustment is needed because of the great social changes. Most of the university faculty now are at work on problems solving the lack of experience and training they possessed when they entered the university."

The grand old book, the Bible, scoffed at and ridiculed, is yet to be vindicated. The Prophet, referring to the end of the Satanic order, said that the wisdom of their wise men shall perish and the understanding of the prudent shall be hid. Yes, yes; the poor professors, and all others who have been going contrary to the truth of the Bible, are to be relegated to the rear.

God has other means of enlightening the people; and while the leaders and teachers have had their day and possibly were necessary to the outgoing oganization, we have reached the end of that way, and the Bible—beaten and torn and sneered at and burned—is yet to be exalted above the hills. And the leaves of the trees shall clap their hands for joy, when true knowledge, true science, true theology come streaming into the minds of all. That is the day about which prophets and poets have written; but hitherto it was not thought possible that it would be such an awful jar on the learned. And what a gallant way of retreat! Because they have been found out!

Potato Raisers Get Rich

MINNESOTA is a wonderful state — for lakes and potatoes. Spuds were selling in August for 23 cents a bushel. But because the farmers stopped digging them at that price the captains of industry put the jackscrews under the price, and as it began to mount up the farmers again began to dig.

How would you like to be a farmer by the name of J. T. Anderson and live in Wadena, Minn., and raise potatoes for a livelihood? Well, Mr. J. T. sold 220 bushels at 46 cents a bushel. These potatoes were the Snowflake variety, a fine spud, sound and smooth, and were delivered to the dealer in October.

He waited for his check. It came. His 13,200 pounds of tubers brought him the magnificent sum of $4.84, or less than two and one-quarter cents a bushel.

There was a deduction of $66 for freight; the loading charge was $13.20; the sacks cost $10.56; and the commission firm drew down $6.60 for their trouble.

Mr. J. T. caught the thought and significantly asks: "How many bushels would it take at that price (2¼ cents a bushel) to buy one ton of soft slate?"

We call this a "Christian" nation and prate about this being part of "Christendom"—Christ's kingdom. But if the Golden Rule is to be the law of that kingdom pray tell us whereabouts on the earth is there a semblance of Christ's kingdom?

The selfishness dominating the children of men in our day does not argue for the gradual betterment of the race. The Bible says they shall grow worse and worse. Trouble and distress is everywhere apparent, and we still pray for the kingdom to come. The rich, the proud, the self-centered, are to be humbled. The poor, the conscientious, and those who feel their unworthiness are to be exalted. But all shall be blessed with forgiveness of sins, a knowledge of the truth, privileges of living and not dying; and then the whole world will melt into one family—the brotherhood of man, and love will be the motive prompting every act, word and thought.

Preaching the Eighth Commandment

ALTHOUGH big business is not honest itself, although nothing could be more dishonest or unjust to the people than the practices of which it is guilty right along, yet it wants other people to be honest. Indeed, the small fry must be honest, must be dependable; or the gigantic stealings of big business carried through during the war would never have been possible.

Hence it does not surprise us that the National Surety Company has organized a campaign to try to make the common people honest. This Company goes on the bond of employés, protecting big business concerns from robberies from their own employés. The fewer robberies there are from the inside, the smaller will be the charges for protection, and the better it will be for the big business concerns that employ the Surety Company.

The Surety Company has organized what it calls a National Honesty Bureau and has put it in charge of the Reverend William Byron Forbush, Ph. D., LL. D., as Managing Director. The Reverend Forbush has sent us one of the documents of his honesty campaign with the request that we publish and give editorial comments. This we are glad to do. The bulletin reads in part as follows:

"Have we learned all that we might from the Roman Catholic priesthood? The question was suggested to the writer as he recently turned the pages of several volumes of sermons in a Catholic bookstore. These sermons were chiefly of two classes, doctrinal and ethical. Upon the doctrinal material it is not necessary to pause. It was consistent and conventional. But the ethical material was a revelation. It was direct, uncompromising, practical. Behind it all was the authority of 'Thus saith the Lord,' and the emphasis of 'This do and thou shalt live.'

"The writer reviewed his own preaching for nearly a quarter of a century. 'How many times have I preached on the Law of the Lord? Did I ever sufficiently emphasize the Ten Commandments?'

"Business men are doing this preaching for us. Is it generally known that more than 30,000 talks were given by bankers last year in the public schools of America upon 'Character the Chief Asset in Business Credit'? Do we all know that the Golden Rule has been formally adopted as the basic code of the International Rotary Clubs? Is the religious public informed of the Truth in Advertising Movement that is maintained by the Associated Advertising Clubs of the World, and that supports a vigilance organization in forty of our larger cities?

"Our attention has been turned since the war to 'the crime wave' and 'the crime trust.' The tremendous losses through theft (over a third of a billion dollars a year) and the progressive corruption of boyhood so stirred the mind of one of America's leading business men, Mr. William B. Joyce, Chairman of the National Surety Company, that he instituted the National Honesty Bureau, in order to re-emphasize the command, 'Thou shalt not steal,' in the schools of America. Perhaps we cannot stem the flood of crime, but we can dry up the springs.

"Church people, how would you like to hear one sermon on old-fashioned Honesty? Preachers, why not preach on the Eighth Commandment? Parents, why not take occasion sometime between the 12th and 22nd of February to tell your children what God's Law is about Honesty and Honor?"

In answer to Reverend Forbush's question, "Have we learned all that we might from the Roman Catholic priesthood?" our answer would be No; you have probably not learned all you might. If you had carried your search for holy books far enough you might have obtained the works of Saint Alphonso Maria di Liguori, Roman Catholic theologian, bishop and founder of the Order of Redemptorists, who lived 1696-1787. From him you could have obtained the following Roman Catholic lesson on honesty:

"If any one steal small sums at different times, either from the same or different persons, not having the intention of stealing large sums, nor of causing a great damage, his sin is not mortal. If several persons steal from the same master, in small quantities, each in such a manner as not to commit a mortal sin, though each knows that all of these little thefts together cause a considerable damage to their master, yet no one of them commits a mortal sin, even when they steal at the same time. A son does not commit a mortal sin when he steals only twenty or thirty pieces of gold from a father who has an income of 150 pieces of gold."

The Roman Catholic system, of which Reverend Forbush has such a high opinion, is outlined in the theological work "De Sanctis." From these pages we learn that:

"Encouragement is given to theft, as to every other crime, by the facility of obtaining pardon; and absolutions are given to robbers, usurers, murderers, without their having made any restitution whatever. They repair to the confessor, present him with a goodly offering for a mass; or, if they are robbers of celebrity, men abounding in wealth, they found a chapelry, a benefice, or something of the kind. At Rome, for instance, every one knows that Pius VII (1742-1823) granted to all who hear confessions in the Holy House Ponterotto, the privilege of absolving from restitution all who have defrauded the Rev. Apostolic Chambers, or the govern-

ment; and all defraud, and run there to receive absolution. But this is not enough. Leo X (1475-1521), in his bull beginning with 'Postquam ad Apostulatus,' gives confessors the privilege not only of absolving robbers, but of permitting them to retain in all good conscience, the fruits of their usury, robberies, thefts, etc., on condition that part of the goods be given to the church!"

The Protestant ministers do not come out so openly in favor of theft, and yet they are as dishonest as they can be, and Reverend Forbush knows it. He knows that thousands of these ministers are unbelievers in the Bible and are obtaining money under false pretence, merely using the Bible as a cloak with which to cover their unbelief.

How many ministers are there who are able to say faithfully that they believe the stories of Noah and the flood, and Jonah and the great fish, to both of which our Lord Jesus gave His assent? How many ministers believe the story of Adam and Eve, to which St. Paul gives assent? How many ministers believe the stories of Elijah and Job, to which St. James gave assent?

Ministers continue to baptize children. They know that it means nothing. Why are they not honest? Ministers continue silently to acquiesce in the doctrine of eternal torment, when they know that the Bible plainly teaches that death, not eternal torment, is the wages of sin. Why do they do it? Ministers taught the Kaiser that he was ruling by divine right; they were thus guilty of the World War, which has robbed everybody. Why did they not teach the people that the commandment, "Thou shalt not kill," is as important as the one, "Thou shalt not steal"; and that *both* are important? We wonder!

As for the bankers, they are as guilty of dishonesty as any class we know. Details of their crooked work, as manifested in the deeds of the Federal Reserve System and in smaller banks, have been published in THE GOLDEN AGE from time to time; and we have plenty more of the same kind of crookedness to expose when we can get to it. The whole interest system is Scripturally wrong and is destroying the nation.

Reverend Forbush has a great field ahead of him. Indeed, it is a field in which THE GOLDEN AGE has already done much work. The first step toward making the common people honest is to make the preachers and bankers honest. We do not include politicians in this. How they can be made honest is something we cannot suggest. But we are satisfied that the four crooked P's—Preachers, Politicians, Profiteers, and Press—are the underlying causes of popular dishonesty; and that until they are cleaned up and become honest, truthful, sincere, trustworthy, it is useless to expect anything from the people but a continued and increasing disregard for real moral worth. If the teachers are untrustworthy, what can be expected of the pupils?

The Episcopal Church on Trial

THE Bible is the authority for the thought that in the end of the age, in our day, there shall be a falling of stars. In Bible symbology we find that "stars" mean the clergy. A star is a heavenly body that gives light. To our surprise we have found that there is a "bad" heaven as well as a good one. So heaven does not invariably mean something holy. St. Paul says: "We wrestle not against flesh and blood [merely], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12); or, as the margin explains, against wicked spirits in heavenly places. The chief wicked spirit is, of course, the devil, the "god of this world." (2 Corinthians 4:4) Then there are legions of subordinate wicked spirit beings; then come those who teach the doctrines of devils and the precepts of men. In the book of Revelation we have the religious systems of the world named for us. They are called the "synagogue of Satan," or, in plain English, the devil's church. "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; whose end shall be according to their works. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." (2 Corinthians 11:14, 15, 13) Where do we find these thus described?

Demonology has masqueraded and flourished in Christian robes. Hundreds of systems in Christendom are labeled "Christian" for effect,

and to hoodoo the people and collect the money. This institution so many have called "Christianity" has miserably failed — failed to promote good among the people, failed to convert the world, failed to bring peace, failed to raise the morality of its subjects. It has impoverished the nations, swindled them, corrupted them, caused more bloodshed than any other one thing, caused more unhappiness, more discord, and has been destructive of almost everything that is good. Why? Because Satan is the great power-house behind the force generated; for he has deceived by making his own doctrines look plausible and trustworthy, and the doctrines of the Bible are made to appear so hideous that the Bible is now generally repudiated, God is defamed, and Christ is represented as being a myth, the garden of Eden a myth, Noah a myth, and the miracles mythical. "Evolution" has been enthroned and the Bible thrown to the discard by the preachers who now come out boldly and declare for "freedom of speech" and seek to be loosed of the bands which hold them in restraint. The fruitage is apparent; it is a fine crop. The harvest is here, and the "church" people must take the consequences.

The Revelation furnishes another name for the churches—Babylon. Ancient Babylon was at first the "gateway to God," but became confused. So mystic Babylon, representing all the religious systems wearing the name of Christ, is confused; her name is Confusion. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Revelation 18:2); and all her "stars," her luminaries, her preachers, are fallen—fallen from teaching what little they ever did know about heavenly or true spiritual things and have come down to the earth, so now they orate on psychology, on divorce, on politics, on civic reform, on the movies, on baseball, on evolution, on spiritism, on self-hypnotism—on anything but the Christianity of Jesus Christ.

Many churches are in disruption—the Episcopal, the Baptist, the Methodist, etc. In some instances it is not strange that the great controversy centers around the personality of Jesus—who, what and why he was, whether human, or divine, or human and divine at the same time. The arguments of some of the wisest of her fallen stars are puerile in the extreme. Take a few of the Episcopalian ministers for example:

Dr. Percy Stickney Grant finds that he can no longer accept Jesus as the equal of God, but claims that Jesus was merely a man without the power of God; and with this thought comes the denial of the virgin birth. It is inconceivable to him how Jesus could have a virgin birth without being at the same time one-third of a triune God, or "God incarnated."

Dr. Gustave A. Carstensen says: "When Dr. Grant denied that Christ had the power of God he fully denied that Christ is God; and if Christ is not God, then you and I are idolaters, for then we are worshiping a man." This is another fallen star; for he holds that if Jesus is not God he must be a man. In bringing a discourse to a close he asked all who believed that Christ is God to rise and recite with him the Nicene Creed. All arose and repeated the creed. The Nicene Creed is heathenish, and has no Bible foundation. This creed was "put over" and rammed down the throats of the bishops (who had fallen from grace) by a pagan ruler—Constantine—in 325 A. D. Dr. Carstensen also said: "There never was but one resurrection, because there never was but one God-man to rise again"; and, "Dr. Grant has apostatized from Christianity; and therefore Christianity, the fundamental and basic doctrine of which is belief in the divinity of Jesus Christ, is for him no longer tenable." These fallen stars cannot see how Jesus could have a change of nature. They reason that somehow he was God and therefore divine; that he was divine as a man; and they insist that now he is not only divine but a man also.

Rev. Dr. George Craig Stewart, highest paid rector in Chicago diocese, says: "Most men in the Episcopal church are men of modern view. They believe in evolution. They do not believe that heaven is a place above the sky or that hell is a hole after the pattern of Dante's description." The trouble with the "churches" all along has been that they were up-to-date, modern for their day—from Constantine to this present hour. What every person should do, who is trusting in the precious blood of Jesus, is to get out of date, and get right back to the Lord, the apostles and the prophets; then when he gets established in the truth of the Bible and learns the doctrine of Christ, he may come forward in the increasing light until he advances into pres-

ent truth, and becomes like the sturdy oak, unshaken by the winds of adverse beliefs. No evolutionist is a Christian; for that theory is contrary and opposed to the doctrine of Christ.

The world is in a sorry plight; and the "churches" are in a worse position, because of ignorance, superstition, bigotry, and doubt regarding the Bible. Some one has said that if there is a God He should clear up the atmosphere and stop all the trouble that is in the world and demonstrate that He is a God of love. He is indeed a God of love; He has been long-suffering and patient; but now He is letting the bottom fall out of things, making ready for the great blessing which He has in store for all the families of the earth. He is teaching a lesson in the wisest way—so that it will never be forgotten. He has issued His warnings; He has sent His thunderings; His lightnings have flashed forth. But the preachers walk on in darkness.

The truth respecting Jesus is that he has had three natures: (1) As a created spirit being, but not God, not divine, not immortal. (2) The life principle of that spirit being was transferred to the virgin Mary, who nourished it and gave it the human organism and gave it birth. Jesus was then human, but perfect in every way, as His life did not come from Adam; and being from God He was "holy, harmless, undefiled and separate from sinners," but still not God, nor divine, nor immortal. (John 5:26) (3) After His resurrection Jesus was no longer human but divine, raised to a higher position than He ever occupied before (Philippians 2:9-11), no longer of mortal estate in which death was a possibility; but immortal—death hath no more dominion over Him. And still He is not God Almighty, the Great Jehovah; He is the exalted Christ, the Son of God, placed at the right hand of the throne of God. (Hebrews 12:2) As an immortal being of the divine nature He is made of God Lord of lords and King of kings, with all power in heaven and in earth delegated to Him to use in harmony with His Father's plan. Jehovah God is still over Christ (1 Corinthians 11:3); and when in the fulness of time Christ subdues all things to the Father, He will turn all things over to His Father, Jehovah God, and then Christ Himself also becomes subject to the Father.—1 Corinthians 15:24-28.

The Church of England is facing another crisis, one which agitates her terribly and causes the timbers to creak mournfully. The fight has been long brewing between factions in the church. It threatens to come to a head in the proposed revision of the Book of Common Prayer, and is said to be her greatest crisis since the Reformation. Among the sweeping changes proposed are in the prayer for the dead, the shortening of six commandments, the omission of the use of certain vestments, and the retention of the word "obey" in the marriage ceremony. The real trouble is supposed to break around the proposed "prayer for the dead." It is barely possible that some are getting the eyes of their understanding sufficiently opened to know that the dead are really dead and need no prayers; and that they await the resurrection, when the Lord Jesus will call to all in the "graves" to "come forth." There is arising a strong desire to get away from everything which smacks too much of the Roman Catholic ritual.

So, we see, the reform movement is making its impression; but we are living in a day which makes history so fast that the slow processes of reform cannot keep up with the light streaming in from the rising of the Sun of Righteousness. If they should with one stroke sweep away the Nicene and other man-made creeds, their ritual, book of common prayer and their vestments, and would begin at the bottom, there would surely be some signs of real life and of loyalty to Christ.

Moon Obscures Venus

IT is not often that Venus will blushingly hide her curly head behind the man in the moon. But January 13th, for the first time since 1884, Venus was completed occulted by the moon. The path of Venus around the sun is an ecliptical orbit not so very far removed from that of the earth, and the moon's path does not waver much from a line drawn between sun and earth; therefore the possibility of the phenomenon.

Astronomers claim that the crescent-shaped Venus (as she was between us and the sun) emerged from behind the moon with great clearness, which demonstrates the fact that there is no atmosphere around the moon.

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.

[166]Some have earnestly believed that Jesus was God Himself. But such a conclusion is not warranted by the Scriptures. John said: "The Father loveth the Son, and hath given all things into his hand." (John 3:35) Again Jesus said: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth the Son honoreth the Father which hath sent him. . . . For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5: 22, 23, 26) Again Jesus said: "It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." (John 8:17, 18) Thus Jesus definitely fixes the fact that He and the Father are separate and distinct beings.

[167]Again Jesus said: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." (John 10:29, 30) It may be asked, Does this not prove that they were one being? Our answer is that it does not; but that it does show, in connection with the other Scriptures quoted, that Jesus and the Father, Jehovah, are one in spirit, one in purpose, one in harmonious action; just as Jesus subsequently prayed to the Father that the church, His followers, might be made one with Him, when He said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17: 20-22) Thus Jesus definitely shows what is meant by being one with the Father.

[168]Again Jesus prayed to the Father, saying, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:27, 28) Jesus could not have been praying to himself here, but He was praying to Jehovah God, from whom He came.

[169]That the Father is greater than the Son, Christ Jesus, He shows when He says: "I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."—John 14:28.

[170]Many others have believed that Jesus, while on the earth, was still a spirit being and that his flesh was merely a covering or house in which that spirit being resided. Otherwise stated, that He was merely an incarnated creature and not wholly a man. The incarnation theory is that a spirit being inhabits for a time the human body, or a human body is created for the express purpose of that spirit being's occupying it for a time. The incarnation of Jesus is Scripturally erroneous. Indeed, if He had been merely an incarnated being, He could never have redeemed mankind. It is not disputed that He could have appeared as a human being; and such is attested to in the instances given in Genesis 18:1, 2 and 19:1.

QUESTIONS ON "THE HARP OF GOD"

Are Jesus and Jehovah one and the same being? Give the Scriptural proof. ¶ 166.

In what sense are the Father and the Son one? Give Scriptural proof. ¶ 167.

When Jesus prayed to the Father, did he pray to himself or to another? ¶ 168.

Who is the greater, Jehovah or Jesus? Give Scriptural proof. ¶ 169.

When Jesus was on earth, was he a spirit or a human being? ¶ 170.

What is meant by the incarnation theory? ¶ 170.

Do the Scriptures warrant the conclusion that Jesus was an incarnated being? If not, why not? ¶ 170.

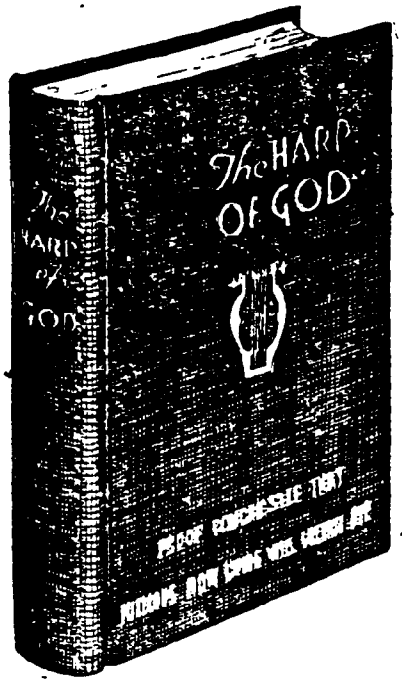
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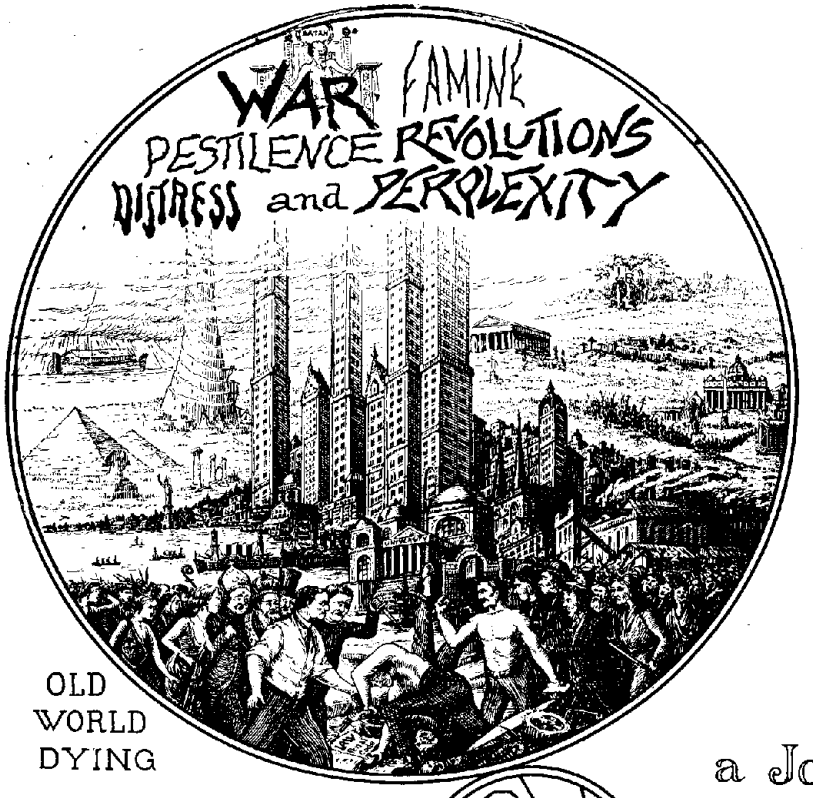
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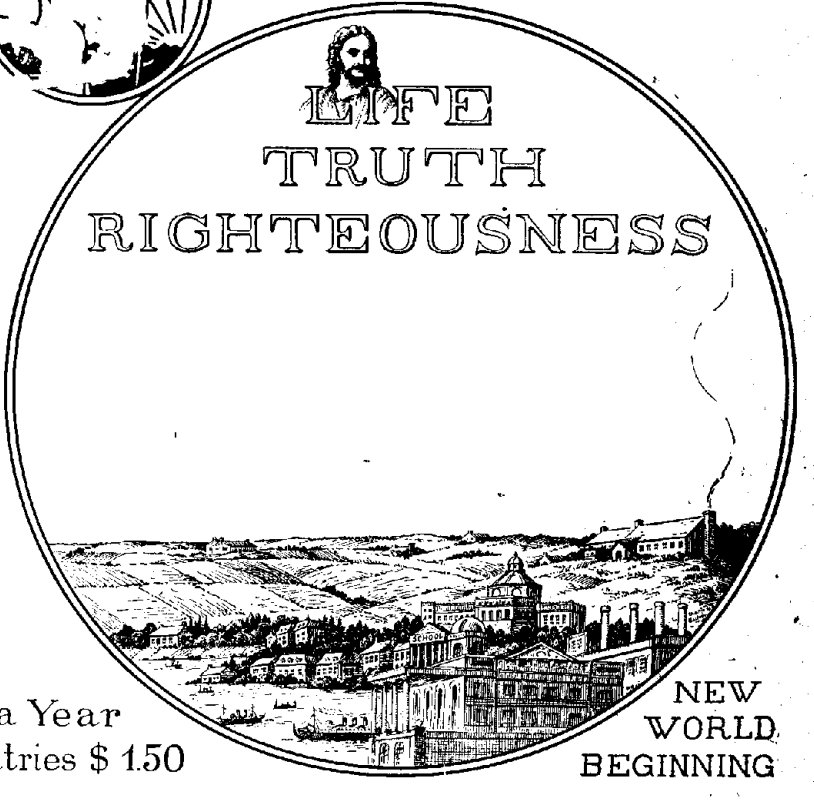
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The Golden Age

a Journal of fact hope and courage

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April 11, 1





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Headed for the Madhouse

DR. A. A. LOEWENTHAL, former professor of mental and nervous diseases at the University of Chicago, has made the statement that "at the present rate of increase the world will be ruled by madness within fifty years." In this article we give some of the data upon which such an opinion rests.

We do not have to go far away from home to find plenty of data. New York State heads the list of states with the highest number of persons with mental disorders per hundred thousand of the population, and in New York State more persons were sent to the insane asylum during the last year than in any previous year. At the end of 1921 the patients in the thirteen state hospitals for the insane numbered 39,736, an increase of 1,445 over 1920. This is 6,642 more than the hospitals were built to accommodate.

Of the total number of patients in New York State one-half were born in Europe, and nearly one-third of all the patients were out and out aliens. From this number two hundred and ninety persons were sent back, during the year ending June 30, 1920, to the foreign countries from which they came. Under the law, any persons showing insanity within five years after admission to America may be returned to their former homes.

Massachusetts comes next to New York in its number of insane per hundred thousand of the population. Dr. Briggs, former chairman of the Board of Insanity, says that in Massachusetts one person in every ten at some time or other enters an insane or feeble-minded hospital, and that five percent of all the deaths in the state are in state institutions of one kind or another. These figures are so large that we hesitate to publish them; but these are the data before us, and we have no reason to question them. Massachusetts spends six million dollars annually for the care of delinquents. Connecticut, Vermont, Montana, and Oregon — all northern states — have heavy percentages of insanity; the lowest percentages are in the South.

Taking the country as a whole, insanity and mental disorders are increasing four times faster than the population; and as long ago as 1910 there were more patients in the institutions for the insane than there were students in all the colleges.

Already Ruled by Madness

REVERTING to Dr. Loewenthal's statement that in fifty years the world would be ruled by madness, we find that both the Bible and secular history show that it has been ruled by madmen for more than 2,520 years. Nebuchadnezzar, the first world-ruler, represented Gentile rule in the earth. He was insane for seven years; those seven years represent the seven "Gentile Times," the period from the overthrow of King Zedekiah, 606 B. C., down to the outbreak of the World War, which legally ended Gentile rule and almost ended it actually.

The condition of affairs during those 2,520 years, proves that the rulers have been madmen. What sane persons believe that the common people of any land desire to murder their fellows or to be murdered by them? And yet they have given their support to a set of rulers that have brought on one terrible era of bloodshed after another.

Take the inordinately vain Kaiser Wilhelm II. His father and his grandfather were sane, but his earlier ancestors showed all the evidence of minds that were out of balance. Frederick I was a spendthrift and tyrant; Frederick William I was bloodthirsty, tyrannical, and hated his own son; Frederick the Great was a human butcher; the next two generations were weak-minded fanatics, and William IV died insane. Before the Kaiser's birth his mother, then but eighteen years of age, was under a doctor's care for nervous troubles and in a pitiable condition. The child was at first

thought to have been born dead; it is almost a pity that he had not been.

But what can we boast about on this side of the Atlantic? There was every reason that sanity could urge why America should have stayed out of the war. America was in no more possible danger of an invasion from the Germans than it was from the Patagonians. But America had a ruler of the same general type as the Kaiser — vain, egotistical, heady; and as he thought that the lives, fortunes, and influence for good of the American people were all at stake they were herded into a war against those interests and to their own ruin.

When the crazy rulers are not planning the ruin of the people by driving them into some war, they are planning their ruin economically. The avowed purpose of politicians is to sustain a system which hands over most of the wealth to those who do no useful work, and to keep that class in luxury, while the workers receive a bare subsistence. What could be crazier?

Causes of Insanity

AT THE top of the list of the causes of insanity we put the influence of the demons, evil spirits. It is our firm belief that a large proportion of the insane are in their present condition because in some way they have fallen under the influence of these beings that infest the earth's atmosphere. The Scriptures name them as the cause of the World War, 'going forth . . . to gather the kings of the whole earth together to the battle of the great day of God Almighty.' (Revelation 16: 14) The Czar of Russia was controlled by demons through Rasputin, a spirit medium.

The ways in which the demons get into contact with humans are many. One of the principal of these is through the clergy who are directly under their influence. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit." (Revelation 18: 2) From this we conclude that wherever else the demons are to be found, their general headquarters is in the nominal church. And what is the general influence of the nominal church? In a time of war is it for peace? In a time of economic strife is it for the under-dog? Everybody knows the answers.

Another way in which the demons get into contact with humans is through mediums, who constantly advertise in the papers as clairvoyants, healers, consulters and revealers of hidden things. Many brainy people, many talented personages, are among spiritism's devotees, not knowing the true explanation of its phenomena.

Too much attention to the operations of the mind is a cause of insanity. When one spends too much time pondering upon the operations of his own mind he is in a fair way to lose control of it. Manual dexterity does not come from gazing at one's hands or poring over one's anatomy, but from paying close attention to the things in hand. It is the same way with the mind.

Genius and Temperament

DR. E. S. SOUTHARD, an eminent alienist from Boston, president of the American Mental and Psychical Association, in an address at Philadelphia asserted that every form of neurosis may be classified as a form of insanity, that every "temperamental" person is really insane, and that from this point of view all mankind are unbalanced.

Musicians, painters, and poets all bear testimony to the fact that talent, genius, and insanity are closely allied. The craze for paintings by cubists and futurists, which has but lately died away, was insane; many of the modern dances and the music which accompanies them are the work of disordered minds.

When it comes to authors, we see the eccentricities of Francis Bret Harte finding hereditary expression in his daughter, Jessamy Harte Steel, until her career is ended by confinement in the St. Lawrence Hospital for the Insane.

There was mental unsoundness on both sides of the poet Cowper's ancestry; and he himself suffered from hallucinations, melancholia and suicidal mania, spending over a year in an asylum. Shelley had an insane ancestry, was subject to vivid hallucinations, and at school was known as "Mad Shelley."

Charles Lamb, at the age of twenty, was committed to an asylum; and his sister Mary while insane murdered her mother. There was insanity in Wordsworth's family. His sister Dorothy, of his own poetical temperament, became hopelessly insane. Southey came of insane stock on his mother's side.

Coleridge's family had strongly marked in-

sane tendencies; his father was eccentric and his mother simple-minded. Sir Walter Scott's family was permeated with nerve disorders and dementia on both sides. Byron's mother was unbalanced, and his maternal grandfather suffered from melancholia and finally committed suicide. His father also committed suicide while insane.

Noise and Worry

DR. NANCE, trustee of the Sanitary District of Chicago, puts down the unnecessary noises of city life as one of the direct causes of insanity. He says:

"Unnecessary noises are the bane of metropolitan existence. They murder sleep, assassinate mental rest, shatter our nerves, and indirectly shorten our lives: Factory whistles screeching three times a day, in addition to steamboat, tug-boat and locomotive whistles, the grinding, crunching, munching of flat-wheeled street-cars and elevated trains, the shrill sirens of auto trucks, the cannonade of exploding motors, venders of vegetables crying their song of sale, boys screaming extra papers, barking dogs, howling cats, rattling milk-wagons, the untimely sounding of guns, church bells, hand organs and barrel organs, the discordant piano and whining phonograph, the amateur trombone, the saxaphone in practice. Noise! It increases the death rate by murdering sleep. It destroys the vital and recuperative powers of the sick. It increases deafness. It helps indirectly to fill our insane asylums. There is little doubt but that many nervous wrecks are created every year by the incessant din and clamor to which the average city resident is continually subjected."

Unemployment is a cause of insanity, so the doctors say who have thousands of the insane under their care. They notice that cases multiply more rapidly as the waves of unemployment come. Thus worry over the needs of one's loved ones, due to lack of work on the part of the family bread-winner, may so fill the mind as to break down the mental balance.

The war was a direct cause of insanity. There are 100,000 mentally deranged in Paris, mostly from that cause; and from the American forces alone 72,000 are reported by the American Legion as mentally deranged. Consequently the total number on all fronts and in all sides of the conflict must be nearly or quite half a million.

Then the war was an indirect cause of insanity to great numbers who found no way of reconciling the conflicting voices of conscience, loyalty, duty, self-preservation, patriotism, etc., presented to them. Moral courage makes for sanity. The man who takes a stand, one way or the other, and abides by what he believes to be right, will endure the reverses of life with a courage and success that will seem almost supernatural. Children should be trained to face unpleasant situations and to make the best of them, but not to worry about them.

Too Much Excitement

THE movie theaters have been blamed for some of the increase in insanity, and probably not without reason. Every form of mental strain is depicted by the actors, and this cannot fail to have some effect upon those who are suffering mentally or are predisposed to insanity.

Much insanity is caused by bacteria and poisons of various kinds undermining the brain structure through the blood stream. The germs of syphilis are deadly to the brain structure; and there is scarcely a person who does not have it in his blood, either bovine syphilis, derived from vaccination, or the real thing obtained from our tainted (not sainted) ancestors.

Dr. J. M. Lee, of Rochester, N. Y., speaking before a conference of medical men, pointed out that farmers are more susceptible to insanity than any other class because they work hard, worry much and have little recreation. He added: "Our methods of living, our methods of eating, and the general hustle and tendency to worry throw the mental machinery out of gear."

The people who become insane lose the grip on the realities of life. Rage is insanity while it lasts; and some pretty well-balanced people sometimes allow themselves to fall into fits of rage, even to the extent of committing murder and suicide.

The evading of responsibilities tends toward insanity. The more hopelessly insane a person is the more he acts like an infant, assuming that whatever he wishes should be provided for him by others because he desires it. The possession of a disposition to wish to get along without work is therefore an evidence of insanity. It indicates the neurotic mind. The desire to work, to produce, so that one may have for himself and have to give to others, is an evi-

dence of sanity. The idle rich are all on the road to insanity, and many of them are actually insane.

Liquor and Insanity

THERE are conflicting opinions as to the share of responsibility to be attributed to liquor as a cause for increased insanity. Doctor Hall, Chairman of the Insanity Commission of Cook County, Illinois, says: "Either prohibition does not prohibit, or the brand of liquor that drinkers are getting is more violent in its effect." His report shows an increase of thirty-three percent in the number of alcoholic cases before the commission in December of 1921 over those of pre-prohibition days. He said further:

"There are two classes of alcoholic cases we are getting. There is a class of elderly persons who were accustomed to use a certain amount of liquor regularly. They were able to coördinate and to combat social, domestic and business worries. Then prohibition came, and they were unable to obtain liquor regularly. When they did get it, it would be by the bottle. Not knowing when they would get more, they would drink it all at once. As a result they broke down mentally. The other class comprises the young, who get the unlabeled or moonshine whiskey. They drink all they can get, when they can get it. It contains a large percentage of poison and works havoc with their minds. We had several cases of young doctors who wrote their own prescriptions, and got bad whiskey, which they drank to excess, resulting in their breakdown. It has been necessary to commit several to an asylum for the insane."

Dr. Lichtenstein, resident physician at the Tombs Prison, New York City, thinks alcohol is doing its share toward the increase of insanity. He says that many steady drinkers are unable to give up intoxicating liquor and will drink poisonous substitutes which are offered for sale; that this alcohol is absorbed through the lymphatic system and causes a toxic condition which deadens the nervous system and produces what is known to alienists as alcoholic psychosis. Whether a person becomes incurably insane is dependent upon how much damage is done to the nervous system before treatment begins.

But Dr. R. H. Hutchins, Sr., superintendent of the Utica, N. Y., State Hospital, says that moonshine whiskey has caused only a slight increase in insanity. His belief is that the stories of widespread insanity caused by impure whiskey were propaganda of wet advocates; and that for years, with the exception of the first four or five months after prohibition went into effect, hospital cases resulting from whiskey had steadily decreased in number. Homer Folks, secretary of the State Charities Aid Association, said that he believed the number of persons who had gone insane from the use of alcohol during 1921 was fewer than normal.

An indirect cause of increased insanity due to prohibition is that many persons who had become used to taking intoxicating liquors were deprived of them and resorted to drugs to satisfy their appetites. We have treated the subject of drug addiction at length in our issue of June 21, 1922.

The Effect of Diet

DR. H. P. SKILES of Chicago treats very interestingly the subject of the effect of diet upon the mind. He says:

"There are 20,000 new cases of dementia precox every year and all declare that it is on the increase. The mental phenomena vary with different cases. The physical phenomena prove that in a very large percent, the patients have faulty digestion and faulty circulation as well as faulty elimination, and we will find in almost all of them a faulty respiration, very little if any abdominal breathing.

"When we remember that we can retard or completely stop the respiration by pressing on any one of the branches of the sympathetic nerves that may be abnormal, either in the upper or lower orifices of the body, . . . then it is plain to us that if any one or more of these branches become involved so that the respiration is impeded and the sympathetic normal efficiency is reduced it is reasonable to say that the elimination and digestion as well as assimilation will be reduced.

"Therefore in order to relieve one of these cases we must see to it that every branch must be inspected and cared for, so that we can have as nearly as possible normal functions. Why? Because normal functions must obtain if we are to have normal use of the cerebrospinal in all of its varied duties, and the highest of these is normal thought.

"We must first eliminate the fact that there is no central lesion; when that is done it is admitted that the primary cause is not in the brain. Then we proceed to examine the functions. We find that we have in these cases as a rule either a low or a high blood pressure, the greatest majority being a low blood pressure. By persistent correcting of the different orifices the low blood pressure is gradually relieved, but sometimes very slowly.

"We find also that these cases are suffering from varied degrees of auto-toxemia, so that auto-intoxication obtains a part or all the time. It is plain that as long as the patient's auto-intoxication persists he will not be responsible, but when his toxemia is reduced below the state of intoxication he then will be responsible and his mental condition will be clear. But he will not be well until the toxemia is reduced to such an extent that the functions of the body will be normal each day, accompanied by normal blood and normal blood pressure. And more, all of the functions of the body must obtain until the strength of the entire body has been restored; and then will he have normal poise and normal thought.

"The sympathetic system being first corrected, the diet carefully chosen, baths prescribed, we must, if possible change the blood pressure. In these cases we have a venous status whether in high or low blood pressure cases. In the low blood pressure cases the venous status is due mainly to a dilation of the veins, making it impossible for them to deliver the blood to the heart in sufficient quantities to be normal,and so we have a delayed circulation. . . . Additional excitement increases the high blood pressure of the high pressure cases and correspondingly decreases the blood pressure of the low blood pressure cases.

"We will all admit that the poisons from the different tissues are being thrown into the veins and that if we can reduce the poisons by any means we will shorten the recovery of the patient.

"Every now and again we find that the pressure goes up and down from some fault in somebody or the patient, and we find that anything that will cause loose movements of the bowels will upset our blood pressure. From this we learn lessons of great value which we must teach the patient, namely, that if he wishes to remain well he must forever abstain from all kinds of drugs that will cause loose discharges from his bowels; that if he has arrived at the happy medium where his thoughts are lucid and his poise is perfect under all occasions it is up to him to thus remain; that evidently his assimilation and elimination which take place in the millions of capillaries in all parts of his body which make it possible for him to live and carry on both physically and mentally are performing their functions normally, and if he obeys the laws of his body he will remain well; that the sickness he has suffered causing him to experience many abnormal thoughts and experience many abnormal perceptions have been physical.

"We are now of the belief that dementia precox, so-called, is produced by a faulty metabolism (changing food into protoplasm and carrying off waste) in the capillaries of the body, and is curable.

"We must educate not only those immediately interested, but the great masses, to show them how they must live. A nation-wide education must be made against the habit of giving and prescribing all kinds of physic; for it is an impossibility to cure one of these cases if only one dose of cathartics of any kind is given. . . . Only by preventing insanity will we be doing our whole duty."

The Ductless Glands

DR. SCHLAPP, Professor of neuropathology at the Post-Graduate Medical School and Hospital, New York City (who is authority for the statement that twenty-five percent of the murders in this country were committed by insane persons who could have been cured by proper treatment in early stages), writes of the discoveries that have been made in recent years in endocrinopathy, or diseases due to improper working of the ductless glands of internal secretion. He says:

"Twenty years ago the very term was unknown and the science of the ductless glands had no standing. Today our knowledge of the endocrines and their influence upon every function of the nervous system in man promises to revolutionize our whole understanding of human behavior. We know now that many men commit crimes because their thyroid glands or other glands are out of order. We understand now that many unfortunate human beings are unable to control themselves under temptation or in the face of other arousing stimuli because there is some derangement in the glands. It is now certain that these endocrine organs control the activities of our nerves altogether, including the workings of the brain.

"This means of course that science has brought human conduct or misconduct down to a physiological, or rather a chemical, basis. Men do not err because they are evil but because of chemical disturbances in that marvelous and intricate machine, the human body. Just how far we want to go or can go with this statement at present is doubtful, but to some extent it must already be accepted and acted upon; for we are able to treat many criminals, to correct this chemical disturbance or abnormality and thereby to restore these sufferers to health and normality.

"At least the well-informed among us know that many of the men who commit crimes are not responsible for their acts but are the victims of disease or pathological or chemical conditions. We know, also, that many men in our prisons should be in hospitals and sanitariums. And we know that a very large proportion of all the men sent to prison for felonious breaches of the law are sick men who can be cured of their illness. But we continue to treat these men as pariahs and monsters. We continue to torture them and cage them and judge them according to stupid and obsolete standards."

Sane Care of the Insane

NOT straight-jackets and cruelty, but comforts and love, tend to aid those who are insane to regain their mental balance. The work at the State Hospital for the Insane, at Trenton, N. J., under Doctor Henry A. Cotton, has proved this conclusively.

Here one finds clean, carpeted halls, furnished with rockers and other chairs. The walls are adorned with pictures; there are ferns and plants about. The rooms for patients confined to their beds are perfectly ventilated, and the rooms themselves are large and cheerful.

The dining-room tables are covered with white linen, and adorned with ferns and flowers; and the patients are served with care and attention to the wholesomeness of the food. There are no handcuffs, no chains and no straitjackets; and as a consequence maniacal outbursts are seldom heard. The nurses and attendants are of high class, instructed well in the physical care of their patients.

Upon the arrival of a patient at the hospital an X-ray of the mouth is taken and infected teeth are removed. A stomach test is next made. Then the tonsils are examined; if infected, they are removed. Intestinal examinations are then made. An abdominal X-ray is next taken; and then a specimen of the blood and spinal fluid is taken and examined. It is a common thing at the Trenton hospital to discover infection of the teeth, tonsils and colon, also in the appendix and gall bladder. The rectum is likewise often found to be ulcerated or otherwise infected, and requiring surgical attention.

As a consequence of these thorough examinations, and corresponding close medical attention, the record shows that out of 400 patients admitted during 1918-1919 and classified as manic depression, hypermanic, dementia precox, etc., after a period of nine months only sixty of the patients remained in the hospital. Previous to removing infection from patients the rate of recovery was forty percent; which would mean that 160 of these 400 cases would have been discharged instead of 340.

It is almost enough to drive a sane person insane to lock him up and give him nothing to do; hence the saner administrations of hospitals for the insane are now paying attention to employment of their charges. In Illinois, where occupation for the insane, and education for those occupations, has become a practice, the class of insane called "maniacs" has almost entirely disappeared. Progress in the same direction has been made in two large hospitals at Patton and Norwalk, California. The industrial work includes the manufacture of rag carpets, shoes, brooms, brushes, baskets, and toys.

Consideration is being given to the proposition to sterilize the mentally defective. A case is cited of a woman committed ten times to an institution at Kalamazoo, Michigan, who has given birth to ten insane children. The woman's family has a history of insanity for many generations. Surely no good reason exists why this woman should be allowed to become the mother of ten more insane children, and thus to pile burdens upon the citizens of the state of Michigan for which no return of any kind can ever be made.

Insane Care of The Insane

IF CONFINEMENT in a prison often results in making sane people insane, what is the natural effect of confining insane people in prisons? The answer is so evident that it is a wonder that only recently are the medical fraternity beginning to give the subject attention.

A modern physician, Dr. Broder, formerly physician to the Insane Asylum of the City of New York and of the Manhattan State Hospital for the Insane at Randall's Island, New York, also neurologist of the Har Moriah Hospital, is planning, with others, to erect and operate a modern institution for the scientific treatment of the insane, with a view to their cure. His plan is explained in his statement of the reasons that led to the plan being formed:

"I found that there was no organization that would treat insanity, for either its cure or prevention, and that there was no hospital in the United States dedicated to the eradication of diseases of the brain. There are hospitals for everything else and for every specific disease under the sun, but none for the prevention and cure of insanity.

"Mentally afflicted respectable citizens, in my opinion, should be treated more like rational beings and less like criminals. We are clinging too much to the old idea that a 'madman' should be shunned. Instead, he should be looked upon as a sick man. We accept too much the obsolete theory of 'once insane, always insane.' No effort is made to help the sufferer. If

rich, he is sent to a sanitarium; if poor, he is committed.

"Under present conditions little or nothing is done because the physicians who would do so are handicapped by lack of facilities and lack of opportunity. The sick man with hallucinations is sent away. His condition becomes chronic. Any other result is largely mere chance.

"The theory we advocate is that the patient should be put to bed like any other sick person and treated accordingly. Specialists of all kinds should examine him. People do not become mentally deranged unless there is a cause. To effect a cure, the cause must be found and removed.

"Most of the so-called insane people have their rational moments. To such a person the shock of being sent away is enough to dethrone reason permanently.

"Even in the State hospitals it is difficult to get attendants who are patient and intelligent enough to keep from beating their charges. All the stories of beating and ill-treatment of the insane are not mere figments of the imagination. Fractured ribs and fractured jaws are nothing new. The excuse usually is that another patient did it. Nine times out of ten it was the attendant.

"Nervous and mentally distressed people apply to nerve and brain specialists and are often advised change of scene and ocean trips. But no effort is made to remove the poisonous toxin that is the cause of the trouble."

One cannot read of the insane receiving "beatings" and "fractured ribs and fractured jaws", without a sinking at the heart; for one never knows when one's own loved ones or even oneself might fall into the power of these insane people who are "caring for the insane" by methods that are just about as sensible as those by which the Roman Catholic church undertook to keep the world in good spiritual health during the days of the Inquisition.

Will Leeger, real estate dealer and Republican leader of Weehawken, on May 9th asked that the State Hospital for the Insane at Morris Plains, N. J., be investigated. He said that while a patient there he was kicked and beaten, and that in addition to the brutality roaches and other vermin were thick in the dining room; and that physicians and orderlies were negligent in their duties. He said that he attended the hospital as a paid patient, but was beaten and kicked by orderlies, and that they swore constantly at their patients. He said that bathing was omitted; and that on one occasion he had been placed in solitary confinement in a strong room, 5x6 feet, and given no opportunity to exercise or have fresh air. Attendants kicked him until he was insensible and then dragged him along the floor. Speaking of medical attention, he said: "The doctors would pass through the ward, glance around, and go out. That was a medical examination! All that I ever had done to me was the taking of a blood test." He further complained that letters addressed to his relatives had never been mailed, and that when he once complained to a doctor he was laughed at.

Similar Care in Britain

THE *Daily Herald*, London, on August 26, 1921, published the following account of the murder of one of the insane in the West Riding Asylum at Wakefield:

"Stripped naked in an open yard, left to the mercies of his fellow-patients who flung a bucketful of boiling water over him, thereby causing his death—these are some of the revelations made at an inquest on Arthur Crosthwaite, an inmate of the West Riding Asylum at Wakefield."

Dr. Montague Lomax, for two years an assistant medical officer in one of the largest English asylums, in his book entitled "The Experiences of an Asylum Doctor" gives details of the horrible conditions which prevailed in the asylum with which he was connected. We quote extracts:

"Behind the table a dozen of the worst cases sit all day with their backs to the wall. In front of them is an attendant always on duty. They have no amusement, no exercise, no employment. Even for meals they do not change their places or surroundings. The speech of these patients is often obscene and blasphemous, their habits quarrelsome and filthy, their persons dirty and malodorous; bestialized, apathetic, mutinous, greedy, malevolent—often quarreling fiercely, at plates—they sit all day in their miserable corner, at once the most damning indictment and the most degrading example of our 'humane and scientific' treatment of the pauper lunatic. All the inmates wear fustian coats and waistcoats, white drill trousers and ill-fitting asylum-made boots. They never wear overcoats; and although it may be raining heavily, they are kept out in the airing courts during the time allotted for exercise. What usually happens, is that in winter there is a great increase of entirely preventable bronchial and rheumatic affections, permanent ill-health often resulting, and occasional deaths from pneumonia, etc. Tuberculosis, in particular, is a dread scourge in most asy-

lums. In 1915 the asylum death-rate from this disease was 16.1 per 1,000, while the mortality for the same year among the general population was only 1.6 per 1,000. All classes of pauper lunatics are herded together in barrack-like structures which are unhygienic and totally unsuitable. The unhappy inmates are confined for weeks together in pitch-black, ill-smelling, mostly unheated, locked-up cells. They are fed on ill-selected, innutritious, dirtily served and badly cooked food. They suffer and die from various physical diseases, contributed to, if not actually caused by, the conditions of their asylum life, inadaquately treated, and often—as in surgical cases—not treated at all."

Putting Away Relatives

IT OCCASIONALLY happens that a successful business man gets tired of the more or less careworn, decrepit, and possibly crotchety wife of his youth and gets his eye on some younger, more attractive dame that he thinks would please him better; and it is one of the easiest things imaginable for a wealthy man to put away a peculiar woman, if he has no principle—and many wealthy men have none. Again, an asylum is often sought for some balky relative about to fall heir to a fortune.

Bird S. Coler, New York Commissioner of Public Welfare, is authority for the statement:

"It is quite true that a person suffering from some mental disorder, quite possible of cure, can be sent away for life merely upon the word of two inexperienced country doctors and a judge."

Mrs. Laura Price Meader, 67 Riverside Drive, New York City, testified before Judge Walsh in the Court of Common Pleas, Bridgeport, a few years ago, that she had been kept, against her will, in Dr. Wiley's sanitarium, and was strapped down in ice packs, served with milk containing roaches, and obliged to eat from dirty plates. She stated that she was inveigled into the sanitarium by her husband on a pretense of visiting friends. She also charged that her money was taken from her, and she was not allowed to receive any mail or communicate with any one. Jewell Hanson, the nurse who attended Mrs. Meader, testified that Mrs. Meader was sane, and in good physical condition, aside from a broken arm.

Mrs. Jean R. Melville, who was declared sane by a jury before Supreme Court Justice Martin, took steps to secure vindication for the action of her husband in endeavoring to have her declared incompetent. Through her attorneys she filed three actions for $100,000 each, naming her husband and Drs. S. Philip Goodhard and Clarence J. Slocum as defendants.

Idaho has taken a step toward clearing the asylums of those who do not properly belong there. David Burrell, Commissioner of Public Welfare for that state, has asked the coöperation of the judges in this work, alleging to the judges that in his examination of commitment papers he has found that the grounds upon which some have been put away could just as well have been applied to any citizen of the state.

Another unfortunate thing about this aspect of public institutions is that soldiers suffering from shell-shock have been committed to these institutions, and that once they have been locked up are never visited by the federal officials to see whether they are properly cared for, but are left to find their cure in the company of criminal insane, drug addicts, and vicious degenerates. The proprietors of some private institutions are alleged to pocket as much as sixty percent profit of the amount allowed for the care of such ex-service men.

Conditions in England

IN ENGLAND the lunacy laws are such that an alleged lunatic, once in an asylum, is wholly dependent on the doctors for any chance of getting out again. Everything is in their hands. The patient may be deprived of all communication with friends, either personally or by letter; and though he may see or write to a commissioner, it will avail him nothing if the medical superintendent either mistakenly believes him to be insane or has private reasons for keeping him in the asylum.

Dr. Forbes Winslow of England, writing on the same subject, says:

"I have no hesitation in stating that at the present day there are among those incarcerated in asylums quite half the number who could be well managed outside. I have proved this on many occasions. I have in many instances been the means of obtaining the freedom from asylum supervision of those who, apparently, had there been no intervention, would have been there for their natural lives. I do not recollect one single case where the steps taken were not followed by anything but good results. I have not the least hesitation in saying that the very atmosphere of a lunatic asylum, and the contaminated air breathed, are sufficient to prevent recovery. Many a case, curable in its nature, has

become chronic by having been placed among lunatics."

Dr. Alfred Russell Wallace in his book, "The Wonderful Century," speaking of abuse of the insane, says that the great evil lies in the existence of private asylums kept for profit by their owners; and in the system by which, on the certificate of two doctors, employed by any relative or friend, persons may be forcibly kidnapped and carried to one of these private asylums without any public inquiry, and sometimes even without the knowledge or consent of their other nearest relatives or of those friends who know most about them. He says further:

"The fact of insanity should be decided not by the patient's *opinions* but by his *acts*; and these acts should be proved before condemnation to an asylum. Asylums for the insane should all belong to public authorities, so that the proprietors and managers should have no pecuniary interest in the continued incarceration of their patients."

Concluding Thoughts

IT IS only proper for the scientists to seek for the causes of mental delinquency, theorize on the improper functioning of the organism, and experiment on possible aids to correction of the malady. They leave God out of the question and do not take into consideration that the race is fallen because of disobedience and alienation from the Creator. We suppose that Dr. Schlapp's argument, from the neuropathic standpoint, is good. He says: "Men do not err because they are evil, but because of chemical disturbances in . . . the human body."

Let us see: Did father Adam err because of a chemical disturbance in his perfect body? Or did the disturbance commence after he had sinned and was driven from Eden? The disobedience of our federal head wrought havoc for the whole race, plunged all onto the down-grade of mental, moral and physical weakness and decay. The breakdown in mentality is heaped upon our age because our day is one of tension, push and hustle, and the poor, fagged-out brains are not equal to the task. The chemical conditions may contribute to some extent to the obliquities of humanity, but we should not stress it too much.

Humanity is in a sorry plight, and largely through choice. Man is a free moral agent, but is beguiled, deceived and ensnared by the devil, who panders to the pride and self-love of his subjects, and who has led the world into darkness, superstition and the pride of self-government. Satan has baited and enslaved mankind.

These scientists are getting away from the thought that many are obsessed by demons. We believe that many in our asylums, and some outside, are actuated by the evil spirit which has such a terrible influence in the world, backed by Satan and his hosts—visible and invisible.

It is commendable that plenty of light, exercise, fresh air, wholesome food, harmless entertainment, and light forms of labor are given in some places. These people should be given all the freedom they can stand without harming anyone; and above all, their attendants should be persons of kindness and self-control. Whether the cause is "chemical" or obsession the need of kindness is all the more imperative. The few brutes incarcerated in asylums should likewise have kind but firm treatment.

What a gracious provision the Lord has made for humanity in her extremity! The race is even now plunging deeper into the mire of perplexity and dismay, according to correct Biblical chronology, as all will see within the next three years. Then Messiah's kingdom shall break with blessings of uplift from every mental, moral and physical weakness and imperfection of mankind. Jesus has bought the race, and the kingdom to be inaugurated at the second advent will cure every ailment of the disease-cursed earth. Having then bound Satan for a thousand years, the Great Physician will put into power the laws of truth and righteousness, take away all the tension, and establish peace world-wide. Then happiness, liberty and life will be proffered all the families of the earth as they shall seek to coöperate with the new arrangement, until all mental disorders, moral supineness and organic ailments are everlastingly healed; so that, eventually, every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God.

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Impressions of Britain—In Ten Parts *(Part VII)*

YOU know how green the grass gets in the northern part of the United States along in the month of May, when there has been alternate sunshine and shower for a month past. Well, the British Isles are like that all the time. Ireland has been called the Emerald Isle, and properly so and green is its emblem and with all propriety. But the title is just as appropriate to England, Wales, and Scotland. One of the first things the traveler notices is the extraordinary greenness of the grass.

The areas of the British Isles are small, a total of only 121,284 square miles, as against 3,026,789 square miles in the United States; but to show how heavily they are cropped we pick out a group of industrial and agricultural states in the United States, all of which seem to us to be in a high state of cultivation, and then compare them with the British Isles. The areas are as follows:

BRITISH ISLES GROUP		GROUP OF SIX AMERICAN STATES	
		Massachusetts	8,266
England	50,874	Connecticut	4,965
Wales	7,446	New Jersey	8,224
Ireland	32,559	Delaware	1,965
Scotland	30,405	Ohio	41,040
		Illinois	56,665
Square Miles	121,284		
		Square Miles	121,125

These groups are as nearly equal in area as we can arrange; and now we will give certain comparative data which will be of interest. Besides giving the data for the six groups of equal area to the British Isles we will also give data for the United States as a whole:

	BRITISH ISLES	SIX AMERICAN STATES	UNITED STATES
Improved lands (acres)	53,000,000	49,655,449	506,982,301
Woodland	3,000,000	8,693,039	168,615,122
Other unimproved lands	20,639,125	19,171,512	280,079,122
Horses	2,000,000	2,292,039	19,785,933
Cattle	12,000,000	5,346,043	66,810,836
Sheep	30,000,000	2,783,648	35,033,516
Swine	3,000,000	8,067,399	59,368,167
Total live stock	47,000,000	18,489,129	200,998,452
Farms under 50 acres in area	700,000	162,351	2,300,268
Farms 50 acres or over	200,000	424,023	4,148,098

A thoughtful examination of the foregoing data will show what is very apparent to the traveler; namely, that Britain is a garden spot, a paradise on earth, and though a very small country in area is a very large country in respect to its live stock and other agricultural interests. The fields seem to average about one acre in extent, instead of about ten acres as in the United States; and many a family makes a living from one small field. This is possible in some districts because of the richness of the soil, the alternate favoring mists and sunshine, and the mild winter weather.

Scotch Industry and Thrift

THE industry of the Scotch is proverbial, and evidences of this abound in the arable parts of Scotland. After a pleasant automobile trip through the farming country about Edinburgh (to and from the great Forth Bridge, which is some miles up the stream from Edinburgh) a careful estimate revealed that about each collection of farm buildings there were approximately fifty stacks of straw, perhaps sixteen feet in diameter. When we asked what were these stacks, the answer came "corn"; for in Britain wheat is corn, barley is corn, oats are corn. American maize, the only kind of corn called "corn" in America, does not mature in Britain.

The Scotch are thrifty, too. When the Scotch farmer builds a house he builds it in partnership with about four of his neighbors. This method requires less building material, and the interior walls are kept warm at less expense. And then each of the four farmers rents out his attic to one of the farm hands. This makes a warm floor for the farm hand, and brings in a little income to the proprietor.

There seem to be sheep and cattle everywhere in Britain. Even in the highlands of Scotland, where ordinary cattle would starve, there are the Scotch cattle, with their quaint shaggy hides, that manage to make out a living. The soil of Britain proper is lacking in lime; and so a custom prevails of sending young cattle to Ireland for a few months while their bony structure is building up, when they are brought back to be fattened.

This lack of lime in the soil is probably the

underlying reason for the regrettable fact that even beautiful young girls in Britain, hardly out of their teens, have been compelled to lose their teeth and to resort to artificial substitutes. In America the teeth are generally sound at forty-five, and frequently much later in life. This difference may be due to increased pyorrhœa in England, or may possibly be due to excessive tea-drinking or to too many meals during the twenty-four hours. The American custom of three meals a day is more healthful than the British custom of four meals a day, and the American would be still better off with but two meals per day, and so would the Britain.

It is a shame for a grown man to laugh at an innocent sheep, but there are some sheep in the northern part of England and the southeastern part of Scotland that are irresistibly funny to behold. They look as if they had become badly sunburned. The wool above the hips is as red as the reddest of Irish red hair, no doubt a climatic variation.

The orchards along the line of travel pursued by the American were few in number and small in size. Britain imports most of her fruits, although she raises some apples and in the far South, some peaches and even figs. Strawberries ripen about August 1st. The summer-days are so long in the upper latitudes of Scotland that from the latter part of May until the early part of July it is possible to read fine print with ease at any time of night; but the sun's rays are too much deflected to give any really hot weather at any time anywhere in the Isles. Sunny days in October are about like October days in New York.

Old Landmarks

THE old bridges, gates, and public houses of the England of long ago are the markers of the present; the fields are all marked off from each other by stone walls built high and with care; or where the stones are not so abundant they may be separated from one another by hedges. In a few places there are fences, and in some instances the fence-posts appear to be but three feet apart. Not infrequently the fence-posts are vineclad, producing a pleasing appearance to the eye. Occasionally a fence, instead of a wall, surrounds a suburban home. The fence palings are laid partly on one another clapboard fashion, except that they are put on vertically. These fence palings show Britain's poverty in forests. Except for the vines trained upon them they would be hideous, and look none too well anyway.

Cleanliness and neatness are everywhere. In plowing, the foreman on the farm first goes over the field, and by furrows plowed each way expertly marks it off into squares about ten feet apart. These squares are as straight as can be imagined. Those who do the remainder of the plowing could hardly fail to plow straight furrows. There seems to be no other object in marking the fields off into squares; if there is, will British readers please advise so that a further statement may be made?

Having entered Scotland via the Midland Railway, which, in its upper reaches, is well over to the West Coast, the American made the return trip via the North Eastern Railway, which follows the Firth of Forth thirty miles down to the sea and then turns off sharply to the right, hugging for a long distance the rough body of water which Americans know as the North Sea, but which Britains somewhat curiously designate the German Ocean.

At the mouth of the Forth is Dunbar, distinguished for its red rocky headland and its castle ruins. In the old Dunbar castle the local Scottish nobility once successfully withstood a siege of nineteen weeks duration by an English army; and Mary Queen of Scots stopped here on her flight to England. Dunbar was the scene in 1650 of one of Cromwell's successful battles.

Along Cromwell's Trail

SIX miles below Dunbar, at a distance of three or four miles from the edge of the German Ocean, the railway goes through a narrow pass in the hills, Cockburnspath. Through this pass, still commanded by a ruined watch-tower, Cromwell's army, descending in force upon Charles II, won his "crowning mercy," the battle of Dunbar.

Cromwell, a Protestant of the Protestants, was noted for his unbending honesty and for his determination that the lower classes of the people should be treated with fair play. He is one of the few generals who never lost a battle, due to the fact that his soldiers believed in him absolutely and did not hesitate to face death on

his behalf. He found the king, Charles I, to be dishonest and unreliable, and was largely responsible for Charles' being beheaded. Cromwell himself became president of the Commonwealth ad interem. After his death Charles II caused his body to be exhumed and the head cut off and fixed on a pole at Westminster.

The pass of Cockburnspath is so narrow that for a considerable distance the stream which traverses it is enclosed and the railway is built over it, a nice piece of engineering, duplicated at Pittston, Pennsylvania, by the Laurel Line, the third-rail electric system between the anthracite metropoli of Wilkesbarre and Scranton.

Below Cockburnspath the railway runs for miles almost on the very edge of cliffs that rise at this point perhaps 200 feet above the waters of the German Ocean. Between the railway and the cliff edge every particle of soil is closely cultivated. The scene from the car window is inspiring—a vision of peaceful fields broken now and then by glimpses of the angry sea tossing itself against the base of the cliffs far below.

Berwick, fifty-seven miles southeast of Edinburgh, and lying between Scotland and England, was anciently neutral ground, and was commonly said to be "sib to the devil" (related to the evil one) on account of the fact that it was the scene of so many fierce border enmities. But if the town is now related to the evil one, the appearance from the train belies it. The back yards of scores of houses jutting against the railway embankment are beautifully kept. In late October they were filled with vegetables and flowers in profusion, with an entire absence of the ash cans, stagnant pools, rubbish, and tin cans that decorate many an American landscape in such localities. The railway bridge across the Tweed here is 2,000 feet long and 184 feet high, built in twenty-eight great semicircular arches—a fine structure.

In 1216 Berwick was taken from the Scotch by King John, and it was here that the British king and Parliament met when they tried to decide whether Baliol or Bruce should be the rightful king of Scotland. The decision was in favor of Baliol, with the understanding that he was to swear allegiance to the British monarch. Baliol was unpopular with the Scots, and after Bruce became king he took the town from the British in 1318 and it was not for 164 years after that date that it finally became a permanent English possession. The ancient walls of Berwick, or Berwick-on-Tweed as it is properly called, are still well preserved and constitute a fine promenade.

Newcastle-upon-Tyne, 124 miles southeast of Edinburgh and 273 miles northwest of London, was the American's first stop after leaving Edinburgh. The expression "Carrying coals to Newcastle" arose satirically from the fact that Newcastle is, or was until recently, the greatest coal-exporting city in the world. Cardiff, Wales, contests the honor now. It is a droll enough fact that during the World War conditions arose for a brief time in Newcastle which did actually make it necessary to do the supposedly unnecessary task of bringing in coal to maintain the great industries there centered. Newcastle is one of England's Philadelphias and Pittsburghs, a place devoted to the making of large and heavy machinery.

One of the bridges still in use across the Tyne at Newcastle is the famous high-level bridge designed by Robert Stephenson for carrying rail and wagon traffic across the river. It was opened in 1850. Although it looks curiously heavy for its work it is not actually so; the immense beams and girders are hollow-cast. The bridge has been recently reconditioned for modern use by putting in such steel beams and rods as are necessary to make it fit.

"Let There Be Light"

BUT though Newcastle makes heavy articles it also makes some of the finest instruments used by scientists. A gentleman engaged in this line of work narrated a most interesting incident of the optophone, the device by which the blind are now enabled to read ordinary printing. The contrivance is such that by means of the selenium crystal each printed letter when presented to the eye-piece of the instrument gives forth a different sound, due to its peculiar shape. After a while the delicately trained ear of the blind is able to identify these sounds, and then the step from that stage to reading is a short one.

A party of scientists had gathered in London to give the instrument a test. A clerk was sent out to get a number of publications which should be alike, so that all might see that no error was made. He came back with an armful of Bibles, obtained from an adjoining store. The

Bibles were passed around, and the young woman who had been taught to read through the instrument was given the open book, and the instrument was placed in her hand. The first words which she read out to her auditors were, "Let there be light." It is stated that there was no connivance in this; and we are of the opinion that if this be true the matter was probably arranged by the Lord. Possibly one of the holy angels was present and directed the details of the interesting experiment.

The same gentleman was familiar with the working of another new instrument, the truth detector. It is claimed for this instrument that the suppressed emotions consequent upon the telling of a falsehood are so startling in their telltale story upon the dial that it is well nigh impossible for a person who is being examined to carry out a deception. A criminal denies that he has ever heard of a certain person; the person's name is unexpectedly incorporated in a question, and the telltale hand in the next room betrays that for some reason that name is of uncommon interest. Of course the person being examined is connected electrically with the instrument and with the dial.

It was at Newcastle that the Scottish people, disagreeing with Charles I in his views of taxation without representation, and being in general dissatisfied with his religious views, turned him over to the parliamentary committee composed of Cromwell and others, who shortly afterward removed his head from his shoulders. It was during his reign, especially in the years 1630-1640, that many of the most progressive people of England emigrated to America. Cromwell at one time had planned to join these emigrants, though he did not need to do so, since he had ample means and was well connected socially and educationally.

An Anarchist Religious Organization

DURHAM (the ancient Dunholme) fourteen miles from Newcastle, was founded in 997 as a combined fort and religious retreat. The site is one of great scenic beauty. The River Wear, returning sharply upon itself in a rocky gorge, leaves a lofty plateau which is almost an island. The cathedral here was built in 1476, and for fifty years after it was constructed any fugitive from justice reaching the cathedral and holding on to the knocker could claim and receive full protection from his avengers. The Reformation put a stop to this anarchy.

It is easy to see how this kind of anarchy has been nourished. The Scriptures show that during the Millennium the true church will have power over the nations. Falsely claiming to be the true church the Roman Catholic system has tried in every possible way to usurp the civil power or to lord it over the civil power. The Durham incident is but one. Additionally, it is evident that there was an attempt made here, on the part of somebody, to convey the idea that a Roman Catholic cathedral answers to the city of refuge provided for in the Mosaic law to which an unintentional manslayer might flee and find refuge.

At the battle of Neville's Cross, in the vicinity of Durham, when the Scottish forces invaded England under one of the Bruces and sustained a great defeat, the record is that the Bishop of Durham was one of the most valiant of all the soldiers on the English side. The word bishop merely means elder or shepherd or overseer of the Lord's sheep. The greatest of all bishops is Christ Jesus, "the shepherd and bishop of our souls," and He said: "If my kingdom were of this world then would my servants fight, but now is my kingdom not from hence." But like most of the other people that have claimed the title and office of bishop since the time of Christ, the Bishop of Durham had little use for the teachings or practices of Christ. There has never been a war in which the bishops did not align themselves with Satan's side of the argument.

Darlington, twelve miles below Durham, is on the old Stockton and Darlington railroad, now a part of the North Eastern railway system. It was on this railroad that the first railway passenger train was operated in 1825. The locomotive which hauled this train, designed by George Stephenson, stands in the Bank Top station in Darlington, in the place where its power was first turned on. It is not at all a bad-looking locomotive, presenting the general appearance of a traction engine such as was commonly used in America a few years ago for threshing grain. Northallerton, fourteen miles below Darlington, has a church dating from the 12th century, and was the scene of a battle between the Scotch and English in 1138.

Eboracum and Leeds

YORK, 80 miles south of Newcastle, 196 miles north-northwest of London, was the great and thriving city of Eboracum, the center of the Roman power in England, while London was still a small village. Eboracum does not sound much like York; yet that is what it is, having been pronuonced Caerebroc in the meantime. If a New Yorker were to say that he lived in Novum Eboracum, it would probably take the postal authorities a long time to find him. But he does; for New York is named after York.

The American did not have to change cars at York, but he did it, so as to get a look at the famous city walls, and the York Minster, 524 feet in length, 250 feet in breadth, considered the best-lighted cathedral in England, and exceeding in size St. Paul's cathedral and Westminster Abbey. The great arch in the interior, 500 feet long and 100 feet in height, conveys the impression of a great forest aisle bordered by magnificent trees, whose branches arch overhead to form the ceiling. The east window, seventy-five feet high and thirty-two feet wide, is pronounced the finest specimen of stained glass in the world. There is another stained glass window thirty feet in diameter, beautiful beyond description.

York is still entered by four imposing gates. The gates are in the way; for the city has outgrown its walls, but no one would dare to propose removing them. The view from the walls is very fine; they constitute an important promenade about the city and are in good condition. The circuit of the ancient city by means of the wall is about three miles. Within the walls the streets are narrow and crooked. Some of the names are very odd: Whipmawhopmagate, Jubbergate, Sheldergate, and Fossgate. Many British streets are named after the gates to or from which they lead. Thus London has its Dowgate, Aldgate, Aldersgate, Bishopsgate, Cripplegate, Lancastergate, etc.

When it comes to history, York has so much to boast of that it would take a large book in which to record it. The Roman emperors Severus and Chlorus died here, and Constantine the Great is said to have been stationed here at one time. Here Edwin (for whom Edinburgh is named) reigned as king of Northumbria 1300 years ago; and here the first session of the British Parliament was held by Henry II, in the year 1160. The railway station at York is one of the finest in England.

Leeds was the American's next stop. As Loid or Loidis it was the capital of a small British kingdom about 616 A. D. It is considered the half-way house from London to Edinburgh and, like almost all of the cities in this part of England, is a hive of industry. It produces one-third of England's woolens and has the largest share of the leather trade of the United Kingdom. It is too busy to bother much with history, and yet it has made history, too. Charles I was a prisoner here, before Cromwell and his friends found time to arrange for his decapitation. The ruins of Kirkstall Abbey near Leeds are very picturesque.

Just at the moment Leeds is proud of—what do you suppose? Of the fact that it has "Europe's most beautiful cinema." It is a fine auditorium with a dome eighty-four feet in diameter, and seats 3,800 people. Its organ cost £5,000. Lloyd George recently spoke in this auditorium. After he had finished speaking, the entire audience was in the street and the seating capacity was reoccupied with a new audience (to see motion pictures) in twenty minutes which is "going some." On the occasion of the speech aforementioned a complete copy of his speech, just as he had delivered it, was presented to Lloyd George by the *Yorkshire Post* seven minutes after he had finished speaking. Lloyd George said that he did not know how it was done. This is going some more.

Modern Spiritual Food

ENROUTE to Oxford the train stops for a moment at Banbury, the same old Banbury that all the little folks know in their nursery rhyme:

"Ride a jack horse
To Banbury Cross
To see the old lady
Sit on the white horse;
Rings on her fingers
And bells on her toes,
She shall have music
Wherever she goes."

The pastor of Elm Park Church, Scranton, Pa. (the largest Methodist Episcopal church in the world), recently "preached" on the subject,

"Ride a jack horse to Banbury Cross" as one of a series of sermons which he was giving on nursery rhymes. This man, a "Doctor" of religion, is much opposed to the idea of a coming Millennium. Those who have been "edified" by his nursery stories will have great respect for his opinion on this subject.

It is a far cry from Leeds, with its looms and smokestacks, to Oxford with its colleges. Oxford lies fifty-four miles northwest of London, about 150 miles straight south of Leeds, and is about as different from an American university as can be conceived. In America the universities are all under one management, and the attendances are enormous. We give the statistics of some of the most important:

AMERICAN UNIVERSITIES	STUDENTS	TEACHERS	AMERICAN UNIVERSITIES	STUDENTS	TEACHERS
Columbia University	25,734	1,506	George Washington University	5,102	250
New York University	12,943	609	University of Southern California	4,861	273
College of the City of New York	12,543	325	Colorado State Teachers College	4,709	70
University of California	12,370	1,127	University of Oklahoma	4,500	173
University of Chicago	11,365	377	Pratt Institute	4,440	185
University of Pennsylvania	11,182	964	Northeastern University	4,537	155
University of Michigan	10,623	633	University of Oregon	4,276	125
University of Wisconsin	10,370	991	Carnegie Institute of Technology	4,222	298
University of Illinois	9,493	1,020	University of Philippines	4,130	379
Boston University	8,883	420	University of Texas	4,070	252
Ohio State University	8,313	569	Lewis Institute	4,000	100
University of Minnesota	8,200	175	Indiana University	3,914	226
Northwestern University	7,752	553	Cincinnati University	3,864	370
Harvard University	7,445	891	Washington University	3,833	295
University of Nebraska	7,121	337	Yale University	3,820	587
Temple University	7,110	377	University of Kansas	3,681	262
University of Washington	7,015	249	University of Virginia	3,546	100
University of Pittsburgh	6,165	579	Marquette University	3,500	368
Syracuse University	5,797	475	Johns Hopkins University	3,487	390
Cornell University	5,700	700	Massachusetts Institute of Techn.	3,436	357
Iowa State University	5,341	500	Georgetown University	3,311	201
University of Missouri	5,300	289	Purdue University	3,113	244
Iowa State Teachers College	5,250	150	Pennsylvania State College	3,000	220

In these American universities there are great departments of medicine or law or engineering or what not; but there are not two department of law, or a dozen, or twenty-five. But in Oxford University, although its total capacity before the war was said to be but three thousand students, and since the war is but six thousand students, there are no less than twenty-five separate and distinct colleges, all pursuing the same lines of study. They are united into a university only for the purpose of conferring degrees.

Christ Church College

FOREMOST of the colleges at Oxford University is Christ Church, considered the most magnificent academic institution in Europe. The ascent into the "Tom" tower affords a fine view of Oxford and of Christ Church College in particular. "Great Tom" itself is a bell weighing nearly 18,000 lbs. which at 9.05 p. m. every night tolls a curfew of 101 strokes (the original number of students) as a signal for closing the college gates. The Great Quadrangle or interior court of the college is 264 by 261 feet. The Cathedral Church, which is the chapel of Christ Church College, dates back to A. D. 740. In the year 1180 the main fabric of the church was in much its present condition. The College itself was added to the church by Cardinal Wolsey July 16, 1525, in the palmy days of Henry VIII, just after Wolsey had helped him break away from the Papacy.

Christ Church is an instance without parallel of the union of a cathedral with a college. The institution is never referred to as a "college" by its members. One never hears of the Dean of Oxford or the Canons of Oxford, but they are always designated as the Dean and Canons of Christ Church.

In the dining hall (in which a banquet was given to Henry VIII, in 1533) the furniture and the customs are the same as they have been continuously for four hundred years; and in the kitchen are wooden mortar and pestle, wooden blocks upon which to carve meat, and a monster gridiron on wheels, and many other items that have been in continuous use for hundreds of years and are as neat and clean as a pin.

The dining hall contains a full length portrait of Cardinal Wolsey, which has the striking peculiarity of seeming to glance straight at one no matter in which part of the room he may seem to be; and the figure in the chair seems to turn completely as one traverses the length of the hall. This dining hall, 115 feet long, 40 feet broad and 50 feet high, is the grandest medieval hall in England, except that at Westminster.

The students at Oxford follow the wholesome custom of traveling about the streets bareheaded. If everybody did this the year around it would be hard on the hat-makers, but there would be fewer bald heads. Each student is required to employ a tutor, who directs his studies. The student's forenoons are given to his studies, the afternoons to outdoor exercise, the evenings to literary and social activities.

Where the Thames River passes through Oxford the name of the stream has been changed, for classical reasons, to the River Isis. Opposite Christ Church is a great meadow leading down to the river bank and along beside the river; and by the bank of the River Cherwell, which flows into it, are the most beautiful shaded paths imaginable. Ten islands in the river Cherwell have been laid out in cricket grounds and other fields and meadows or resorts for students on pleasure bent.

Oxford's Glory and Shame

THE city of Oxford dates back to 1009 years B. C. It was at one time given the name Ridchen, which, in the Celtic language, implied a ford for oxen. Subsequently the Saxons overran the kingdom, and formed the name after their plainer and more familiar etymology into "Oxenford." King Alfred had his home here in 886 A. D. Traces of the city walls, erected about A. D. 1270, and pulled down within the last century, are still to be found in a few places. In the museum is the lantern which Guy Fawkes had with him the night when he undertook to blow up the Parliament buildings.

The site where bishops Cranmer, Ridley and Latimer were burned at the stake is marked suitably in the pavement. A few hundred feet away is The Martyr's Memorial, which tells its own story of the purpose of its construction in the following words:

"To the glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who near this spot yielded their bodies to be burned, bearing witness to the sacred truths which they had affirmed and maintained against the errors of the church of Rome, and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake; this monument was erected by public subscription in the year of our Lord God, MDCCCXLI."

On the monument the three men who were burned by Bloody Mary's orders seem to have been of equal dignity and strength of character. But in point of fact Latimer seems to have been the noblest one of the three, a sincere Christian whose only offense appears to have been his zeal for preaching and teaching what he conceived to be the truth. Ridley was more of a politician than Latimer, but was also a benevolent man of strong character. When placed on trial he refused to recant and went to his death like a man. Cranmer's record is not so good. It was he who married Henry VIII to Anne Boleyn, and helped the king to get rid of both her and his fourth wife. When the Catholic queen, Bloody Mary, came to the throne, he signed six recantations, taking back all he had ever said against Romanism; but all in vain. He was taken to church to hear his own funeral sermon preached, and then was taken out and burned with Latimer and Ridley.

It is claimed that the view of High Street at Queens College presents the finest sweep of architecture which Europe can exhibit. The Oxford guide book says:

"Antwerp may have quainter pieces, Edinburgh more striking blendings of art with nature, Paris and London may show grander coups d'œil, and there is architecture more picturesque in Nuremburg and Frankfort; but for stately beauty, that same broad curve of colleges, enhanced by many a spire and dome, and relieved by a background of rich foliage, is absolutely without parallel."

Feet and Inches

FIGURES are very useful things. Sometimes they tell the truth if honesty is behind them, but sometimes they are manipulated and juggled to tell some monstrous lies. A yard is three feet, a foot is twelve inches; but what is the length of an inch? Make sure you know measure values in considering what follows:

5 ft. 5 3-4 inches is the record standing high jump made by Leo. Goehring, in 1913. This is a pretty good jump, but the other day we noticed a cat jump from the floor to a high window-sill. The sill was about 4 ft. from the floor, and the cat's legs were probably not over 9 inches long. The school teacher used to ask: "If a cat with legs 9 inches long can jump 4 ft. off the floor how high from the floor should a man jump whose legs are 3 ft. long?" After much wrestling with pencil and paper we used to answer: "If a cat whose legs are 9 inches long can jump 4 ft. off the floor, then a man whose legs are 3 ft. long should be able to jump 16 ft. off the floor." What we are wondering about just now is as to why Mr. Goehring, when he was at it, did not jump the other 10 ft. 6¼ inches.

6 ft. 7 5-16 inches was the record running high jump made by Mr. E. Beeson, in 1914, in the United States. Mr. Beeson was able to convert about 14½ inches of his horizontal speed into vertical speed, his upward jump being that much better than Mr. Goehring's standing one. But even with that he is still about 9½ feet behind the cat.

11 ft. 6 inches is the standing long jump made by C. Triclitras, in Athens, in 1912. This is about the length of a standard 9 x 12 rug, and is quite a jump. We do not know how a cat makes out on a horizontal jump, never having seen.

13 ft. 5 inches is the high jump with the aid of a pole, made by Frank Foss, in the United States, in 1920. This is more than twice as high as Mr. Beeson was able to jump without one. Here is where the human animal gets one on the cat; for it is certain that a cat with a pole would never be able to jump twice as high as he could without it.

24 ft. 11 1-2 inches is the running long jump made by P. J. O'Connor, in 1901. Mr. O'Connor was able to convert about 13½ feet of his horizontal speed into horizontal flight, his running jump being that much better than the standing broad jump of Mr. Triclitras. We do not know Mr. O'Connor's weight, but assume that it was about 140 pounds. This was carrying a heavy weight through the air a long distance, the legs furnishing the power.

43 ft. 1 1-2 inches is the distance that Mr. Matthew McGrath put a 56-pound weight in 1917. Mr. McGrath used the powerful muscles of legs, arms and back in propelling this weight this distance. But back we go to the school teacher: "If Mr. Triclitras, weight 140 pounds, is able to propel himself 25 ft. through the air, how far should Mr. McGrath be able to propel through the air a weight of 56 pounds?" And the answer would be or used to be 62½ ft. But what we wish to know is why Mr. McGrath with the use of all those additional muscles came about 19 ft. short of this mark.

158 ft. 4 1-2 inches is the distance that Mr. A. R. Taipale threw the discus in Copenhagen in 1913. The discus is an ancient Greek game revived. The weight, which is about a foot in its greatest diameter, and convex in shape, is hard to throw; and when modern athletes first made records with it in 1901, the distance attained was only 118 ft. We do not know what the standard discus weighs.

189 ft. 6 1-2 inches is the distance that Mr. P. J. Ryan threw a 16-pound hammer from a 9 ft. circle in New York in 1913. Back to the school teacher: "If Mr. Triclitras, weight 140 pounds, is able to propel himself through the air 25 ft, how far should Mr. Ryan be able to propel through the air a hammer which weighs 16 pounds?" The answer would be 218¾ ft. Mr. Ryan seemed to miss it by about 29 ft. Page Mr. Triclitras.

While we are at it we will give a few more records. The javelin was thrown 216 ft. 10⅜ inches by E. V. Lemming, in Sweden, in 1920. Mr. A. F. Duffy ran 100 yards in 9 4-5 seconds. Jean Bouin ran 11 miles, 1,421 yards, in one hour at Stockholm, in 1920. G. Littlewood ran 623 miles, 1,320 yards, at New York in 1888, in six days.

And while we are talking of athletics we will just talk about slinging stones, and for fear some of our readers never look into the Bible we will quote two interesting passages on the subject:

"And the children of Benjamin were numbered at that time, out of the cities, twenty and six thousand

men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. Among all this people, there were seven hundred chosen men left-handed; every one could sling stones at an hair breadth and not miss."—Judges 20: 15, 16.

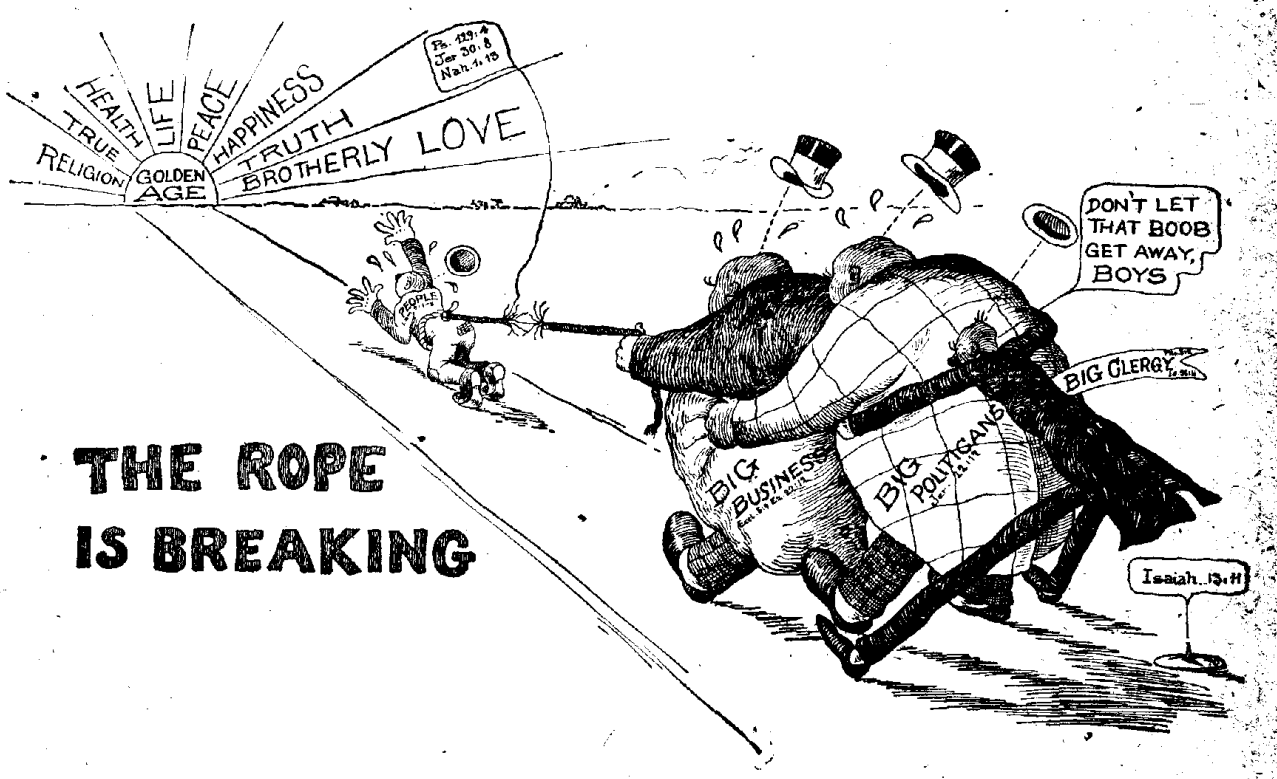
"And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

"And the Philistine came on, and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands.

"And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

"So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead they fled."—1 Samuel 17: 38-51.



Heard in the Office (No.4) *By Charles E. Guiver (London)*

WHEN are we going to have your explanation of my question respecting the windows of heaven being opened, Palmer?" asked Tyler one lunch hour.

"Whenever it is convenient I shall be pleased to oblige," he replied.

"The windows of heaven will need to open again," interjected Smith, "before we get any light on that subject."

"I agree with you," replied Wynn; "no good ever comes from arguing about these things. It belittles the sacred truths of the Bible to drag them into everyday discussion. I think they ought to be let alone."

"You always do," complained Tyler. "There never would be any progress if all followed your example. We should all have been born either heathen or Roman Catholics, and should remain unaltered to the end of our days."

"We should have been anthropoid apes or orang-outangs," put in Smith.

"You will be in a cage very soon if you are not careful," replied Tyler. "Now be quiet; we are wasting time. I want to hear Palmer's explanation of the flood business."

"There is one theory of the creation of the earth," said Palmer, "which harmonizes exactly with the Scriptural account. All scientists agree that the earth was at one time in an igneous, or white-hot condition; and at that time everything of a combustible nature was reduced to vapor which surrounded the central rocky core to the extent of thousands of miles, forming a vast whirling shapeless mass. It is this that is referred to in the second verse of the first chapter of Genesis: 'And the earth was without form and void; and darkness was upon the face of the deep'."

"What deep?" asked Tyler.

"The oceans, of course," answered Wynn.

"It could not be the oceans," replied Palmer, "because they were not formed until the third day, as you will see by the ninth and tenth verses of this chapter. The deep referred to was the great mass of vapor which encircled the earth in the beginning. Divine energy moved upon this deep, and the result was that it began to take shape. 'The earth was' is the opening statement of Scripture. What vast periods of time may be included in these three words, no man can tell.

"The Annular or Canopy theory of creation, put forward by Prof. Vail, then states the matter, showing the harmony of science with the Bible. The great deep of vapors surrounding the earth would take on its motion, and on the outside would travel at a great speed. As the earth cooled the vapors would cool also, and that nearest the surface would descend and cover the planet. The vapor further away would continue to revolve and would be prevented from descending by its speed and also by the atmosphere which would be formed by the contact of the descending vapor with the hot earth.

"This then would be the condition: There would be waters covering the earth and waters above the earth, and in between the atmosphere separating both. Could you have this stated more scientifically exact than the Genesis account which says that God formed the firmament, or atmosphere, that it might separate the waters which were above the firmament from the waters below the firmament?"

"Does it really say that?" asked Tyler.

"Yes," said Palmer. "I have my Bible here, and Wynn can read it for us."

He then handed a pocket Bible to Wynn, who read Genesis 1:6-8. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

"Thank you," said Tyler, "that is remarkable."

"I had often wondered what it could mean, myself," said Palmer; "and when I read this explanation I felt convinced of its truth.

"The waters above the firmament would gradually form into rings, and revolve about the earth as the rings of Saturn do about him today.

"One by one these rings approached the earth and, coming into contact with the atmosphere, would spread out and form a canopy; this would descend to the earth at the place of least resistance which would be near the poles of the earth, bringing down with it much carbon and other minerals, and in this way the

coal and metal beds were laid ready for the advent of man.

"The earth has had more than one flood, as scientists declare; and each ring as it descended made great changes in the earth. I think that here we have an adequate explanation of how the various strata of the earth were laid; and instead of the immense periods of time for which the guesses of scientists have become famous 7,000 years, as we have before shown, was ample for the work of each of the creative days.

"By the close of the sixth day there was but one ring left, and this was of pure water, all the mineral substances having been precipitated to the earth. Descending, this last ring came into contact with the atmosphere, and spread itself out to such an extent that the earth was like a great greenhouse, making the temperature everywhere the same.

"It was in this hot-house condition, which would be productive of luxuriant growth, that the perfect man Adam was placed. That this was the condition of the earth prior to the deluge, and that a great and sudden change took place by a tremendous cataclysm, is shown by the fact that huge animals, such as mammoths and elephants, have been found preserved embedded in the ice of the arctic regions. Such animals could not live there under the present conditions. Consequently there must have been a time when even these parts were of a different temperature from what they are now.

"That there was a sudden change from congenial warmth to extreme cold is demonstrated by the fact that some of these animals have been found with grass in their mouths and stomachs undigested. The break-up of the canopy, or glass-house roof, would cause the equator suddenly to become extremely hot and the poles extremely cold.

"Caves are filled with the remains of these great animals, to which they fled for refuge from the descending ring only to be snowed under and frozen to death. The flood of Noah's day was a part of the great work of creation.

"Now, if you could imagine yourself looking at this wondrous spectacle, how would it appear? How otherwise than that the very windows of heaven were opened! Not merely did it rain heavily, but this immense watery vail covering the whole of man's heaven and precipitating itself upon the earth would part in the middle, one-half going toward the north and the other half toward the south, and the clear blue of heaven showing between.

"Could you describe it better than in the words of Scripture, 'The fountains of the great deep were broken up and the windows of heaven were opened'?"

"Well, I never!" said Tyler. "I certainly thought I had caught you on this question, Palmer, but it appears like a-b-c to you."

"There is a point of interest worth noticing in connection with this subject: After the deluge God promised that the earth should not be destroyed with a flood again, and as a sign of this He placed the bow in the cloud. A rainbow was an impossibility while the rings of water surrounded the planet, as then the direct rays of the sun could not penetrate to the earth. But with the break-up of the system of rings, the sunlight came directly through and the refractions of light from the rain produced the bow. The rainbow is a scientific as well as a moral sign that a universal deluge will not occur again.

"When I hear people ridiculing the idea of the Biblical flood, I wonder at their ignorance, and think that if men would only seek with the same zeal for the truth of Scripture that they manifest in trying to prove it false we should not hear so much about the mistakes of Moses."

"Go, preach my gospel," saith the Lord;
"Bid the wide world my grace receive;
He shall be saved who trusts my word,
And they condemned who disbelieve.

"I'll make your great commission known,
And ye shall prove my gospel true
By all the works that I have done,
By all the wonders ye shall do.

"Teach all the nations my commands;
I'm with you till the world shall end;
All power is vested in my hands;
I can destroy, and I defend."

The Oathbound Covenant

"God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath."—Hebrews 6:17.

ONLY those who have strong living faith in the almighty God and in His Son Jesus could have much interest in the words of our text. To the evolutionist, these words have little meaning, as he is looking to a natural development rather than to any supervising power of God to bring the blessing which the world so greatly needs. To the higher critic, the Apostle's reference to God's dealings with Abraham is nonsensical, believing, as he does, that the statements of Genesis are without authority and were written many hundreds of years after the death of Moses. But the internal evidences and harmony with the plan stamp the account as being true.

However, some of God's true children, whose eyes of understanding have not yet been opened to a clear apprehension of the divine plan of the ages, may be inclined to question what interest we could possibly have in God's oath to Abraham, given more than three thousand years ago. Such are inclined to say to themselves: "That event was helpful to Abraham, but has nothing whatever to do with us or our day." It is our hope that an examination of this covenant which God attested with His oath, as stated in our text, may be helpful to many of the Lord's people, enabling them to see that God had a plan in Abraham's day; that He is still working according to that plan; and that its completion will be glorious—a blessing to His creatures and an honor to Himself.

The context shows distinctly that the apostles and the early church drew comfort from this oathbound covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age—to every member of the body of Christ. The Apostle's words imply that God's promise and oath were intended more for us than for Abraham, more for our comfort than for his.

Note the Apostle's words: "That by two immutable things [two unalterable things], in which it was impossible for God to lie, we [the Gospel church] might have a strong consolation: [we] who have fled for refuge [to Christ] to lay hold upon the hope set before us."—Hebrews 6:18.

Assurances of the Almighty's Oath

DOUBTLESS Abraham and all his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this covenant of promise; and the oath of the Almighty, which doubly sealed it, gave double assurance of its certainty of accomplishment. But the Apostle intimates in the words quoted that God's special design in giving that covenant and in binding it solemnly with an oath was to encourage spiritual Israel, to give us a firm foundation for faith. God well knew that although three thousand years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement, and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator—that He should stoop to explain His great arrangements to His fallen creatures and, above all, that He should condescend to give His oath on the subject. An upright man feels that His word should be sufficient in any matter, and hence would hesitate, except upon certain conditions, to confirm his word with an oath. How much more might the heavenly Father have so regarded the matter! But our text explains the reason for such condescension. He was "willing more abundantly" to show the unchangeableness of His plan. He wanted His trusting children to have abundant evidence so that their faith would not waver, so that they could trustfully put their hands in His and valiantly run the race unto victory.

It was not God's purpose to show his plan to the world in general, nor has He done so. The world by wisdom knows not God, understands not His great and gracious operations which for thousands of years have been gradually unfolding, and which are now near of accomplishment. God wished to show the natural seed of Abraham something of His plan; and hence they were granted an external glimpse of it. But the Apostle points out that the clear showing of the matter was especially intended for the "heirs of promise."

Joint-Heirs with Jesus Christ

OUR Lord Jesus was the great heir of the Abrahamic promise; and the faithful of His consecrated people of this Gospel age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfilment not only the church is waiting, as the bride or fellow members of the body of Christ, to be participants with the Lord in the glories implied in the promise, but additionally the whole creation (the entire human family) is groaning and travailing in pain together, waiting for the great fulfilment of that oathbound promise, or covenant.—Romans 8:22.

Those who follow the Apostle's argument and realize that we as Christians are still waiting for the fulfilment of this promise, will be anxious to know what are the terms of this covenant which is the hope of the world, the hope of the church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His word with His oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian hope. The Christian who cannot understandingly call to mind this oathbound covenant or promise evidently lacks information very necessary to his spiritual strength and development. This is clearly indicated in the Apostle's words in the context; for, after telling us that it is to give consolation to us who have fled for refuge to Christ, that we may lay hold upon the hope set before us in this oathbound promise, he adds: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither our forerunner is for us entered, even Jesus." (Hebrews 6:19, 20) Now how can this hope be an anchor to our souls in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

God Foresaw the Present

THIS is the pitiable condition of many of God's true children, who are merely babes in Christ using the milk of the Word. They have need of the strong meat of God's promises, as the Apostle speaks of it, that they may be "strong in the Lord and in the power of His might"; that they may have on the whole armor of God—helmet, breastplate, sandals, sword, and shield—and be able to quench the fiery darts of the wicked one, when the adversary is assaulting the Word of God, the citadel of the truth, with various infidel arguments in the hands and mouths of those who profess to be ministers of the Word. Let us awake before the poisoned darts of infidelity strike us, wound us, poison our minds, and blind our eyes to the glorious things of God's Word which have hitherto comforted God's true people in all past ages. Let us seek for this hope which we should have as an anchor to our souls to hold us in the storms of life, and especially in the stormy times of unbelief now and in the near future coming upon us. Let us start at once to investigate this wonderful promise which the Apostle implies contains the very essence of the gospel. Let us investigate the promise which God, foreknowing present conditions, foresaw that it would be difficult for our faith to grasp, and which therefore He assured to us by His oath in addition to His word.

Need we quote the promise, the one so repeatedly referred to in the apostolic writings, the one which is the basis or anchorage of our souls? It was made to Abraham, and reads thus: "In thy seed shall all the families of the earth be blessed." (Genesis 22:18) It was a promise for the future, and not for Abraham's own time. The world was not blessed in Abraham's day, nor did he even have a child at the time this promise was given. Isaac did not fulfil the promise; he was merely a type of the greater Seed of Abraham who in due time would fulfil it. Jacob and his twelve tribes, fleshly Israel, did not fulfil the promise, but still looked for a greater Messiah to fulfil it, to bless them and through them all the families of the earth. The apostle Paul referred to this very same promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham he had in mind not only the Lord Jesus as the Head of the body, but also the overcoming saints of this Gospel age as the body of Christ. This he distinctly states in many places, for instance, in

Galatians 3:16-29. Here he declares the matter expressly, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Gospel Church Not Complete

NOW if the Gospel church, with her Head, the Lord Jesus, as the Apostle states again, saying, "We, brethren, as Isaac was [typified by Isaac], are the children of promise" (Galatians 4:28), it follows that the seed of Abraham mentioned in the promise is not yet complete; for the Gospel church is not yet complete and will not be until the full close of the Gospel age, the harvest time of which we believe we are now in. But what a wonderful thought is involved in this plain interpretation of the divine Word! It is big with hope for spiritual Israel, the spiritual seed; and no less it means a blessing to the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes. The hopes for these three classes center in this great oathbound covenant. Let us thus obtain what the Apostle tells us was the Lord's intention for us: namely, strong consolation, strong encouragement.

All through the prophecies the Lord foretold the sufferings of Christ and the glories that should follow; nevertheless, the glories to follow have been granted much more space in the divine revelation than the sufferings of this present time. The implication suggested by the Apostle is that, when the glories of the future shall be realized, the trials and sufferings and difficulties of the present time will be found not worthy to be compared; but those glories and blessings have been veiled from our mental vision, and, instead, a great pall hangs over the future in the minds of many of the Lord's people. With some it is merely a mist of doubt and of uncertainty; with others it is the smoke of confusion, blackness, and despair as they think of their own friends in connection with an eternity of torture and the probability that a large majority of those whom they love will spend an eternity of horror in torment. We know that these clouds and dark forebodings came from the dark ages and through the theological twistings handed down from that time.

Many have learned to distort the simple language of God's Word in such a manner as to cause anguish and distress. For instance, destroy, perish, die, second death, everlasting destruction, etc., all terms used by the Lord to represent the ultimate complete annihilation of those who will not come into harmony with Him after a full opportunity is granted them, are interpreted to mean the reverse of what they say—life, preservation in torture, etc. It is high time that we should learn that God's Book is not the foundation for these horrible nightmares which have afflicted us, and which have in the past hindered many of us from a proper love and reverence for our Creator. It is high time that we should take the explanation which the Apostle gives us of this matter and dismiss from our minds all the errors which assail poor humanity regarding the future. He says: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

Ours is the Cream of the Promise

NOW what hope and interest has the church of Christ in this promise made to Abraham? To the true church belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the seed of Abraham, "which seed is Christ" and the overcoming church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel age who "make [their] calling and election sure" in Christ, are to be joint-heirs with Him in the glorious Millennial kingdom which is to be God's agency or channel for bringing about the promised blessing, the blessing of all the families of the earth. How great, how wonderful is to be the exaltation of the church is beyond human conception! As the Apostle declares: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the natural man] the things that God hath in reservation for them that love him," who love him more than they love houses or lands, parents or children, or any other creature, or more than they love themselves, and who show this by walking in the narrow way, in the footsteps of their Redeemer. Again, the Apostle speaks of the great blessings coming to the church as the seed of Abraham: "It doth not yet appear

what we shall be [how great we shall be made in our change]; but we know that when he shall appear, we shall be like him." (1 John 3:2) The apostle Peter has a word on this subject of the greatness that shall belong to the church, the spiritual seed of Abraham, saying, God hath given unto us "exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Peter 1:4) To whatever extent we are able to grasp the meaning of these wonderful promises, they speak to us of blessings, favors, privileges, "exceedingly abundantly above all that we ask or think."—Ephesians 3:20.

Promise to the Jews

THE second class to be blessed under this Abrahamic covenant is fleshly Israel. We are not forgetting that the Jews were a rebellious and stiff-necked people, that they slew the prophets, stoned the Lord's ministers, and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since the Lord's crucifixion, and after spiritual Israel shall have been gathered out of the world and shall have been glorified in the kingdom, then a blessing from the Lord will come upon natural Israel. They shall be saved or recovered from their blindness; and, as the prophet declares, they shall look upon Him whom they have pierced and mourn for Him, because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of grace and of supplications."—Zechariah 12:10.

The Apostle Paul elaborates this subject. In Romans, chapters 9 and 10, he points out that Israel had failed to obtain the special blessing of this Abrahamic covenant by rejecting Christ—that only a remnant received the great blessing and the mass were blinded. In chapter 11 he proceeds to explain that their blindness is not to be perpetual, but only until the church shall have been gathered out; and that then the Lord's blessing will come to fleshly Israel, saving them from blindness and granting them mercy through the glorified spiritual Israel. (Romans 11:25-33) The Apostle expressly points out that the Lord will do this for the natural seed, not because of their worthiness, but because of His promise made to the fathers; "for this is my covenant with them, when I will cancel their sins."

Blessing for All Nations

BUT if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the divine benevolent intention should be to bless others than the Jews—others who have not had in the past the favors and privileges of this favored nation and whose course, therefore, was less in opposition to the light? It should not surprise us; and so we find in this great oathbound covenant a blessing for all nations, all peoples. Let us look at the promise again, remembering that our heavenly Father made it deliberately and subsequently bound Himself to its provisions by an oath, so that we might not only be sure that He could not break His word, but doubly sure that He could not break His oath, and that therefore, without peradventure, this promise shall be fulfilled. It reads: "In thy seed shall all the families of the earth be blessed." What is the blessing so greatly needed by all mankind? We answer: It is the very blessing that Jesus declared He came to give, saying, "I am come that they might have life, and that they might have it more abundantly." Ah, yes. Life! It is life that the whole world needs; and our Lord Jesus declares Himself to be the great Life-giver. Indeed, in the Syriac language, in which probably our Lord discoursed, the word life-giver is the equivalent of our word savior. Jesus came to save men from sin and from the penalty of sin: namely, death. It is a human invention of the dark ages to attach eternal torment as the wages of sin; it is the divine arrangement to attach to sin a reasonable and just, but awful penalty, that of death. It is because of sin that we are all dying creatures, and for the Lord to give life implies that He will take away the sin and all necessity for its penalty.

It is for this reason, we are told, that Christ died—for our sins, to release us from their penalty, and thus to have the right to release us from present sinful tendencies and conditions. He has already redeemed the world; it remains for Him to become the Great Physi-

cian, the Life-giver, to heal the world of its sin-sickness and to raise up to life and to perfection, mental, moral, and physical, all the human family who accept of this provision of the grace of God. And whosoever will not be obedient shall be cut off from among the people in the second death. The wages of sin was death in Adam's case; and the world, having been redeemed from that sin and death, is to be granted blessing through Christ, the forgiveness of sins, and the opportunity for return to harmony with God. Only for deliberately rejecting this favor will any come again under divine condemnation, and by becoming wilful sinners bring upon themselves again the wages of sin, the second death.

The Millennial Promise

THE great blessing of forgiveness of sins which are past, and even the blessing of being awakened from the sleep of death, would profit mankind but little if the arrangements of that future time, the Millennial age, were not on such a scale as to permit a thorough recovery from present mental, moral, and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be let loose amongst the people. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9) Blessings! Aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision. "All shall know me, from the least of them unto the greatest of them," and none need say to his neighbor: "Know the Lord." (Jeremiah 31:34) The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that as during this Gospel age the Lord pours out His spirit upon His servants and handmaidens, so, after these days, in the Millennial age, He will pour out His spirit upon all flesh. There will be world-wide blessing through the knowledge of the truth. Mark how Moses the prophet spoke of these oncoming blessings, and told how God would raise up a greater lawgiver than himself, a greater teacher, a better mediator, and under the better covenant the Lord would bring blessings world-wide. Mark how again Moses represents the atonement for the sins of the whole world in the atonement day sacrificial arrangements. Mark how again he typically foretold the blessings of the Millennial age, representing it in Israel's year of jubilee, in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from servitude to sin, to Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Malachi, have spoken of these coming times, so that the apostle Peter, pointing to the future, could truthfully declare that the coming times of restitution of all things have been spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-23.

Sublimity of God's Work

BUT some may be inclined to say that God's ways are not so grand as our conceptions would be. Such are looking at the matter from the wrong standpoint. Remember that our God is all-wise, all-just, all-loving, all-powerful; and that it is His own Word that declares that as the heavens are higher than the earth, so are His plans higher than our plans, and His methods higher than our methods. As the poet has expressed it,

> "We make God's love too narrow
> By false limits of our own."

It is time for us to wake up to the fact that we are no better than our God; but that we are poor, imperfect creatures of the dust, fallen by nature; and that it is time for us to stop misconstruing the divine character and plan as against His creatures, and to hearken to the Lord's own Word when He declares: "Their fear toward me is taught by the precept of men." (Isaiah 29:13) It is time for us to be praying for ourselves and for each other, as the Apostle prayed for some, saying, "I bow my knees unto the Father of our Lord Jesus Christ, . . . that ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."—Ephesians 3:14, 18, 19.

Do not misapprehend: We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to heaven, where

they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God, which teaches that there is no present salvation without faith in Christ Jesus, and hence that the heathen and the imbeciles have neither part nor lot in the salvation at the present time. We stand by the Scriptures, which say that the salvation of the Gospel age is only for the little flock, who through much tribulation shall enter the kingdom. We stand by the Scriptures, which say that the kingdom class now being developed is the seed of Abraham, under the Lord, their Head, their Elder Brother, the Bridegroom. We stand by the Scriptures, which say that through this Christ, when complete, shall extend to every member of Adam's race the blessing of opportunity to know the Lord, to understand the advantages of righteousness, the opportunity of choosing obedience and by obedience to obtain everlasting life.

Judgment Day Opportunity

THE blessings of the future will be of such a kind that every individual who does not have his full opportunity in the present life will have it then. But this will not be an opportunity to become members of the little flock, nor an opportunity to become members of the seed of Abraham, nor an opportunity to have part in the great "change" from human nature to divine nature, nor an opportunity to sit with the Lord in His throne. It will be an opportunity to obtain that which was lost—human perfection, everlasting life under human, earthly, paradisaical conditions; opportunity of coming again into the divine likeness, almost obliterated in the human family through the six thousand years of the fall. This period in which this opportunity will be granted to man is in the Scriptures termed the day of judgment (a thousand-year day), the Millennial day. It will be a day of trial, of testing, of proving the world to see whether, with a full knowledge of God and of righteousness which He requires, they will choose it in preference to sin, choose life in preference to second death. Thank God for that wonderful judgment, the trial day of the world, secured for all through the precious blood of Christ. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

We wish to call the attention of our readers again to another feature of this great oath-bound covenant, of special interest to us who by the grace of God have been invited to make our calling and election sure as members of that seed which is Christ. We have already referred to the high exaltation that the Lord designs for us, by which we shall be so "changed" as no longer to be earthly but heavenly or spirit beings. We have already noticed the privilege of participating with Christ in the glories of His kingdom, "to sit with him in his throne." Now we notice the great additional privilege of association in the mighty work of uplifting the world from the sin and death conditions in which it now is. What Christian does not feel his heart beat faster with interest as he thinks of the glorious work of the Millennial age and the uplift of the human family by the bringing of all to the favorable conditions then prevalent and to the knowledge then universal! And whose heart does not beat faster with the thought that it is the divine arrangement that he who is faithful shall have a share with Jesus and all the saints in this blessed work of uplifting the world!

Future of Heathen People

AS OUR hearts go out with sympathy toward the poor groaning creation in heathen lands and in home lands, and as we take pleasure in doing the little now possible for us to do, how great is our joy when we think of that future glorious opportunity that is to be ours, and of the great results that are to accompany it! Surely the hearts of the Lord's people are stimulated as we contemplate the meaning of this great, oathbound covenant. Surely, as the Apostle declares was God's purpose, we have strong consolation in our ineffectual efforts to bring the majority of mankind to an appreciation of God's mercy and love now. But it also gives us consolation in respect to our neighbors and friends and members of our own families who are not saints, who are still blind to the grace of God as we see it, the

grace which has brought salvation to our hearts in the present time, and which eventually is to bring salvation to the uttermost in the resurrection. It encourages us further, as the Apostle points out, to lay hold upon the hope set before us, to take a firmer grasp of the divine character and plan. It gives our souls encouragement when we see how gracious is the character of our heavenly Father, how wonderful is the plan which He has devised, and how carefully He has been carrying it forward step by step up to the present hour; and that by His grace we are what we are, and have been called to joint-heirship with our Redeemer as members of the seed of Abraham. We reason that if the Lord so loved us while we were yet sinners, thus much more does He love us now that we have accepted Christ and are under the robe of His righteousness and seeking to do those things in harmony with the divine will.

Let us, then, take courage and hold fast to the divine Word, and feed upon it more and more, and use all the various blessings and promises which the Lord has designed to fit and to prepare, to mold and to fashion, to chisel and to polish us for places in His glorious kingdom. Let us resolve that, knowing our heavenly Father better than before, we will be more faithful than ever as His children and servants, more loyal to the truth and to the principles of righteousness, and that, copying Him and His generosity, we will be more kind even to the unthankful and to the unholy. Let us then, accept the preparations for the kingdom privileges, and by the grace of God make our calling and election thereto sure.

Bolshevism in the Pulpits

A MINISTER of the perverted gospel declares that there is Bolshevism in the pulpits; and he threatens to turn in thither. He describes Bolshevism as a force that destroys governments, drives away land owners, and throws to the discard valuable treasures of literature, art and religion; that Bolshevism transforms quiet people into raving maniacs. He says that Bolshevism is like a boil upon the arm—its presence at first is detected by itching, then inflammation, then swelling and eruption; that it has been under the surface for decades; but that our times and conditions brought on by the war, pestilence and famine, have brought it to a head; and that the masses are bursting under the swelling pressure. Religious life and organization are on the verge of a great Bolshevistic movement. He is going to turn Bolshevik by getting another job, and let his church, presumably, go to grass. The warning is that the "churches" are about to become defunct; and then, what in the world shall we do?

The crux of the matter is that other men in more lucrative employment have good automobiles, their families are fed better, are housed better, and wear better clothing. And, possibly, there is the feeling that other men—not half so good—are more respected and esteemed.

While the profiteer is blamed for the Bolshevistic tendencies there may be some truth in the thought that the preacher is to blame, too. Bolshevism, an outbreak against time-honored oppression by the rulers of the people, may be the germ of anarchy; and no doubt the underlying cause is the union of church and state, and the endorsement the church wrongfully gives the state. The fear has been expressed that the "churches" will not awake in time to save the world from the peril that threatens.

The deep-seated cause of the restlessness and perplexity which goads the people on their mad rush for something, they know not exactly what, is the upturning and overpowering of the "kingdoms of this world," which represent all the ingenuity of his majesty, the devil—insofar as the people can be inveigled into supporting his schemes. This overturning is done by the invisible power of earth's New Ruler—Christ, for the time has come.

"Times of refreshing" obtain under the new order of things. A one-thousand-year day of jubilee is here, the early preparatory hours of which are used in blasting upon the silver trumpets the message of truth, and in the cries of the masses for liberty. If the preachers had done their duty, the world would know how to act and be in expectation of the real Utopia; but now, as a penalty for putting their confidence in a fallible priesthood who are spiritually blind, the immediate future is laden with forebodings, mistrust and piquant indignation.

Priests Beginning to Marry

THERE is a newly founded church in France, and it is growing with some degree of rapidity. It should become very popular with the priesthood which has, publicly at least, practised celibacy. France may become a subject of opprobrium for her vicious move against a helpless nation, not being able to differentiate between the peace-loving people of Germany and the devilish dynasty that was destroyed as a military despotism in the World War. But the marrying of her priests will help somewhat. The new church is called the "French Official Catholic Church." It started this way: Four years ago Abbé Adroit, then curé of the parish of Lacroix-en-Brie, married Mlle. Lucia LeLong, an 18-year-old parishioner. He was forbidden to celebrate mass, but was not excommunicated by the Pope. Other priests, feeling the restraints of being hemmed in by clerical orders and seeing the freedom and apparent happiness of Abbé Adroit, adopted the adroit policy—and married. The movement grew, and is growing. These newly-wed priests, following the old traditions of the Roman Catholic Church, chose their own bishop—Abbé Adroit. He then celebrated mass in private homes and rallied to his support several wealthy Catholic families, one of whom donated a church building and several homes for the married priests.

Bishop Adroit will soon be consecrated by the assembly of 300 or more priests, who form the nucleus of the new church. It is estimated that hundreds more of the priests will soon join the new movement. This may be one of the pillars holding or supporting the "mother" church; if so, the Pope has evidently heard the creaking of the moss-covered building. Abbé Adroit said:

"We have recognized the separation of the church and state under the law of 1905. We refuse any longer to admit that Rome can dictate whether priests can or cannot marry; for we are convinced that married life enables a priest to come closer to members of the church, because he is better able to share their joys and troubles. We have not asked Rome to permit us to marry. We simply married and then told Rome what we had done. And if the door is closed to us by the Roman Church, we have found a new one."

Christian Work in Atlanta Prison

THERE are always plenty of Roman Catholics, plenty of Methodists, plenty of Baptists, Presbyterians, Episcopalians, etc., in prison; but the only time that Bible Students can be sent there is when a war comes along during which everybody who will not line up on the devil's side of the argument is bundled off and put behind bars.

When Judge Rutherford and his seven comrades went to Atlanta, they formed a little Bible class of their own in the Sunday school which takes place in the chapel after Sunday morning worship. At first there were but eight in the class; but the attendance gradually increased until, when the time came that the Court of Appeals decided that these men had not had a fair trial, and ordered their release, more than one-half of all the Sunday school attendants, regardless of denomination, were in the I. B. S. A. class.

The reason for mentioning this at this time is that the United Press has been sending out all over the United States a story dated January, 8th, 1923, telling how "one of the largest congregations in the South is located in the Federal penitentiary at Atlanta," and how that it was started a year or so ago "by an inmate, a former distinguished prosecuting attorney from an Indiana city" and now numbers "several thousand members."

Somebody is dreaming. There are less than two thousand prisoners at Atlanta, the bulk of whom have no use for religion of any kind. If they attend chapel exercises, it is because they are compelled to do so. We cannot but wonder whether somebody has taken the real facts regarding Judge Rutherford's experiences at Atlanta and garbled them up and sent them out over the country to convey the impression that the old, worn-out theological systems of the past have taken on a new lease of life by making converts out of a class of men who are thoroughly convinced that those systems are honeycombed with cant and hypocrisy from end to end. Page some church member who has relatives in the Atlanta pen, and let us know.

[171]Some insist that Jesus when on earth was both God and man in completeness. This theory is wrong, however. We should never formulate a theory concerning God's plan in direct contradiction to His plain Word. We should have faith in God and in His Word. Faith means to have a knowledge of His Word and then to rely upon that Word confidently. The Bible is the revealed Word of God, given to man for his instruction; and where plain statements of the Bible are given, we should take them at their face value. Following this course, we find that the plan of God everywhere appears harmonious and beautiful.

[172]The adversary takes advantage of an honest desire on the part of some and leads them into error. Every conscientious and reverential mind desires to honor God. For fear they might dishonor Him, they are easily led into failure to give proper consideration to plain statements of the Bible. Some have been induced to believe that should they say that Jesus when on earth was a man and not God, such would be a dishonor to God. We should not permit ourselves to be beguiled or misled by sophistry or theories, but should follow the plain teachings of the Bible and then reach a conclusion in the light of that revealed Word after a full examination.

[173]The record concerning Jesus' prehuman existence, His being begotten and His birth, entirely disproves the theory that He was incarnated. The Scriptures above cited plainly show that He was begotten in the womb of a woman, Mary, by the holy spirit, the power, energy or influence of Jehovah; that thereafter He was born in the same general manner that other children are born of a woman (Luke 2:9-11); that He grew to manhood's estate and increased in wisdom and stature and in favor with God and man. (Luke 2:40, 52) None of these things would have been necessary were He merely an incarnated being, a spirit being inhabiting a body of flesh. He worked at the carpenter's trade until he was thirty years of age, at which time He began His ministry. At that time He went to John to be baptized in the Jordan. (Luke 3:21-23) Immediately following that He spent forty days and nights in the wilderness, fasting and studying Jehovah's plan. (Luke 4:1-14) If He were God incarnate, this experience in the wilderness would seem wholly unnecessary.

[174]Jesus was not an angel or spirit being, because we have the positive statement of the Apostle to the effect that, "We see Jesus, who was made a little lower than the angels." (Hebrews 2:9) And again: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same." (Hebrews 2:14) Furthermore, He was at one time rich in heavenly power and glory and became poor for the sake of mankind by taking upon Himself the nature of man. (2 Corinthians 8:9) He was made in the nature and likeness of man. (Philippians 2:8) The Apostle, writing under inspiration, speaks of Jesus as the man: "For since by man came death, by man came also the resurrection of the dead. . . . The first man is of the earth, earthy; the second man is the Lord from heaven."—1 Corinthians 15:21, 47; see also 1 Timothy 2:5, 6.

QUESTIONS ON "THE HARP OF GOD"

When Jesus was on earth, was he both God and man? If not, why not? ¶ 171.

By what must we determine these questions? ¶ 171.

What is the meaning of faith? ¶ 171.

How does Satan sometimes lead persons of honest heart into error? ¶ 172.

Should we follow sophistry or the Bible in reaching a conclusion on these questions? ¶ 172.

Briefly review the argument of the begetting and birth of Jesus which disproves that he was an incarnated being. ¶ 173.

If Jesus was God incarnate, why should he have had the experience in the wilderness? ¶ 173.

Angels are spirit beings. What Scriptural proof have we that Jesus was not an angel? Cite the Scriptural proof. ¶ 174.

Give further Scriptures to show that he *was* a man, made in the likeness of men, and that he *is* the Lord from heaven. ¶ 174.

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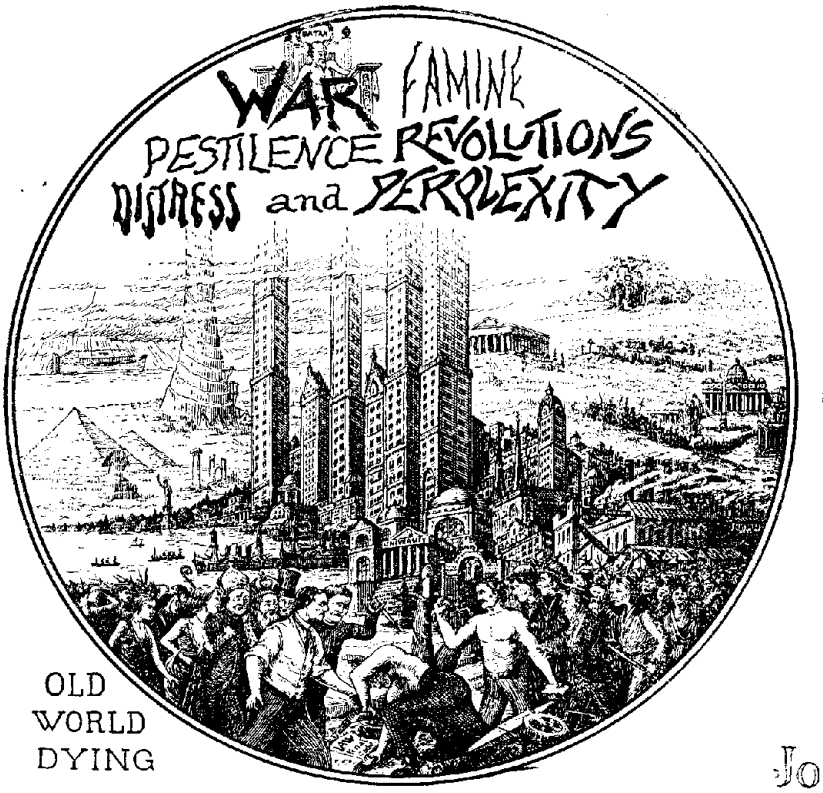
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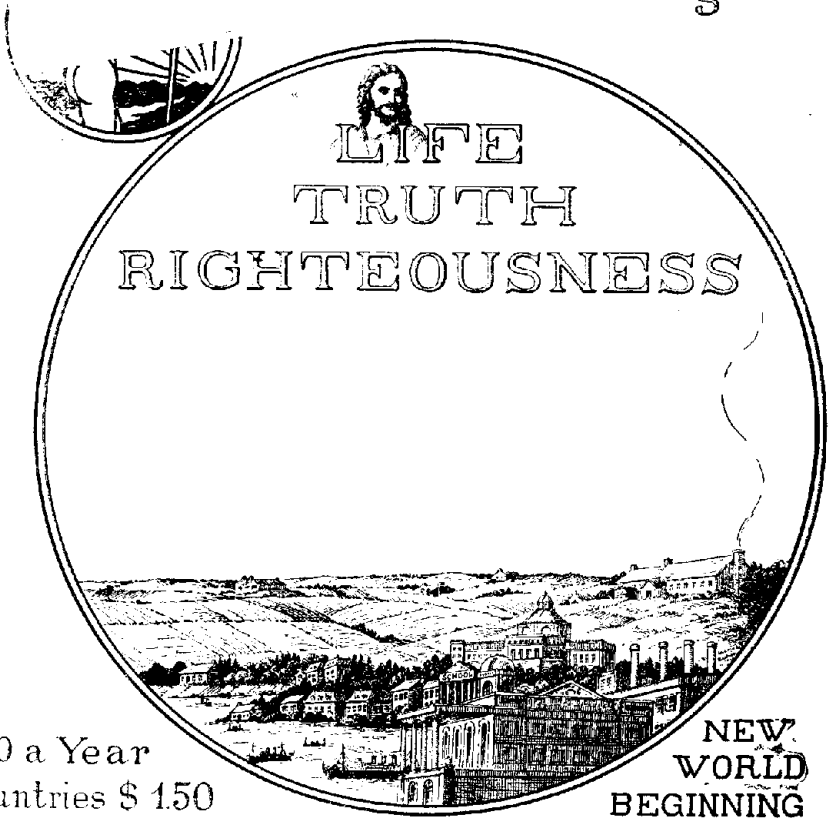


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Al-ak-shak, the Great Country

WHEN the Danish navigator, Vitus Bering, discovered the sea and the strait which bear his name, he discovered at the same time the great peninsula which the Inuit Indians called Al-ak-shak, meaning The Great Country, and which we today call Alaska. The name which the Indians gave it was a most appropriate one; Alaska is a great country.

The area of Alaska is 590,804 square miles; this is as large as all that portion of the United States east and south of the Mississippi and Ohio rivers and east of the boundary line between Ohio and Pennsylvania. It is as large as England, Ireland, Scotland, Wales, Holland, Belgium, France, Spain, and Portugal, combined.

If Alaska were superimposed upon the United States, the southeastern extremity would be in the neighborhood of Savannah, Georgia, and the western edge of the Aleutian Islands would be in the neighborhood of Los Angeles. Not over half of the territory has been mapped; much of it is still unexplored.

The Aleutian Islands, stretching away from the mainland of the peninsula in a southwesterly direction for a thousand miles, are of volcanic origin, ten of the volcanoes upon them being still active. The vegetation on these islands is limited to berry bushes and dwarf willows; but there are many varieties of flowers, birds, and animals not found elsewhere; and for this reason the islands are very interesting to naturalists.

It is believed that a coaling station in these islands would be a profitable investment for the ships engaged in traffic between Japan and the Pacific northwest, enabling the carriage of a larger freight cargo than would otherwise be possible, on account of the large amount of coal needed for the voyage.

The trans-Pacific lines come quite near the Aleutian Islands. This is because the flattening of the earth near the poles makes a great northern arc shorter than a straight line from east to west. For the same reason Seattle is a thousand miles closer to Japan than is San Francisco.

In the summer of 1920 the American Secretaries of the Navy and the Interior visited Alaska to make a selection of one of the islands for the proposed coaling stations; and at that time it was figured that under the new plan of coaling at this half-way point between the Occident and the Orient the annual saving per 8,000-ton vessel would be $200,000, or one-tenth of the cost of the vessel itself.

Scenery and Climate

AS SOON as adequate transportation facilities are provided, Alaska must become a favorite resort for those who are fond of magnificent scenery. The mountains (McKinley, 20,460 feet; Logan, 19,550 feet; St. Elias, 18,024 feet) are the highest in America and nearly a mile higher than the highest mountains in Europe, while the beauty and grandeur of the fjords cannot be surpassed on the globe. The face of the Muir glacier is a perpendicular wall of ice 200 feet high and three miles wide, and yet it is small compared with others. Beside this glacier the glaciers of Switzerland are rivulets.

In a country as large as Alaska, and situated as it is partly within the arctic zone, no general statement of climatic conditions can be made that will apply to the country as a whole. At Point Barrow in the dead of winter the temperature is 70 degrees below zero, the ground is frozen to a depth of forty feet, and the annual mean temperature is 25 degrees above zero. Point Barrow is on the Arctic ocean, as far north of the southernmost points in Alaska as Winnipeg, Manitoba, is north of Jaurez, Mexico. And the southernmost point of Alaska is in the same latitude as Winnipeg.

The Yukon river flows through Alaska from east to west in the same latitude as the middle portions of Norway and Sweden and Finland. In this valley a winter temperature of 50 degrees below zero may be expected for weeks at a time, and the ice freezes to a depth of from six to nine feet at one point where the river just touches the arctic circle. But the ice goes out in May, and from then to October the river is open, and vegetation flourishes on the banks. There are times in midsummer when the temperature at points in Alaska within the arctic circle ranges as high as 86 degrees.

The lower part of the Yukon valley, for a distance of five hundred miles, dips off sharply to the south, where its temperature is greatly modified not merely by the lower latitude but especially by the fact that it comes within the influence of the warm Japanese current, which does for Alaska, British Columbia, Washington, Oregon, and California what the Gulf Stream does for the British Isles, Scandinavia, and Northern Europe generally. In the lower part of the Yukon, and in the parallel valley to the south, the Kuskokwim, the climatic conditions are even now favorable to the development of plant life. As the summer days are long, the growing season while short in months is relatively long in hours.

The Coast Region

BETWEEN the great interior and the coast region there is a chain of mountains which accomplishes two marked climatic effects: They shield the coast from the arctic winds, and act as a condenser for the moisture-laden winds which sweep across the warm Japan current. As a consequence, the coast region is relatively warm and, additionally, it is one of the rainiest places in the world outside of the tropics.

The entire coast south of the Yukon is in the same latitude as the British Isles; the southernmost part of the Aleutian Islands is in the same latitude as Dover, England; and the commercial metropolis, Sitka, is on the parallel of Aberdeen, Copenhagen, and Moscow. Stockholm, the capital of Sweden, and Christiania, the capital of Norway, are each farther north than Juneau, the capital of Alaska. Trondhjem, an important Norwegian city, is in the same latitude as Nome and Dawson.

Of the dozen or more ports of Alaska there is only one of any importance that is cut off by ice in the winter; the remainder are open the year around. Some of these coast points are cold the year around, on account of the cold rains and cold winds that come down from the icy mountains, which are adjacent; but where the mountains are farther back, the summer temperatures are so mild that it is claimed that in the territory in which the Alaskan railway operates the mean temperature is higher than at Washington, D. C.

Of the Alaskan winters it may be said in general that there are no storms, that horses and cattle may be worked in the coldest weather without danger of being frozen, and that children attend school the year around, with no interruptions because of inclement weather. The weather conditions for the children are more favorable in winter in Alaska than they are in North Dakota.

What about Plant Life?

A WRITER thus describes the great valley of the Yukon, a place imagined by many to be a desolate waste:

"From end to end of the Yukon, one of the mighty rivers of the world, the traveler may wander during four months of the year and never see snow. Instead, there will be a tangle of rich vegetation, of great forests, of grass that grows as high as a man's shoulder, and of endless fields of beautiful plant life. Wild berries in great variety, raspberries, huckleberries, blackberries, cranberries, gooseberries, currants; beautiful ferns waving in the soft breezes, great beds of the purple lupine and the red columbine, wild celery and wild parsnip growing many feet high, ponds on which float great yellow lilies, with the purple iris bordering their banks —all are everywhere."

At first that seems pretty strong; and we would be inclined to take it as a perfervid utterance of some ultra patriot who has in his mind a vision of the future instead of the present. But government officials are not so apt to be rhetorical, because it is inconvenient to be checked up. Yet the governor of Alaska more than twenty years ago wrote:

"Oats, wheat, rye, varieties of barley, buckwheat, cabbage, cauliflower, potatoes, turnips, rutabagas, thyme, sage, horseradish, carrots, beets, parsnips, lettuce, radishes, peas, horse-beans, onions, celery, clover, flax, rhubarb, were planted, and nearly every one was

brought to perfection. The cereals were planted the last of April, and came to maturity with full plump grain the last of September; they grow with rank straw. Good garden truck was successfully grown as far north as Eagle City, upon the Yukon."

Professor Georgeson, another government official, who has been in Alaska for twenty-one years, and who has charge of four agricultural stations there, says that the time will come when the Alaskan wheat fields will play an important part in the economy of the nation. And still another government official, Mr. Lane, Secretary of the Interior, is said to have made the statement that when the fishing industry of Alaska has run out, as it already bids fair to do, its place can well be taken by the vegetable canning industry, particularly the canning of peas.

The only farming areas thus far developed are along the line of the Alaskan Central Railway, which extends in a north and south direction from the coast to the center of the Yukon valley. The men farming here went to Alaska originally to dig gold. They are mostly unmarried and need wives. Here is a chance for the girls. Take the boat from Seattle to Anchorage, and behave yourselves well, and you will be married in a week.

In this district the soil is rich. Wheat, oats, barley, buckwheat, and vegetables thrive; potatoes mature; and the ordinary red-top grass, which in the United States grows to a height of but eighteen inches, attains a growth of over six feet. Throughout this area are grown the finest of turnips and the crispest of celery.

Apples do not do well in Alaska, but some of the trees that were planted in the old Russian missions along the coast are still yielding sour fruit. At Rampart, in the Yukon valley, near the arctic circle, winter rye seeded in August lived through the winter and matured grain the following season. Barley seeded in May was ripe by the middle of August.

But while Alaska has even now 100,000 square miles fit for cultivation (an area larger than Illinois and Indiana combined), yet until the polar ice-cap has melted its principal future is as a dairy country, or at least a country for the raising of domestic animals suited to its peculiar vegetation. Alaska is striking in the profusion of its wild flowers and mosses.

What of Animal Life?

THERE was a time when elephants and mastodons roamed over Alaska, and the ivory from the tusks of these monsters of long ago is still an article of commerce. There are fur-bearing animals, the sea-otter, marten, ermine, sable, mink, muskrat, beaver, white fox, blue fox, red fox, black fox, polar bear, grizzly bear, black bear, glacier bear, and the Kadiak bear, which is the largest and most powerful flesh-eating animal known. There are wolves, lynxes, seals, walruses, and whales.

In the line of food animals are the moose, arctic hare, porcupine, marmot, squirrel, sheep, goat, and, most important of all, the caribou or reindeer. In its present condition Alaska is a natural home for the reindeer, which is merely a domesticated caribou. The country is covered with thick reindeer moss, which it is estimated would easily maintain four million reindeer. probably it would maintain many times that number.

There was originally a large herd of native caribou in Alaska; but the coming of the whites killed these off, although there are yet some herds on the north coast and in the mountainous hinterland, where the hunters have not been so thick as on the west coast. It was the destruction of these native herds that led to the introduction of the domesticated animal.

About ten years ago Uncle Sam bought 1,200 reindeer in Siberia and placed them in charge of the school authorities of Alaska. They have proven a great civilizing influence, turning the natives from a hunting and fishing people into pastoral owners of property, with community interests and an increasing appetite for education. The original herd of 1,200 has increased to 180,000, most of them in the hands of the natives. Shipments of reindeer meat have been made to the United States.

Another northern animal which would do well in Alaska and be a great benefit to the country is the Canadian musk-ox which feeds on the herbage which grows between the clumps of reindeer moss. This animal is valuable for its hide, its superb wool, and the meat, which is much like beef. The musk-ox gets along well with the reindeer, and they would live side by side without quarreling.

If the empty places of Alaska could be filled with reindeer and musk-oxen, the two species

would provide a great meat supply and be useful in ridding Alaska of the billions of mosquitoes which infest the whole country.

These mosquitoes develop and mature in the tundra or moss, rising in throngs to the shores of the Arctic Ocean. They sting even bears and moose around the eyes until these animals are maddened into miring themselves in the swamps, and they force the native hunters to wrap their heads in furs. How to get rid of these mosquitoes over so great an area is a great problem.

The Salmon Fisheries

THE salmon fisheries of Alaska are the most extensive in the world, employing 20,000 people and yielding products of an average annual value of about $40,000,000. From the standpoint of the number of persons employed this is the most important industry in Alaska. It now bids fair to die out because of being overdone. The salmon catch for 1919 was only half that for 1918.

The highway of Alaska is the Yukon. For ages its tributaries have been the breeding places of salmon innumerable. These great fish have been food for the native and for his dogs, winter and summer. Hunters, trappers, prospectors, miners, and travelers alike have depended upon them. Now the canning companies have taken so many that their destruction impends. Not content with taking from the river itself the 30,000 cases which Government regulations permit, the fishing concerns have stationed themselves just off the Yukon's mouth, catching the fish before they can get into the river at all, thus preventing them from spawning. In this way the canning companies are killing the goose that lays the golden eggs, so to speak.

At the present time more than half of all the salmon product of the United States comes from Alaska. The herring and cod fisheries are also large. The halibut fisheries need further Governmental protection to prevent them from being exhausted.

Timber Supplies

THE most valuable of all Alaska's timber woods is the yellow cedar, a straight-grained and highly durable wood from which the Indians make their dugout canoes, sometimes seventy-five feet long by eight to ten feet wide and carrying 100 people. There is also a valuable wood for tanning in the balsam fir. There is no timber north of the arctic circle.

The local wood of all work is the Alaska spruce, too knotty for fine work but yet the only wood generally available for all purposes. It is estimated that there are twenty million acres of virgin spruce and hemlock in Alaska, all owned by the Government; and that the yearly growth would provide a news-print product equal to one-third the annual consumption. Under the reign of earth's new King, however, it will not be necessary to tell so many lies as now, and the demand for news-print will not be nearly so large.

Early History

IT WILL be a surprise to some to learn that the first steamships built on the Pacific coast slid into the waters from the Russian shipyards at Sitka. The supplies for the first California miners, their woolen clothing, picks, shovels, lumber, dried fish, and woodenware, were purchased from the Russian-American Fur Company, with headquarters at Sitka. This company aimed to make Sitka a great city on the route from America to Asia, but found too many difficulties in the way at that early date. Indeed, many of these difficulties still exist.

By the time the Civil War came along, the Russian Government had tired of its Alaskan undertaking. It had more land than it could develop or manage; it had become friendly to the United States Government; it wanted a buffer state between the British possessions of North America and its own possessions in the Far East. Accordingly William H. Seward, Secretary of State, who had an enthusiastic belief in Alaska's future, took the territory off her hands in March, 1867, for $7,200,000.

The Russians and the trappers knew of gold sands and placers, but it was not until the United States Government had taken over the territory and discovered gold in large quantities on Douglas Island that anything in the nature of mining was undertaken. From that one mine at Treadwell there has been produced over fifty million dollars in gold.

The second great discovery of gold was on the Canadian side of the line, in the Klondike

region, near Dawson, where the Yukon leaves the British possessions and enters American territory. This was in 1899, and resulted in one of the greatest gold stampedes in history.

There was a rush of tens of thousands of men into a vast country which was almost unknown. They went up every river and over every mountain pass. The struggle was so terrific that in one of these passes, the one through which the White Pass and Yukon railway makes its way from the headwaters of navigation on the coast to the headwaters of the Yukon river, the builders of the railway were obliged to remove the frozen bodies of two thousand pack-horses before they could grade the line.

One morning in June, 1899, while this railway line was in process of construction and two thousand men were busily engaged in the work, word reached the workers of a gold strike at a lake district something like a hundred miles away. By night there were only six hundred men left on the job; the other men had plunged into the wilderness, carrying their picks and shovels, but leaving virtually everything else behind them. There were thousands of cases of want during the next long winter, and no doubt many cases of actual starvation. In the end the American Government was obliged to rescue large numbers of the unfortunates and take them out of the country.

But Dawson is today a city of electric lights, waterworks, churches, theaters, club houses, banks, hotels, public schools, and elegant homes, with an assessed valuation of eleven million dollars. The subduing of the earth is a man's job, but it pays in the end.

The same thing which happened at Douglas Island, in the southern extremity of Alaska, and which subsequently happened in the Yukon valley near Dawson, happened again at Nome two years after the Dawson discoveries; and Nome is in the far northwest, nearly two thousand miles away. A United States soldier was digging a well. Standing by was an old prospector who was ill and unable to follow the crowd that had rushed into the adjacent gulches. He recognized the "pay streak," and in twenty days took out $3,000 in gold. Then another rush as great as the Dawson rush occurred. People of every occupation took to burrowing in the sand, and the price of labor went up at once to $15 per day.

Production of Minerals

ALTHOUGH there is not much gold produced in Alaska at present, on account of the high cost of labor and materials, yet it is claimed by experienced miners that at least $500,000,000 worth is in sight. There have been years in which the production of gold has gone as high as $29,000,000. In the one year of 1920 the products of all kinds shipped from Alaska to the United States were ten times in value the amount paid for the country.

The value of the total mineral product of Alaska increased from $18,620,913 in 1919 to $23,307,757 in 1920, but the gain was entirely due to the increase in the output of copper. Alaska has the greatest copper mine in the world; but there is only one copper mine in the country that is not owned by the Guggenheims, and that one is controlled by them because they control the steamship line by which the ore must be brought out.

The mine production of Alaska embraces gold, copper, silver, coal, tin, lead, platinum, petroleum, marble and gypsum. The silver production thus far has been small, although it is claimed that great deposits have been discovered in the southern part of the country. The iron thus far discovered is of a poor quality. Asbestos, uranium, zinc, and graphite have been discovered in large quantities. Alaska has the only tin mines on the continent; one of them, owned by a woman, produced tin to the amount of $40,000 in a short time.

In the Seattle Chamber of Commerce there is a lump of coal, weighing 1,500 pounds, which came from Cape Sabine in the Arctic ocean. Coal has been found at widely scattered points here and there all over the peninsula. Most of the coal which has thus far been mined is a sulphurous lignite useful for domestic fuel, but so poor for steam purposes that it has been found profitable in some places to import coal. The Geological Survey estimates that there are 150,000,000,000 tons of coal in Alaska.

Any country which has soft coal in large quantities has oil; and prospecting and development work in the search for oil is in progress. The Secretary of the Interior claims that the coal and oil of Alaska, if developed on a large scale, would pay the bonus for the soldiers which the big business interests of the country are so anxious (?) to see them get.

Transportation Facilities

ALASKA'S pressing need is better transportation facilities. Any country develops in proportion as its transportation facilities improve. The time will come when a trunk-line railway will run down the Mackenzie valley from Edmonton, up the Peace river, and thence down the Yukon valley to Bering Strait. The strait will be tunneled and, by that means, there will be completed a railway around the world, so that those who prefer to travel by rail may go virtually anywhere.

But at present the only way of getting to Alaska is by the Canadian steamship line or by one of the two American lines. The travel is light because the population is small and scattered, and the rates are high. The two American steamship lines, the Alaskan Steamship Company, owned by the Morgan-Guggenheim interests, and the Pacific Steamship Company, charge the same rates and are probably both under Guggenheim (American Smelting and Refining Company) control.

The shore-line of Alaska is 26,000 miles, greater than the circumference of the earth at the equator. It is claimed that on account of the magnificent scenery these bays, coves, inlets, and winding waterways offer a pleasure ground for summer cruising that is unmatched in the world. A year ago a white man, John Muir, traversed 800 miles of the coast alone in a small canoe.

The Yukon is the great commercial artery of interior Alaska. This river, with a total length of 2,044 miles, is navigable for a distance of 1,866 miles by light-draft ships. In the summer of 1921 there were forty boats engaged in commerce upon its waters. Six hundred miles above its mouth it is a mile in width.

The Yukon is peculiarly fitted for navigation by the singular circumstance that it is without snags, and a boat may tie up at almost any spot desired. The reason for this is that its headwaters are in a southerly direction from the one place in its route to the sea where the Yukon touches the arctic circle. As a consequence the Yukon begins to thaw out in May at its very source; and the flood waters, cracking the great ice-sheet six to nine feet in depth, send it crashing, grinding and cutting its way to the sea in one of the most awe-inspiring scenes to be found anywhere. The winter trade begins as soon as the ice is of sufficient thickness to sustain teams of dogs and loaded sleighs, and continues until the next spring.

Railway and Mail Service

WITHOUT waiting for the Canadian line from Edmonton to Dawson and thence into Alaska, which will some time be built, the United States Government has built its own line from Seward on the south coast straight north to Fairbanks in the Yukon valley, a distance of 467 miles. This railway, begun in 1915, has been completed, having cost about $100,000 per mile to build. It is now operating two trains a week each way. Another railway is projected from Fairbanks to Nome, far on the road to Bering Strait. Having been built with Government money, the Guggenheim interests seem to be planning, by excessive steamer rates, by monopoly and closure of coal mines, and by propaganda to that end, to get the Government's railway into their own hands.

The mail service might be better, and it might be worse. There are about 100 post-offices scattered over the vast territory, and the Government makes an effort to provide nearly all of these post-offices with two mails a month the year around. Where ordinary means of transportation fail, the Russian reindeer, domesticated in Alaska, carry the sacks over the frozen lakes and snow-covered hills, traversing a great distance in a short time. The carrier who takes the mails to Fort Yukon, on the arctic circle, twice a month the year around, supplies his own dogs and sleds, and receives $25,000 a year for his work. He is the highest salaried postal official in the world. When boat connections at Seattle are closely made, it takes but eight days for mail to go from the national capital at Washington, D. C., to the Alaskan capital at Juneau.

There are fourteen incorporated towns in Alaska, in each of which there is a high school; and there are about sixty-five other schools in various parts of the country. All parts of the country are in daily touch with the outside world by telegraph, wireless or cable; and although there are but 32,000 whites and 23,000 natives in the whole great country, yet there are a few newspapers, two of which are before us as we write. These are copies of the *Daily*

Telegraph Bulletin of Nome, issued in connection with the *Nome Weekly Nugget.*

The *Bulletin* consists of a single sheet of paper eight inches wide by fifteen inches long. On one side of each of the two numbers which we have is an advertisement of some social affair, in the one case of a barn dance, admission for gentlemen $1.50, ladies free, and on the other an advertisement of a Pioneer Potlatch (whatever that is), admission for gentlemen $1.00, ladies free. On the other side are three columns of condensed telegraphic news. The price of the *Bulletin* is ten cents per copy, or the combined *Bulletin* and *Nugget* for $2 per month.

Conservation or Development

THE Government is in a predicament regarding Alaska, wishing to develop the country (which it can do at once if only it will surrender body and soul to the Guggenheim crowd and let them operate it as a crown colony for the group which has already gobbled up many of the best mining properties in the world), and wishing to find some way to give the plain people a chance to get some of the riches with which the country abounds. In the effort to save something for the people a policy of conservation has been adopted which means well, but which is really causing the country to go backward instead of forward.

The Guggenheims came near getting full control of Alaska some twenty years ago; but President Roosevelt, in the effort to prevent it, issued an executive order reserving all the coal lands, the oil lands, the timber lands, and water powers, Fire Island as a moose reserve, and a number of the Aleutian Islands as a fish and bird reservation. The effect of these reservations has been to drive people out of the country, so that, it is claimed, sixty percent of the white population have given up the fight and gone back to the United States.

It would seem as though the Government should be able to find some happy mean between an ignoble surrender to one corporation and the discouraging of all initiative by making so many restrictions; yet its efforts to keep the corporations, a few big ones, from gobbling up about everything worth gobbling in the United States, have not met with any reassuring success.

The moment the restrictions are removed, that moment the giant corporation is in position to act, powerfully and effectively, while individuals or smaller concerns are handicapped by lack of capital. If a few honest officials could be found, it would seem as if the Government could carry much further the development so well begun by the construction of the Alaskan Railway. This is the aim of many of its statesmen.

Alaska's development should not be entrusted to one or many bureaus in Washington, but to the Alaskans themselves in a legislature of their own. There are now in Washington thirty-eight bureaus claiming and exercising jurisdictions in respect to Alaska's affairs. They administer after some sort more than 300 reserves; and on account of the distance from Washington, conflicting claims, and the desire to exercise control, these bureaus have strangled the country, and for the time being have ruined it.

But this is all of God's permission, and without doubt it is His pleasure that the natural wealth of the country should for a time lie largely unused; for shortly, under Messiah's control, millions will be coming back from the tomb. And when that time comes, there will be room for myriads of them in this land of possibilities, if not of present opportunities, Al-ak-shak, the Great Country.

The Native Alaskan

WE DO not wish to leave the subject without saying something of the smiling, optimistic, hopeful, purloining Eskimo, the black-haired, black-eyed, hardy, home-loving and family-loving people that have followed the shores of the Arctic ocean all the way from northern Siberia to the eastern coast of Greenland, and that make up most of the native inhabitants of Alaska.

Among the Eskimos the family is the unit, independent of all other families. Marriages are arranged by parents while children are young, and are consummated by the bridegroom riding off with his bride to their future home. Women are the property of men. Polygamy is not uncommon, the second wife being taken about ten years after the first, and with the consent of the first, to assist in caring for the children. Among newly born children the

death rate is high. Eskimo snow houses are sometimes lined with sealskins; the beds also are of snow, covered over with skins, and are not uncomfortable. The windows are blocks of ice, the air supply coming in through a hole in the roof.

In parts of Alaska the natives have their own coöperative stores, their canneries and sawmills, their power launches and electric-lighted homes. They even publish a magazine devoted to the interests of their race. They keep up with the whites in the public schools. Of 2,204 pupils in forty-seven schools, 1,255 or 56.9 percent are native born. Alaska is so well mixed that out of 408 students attending night schools for adults there were thirty-four nationalities represented, not counting the natives.

The influenza wrought terrible havoc among the natives in the winter of 1918-1919, resulting in 1,500 deaths. Governor Riggs, of Alaska, said of the situation at that time:

"Whole villages of Eskimos lost their entire adult population. Many infants were frozen in their dead mothers' arms. To make matters more gruesome, the half-starved dogs mangled and mutilated the dead and dying. Reports are arriving of several villages having been entirely wiped out and the bodies eaten by dogs. One little half-breed girl, picked up in an igloo and hurried to the hospital, suffered amputation of both legs. I doubt if similar conditions existed anywhere in the world, the intense cold of the arctic days, the long distances to be traveled by dog teams, the living children huddled against their dead parents already being gnawed by wolfish dogs. No assistance at that time could be procured from any helpful agency. They were all too much engrossed with the woes of Europe to be able to note our wards, dying by swarms in the dark of the northern nights."

To this we can only add, "Thy kingdom come!"

The "Star" of Bethlehem

NOT many are aware of the fact that the "star" of Bethlehem was a fake star—a supernatural light given by the power of Satan—and the purpose was to destroy Jesus, who was declared to be a king and a savior. By reading the story this thought will more and more impress the mind. The point to be noticed is: God does not work through nor give any information through star-gazers, astrologers, or Magi. The "wise men from the east" were magicians. They saw the star and went to Herod, the wicked ruler of Israel. Herod had no intention of paying homage to the child Jesus, but sought His life. The wise men were warned of God in a dream not to return to Herod. When he saw that he was foiled he demanded the death of all the children in Bethlehem, two years old and under. But Joseph, being warned in a dream also, took the child and His mother into Egypt.

As we might know, there was a sorrowful wail that went up from those Jewish mothers. "Rachel" represented the common mother of all those children. God foresaw it all and inspired the Prophet to write: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." (Jeremiah 31:15-17) Thus is shown the resurrection of those babies; for they shall come to their own border.

Rev. W. A. Fite, of Kansas City, throws a little light on the subject. In part he says:

"In the minds of most people the Bethlehem shepherds saw the star which appeared on the night Jesus was born and the Magi made their visit to him on the same evening. . . . According to the New Testament the shepherds did not see the star and neither did the wise men reach the Christ and offer their gifts on the night of the nativity. . . . The land of the East seems reasonably to have been Babylonia. According to the book of Daniel the wise men of Babylon were known as Magi. . . . They started from the land of the East to Jerusalem soon after they saw the star. But it required several months to make this long journey of several hundred miles, almost a thousand. And when they arrive Jesus is no longer in a stable and manger, but in a house. He is no longer called a babe but a child. He was probably only a little less than two years old at the time of the visit of the wise men. Herod had asked them exactly what time the star appeared, and being mocked by the failure of the wise men to return to him, he sought to kill Jesus by killing all the male children in Bethlehem, from two years old and under, according to the time which he had exactly learned of the wise men. Herod wanted to make sure of the death of Jesus, but he did not want to kill any more children than was necessary. He sought, therefore, only a safe margin between the age of Jesus and the age limit for other children to be killed."

Impressions of Britain—In Ten Parts *(Part VIII)*

PORTSMOUTH, the Portus Magnus of the Romans, seventy-five miles south of Oxford, was the American's next stop. It is the center of British naval activities. Here Alfred the Great fitted out his fleet that overcame the Danes, and here Admiral Nelson went forth with the fleet which destroyed the combined French and Spanish fleet off Cape Trafalgar, in 1805, and put an end to Napoleon's well-laid plans for the invasion of England.

The British people hold Nelson's memory in great esteem (despite the blemishes of his private life), because he had the indomitable grit and courage which have made the British Empire. In 1801 he was with the fleet which destroyed the Danish fleet in the harbor of Denmark's capital, Copenhagen; and when his attention was called to the fact that his superior officer had signalled to cease firing he put the telescope to his blind eye and said that he could not see the signal. This gave him great popularity in England. Three years previous, in the battle of Alexandria, he had destroyed all but two ships of Napoleon's Egyptian fleet.

At Portsmouth one is shown several tablets marking incidents in the admiral's life, the hotel in which he stayed the last night on shore, the entrance on the dock through which he passed to his flagship, and the old flagship itself, the "Victory," upon which he died in the hour of victory in 1805, and which is now being repaired by public subscription. The yachts of Sir Thomas Lipton, by which he has on numerous occasions for a generation endeavored to regain the American Cup, are made at Portsmouth. The dockyards here cover 500 acres. Southsea Common, which extends to the beach, is a parade ground for troops; and the beach itself is one of England's popular seaside resorts.

Along the English Channel

THE journey from Portsmouth to Brighton was by rail, but it was near enough to the English Channel to enable one to catch here and there glimpses of that restless body of water. The tides here are double tides, lapping back upon themselves every six hours, due to the backwash from the North Sea coming through the narrow neck of the Dover straits at ebb tide.

From Bosham, fourteen miles from Portsmouth, sailed Harold on that voyage which ended in his being wrecked on the coasts of Normandy, where he was made to swear by the Duke of Normandy, afterward William the Conqueror, that he would forego the crown of England in the duke's favor. On being set at liberty Harold returned to England, was chosen king, and tried to forget the promise which he had made under duress. But William did not forget. On October 14, 1066, he landed with a large force and at Hastings, about fifty miles farther east, Harold, the last of the Saxons, and most of his nobles, were slain; and William reigned in his stead. Chichester, in the vicinity of Bosham, was the Roman Regnum, founded by the Romans. It has a church built in 1123, the spire of which is 270 feet high. Part of the ancient walls of Chichester still stand.

Brighton, forty-five miles from Portsmouth, is England's chief bathing resort. It was an unimportant fishing village until 1750, when one Dr. Russell recommended to his patients the hitherto unheard-of practice of sea-bathing. During the war it received such a great influx of Jewish visitors from London, anxious to escape the air raids, that it came to be jokingly called Palestine-by-the-sea.

In the rear of Brighton is a mountain commanding a view of the country and of the sea for many miles in every direction. On the top of this mountain the American patroled for some distance earthworks thrown up by the Roman soldiers when they invaded Britain before Jesus was born in Bethlehem of Judea. It is a most peaceful scene now, part of one of the golf links for which rural England is famous.

The American was entertained in a home far up on the mountainside; he was to lecture that evening two miles away; there was a half-hour to spare, and he proposed to his host that they cover the distance on foot. The host's two daughters agreed to go ahead and set the pace; and you had better believe now that they did. The American is a good walker; he can do a mile every fifteen minutes easily; he had heard of the ability of English girls to walk, and he had a good chance to see it demonstrated. At least he did for the first mile; after that the girls were so far ahead that they could not be easily seen. Where they get all their steam from is a mystery.

The beach at Brighton is a beautiful place, as is also the one at Southend-by-the-sea, one hundred miles northwest, which was the American's next stop. Southend is distinguished by the fact that it has the longest pier in the world. This resort, located at the northern edge of the mouth of the Thames river, has such a gradually shelving beach that it requires a pier one and one-half miles long to reach deep water, and for the convenience of the hundreds of thousands of tourists that come here during the season, there is an electric railway running between its termini.

Westward Bound

SOUTHEND-BY-THE-SEA was the American's "farthest east," and from here the course was almost straight west as far as England and Wales combined will permit. The first point of interest is Slough, eighteen miles from London; for in going west from Southend one must go through London. Here Thomas Gray, the writer of the "Elegy Written in a Country Churchyard," lies in the churchyard in which the acknowledged masterpiece of English literature was written. Although begun in the churchyard it required seven years to polish it into its final form. How sweet the words:

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea;
The plowman homeward plods his weary way
And leaves the world to darkness and to me."

So remarkably is this poem constructed that the third line of the foregoing stanza is capable of being arranged in a great variety of ways and still is musical and intelligible:

The plowman plods his weary way homeward.
The plowman plods homeward his weary way.
The plowman plods his way homeward, weary.
The plowman plods his homeward way, weary.
The plowman homeward his weary way plods.
The plowman homeward, weary, his way plods.
The plowman his weary way plods homeward.
The plowman his way plods homeward, weary.
The plowman his way homeward, weary, plods.
Homeward the plowman plods his weary way.
Homeward the plowman his weary way plods.
Homeward the plowman, weary, his way plods.
Homeward the plowman his way plods, weary.
Homeward the plowman his way, weary, plods.
Homeward plods the plowman his weary way.
Homeward plods the plowman his way, weary.
Homeward plods his weary way the plowman.
Homeward plods the plowman, weary, his way.

Enough has been given to show that this remarkable sentence can be arranged in 120 different ways, and still make a readable and pleasing expression of a thought not elsewhere so well stated. It would be well if all literature could be as carefully prepared, including THE GOLDEN AGE. Doubtless in the Millennium the world's literature will be prepared with infinitely more care than the literature of the past and present has been, and it will be under divine supervision. There is no form of poisoning so insidious as the poisoning of the mind by untrue or evil literature. And today, outside of the Bible and Pastor Russell's "Studies in the Scriptures," there is little literature which can be read with confidence that it will not contain here and there elements of injury to the mind of the reader.

Burnham Beeches, three miles farther on, is a fragment of the ancient forests of Buckinghamshire. It contains 374 acres of enormous beech trees, many of them of great age. Since 1883 it has been opened to the public as a park by the Corporation of London.

At Maidenhead, twenty-four miles from London, the Thames is crossed by an elliptical arch brick bridge, a unique and graceful structure. At Maidenhead lived and died Simon Allyn, the Vicar of Bray, who, like many another theologian, was in the religious business for revenue only. He managed to hold his job as a Roman Catholic vicar under Henry VIII, then as a Protestant vicar under Henry VIII and Edward VI, then as a Roman Catholic vicar under Bloody Mary, and then as a Protestant vicar under Queen Elizabeth. His chief principle has been summed up in the lines:

"And this is law, I will maintain
Until my dying day, sir,
That whatsoever king may reign,
I'll still be Vicar of Bray, sir."

An Avenue of Kingdoms

READING, not far from Maidenhead, was the capital of England in 1017-1041 A. D., when the Danes were in power.

At Wantage, sixty miles from London, Alfred the Great was born in 849 A. D., and is fully entitled to the appellation usually attached to his name. It was he who gathered the Saxon people together into one nation, and who laid the foundation for the British navy. In his own times he went by the name "The Truth Teller," a sufficient mark of nobility for any man. He codified the customs of the people into written laws. He overcame the Danes, then overrunning the country, by making Christians of them and teaching them to live by other means than depredations upon the peace-loving Saxons. His justice and modesty left a great impress upon history.

While Alfred was rising to power, but while he was still a fugitive from the Danes, he took refuge on an island, in the home of a peasant to whom he was unknown. The good wife set him the task of watching the cakes; he allowed them to burn and was severely scolded, but took the scolding in the meekest manner, and without revealing his identity as the king. He was a wise and just ruler, a friend of the common people, a scholar, and a far-seeing general.

At Wantage there is a curious stone called the blowing stone. It is a huge block of red sandstone pierced by may holes. The sound produced by blowing into one of these holes is like the bellowing of a calf and can be heard for six miles.

Uffington (Offa's town), six miles farther west, is named after Offa "The Terrible," king of Mercia, one of the six Saxon kingdoms which, in the latter part of the eighth century, covered the territory now embraced in England. Offa was the antithesis of Alfred the Great. He was as little and mean and brutal as Alfred was great and noble and magnanimous. But he was a good Catholic. He had his neighbor Ethelbert, king of East Anglia, secretly murdered, and then seized his kingdom. For this neighborly act he atoned by a work of great piety, the building of the Abbey of St. Albans.

Offa also started, or developed widely, the scheme of sending to Rome money, which is now called "Peter's Pence." He compelled each family in his realm that had property worth thirty pence to send one penny each year to Rome. This put this brutal murderer in solid with the king of heaven, earth, and hell; and no doubt we shall sometime be favored with a revised history in which Offa will be reverently referred to as Saint Offa.

At Uffington, cut through the turf into the chalk underneath, one may still trace on "Whitehorse Hill" the gigantic white horse, 353 feet from nose to tail, which commemorates King Alfred's victory over the Danes here in 871 A. D. At Wootton Bassett, seventeen miles farther on, are still preserved the old stocks in which prisoners were once confined. At Chippenham, ninety-four miles from London, was born in 1800 W. H. Fox Talbot, one of the inventors of photography, and one of the first to decipher the inscriptions on the tablets recovered from Nineveh.

Bath, 107 miles from London, famous for its healing waters since 863 B. C., still preserves the baths erected by the Romans prior to the beginning of the Christian era. They are five in number, heated by flues beneath the floor, one of them lined with lead. The largest is 68 by 110 feet. The principal springs, four in number, pour out 7,000 gallons an hour, at temperatures ranging from 108 to 117 degrees Fahrenheit. The angels on the Bath Abbey church are badly battered. Cromwell and his crowd were not strong in their admiration for anything designed or built by the Roman Catholic system, and took a delight in making the angels look as though they had been in a prize fight and got the worst of it.

The Path to Wales

THE American's first stop was Bristol, 118¼ miles from London; and the trip from London was made in just 120 minutes, schedule time, a record hard to beat. Bristol has a church with a spire 292 feet high, which leans "at an alarming angle." But you need not fear that it will fall right away; for it has been leaning that way since as long ago as 1578, when mention was made of the fact.

Bristol has a suspension bridge 245 feet above the level of the Avon, and a tower erected in honor of John Cabot, the hardy Italian navigator who, sailing out of Bristol with a single vessel, in 1497, landed on the continent of North America, and followed the coast all the way from Labrador to Florida. The parliament of the time gave him in one lump a sum the equivalent of fifty dollars for discovering the new isle; and here is hoping that he did not waste

any of it, as it constitutes England's sole claim to possessions on this side of the Atlantic.

Between Bristol and what once was Wales, but which now is Monmouthshire, the railway passes through a four and one-half mile tunnel under the River Severn. The tunnel, built after many difficulties from flooding, was completed in 1886 at a cost of £2,000,000. The Severn, 220 miles long, has a tidal rise and fall of sixty feet, making it one of the most dangerous of rivers for the unwary. The tide comes in so rapidly as often to cut off the retreat of those who venture out upon the flats revealed at low tide.

Cardiff, derived from a Welsh word which means City on the Taff, was the American's next stop. Cardiff has the largest coal exports of any city in the world. The old Cardiff Castle, built in 1080, is still in use as a residence by the fabulously wealthy Marquis of Bute. The docks constructed by the Marquis for his coal exports cover 200 acres and cost $20,000,000.

The Marquis, although living in a Protestant country and obtaining his wealth therefrom, is a Roman Catholic. One can see the reason why a wealthy business man might prefer to be a Roman Catholic; for it is a religion within which one may by contributions and donations of money to the right man at the right time make himself solid with the Almighty, "as it were," without having to give the matter any further personal attention.

The Marquis is reputed as willing to sell his old castle when somebody with sufficiently much money, and sufficiently little common sense, comes along and makes him the right offer. It is a gloomy-looking old place that no sensible man would take as a gift. Robert, Duke of Normandy, suffered as a prisoner within its walls for the long period of twenty-six years.

At Llandaff, a Welsh name which means Church on the Taff, is a church alleged to have been originally built by King Lucius in A. D. 180. The River Taff is famous because at ebb tide it is plainly but a small stream, while at flood tide it looks like a great river. It is this appearance of being what it is not that has given rise to the expression that one is giving "taffy" when he flatters another. The good people of England rather seem to give the Welsh people as a whole credit for just this sort of thing; but perhaps the Welsh would feel more like dividing the honors with their critics in this respect.

Welsh Foreigners

THE name Wales comes from an old English word *Waelisc,* which means foreign. The ancient inhabitants of the British Isles, driven back into the mountain fastnesses of the west by the Romans and the Saxons, were termed foreigners by those who came in and possessed their lands. There are numerous imperialists in Britain to this day who still have this idea, that upon whatsoever land they set their foot it is their own and that the real natives have only such rights as may be measured out to them; they are "foreigners."

The Welsh hang on to their old language and customs with great tenacity. It is estimated that at the beginning of the twentieth century there were in Wales about twenty percent of the population who knew no other language than Welsh. The national singing festival, the Eisteddfodd, is believed to date from several centuries before the Christian era. Welsh singing is of note the world over; Adelina Patti made it so; it is a treat to hear it in Wales itself. The rhythm, the time, the swing, the accentuation, seem not duplicated elsewhere.

The Welsh names are a subject for despair: Ynyshir, Cribbrfawr, Glyncorrwg, Llwynhendy, Llanerchymyedd, Llanddewiaderarth, Llanrhairdrmochnant, Llanfairpwyllgwnguillgpgerydrobblandiailiogogoch. Good night; this is as far as we go. A motto stands at the head of the bed. It reads: "Iesu Grist ddoe a heddyw yr un, ac yn dragywyddo." It is the Welsh for Hebrews 13:8. Look it up; it may do you good. It is one of the most precious texts of the Bible.

The world is so closely bound together that a strike in one part of the planet is immediately offset by activity in another. During the British coal strike, fuel oil and coal were brought into Britain in larger quantities than ever before, thus cutting down the Cardiff market for its main product; but when the coal strike was on in America it became extremely active. Industries cannot go on now without fuel; but they will manage to do it some day—the day when the method of turning light into heat is discovered. That day will end coal mining for all time.

At Bridgend, 138 miles from London, is a picturesque ruin; at Neath, eighteen miles farther, the abbey ruins are of the thirteenth century; at Swansea, another eight miles, the ruins of a castle built in 1330 are in the midst of the town, and a lively town, too. Swansea is the chief center of the copper, tinplate, and spelter industry of the United Kingdom, and has the largest tube works in the country. Llanelly, nine miles still further on, and the end of the American's journey in Wales, is distinguished as the site of a smelting works which has a chimney 320 feet high. The singing in Llanelly is a thing to be remembered with joy forever.

The Plight of Monmouthshire

IT WAS not until the year 1284 that the Germanic races which overran England finally succeeded in bringing Wales into submission. One of the terms of capitulation required the surrender of one county to England in each century, but the arrangement was discontinued. The last of the counties alleged by the English to have been transferred to England, and by the Welsh alleged still to be a part of Wales, is Monmouthshire; and in order to perpetuate the doubt still in their minds as to whether they are in either England or Wales, the residents of Monmouthshire, if they live in Newport, prefer to have their mail addressed neither Newport, Wales, nor Newport, Eng., but Newport, Mon. So, unless you want to appear foolish, do not ask a resident of Newport whether that city is in Wales or whether it is in England; for you are likely to get the mystifying answer that another man did, "It is not in either; it is in Monmouth." And it may take you some time to get the facts upon which the answer is based.

Chepstow is one of the stops on the way out of Wales. Here Henry Marten, one of those who signed the death warrant of Charles I, was imprisoned in one of the towers of the fortress for many years. The view of the river Wye here is charming. Chepstow was the southern end of Offa's dyke or wall, built by Saint Offa "The Terrible" to keep the Welsh away from those English fields which had belonged to Wales from time immemorial, and to keep them back in the Welsh mountains. To this day Welsh is spoken on one side of this dyke, and English on the other. The village of Newnham, sixteen miles farther on, cherishes a sword presented to it by King John over seven hundred years ago.

Gloucester, well over the border from Wales, in the west of England, is an ancient Roman city containing a church begun by Abbot Serlo in 1089. Here is still the old Parliament House, wherein sessions of Parliament were held when Parliament was a perambulating body. Here also is the oldest inhabited house in England, formerly the prior's lodging of the abbey. It is now a deanery. A dean is a man that has a job in a cathedral. A cathedral is a church-building which may or may not house a church. A church is a company of God's saints.

Gloucester contains a house the upper story of which consists of a disused railway coach.

Twenty years ago there were on the sand lots of San Francisco, looking out over the Pacific (the best location for homes in the whole city), perhaps fifty old street-cars which had been improvised into dwellings. They made a picturesque sight, but one not to be envied. Probably they have long since been replaced with the beautiful bungalows for which California is justly famed. San Francisco readers might advise on this point. It was probably better to use these cars for temporary dwellings than to consign them to the flames as Syracuse did when inaugurating a new trolley system.

The West of England

GLOUCESTER was the birthplace of Robert Raikes, founder of the modern Sunday school; and it was in Gloucester in 1781 that the first Sunday school was formed. Noticing that there were large numbers of children who had nowhere to go and nothing to do on Sunday, many of them factory employés, he engaged several regular day teachers to teach these children reading, sewing, and the catechism of the Church of England. The idea took, and in five years it is estimated there were 250,000 children in England receiving instruction in Sunday schools. Twenty years ago the Protestant Sunday schools of the United States claimed 13,092,703 pupils.

George Whitefield, founder of the Calvinist Methodists, a remarkably gifted orator, was also born in Gloucester. After his first sermon at Gloucester, at the age of twenty-one, complaint was made to the bishop that he had driven several people mad. He no doubt sin-

sincerely believed the doctrine of hell-fire torment, or tried to believe it, and succeeded in making others do so. He preached at Exeter, N. H., and Newburyport, Mass., the day before his death, and no doubt was devoted to the doing of God's will as he saw it.

At Stratford-on-Avon, fourteen miles from Gloucester, the American saw Shakespeare's birthplace in Henley Street, where they let you inside the door for a shilling (25c) but not otherwise. He walked over the same path which Shakespeare used in courting his beloved Ann Hathaway; and at Shottery, a mile away, a beautiful old English country village, the same size as it was four hundred years ago, he saw the pretty thatched cottage where Ann Hathaway once lived. They also let you into the Hathaway homestead if you have another shilling with you, not otherwise. The wide fireplace and ancient furniture are all as they used to be when Will was courting Ann. In America all places of general public interest are purchased and maintained at public expense. The handsomest thing in Stratford is the monument to Shakespeare erected by George W. Childs, of Philadelphia, Pa., U. S. A. It occupies the center of the public square. It is free.

Thirteen miles north of Stratford-on-Avon, enroute to Birmingham, the train passes in plain sight of Warwick Castle, situated on a massive rock on the right bank of the Avon. In its palmy days this was one of the strongest castles in England. The main gateway was so arranged that attackers could be treated to a bath of hot lead on the way in.

Richard Neville, Earl of Warwick (1428-1471), was at one time the most powerful nobleman in England. Related to both the houses of York and Lancaster, he threw his great forces first on one side and then on the other, making and unmaking kings at his will. Five hundred retainers, the pick of English chivalry, dined regularly at his table in the castle; and it took six oxen per day to satisfy their appetites. The Warwick vase, which held 163 gallons of ale, and which measures five feet eight inches in diameter at the lip, is still preserved. The Earl of Warwick died with his boots on at the battle of Barnet, in Hertfordshire, April 14, 1871.

Birmingham makes a greater variety of metal articles than any other city in the world. Fifty years ago believed to have the worst municipal government in England, it is now the best governed city in the world, almost entirely due to Mr. Joseph Chamberlain's far-seeing wisdom.

When Mr. Chamberlain became mayor he began on a huge scale the common-sense plan of municipal ownership of public utilities, which the lying press of America so delight to ridicule and try to make impossible. The plan succeeded.

The slums have been replaced by magnificent buildings owned by the city; the cost of gas has been cut to about 50c per 1,000 feet. Public schools, public markets, sewerage system, swimming baths, manual training schools, tram cars, all are of the best and are owned by the city. There is no method by which the American people can now learn of these things which are purposely hidden from them by the wealthy owners of the public press. Meantime, the Birmingham tax rate has steadily declined. How evidently, in view of what has been done in Birmingham by one wise and honest ruler, the whole world needs Christ, whose kingdom even now overtops Satan's empire!

There are many good men who see something of the conditions as they really are. A subscriber of THE GOLDEN AGE residing in California has just sent us a letter written to him by Charles M. Sheldon, author of the book "In His Steps," and editor of *The Christian Herald*, in which he says respecting the Resolution put out by the Bible Students in 1922:

"Many of the statements in the Resolution you sent me in the newspaper article are very true. I have never been able myself to figure out the historical second coming of reign of the Messiah as these Bible students figure it.

"There is no question that all the peace conferences and diplomatic gatherings of the nations are practically useless to bring in the kingdom of God. They do not recognize the Mastership of Jesus nor His rule of life. I believe we shall never have an end of war and human disorder and injustice and wrong until the nations repent and turn to God through Jesus Christ, the world's Redeemer."

"Oh, the happy time is coming
When the gospel trumpet's sound
Shall be heard by every nation
To the earth's remotest bound!

"Then the vales shall be exalted
And the verdant hills rejoice;
And the ocean join the chorus
With a loud, triumphant voice."

Concentrating Newspaper Power

CONSOLIDATION is a wonderful word. The theory is that "in union there is strength." This is the wisdom of finite minds. There is also the saying that "one with God is a majority." As Satan incites through fear, and God by love, we may easily see on which side the masses are. While evil men and seducers are waxing worse and worse, selfishness on the increase, and profiteering smothering the world in fulfilment of the Scripture which says: "Every man's hand [power] against his neighbor," it is plain to be seen that the unifying of power works harm rather than good.

In nothing is the centralization of power more dangerous than in the consolidation of newspapers, or the bringing of these great instruments of education under the control of any body of men. In one way a newspaper is an individual; it has brains, an intellect, and molds public opinion by its personal contact. The standard of beliefs of a periodical is seen in the editorials, and ofttimes in the style of the headings. We instinctively shun some people, because we do not care to fellowship them. We should do the same with newspapers, magazines, and books.

A woman who sells herself is a prostitute. A man who sells his vote, who stoops for present advantage or pleasure, is a prostitute. A periodical which sells its space to the furtherance of some propaganda or some movement which the management has some conscientious scruples against is a prostitute. The editor himself may not be a prostitute; for he may be forced to take a given course, in which case he is a hypocrite; but the paper which has sold itself is a prostitute.

Twenty-five leading newspapers sold out during the war to big business, to carry on a propaganda of hate, working the United States up to the frenzied participation in the greatest crime in the history of all wars; and this was prostitution.

Frequently there is a consolidation of newspapers in the cities, sometimes in smaller towns. We believe that where the managers and editors are noble men, have honest convictions, have the moral suasion of good judgment, sound reasoning and broad vision for the welfare of humankind, the consolidations are beneficial. One such periodical in the United States were better than a hundred thousand journals of lower standards. Our opinion is that it were better for journalism to pursue independent lines until the Lord's kingdom is established in the earth, and allow the people to take their choice meantime.

So the consolidating influences in newspaperdom should be carefully studied, noting the interests supporting the policies and practices of each periodical; and if sinister motives are seen, aggrandizement of power practised, infringements of the people's rights cunningly devised and trampled under foot, propaganda supporting special interests carried on, and a studied suppressing of valuable news for a community which might be inimical to a privileged class, then each individual should reach a decision as to his own relationship to such publication, and treat it the same as he would an individual.

There are some who try to believe everything they read without reasoning thereon. Almost everything in our day is a lie. There may be good reasoning on a given subject; but if the deductions are made from false premises, what good is it! Politics is a matter of intrigue and cunning. Law is a matter of interpretation. Religion is a matter of camouflage—make-believe. Sanctimonious holiness and ultra-piety are barefaced and parading hypocrisy. Take your journals, books, opinions of others, and especially the preacher, with a grain of salt. In other words, get down to brass tacks and do a little thinking on your own account. Such a course will make the blood tingle through the brain-cells and warm them up; and purer, nobler and richer freedom of thought will be the fruitage.

Our opinion is that before long many periodicals will go out of business for want of support. When Messiah reigns, only purveyors of mental pabulum conducive to truth, righteousness, honesty, love, and good deeds shall be allowed to exist—if, indeed, they shall be. For may not the Radio become the daily news of the near future, and this fully governed and regulated in harmony with earth's new King—Jesus!

The old world has ended, and the new is superseding it. Changes are taking place at a rapid rate, and none but those who study the Word of God can keep abreast of the times. And even these must be active.

Taxation is Getting Top-heavy

IT IS not often that bankers will say that taxes are too heavy. Bankers, like other human beings, sometimes come together to talk things over—for the good of the cause. They are becoming consciously aware that "huge tax assessments" may bring about "disastrous results." It became known that some concerns to which the banks had made large loans were heavily assessed in taxes, jeopardizing their stability as business institutions. From now on it will be the practice of the money lenders not only to make a closer examination of the business abilities of the borrowers, but to ascertain the amount of the taxes.

It is claimed in financial circles that the tax assessments are increasing at the rate of $25,000,000 a month. This means almost $300,000,000 per annum, or about $3.00 for each person in the United States. It is a matter of much concern how long the people can put up with this burden. The bankers themselves do not look for an abatement of the rise in taxes short of two years. Neither do we. On the contrary, we expect the taxes to keep on going skyward until they tumble from their dizzy height.

What do we pay for the privilege of owning our own homes and businesses? An appraisement of all the property would disclose the fact that about every forty years the entire value of the property is paid into the tax-gatherers' hands. In other words, the government and state taxes absorb our property two and one-half times in a century.

There is no chance of a change so long as we have "wars and rumors of wars"; for about ninety-six percent of all taxes is for the monster War—past, present and future. Another leach upon the body politic is the property that is exempt from taxation. For instance, in the city of St. Paul there is about $100,000,000 worth of taxable property; and about $30,000,000 not taxable, belonging principally to the Roman Catholic church. Does any one know of any good reason why this, too, should not be taxed? In a truly democratic country everybody should be treated alike; every person and every institution should bear his proportion of the burden.

But no one will take our advice.

Tax- and interest-oppressed humanity shall, some sweet day before long, have these burdens lifted from their shoulders. Mankind desires peace and happiness and long life. Men do not want life to be a continual grind. To be occupied industriously in some noble and pleasurable pursuit; to have plenty of good things to eat, a restful place to sleep; to be surrounded by happy companions; and everybody so honest that the doors need not be locked, and everybody so pure that none need be watched—this is what man wants. When the government of earth rests upon the shoulders of Jesus, when He assumes the responsibility for every movement, law and practice, then only may we expect "the desire of all nations to come." How foolish the "law-making" of puny man will then become known to be!

Does the World Need a Despot?

ABOUT every form of government imaginable has been tried out in the history of nations—from despotism to democracy. Perhaps the latter under the present conditions of "fallen" man has been the best arrangement, thanks to the liberty-loving people who came to America in an early day. But democracy is getting to be a farce because the principles have been abridged and the object thwarted. Socialists in New York and Michigan, duly elected by the people, have been retired to private life and refused recognition by legislative bodies. It often occurs that a really good man is elected to office on a platform which he independently will give the people if chosen. But the up-to-date method of tying an executive's hands is through some kind of "bloc" devised and framed up by the "interests," which are at work to block any legislation inimical to their ownership of the earth, including the fence which surrounds it; and the lobbyists are busy keeping tab, that no innovation in beneficial legislation for the masses may escape their notice, and that the good intentions of a governor may be atrophied by a truckling law-making body.

Mr. Al Smith was elected governor of New York by an imposing majority; and opposition to his proposed innovations which he had

pledged the people, if elected, was unthought of. But we never know what lies beneath the surface—of politics and bigotry. He started in well, but finds himself blocked by combinations of varying interests at nearly every turn. Whether he hoped that some of the bosses would step in and oppose his ostensibly well-intentioned program we do not know, but if any good is accomplished it is always done in the face of obstacles. The masses therefore see that their desires, though expressed in the ballot, are invariably frustrated.

It was a governor of New York who expressed himself something like this: What the world needs is a despot, if we could only find the right despot.

We agree with the governor. And while the rulership under Christ will be kind and loving, yet it will be just and equitable—a rule of iron softened with mercy. There will be no back talk, no successful opposition, no cunning, no deception, no meanness, no wickedness practised during Messiah's reign. The desire of all nations shall come; and all the families of the earth shall be blessed with peace, liberty, happiness and, if they will, life forevermore. Perhaps the baffling of the people with its consequent disappointments is raising the issue as to what the desire of humanity really is. If these experiences lead us to realize our true condition, that we may search and find out our utmost necessities, they are good things in disguise.

Let us practise sobriety, quietness and contentment, do the best we can and wait on the Lord; for His set time to reign cannot be moved backward or forward.

The Spirit of Coxey's Army

SOMETIMES an obscure man will conceive a good idea. Mr. J. S. Coxey in 1892 undertook to interest Congress in issuing legal-tender treasury notes to the value of $500,000,000 to be expended in building good roads. If this idea had been followed, and $100,000,000 in improved roads had been added to our thoroughfares annually since, and graft among the politicians had been unknown, we might have been so enthused with road-building for the forthcoming and now present automobile that we would not have had money to squander in the World War.

But Congress then, as now, was not willing to do anything really worth while for the common good. "The Commonweal of Christ," or "Coxey's Army," as it was called, started with a little band marching to Washington to press their cause as a means of supplying labor to the unemployed and relieve the poverty-stricken condition of some localities. That the mind of this motley crowd was fertile is seen by a banner which read, "Death to Interest-Bearing Bonds." Yes, yes! Interest-bearing bonds, notes and mortgages are one of the curses of our day.

What happened to this "army"? Its leader and some others were arrested on their arrival in Washington for "trespassing on the grass" (!) and were held for twenty days. The army went back to camp, but soon broke up and disbanded. Other "armies" were organized, but their efforts were fruitless, and the movement for favorable legislation soon came to an end.

In Leicester, England, last December, another "army" was organized. It called itself "the Soviet Republic of Great Britain," and had its own laws, its own constitution, and its own method of enforcing them. It was made up of unemployed, and they marched to join their fellows in London. Upon growing recalcitrant one of them was "arrested" by one of their "policemen," taken before the "judge" and "jury" and sentenced to push a truck to London. The worst punishment they can mete out to an offender is to be "sent home."

These movements are significant, taking place always in times of depression. Should want and famine continue to stalk about, and railroad facilities keep on being crippled through broken-down equipment and high freight rates, there is no telling what may come to pass. If every unemployed man was put to work on public highways, fed, housed and treated decently, we believe that it would go far toward the amelioration of the present economic distress.

"The Soviet Republic of Great Britain" is called by the newspapers "a Gilbertian idea of a miniature Republic." Another thing irritating the body politic today is that the newspapers are the weapons of plutocracy, and they never lose an opportunity to ridicule or denounce the efforts of the poor to mitigate their misfortunes.

Reports from Foreign Correspondents

Report from England

AT THE time of last writing the English winter was missing, and this called for the remark that some thought the seasons were changing. Now in the northern part of the country winter has come suddenly and in good supply. The northern part of England reports that there have been no snow storms for thirty years, or more, like the one that has descended upon it, from 100 miles of London northward. The young folks, healthy and well-fed, are getting some enjoyment out of winter sports; but the majority, and that includes the workers, suffer from dislocation of facilities of travel to their work, and in many cases are thrown out of work.

Yesterday's Parliamentary report shows that there were last week about 1,470,000 adults unemployed, which is said to be about the same number as in the United States. At the same time it was reported that the last available figures showing the total membership of trades unions in Great Britain was 6,500,000.

Practically all the railway companies in Britain are now included in four groups, an arrangement which has been forced upon them by the government. It is expected that this will bring about a considerable reduction in costs of working, and ultimately in cheaper passenger fares and freight rates. Urged by the government, which has had the railway leaders in counsel, much money is to be spent in enlarging stations and widening lines, and in extension works which have been held up since the outbreak of war. This will provide work for many people; and owing to the fact that the mines are now fairly busy, over two million tons of coal having recently been shipped to Germany, it is expected that the condition of the working classes will be helped to a considerable extent.

Parliament is now busy discussing the iniquities of the previous government and forging epigrams about the present situation. But it is, of course, unable to do anything immediately to deliver the country from its predicament of unemployment, lack of trade, and its heavy burden of taxation. Mr. Lloyd George roundly denounces M. Poincaré's policy of taking France into the Ruhr district of Germany, but he is reminded that the French premier is only trying to do what he himself said should be done. On December 11, 1918, he said: "Those who started the war shall pay to the uttermost farthing, and we will search their pockets for it." Of course there have been many changes since that date; and Mr. Lloyd George, like everyone else, has a right to change his mind.

The British government now seems desirous of getting free from Mesopotamia, or Mespot, as it is familiarly called. That adventure has been an expensive one for Britain. An enormous amount of money was spent there during the time of the war, and besides financial loss the war there cost Britain 31,000 dead and 50,000 wounded. A heavy expense has continued since the armistice was signed: 160 millions sterling have gone, and now it is found that there is no oil there!

This is a day of wonders. Belfast, which was so recently a city of terror, is now in the midst of a moral uplift. The reform began apparently about the time the Editor of THE GOLDEN AGE left there. [?—?—Ed.] The Pastor Nicholson has so wrought upon the people that apparently it is a question now whether the policeman will be sure of his job there in the future. Many employers have received back stolen goods; petty thieving is on the decline; dozens of bags of tools "borrowed" from shipyards have been returned; a grocer was paid £5 that a woman customer had owed him for twenty years; for over an hour an ex-sailor tried to persuade the local pensions staff that he was not entitled to a weekly disablement grant which he had been drawing.

Yesterday, speaking on shipping prospects, the newly-elected President of the Chamber of Shipping said: "The past year has proved that however deep the abyss may be into which shipping has fallen, there is always the possibility of the bottom of the abyss dropping out. The outlook today is much less promising than it appeared three or four months ago."

Report from Germany

WE ARE informed concerning the destruction of the literal Babylon of the Old Testament, that the conquest of the city, which was thought to be impregnable, was made possible in that the waters of the Euphrates, which surrounded the city in a broad moat for defence, were turned aside. Thus robbed of her own

defence, the city was conquered. That this is a type is well known to such as understand the Scriptures; for it is not without good reason that the antitypical significance is shown in Revelation 16:12. This prophecy speaks of the drying up of the great river Euphrates, which takes place before all the members of the true church have been changed. The friends of THE GOLDEN AGE read with great interest that this scripture is already being fulfilled in America, in that many clergymen are leaving the churches, because the people (according to Revelation 17:15 typified by many waters) are withdrawing their financial help and protection. We here in Germany also see at present the fulfilment of this prophecy. As an example we cite the anti-church conduct of the Legislature and Government of Saxony, on account of which the churches are reduced to great poverty and a great many clergymen are starving and must give up their vocation. The only alternative is that the church must receive help, or she will collapse.

Also in other circles the fearful signs of the fast approaching end in our country are multiplying. Germany is a dying country, and in it dwells a dying race. Dreadful conditions with regard to sanitation and health are spreading, on account of the general dearth which resulted as a consequence of the occupation and reparation payments. The people are no longer able to provide themselves with the actual necessities; therefore this condition of a general physical wretchedness of the German people threatens all of Europe.

Indeed, when the Bible says that as a sign of the time of the end there will be famines and pestilences (Matthew 24:7) then our eyes see in this land a mighty fulfilment of this scripture.

When on the one hand one considers the great distress of the poor people, then it remains for the natural man, unintelligent, not understanding the Scriptures, to marvel that beyond this such a fearful oppression of the poorest of the poor can be effected through fellow humans, as is done in consequence of the occupation of a large part of Germany. Following we give reliable statistics of the immense expense which is imposed upon the dying country and its fully pauperized people by the victors, particularly France and England:

The army of occupation requires 3,600,000,000 gold marks every year and in addition approximately 25,000,000,000 paper marks. The Reparations commission alone costs as much as the salaries of 90,000 high officials of the German Government. An English General-President receives, according to the rate of salary for last October, apart from his living expenses, yearly 78.6 million marks. An English private draws, also apart from his board, a round five million marks yearly. On the other hand, the Chancellor of the empire receives, including all allowances, only 3,530,000 marks yearly. A minister of the State draws yearly 2,952,000 marks —not even three-fifths of the income of an English private or that of a clerk of the control-commission.

Surely the Scriptures are fulfilled; for verily it could not be more apparently true what is written in Matthew 24:12, that, because of the abounding of iniquity, the love of many, *i. e.*, the great mass of nominal professors of Christianity, shall wax cold; and unkindness in the highest degree brings it about that people devour one another.

"Be wise now therefore, O ye kings"

Thus speaks the Psalmist in Psalm 2:10. But the leaders in the earth are not yet ready to comply; they hope to hold on to their vanishing choice positions. By hook or by crook they endeavor to gather the necessary laurels which might guarantee a continuance of their exalted positions.

All of them do not understand how the same Psalm explains that God hath anointed His King and that the world's rulership is at an end. Love of gold and silver is indeed the root of all the iniquities that have occurred in the earth, as Ezekiel states in chapter 7:19. But all of those who see the mighty signs of the King of Glory, under whose majestic steppings the kingdoms of this world pass away, pray with increasing yearning for the complete manifestation of His rulership.

Report from Canada

THE general labor situation is very precarious. Canada is largely an agricultural country, with industries allied to the work of farming. Consequently a condition that produces a marked depreciation of farm products

has an immediate effect on the entire labor market. There have been many cases of destitution amongst mechanics and laborers, and many of the larger towns and cities have posted notices in the railroad stations warning farm workers not to invade the cities as there was no work for them, and the cities would decline the responsibility of feeding men who came in from country points and became dependent on the community through lack of work. The delicate situation of the railroads, with the Government-operated lines in a condition of reorganization, has halted much projected work; and railroad workers have been marking time all winter in the hope of an adjustment of the situation which would open up some work. The movement of the immense grain crop from the prairies provided a large volume of work for certain skilled trades for the early part of the winter, but this has tapered down now until little is moving. It is not known what 1923 will bring forth in the way of prosperity; but already the coal miners in the east and west are threatening strikes and the present railroad shop schedules and allied trade schedules, many of which run out in the spring, will provide fertile ground for further troubles that may well convulse the country.

The condition of the Canadian farmers is deplorable. A recent tour of the west has been very illuminating with regard to this condition. Canada reaped her largest crop in history in the past fall; but on the average it appears to have cost the farmer more to raise and market his crop than he obtained from the sale of the products. The terrible slump in the cotton crops of Texas, with the ruining of vast numbers of the rural population, has been well paralleled in the West. The estimates following are from a reliable source, and are vouched for by the largest daily paper in western Canada. Sixty percent of the farmers of the three prairie Provinces—Alberta, Saskatchewan, and Manitoba—are completely bankrupt today. Of the balance, not five percent are in any sense of the word prosperous, and the remaining thirty-five percent are in precarious financial condition. There is a net debt of $37 against every acre under cultivation in the province of Manitoba (this includes money owing to farm loan companies, machinery companies, mortgage companies, etc.); and no one acre of land in the province can ever produce sufficient crop to clear this debt. In fact, little more can ever be done under present conditions than to pay a little of the interest on the debt; and the local storekeeper who provides food and clothing to the farmer on a credit basis has, in the majority of cases, had to carry over a major portion of even this debt for the last three years. It means that the farmer faces every season the expectation of a further deficit and a deeper sinking into the mire of bankruptcy. The cattle business is entirely disorganized. It neither pays to sell the feed, nor to feed it to the cattle and hogs in the hope of realizing from it that way. In southern Alberta the net debt against the farms runs to $5,000 against every quarter section (160 acres). The farmers are thoroughly demoralized; and the lack of success of the provincial governments, largely composed of farmers, to alleviate their condition, has brought many to the verge of desperation. A measure is now before the Manitoba provincial House to provide for the passage of a law allowing a "priority mortgage" against the crop of 1923, not yet sown, so as to provide funds for the payment of store debts, to enable the farmer to obtain further credit in order to carry on another season.

Sir George Foster, speaking before the Dominion Parliament, recently stated that Canada could resign herself to a period of lack of prosperity until such time as her foreign markets were stabilized. In view of the fact that Europe has been practically the only market of any value in the past, it appears somewhat hard to understand just how long it will take before Canada's prosperity is assured at the present rate of progress in straightening out Europe's affairs.

The outlook is by no means bright for the Canadian farmer; the West is facing irretrievable ruin, and the Eastern provinces are not in much better shape. It was stated in the Ontario provincial legislature recently that the farmers in the East were continuing to farm, not because of the money in it, but because of sentiment and of a love of seeing things grow. This appears hardly a sound basis for farm prosperity. Given a continuation of the present disorganization of foreign markets—and there seems no likelihood of a betterment of this condition—the time cannot be for off when the complete break-

flown of agricultural activity will be an accomplished fact.

Politically there are many storm clouds on the horizon. The Farmer Government in Ontario has been under heavy fire, and seems to possess but a weak defense against the many accusations of mismanagement and corruption hurled at it. The U. F. O. (United Farmers of Ontario) party is disorganized, and scarcely knows whether to repudiate its present affiliations so as fitly to represent its people or to stay with the party policies in order to retain a modicum of political power. The Prohibition issue is coming prominently to the fore in some provinces, with a heavy leaning toward the admission of certain kinds of liquor to general sale, and a general modification of the Act. The drug traffic, which has become such an issue in other countries, is receiving its share of attention in Canada, and measures are being mooted to curb or destroy it. The present Dominion Government (Liberal) has shown no great aptitude to take hold of the country's problems, but has adopted a general attitude of "wait and see," apparently hoping that if the European air clears, Canada can regain some measure of prosperity. The effect of this spineless policy on the public is quite noticeable, and many of the better class tradesmen are moving across the border, where some measure of activity still persists. The Government Immigration policy has caused considerable censure, many people demanding to know what inducement can be held out to a class of immigrants without capital, when the present inhabitants of the country are unable to find work enough.

The exodus of the Mennonites from the prairie provinces to Mexico because of violation of the agreement made with them when they left Russia, that they would not be called upon to do military service, has practically ceased, leaving thousands of acres of land vacant, but still held by them. Many of the soldiers who were settled on the land under the agrarian settlement policy of the Soldier Settlement Board, have left the farms so provided, for lack of funds to carry on. There seems little enthusiasm to accept any scheme put forward for land settlement as long as the financial condition of the farmer is so insecure.

The denominational churches, particularly the Presbyterian and Methodist sects, are at the present time convulsed again over the issue of Church Union; and the battle rages merrily in the columns of the press. There have been many minor attempts at union by local churches, very few of which can be said to be in any sense of the word successful. There seems to be on the part of the clergy very little actual open opposition to the spread of the truth at the present time. A prominent policy to be observed at this time, however, is that the ministers are warning their congregations not to enter into arguments with "Russellites," as they do not stand any chance in a discussion on the Scriptures; also not to read "Russellite" literature, as its tendency is to disturb faith in the teachings of the church. Several of the larger churches show deficits in their yearly balance sheets, and the appeal for funds becomes more and more insistent.

Report from Greece

THE peculiar political situation which has arisen here has been due to the irresponsible ruler of the country, the king himself. During the war, on account of his wife being the sister of the kaiser, he opposed the pro-Ally inclinations of the Venizelos cabinet, then in office. The king forced the cabinet to resign and proclaimed parliamentary elections, which returned the same ministry with a majority.

But the king, still clinging to his own intentions and opinions, placed in power the political leaders of the minority. This caused Venizelos to leave Athens and go to Salonica, where he organized a revolution and, supported by France, overcame the entire country, causing the dethronement of King Constantine and the deportation of his principal adherents. The Allies then placed on the throne the younger son of Constantine, Prince Alexander.

The dethronement of Constantine displeased the greater part of the Greek people, especially as the revolutionary leaders ruled with very high-handed methods. This discontent came to a head when, King Alexander having died quite unexpectedly on account of the bite of a monkey, new elections were proclaimed. Venizelos failed altogether; and the old régime returned to power, with Constantine at the head.

The Greek people expected much from the reënthroned Constantine, only to be disappointed. The government became entangled in a war

with Turkey, ending in the defeat of Greece and the loss of all the territories occupied by them as a result of the World War. The Turks, revenging themselves on the Greek populations, burned to ashes numerous Greek villages, including the famous trading town of Smyrna. A great part of the people were put to the sword, thousands were kept as hostages, and thousands more escaped with their lives to Greece but in the worst destitution imaginable.

The defeat of the Greeks is believed to have been due largely to the propagation of Bolshevistic doctrines in the army, creating military anarchy. Nevertheless, to save the lost prestige of Greece and the army, some of the army officers organized a revolution in the isles of Asia Minor, took possession of the country once more, banished Constantine finally, court-martialed his ministers and put them to death.

The ruling authority in Greece at present is this last revolutionary government, with one of the chiefs of the revolution actually ruling. Notwithstanding the strenuous efforts of the democratic party, the crown is being given to the Crown Prince George, Constantine having in the meantime died of heart failure in exile in Italy. The fate of Greece largely rests upon the conference at Lausanne, the results of which are anxiously and painfully expected by all. Implacable hatreds and divisions have been prevailing among the people now for a period of about three years as a result of these unusual events. Only the strong hand of the government prevents the people from flying at each other's throats.

The Greek kingdom has arrived at a financial impasse. The previous government divided in two all the paper money, thus depriving the people of half their property. Taxes have become heavier, numerous, and unsupportable. The English pound, once worth twenty-five drachmas, is now worth four hundred drachmas; and the American dollar, once worth five drachmas, is now worth over eighty drachmas. All articles of merchandise are proportionately dear, and the high prices grow daily higher and higher as the refugees continue to flow in.

Victuals and articles of prime necessity are gradually diminishing and vanishing away. Life is becoming unlivable and unbearable for laborers and clerks, especially the latter. Consequently, Bolshevism, still in its infancy in Greece, shows tendencies of growth and strength; the black clouds of war, famine, and pestilence are upon us. One can plainly discern upon their countenances the despondency and distress of the people.

Keeping step with the political upheavals of the last few years, Greece has witnessed the most shameless spiritual fornication, the religious leaders openly taking sides with the various political parties and becoming mere political leaders and electoral agents, a tool and a toy at the hands of every political party. Metropolitan prelates are now overthrown as easily as ministerial clerks; and they deserve their fate, as we shall see when we follow their deeds.

The Holy Synod, meeting in the capital, sided themselves at first with the royal party. They even went so far as to anathematize the insurgent Venizelos in an official and solemn way in one of the open squares of the city, in the presence of a multitude of the people, and accompanied by a festival ringing of the bells.

Owing to this action, when the revolution under Venizelos prevailed, the new government proceeded at once to the deposition of Archbishop Theocletos from the metropolitan throne, putting upon it the Venizelist Meletios instead. Meletios was faithful to his chief. His religious discourses were always colored with politics, and very often were only political lectures.

When the old régime was established, Meletios was at once driven away, and Theocletos was brought back to the throne. These changes affected the whole of the lower clergy. Retaliation was the order of the day. Meletios fled to America, and all his friends were driven from power.

But when the Venizelos element came back into power at Constantinople, it elected Meletios as Patriarch; and he was recalled to occupy the patriarchal throne at Constantinople, which then happened to be vacant. The Greek church was thus for a time divided into two opposing clerical camps, each hating the other. Meletios cut off his long hair. Now his followers have imitated his example, and the people have a means of identifying the party to which each priest belongs.

And now, with the latest revolution in Greece, what has come to pass? You must have already guessed it. Theocletos has been asked to resign,

and the Larger Synod has been convoked to elect his successor. But Meletios is not satisfied even with this. He would like to nominate and appoint, in some indirect way at least, the prelates of Greece as he has done with those of Turkey. As a result the Greek Church is filled with the spirit of vengeance and anarchy, the opposite of the spirit of Christ.

What Made Him Do It?

IF a priest of the Orthodox Russian church kills another priest because he cannot subscribe to all the tenets of the "faith," what is the matter with his religion? This took place in Poland. Perhaps one of the greatest things in the world which cause distress, forebodings, fear, hatred, and jealousy is the false conception of Christianity. When vile, mean, and contemptible things are done by church members Christianity gets the blame.

If once the people get the proper thought that churchianity is not Christianity, and that nearly everybody is a "church" member instead of a Christian, then the unrighteous acts of the merely nominal Christian will not be charged to Christianity. Christianity is not to blame for a single unkind or unjust thought, word or deed. It is true that murder has been committed, "holy" wars have been fought, families and communities have been rent in the name of Christianity; but these were always resultant from a misconception or misunderstanding of the precepts and principles of Christianity.

People have been forced into the "church"—the good and the bad, the ringstreaked and the speckled—through a misconception; and no one can measure the evil effects upon the world's morality which the teaching that "a person must be in a church to be saved" has really brought about. To force or to intimidate or to scare a person into any kind of religion only makes a hypocrite of him. To rob a person of the privilege of being honest does incalculable harm. Let the inquiring-minded person go to the Bible, and search in the books which point to the Bible, and he will make progress in the right direction. And gradually but surely all department-store "brands" of religion will become obsolete and useless, and the world will be a better place to live in. Should a person thus searching for light die out of the "church," would he not be the better prepared to stand before the judgment bar of Christ in the resurrection day than otherwise?

And as we let our light shine we must not forget to be courteous, kind, tolerant and sympathetic toward our fellows. And should not all religious "cults" bear this in mind?

A Confiscator Confiscated *By E. N. Kurz*

AT THE beginning of the war I was in Oklahoma, and had a commission as an officer. Consequently I was sent out on a mission of confiscating seditious literature, which included many copies of "The Finished Mystery." I am ashamed and also grateful for that occurrence.

Through curiosity I appropriated a copy for myself. That was in 1918. I read my copy only last summer, and with it the world literally turned over for me. God's ways are indeed wonderful. I feel now that I am in tune with the Divine Plan. I understand it. And while it necessarily causes discord with the rest of the world, I would not give up my present views and the consolation derived therefrom for life itself.

I have received the two copies of "The Finished Mystery" which you sent on my order. There will be at least one person missing from among the confiscators during the next war, if another attempt is made to confiscate your literature. If there are any suggestions you can offer whereby I can help the cause, I will gratefully accept them.

"There is a lamp whose steady light
Guides the poor traveler in the night;
'Tis God's own blessed Word.

"Give me this lamp to light my way,
To turn life's midnight into day;
My Heavenly Father's Word."

Is There a Personal Devil?

WE HAVE a letter from a subscriber who says: "I wonder if at some time an article could appear in THE GOLDEN AGE to prove that there is a personal devil. I have a friend who is as honest as can be, but who simply seems to think that the devil is only a system of error." We are pleased to answer.

Not only is there a big devil, whose name we know, and of whose personal history we have much information, but there are hosts of little devils whose names we do not know and of whose history we have little information. The Bible proves positively, however, that the big devil and the little devils, too, are all persons, very real ones.

There was a time when the big devil and all the little devils were not devils. There was a time when they were sons of God, angelic sons, holy angels; although, even in that far-off time, when "the foundations of the earth" were laid, "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4, 7), they were on different planes of glory.

Among these angelic sons of God, those early bright ones of creation, called by the poetic name "morning stars," there was one specially bright and glorious being styled "Lucifer, son of the morning." (Isaiah 14:12) There is a grand description of him in Ezekiel 28:11-19 in which, after explaining that this being was at one time in Eden the garden of God, the Prophet declares that in that embryo kingdom of God in the garden he was "the anointed cherub that covereth" (Ezekiel 28:14, 16); *i. e.*, the task that was specially entrusted to him was to look after the interests of "the holy mountain of God," God's kingdom in the earth, over which Adam reigned.

Although Adam was created in the image of God, *i. e.*, with reason, memory, judgment, will, benevolence, etc., and although he was created in the likeness of God, ruler over the earth (Genesis 1:26-28) as God is ruler over the universe, yet at first there was only himself in the ruling part of that dominion, though subsequently the beautiful Eve was given to him. Unfortunately for himself, when Lucifer saw Eve, and reasoned upon God's method of establishing an earthly dominion, he said in his heart: I will estrange this pair from their Creator; instead of their worshiping and obeying Him they shall worship and obey me; "I will exalt my throne above the stars of God [the other bright shining ones of the angelic family]; . . . I will be like the most High." (Isaiah 14:13, 14) The temptation and the fall in the garden of Eden followed.

So then when in 1 John 3:8 we read that "the devil sinneth from the beginning," we are to understand that he sinned not from the beginning of creation, nor even from the beginning of the fashioning of our earth, but from the beginning of the human race.

The same thought was expressed by our Lord. When He said of the devil: "He was a murderer from the beginning" (John 8:44), He locates just the point of time in history where Lucifer ceased to be Lucifer and became something else, a murderer; for the word "murderer" simply means man-killer. Lucifer killed the first man, killed that man's wife, and killed all of their posterity; and in that act he ceased to be Lucifer (morning-star) and became Satan (adversary), the name by which he is now known.

Devil, Satan, Beelzebub

THAT the words Devil, Satan, and Beelzebub refer to one and the same personage we can see from a comparison of certain passages in the gospels. In the parable of the sower, as recorded in Mark 4:3-20, it is Satan that comes immediately and takes away the word from the wayside hearers, the hard-hearted ones. In the same parable, as recorded in Luke 8:4-15, it is the devil that comes and takes away the word out of their hearts. The identity of the devil with Satan is thus established.

The identity of Satan as Beelzebub, prince of the devils, is established by the Lord himself. He had just healed one possessed with a devil, one of the little devils, and had cast him out. "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out?"—Matthew 12:24-27.

Satan has other titles than those already enumerated. To our Lord he was "the prince of this world" (John 14:30) that had nothing in common with himself, the prince that was to be cast out (John 12:31), the prince that was to be judged. (John 16:11) To St. Paul he was "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2); and he was "the god of this world [which] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:4) To the prophet Ezekiel he was "the king of Tyrus."—Ezekiel 28:11-19.

The question naturally arises, Why should the Almighty go to the trouble of deceiving His people by these references to Beelzebub, Satan, the devil, the prince of devils, the prince of this world, the god of this world, and the prince of the power of the air, if there is no such person, prince, or god? We will now proceed to examine some of his manifestations or characteristics.

Satan Can Move

IT SEEMS absurd, after what is said above, to prove that Satan can move; but movement of some sort is a prerogative of personality. Other things have movement also, but a personality that could not move at all would not be much of a personality.

In the first chapter of Job is the story of how that worthy prophet's trials came about. They followed a visit of Satan to the court of heaven. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." (Job 1:6) The context shows where Satan came from; it was "from going to and fro in the earth, and from walking up and down in it" (Job 1:7), and it shows that he returned thither on mischief bent when "Satan went forth from the presence of the Lord." (Job 1:12) A similar occurrence in all its details appears in Job 2: 1, 2, 7.

In the record of our Lord's temptation, the account closes with the information that "then the devil leaveth him" (Matthew 4:11); and the previous verse calls him by the proper name Satan, which is his since the time of his deflection. It was some person with a proper name that left the Lord; it was a personal leaving; it was a personal devil that left.

The apostle Peter seemed to think that the devil could move. He urged that the Lord's people should "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8) Somebody has well said that Satan does not roar aloud. He waits until he has one of the saints discouraged, and then gets down close and roars softly in his ears: "Now I have you!"

Not only can the devil move slowly by "walking," as some of these scriptures put the matter, but he can strike up a faster gait when necessity arises. Curiously enough, this is when some discouraged saint concludes to renew the conflict. "Resist the devil, and he will flee from you." (James 4:7) When the weary heart turns once more to the place of its rest at Jesus' feet Satan realizes that his stock is below par, that he cannot do any business and that he is not wanted around the premises. He leaves in a hurry to look for some more likely place to do business.

Satan Can Hear and Speak

IF ONE doubts that Satan can hear and speak, let him turn again to the accounts in Job 1: 6-12 and 2:1-6 and read. There he will observe a dialogue between Satan and Jehovah in which, in the first instance, Jehovah addresses two questions to Satan, receives two replies, and then issues permission for Satan to take Job's possessions but not to touch his person. In the second instance Jehovah asks Satan two more questions, receives two more answers, and issues permission to afflict Job's person but not to take his life. Evidently, a person who can hear and answer four questions and receive additionally two permissions upon which he subsequently takes action, has those two very important adjuncts of personality, the power of hearing and of speech.

Another proof of Satan's power to hear and to speak is set before us in the account of our Lord's temptation in the wilderness. Three times Satan put clever propositions to the Lord, each time with an "if thou" attached to it, but our Lord was not one of the "if" kind; and each of Satan's attacks was repulsed with an "it is written" from the Word of God. Read the dia-

logue, as recorded in Luke 4:1-13, especially verse 6, and see how perfectly Satan's claim there made agrees with the facts stated herein.

Both of these accounts show that Satan can be seen. A further evidence along this line is our Lord's statement in Luke 10:18: "I beheld Satan as lightning fall from heaven." Ezekiel 28:13 shows that somebody has seen him; for a description of his personal appearance is given. This does not mean that he could be seen by other than spirit beings, except by a miracle. His appearances to our Lord in the wilderness were probably mental appearances, but just as real, just as personal, as though he had been present in a body of flesh.

Satan Steals Truth and Sows Error

IN THE parable of the sower, recorded in Mark 4:1-20, our Lord illustrates the four kinds of hearers of the Word by wayside ground, stony ground, thorny ground, and good ground. In his explanation of the parable he says of the wayside hearers, the hard-hearted ones: "When they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts." (Mark 4:15) Satan is a near neighbor and bosom friend of all hard-hearted people; he is always on the alert to take care of their business interests and to see to it that whatever religion they have is a sham and fraud. He does not want them to have any truth, and they are generally of the kind that would not have it; they prefer prosperity.

But Satan is not only occupied in stealing away truth out of the hearts of his flock; he is interested in multiplying the hard-hearted class and he accomplishes these results by sowing error. The Lord tells about it in the parable of the harvest field. (Matthew 13:24-43) The Master sowed good seed (truth) in his field, so that it would produce wheat (real Christians); but after the apostles fell asleep the devil sowed bad seed, so that he could get a large crop of children for himself. "The field is the world: the good seed [few in number] are the children of the kingdom; but the tares [the majority of professors of religion] are the children of the wicked one; the enemy that sowed them is the devil." (Matthew 13:38, 39) The Lord thus plainly hints that most church members are hypocrites.

Satan has been very busy throughout the age; but down at the time of the ending of the Gospel age and the opening of the Millennium, which means just now, the very point of time in which we live, the Scriptures show that he is busier than ever; for they tell us that the Lord's coming is accompanied by an energetic "working of Satan with all power and signs and lying wonders."—2 Thessalonians 2:9.

Satan Plots and Schemes

WE HAVE considered Jesus' experiences in the wilderness where, as St. Luke reports the matter, he was "forty days tempted of the devil." (Luke 4:2) The plotting did not stop with his efforts to turn the Lord Jesus to the accomplishment of his own purposes. It has continued ever since.

The apostle Paul urges all Christians "to put on the whole armor of God." To what end? "That ye may be able to stand against the wiles of the devil." (Ephesians 6:11) Each Christian is in the same kind of fight in which Jesus was engaged in the wilderness. It is not a battle with fists and feet. It is a battle in the mind. The new mind, the mind of Christ, is busily occupied in watching, ferreting out, Satan's latest effort to dampen zeal, quench faith, and chill the spirit of love, and in defending the heavenly treasure by fresh efforts, fresh activities, fresh inspiration from the Book of books.

The same Apostle tells us respecting Satan that "we are not ignorant of his devices." (2 Corinthians 2:11) A soldier who has no idea at all of the direction from which the enemy is likely to come is placed at a great disadvantage. For instance, in the day in which we live, the logical thing for Satan to attack is the teaching respecting the Millennium, because the Millennium is at the door. That means an attack upon Pastor Russell or, since his death, upon the organization which he founded, and which is now engaged in the work which he began. If Satan did not bend every energy to discredit the International Bible Students Association, it would show that he was not "onto his job."

It is a cowardly and dishonest politician whose method of defeating an honorable and able opponent is to bring reproaches against him; and that has ever been Satan's method of trying to defeat the Lord's plans. It is for this reason that the servant of the Lord must watch

his steps "lest . . . he fall into reproach and the snare of the devil" (1 Timothy 3:6); and it is because the ignoble man and the ignoble woman revel in gossip, slander, as respects deportment toward the opposite sex, that the one who would not be trapped must be unusually careful, in word and deed, not to give any just occasion or even any reasonable excuse for evil tongues to wag. But even then some will wag, any way. Some hearts are so full of evil that every act of kindness or courtesy, every smile or friendly word between Christians who happen to be of the opposite sex, is taken as an indication of gross moral depravity. Such persons need to have their minds fumigated.

The Apostle shows that the reason why some are ensnared by the adversary is because they are not watching, not wakeful, not alert. In describing the qualifications for an under-shepherd of the Lord's sheep he says that they "must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover [margin, awake] themselves out of the snare of the devil, who are taken captive by him at his will."—2 Timothy 2:24-26.

Satan Suggests Thoughts

IT IS very evident that when Satan took Jesus "up into a high mountain" and "showed unto him all the kingdoms of the world in a moment of time," and backed it up with the statement that "all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:5, 6), he was making suggestions to the Lord; and it is equally obvious that these were mental suggestions, inasmuch as there is not a mountain in the world from which such an outlook could be had.

The same thought of evil suggestion was back of the proposition that the Lord should demonstrate that He was the Son of God by leaping off the pinnacle of the temple. It is also probable that when the devil "brought him to Jerusalem, and set him on a pinnacle of the temple" (Luke 4:9) this also was by suggestion, inasmuch as the account seems to show that throughout the whole period of temptation "he was there in the wilderness forty days, tempted of Satan" (Mark 1:13), and not in Jerusalem or elsewhere.

Some of Satan's suggestions come along the lines of Scripture quotation and exposition; for in connection with this temple episode Satan quoted and misapplied the scripture (Psalm 91:11, 12), "He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

That Satan can and does put thoughts into the mind we know from the scripture which tells us the circumstances of the Lord's betrayal, of "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." (John 13:2) Instead of resisting Satan's suggestions Judas entertained them and eventually was completely obsessed, possessed, owned, controlled by Satan himself. The account shows that the obsession by Satan did not come until after Judas had made his bargain with the chief priests to betray his Master. The bargain took place before the Passover supper (Matthew 26:14-16; Luke 22:3-7), but it was not until the Passover supper was completed that "Satan entered into him" to possess him fully, so that the plan could be carried out without further delay.—John 13:26, 27.

Satan's suggestions are usually along the line of apparent righteousness, apparent goodness, apparent justice. It is for this reason that the apostle Paul says that "Satan himself is transformed into an angel of light." (2 Corinthians 11:14) If his real motives were evident on the surface he would find fewer dupes.

Satan a Powerful Monarch

IT WILL be noticed that when Satan claimed dominion of the earth at the time of our Lord's temptation in the wilderness, the Lord did not dispute his claim, but subsequently referred to him as the "prince of this world." The risen Christ reiterated this thought of Satan's power when he said to St. Paul years afterward:

"Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which

are sanctified by faith that is in me."—Acts 26:16-18.

Satan has children; they are many times referred to in the Scriptures. As instances see John 8:44, Acts 13:10 and 1 John 3:10. He has a church of his own, "the synagogue of Satan" (Revelation 2:9; 3:9); and in St. John's day Satan had, and he now has, a royal residence and throne, and that is in Rome. The throne itself is now in the Vatican. The way the Revelator puts the matter is as follows:

"I know thy works, and where thou dwellest, even where Satan's seat [Greek, throne] is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas [Against-the-Pope] was my faithful martyr, who was slain among you, where Satan dwelleth."—Revelation 2:13.

The way that this has worked out in actual practice is that wherever there have been liberty-loving Christians they have been persecuted by such governments as were under Papal influence. And as the Papacy has always been conniving, and is still conniving, to run and boss every government on earth it follows that Satan has always kept Antipas in hot water. At present the Papacy has legates in Switzerland, from which they have been excluded for 185 years; and England has a representative at the Vatican. "Protestant" England bowing before Satan's throne!

Satan has "had the power of death" (Hebrews 2:14); for he has been the executioner of such as have been turned over to him.—1 Cor. 5:5.

Satan Surely a Person

WHILE Satan can touch the Lord's saints, in the sense of injecting thoughts into their minds, and thus seek to take away their places in the Lord's kingdom (Ephesians 4:27), yet he cannot grasp and hold them; for such is the meaning of the word translated "toucheth" in 1 John 5:18. They can "overcome the wicked one" (1 John 2:14), as some have always done, and it is to such overcomers that the promise was given, "The God of peace shall bruise Satan under your feet shortly."—Romans 16:20.

In other words, the time is coming when Satan is to be destroyed utterly (Hebrews 2:14), and the saints are to have part in that work of destruction. When the destruction takes place it will be a complete one, and it will be a final one. The sentence is, "I will bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more.*"—Ezekiel 28:18, 19.

We think that a careful consideration of all these scriptures covering Lucifer's temptation and fall; his change of name to Satan; his titles, as Beelzebub, Prince of Devils, Prince of This World, and other similar appellations; his powers of independent movement, hearing and speech; the fact that he has been seen and his appearance described; his powers of opposing truth and assisting error, of accomplishing signs and wonders, of plotting and scheming, of influencing and controlling thought, of rearing children and having a residence, a royal throne, and a church of his own, should convince all who believe God's Word that the big devil is a real person, though an invisible one. In an early issue we will furnish correlative evidence regarding the little devils of whom, for long, he was the reigning prince.

Are Other Planets Inhabited?

QUITE frequently astronomers vie with each other in guessing whether Venus and Mars are inhabited. One man will present his hypothesis in favor of having one or the other of the planets peopled, and another will present his hypothesis in refuting such an idea. We are in favor of each having his own opinion, and to speak forth vociferously as the occasion may demand—if he does not value his time.

Our own opinion is not important. But we believe that the people of earth will under the favorable conditions of Christ's kingdom someway, somehow, get into communication with heaven, or at least with heavenly messengers. Perhaps then we may find out if people live on Venus and Mars by information from these messengers rather than by getting into communication with these planets.

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.

[175]Had Jesus been merely an incarnated being it would not have been necessary for Him to be born as a babe and grow to manhood's estate. While He was born of a woman, yet He was without sin, because from His Father, Jehovah; for He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26); "and he was manifested to take away our sins, and in him is no sin." (1 John 3:5) He was without spot or blemish; therefore perfect and holy.—1 Peter 1:19; Hebrews 9:14.

[176]God says to us: "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18) We should reason upon God's plan as revealed in the Bible, because He thus invites us to do. When we see the reason why Jesus was made a man, why it was necessary for Him to be a perfect man while on earth, then we are glad and give praise to God. Had He not become a man, there would have been no hope for any of the human race to get life through Christ Jesus; and the Apostle declares that there is no other name given under heaven whereby mankind can live.—Acts 4:12.

[177]The great ransom sacrifice is the most vital to man of the strings upon the harp of God, because without it no real lasting joy could be had by mankind. In due time its benefits shall result to the entire human race; and all who appreciate it will sing aloud and rejoice with exceeding joy. They will have melody in their hearts and upon their lips because of this wonderful provision made by Jehovah for man's benefit. For thousands of years Divine Wisdom has been working out His plan concerning man; and the ransom sacrifice is the very pivotal part of that plan. Its importance cannot be overstated. It is the gateway that leads to life and happiness. It is the means of bringing back man into harmony with God. To appreciate this great doctrine we must understand it. Therefore let us reason together in the light of the divine Word, that we may understand.

[178]The most precious thing possessed by any creature is life, because without life everything else would be useless and could not be enjoyed. Even now we observe that a man with but a small spark of life clings to that with desperation. It is only when a creature is perfect and enjoying complete life and the right to it that he can properly glorify Jehovah, his great Creator. God's great arrangement must ultimately bring glory to His name.

[179]Jehovah created Adam the first man in His own image and likeness. He created man perfect; for all the works of Jehovah are perfect. (Deuteronomy 32:4) He gave to man life and the right to life. Life means any conscious existence. Right to life means the full authority to maintain existence. Adam and Eve in Eden were perfect in their bodies, without pain, without sorrow; and were beautiful creatures. They had not a scar nor a mark upon them anywhere. They enjoyed life and all the blessings incident to that life. Their home was perfect; and even all the animals and birds of Eden were subject to them, and they had absolute dominion and control. God gave them all these privileges to enjoy eternally, upon one expressed condition; namely, that they be obedient to His law and thereby honor Him. He informed Adam that a violation of this law would bring upon man loss of life, loss of the right to life, loss of all the blessings incident to it.

QUESTIONS ON "THE HARP OF GOD"

Had Jesus been an incarnate being, would it have been necessary for him to be born as a child? ¶ 175.

Could there have been any hope for the redemption of the human race except by Jesus becoming a man and by his death providing the ransom-price? ¶ 176.

Why is the ransom the most vital string upon the harp of God? ¶ 177.

What effect will its appreciation have upon the human race? ¶ 177.

What is the most precious thing possessed by any creature, and why? ¶ 178.

When can a creature properly glorify his Creator? ¶ 178.

What is the difference between life and the right to life? ¶ 179.

Describe the condition and environment of Adam and Eve in Eden. ¶ 179.

Were Adam and Eve informed as to what would be the result of the violation of God's law? ¶ 179.

Failure of World's Conferences Prophesied about 748 B.C.

It required only six world conferences to prove that Bible prophecies were meant for fulfilment; for Isaiah wrote:

> "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.
> "Take counsel together and it shall come to nought; speak the word, and it shall not stand."

An association was attempted in the League of Nations, next an Association of Nations was proposed. The interest in these things to Bible Students, however, is not so much in the attempt as in the predicted failure.

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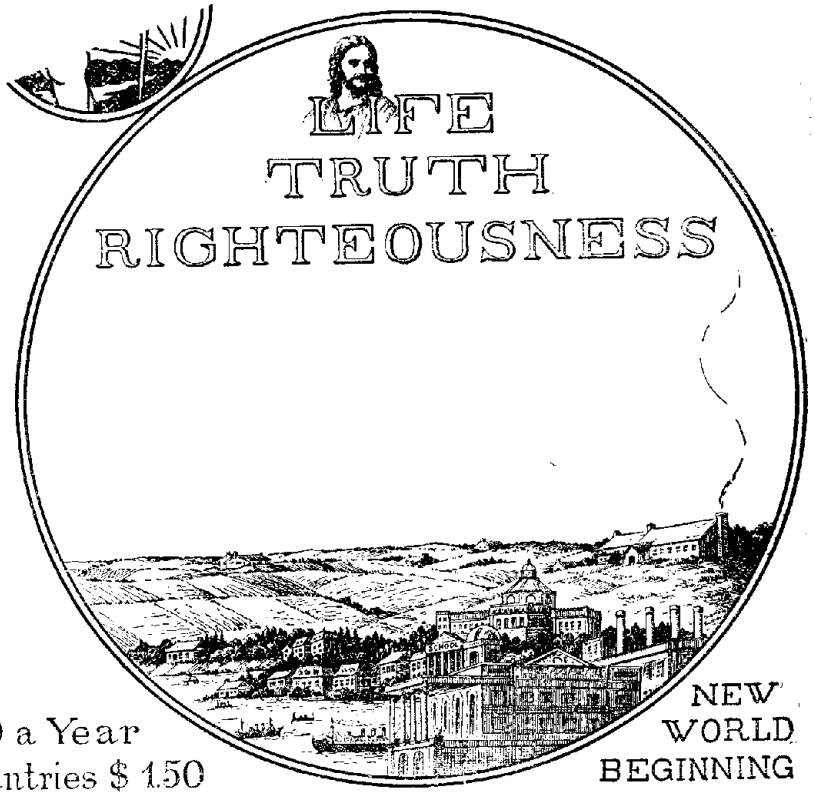


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IMPRESSIONS OF BRITAIN —HER PROBLEMS

PERSONALITIES OF THE DEMONS

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The Land of Darkness

CAN you think of a land of absolute darkness, a land where the sun never shines, where the lights are never lit, where not a color may be seen, not even the somberest gray? There is a land where just such conditions prevail. There are one hundred thousand people living in that land, doing the same things that you are doing, doing them cheerfully, and with surprising efficiency, too. The land is all about you. It is the United States of America.

To be sure, the statistics of the 1920 census show that there were only 52,567 blind in the United States, but the experts believe that this is just about half the number. If so, it means that in every village of 1,000 persons there is one who is in this land of darkness. In every city of 10,000 there are ten such persons; in every city of 100,000 there are one hundred; in every city of a million inhabitants there are a thousand.

If the rest of the world is no worse off than the United States, the blind population of the earth is 1,600,000. But it is certain that the United States has a very small proportion of blind, as compared with some countries. In Spain, with a population of only 20,500,000, it is claimed that 25,000 persons go blind every year, due to inattention to cases of smallpox, scarletina, meningitis, and sexual maladies. If these unfortunates live only eight years each after they go blind, this would make ten times as many blind persons in proportion to the population as there are in the United States.

In Syria the conditions are still worse than in Spain; for a Turkish civilization is still worse than a Roman Catholic one. Reports have it that what is left of the Armenian nation, after all the other sorrows which it has experienced, is rapidly going blind. An epidemic of trachoma (granulated lids) has broken out and has become overwhelming, 27,000 persons out of 30,000 persons examined having been discovered to have the disease. This disease, readily communicated by roller towels, causes watering of the eyes and subsequently total blindness. One may have this disease for a time and not know of it. The spread of the epidemic so rapidly in Armenia is due to the lowered resistance of the population. The situation is one of the most serious which has ever confronted a nation. An entire army of doctors would be needed in order to stop the spread of this plague throughout the impoverished areas of western Asia and eastern Europe.

Neonatal Blindness

WHEN one considers the route by which we all come into the world, and the fact that for some little time the eyes of the newly born are exposed to whatever infection may be present in the womb, it is wonderful, in view of the fallen condition of humanity and of the widespread scourges of syphilis and gonorrhea, that half the people in the world were not born blind.

As matters stand it is calculated that in the United States twenty-four percent of all cases of blindness are due to neonatal conditions—the failure of doctors, nurses and midwives to give attention to the child's eyes immediately after its birth. The modern method requires all doctors to treat the eyes of the newborn with a solution of nitrate of silver. This causes temporary soreness of the eyes of the infant, but is an almost sure preventive of blindness. If it is not done, and the lids become swollen, with a discharge of pus, in a few days the case is hopeless. There are in the United States today something like 25,000 persons who are totally blind because their eyes were neglected during the first few days after birth.

It does not follow that because a child is born blind either of its parents may have sinned sexually. Physicians state that one-fourth of all persons who contract syphilis do so innocently. It is conveyed by drinking cups and other household utensils. Babies have contract-

ed it from a kiss of an older person. The way in which this disease affects the babies is to cause inflammation of the cornea, the window of the eye, and eventually to destroy it if the disease is not arrested or cured. Data at hand show that, in Scotland, out of every two children in schools for the blind, one is blind as a result of sexual disease inherited from its parents.

Danger to Little Folks

THERE are plenty of dangers to the little folks, for years to come. Blindness often comes to children as a result of measles or scarlet fever, due to the patient's room not being sufficiently darkened. The eyes at such a time, and for weeks afterward, should be allowed as nearly absolute rest as possible.

Then there is considerable reason to fear blindness as a result of accidents with forks, scissors, arrows, air rifles, and toy pistols. In not a few instances wild birds and domestic fowls have been known to pick the eyes out of infants and even of children able to run about. No doubt these birds were quite as unconscious of what they were doing as were the children of any danger from being in their vicinity.

Sometimes the little folks have ulcers of the eye, resulting in extreme sensitiveness to the light. The child will do almost anything to protect its eyes from the light. This affection may be due to insufficient ventilation in sleeping quarters, to tea, coffee, poor candy as well as too much candy, cakes, pastry, and bananas.

And then when the little folks get able to attend school they run the danger of conjunctivitis, or pink eye, an inflammation of the inner side of the lids which makes them feel as if there were sand in them. The lids gum together in the morning, and unless medical attention is provided blindness is liable to result. In the early part of the present century the schools in New York city were filled with cases of trachoma, as this disease is called, supposed to have largely come from the great numbers of Russian Jews then coming into the port; but within two years, as a result of close attention by the teachers and medical inspectors, the disease was virtually obliterated.

Another danger to the little folks is crossed eyes. It is a mistaken idea that crossed eyes will correct themselves. The crossed eye finally becomes useless, and is to all intents and purposes blind. Glasses are needed to correct the error; and, indeed, the eyes should be examined once a year anyway to see whether or not glasses are needed.

Accidents to Adults

AMONG the accidents to eyes we shall not mention the bloody and brutal business of war, although thousands upon thousands lost their sight in the World War, but shall discuss merely the ordinary industrial conflict, the cause of one-eighth of the blindness in the United States. Approximately 15,000 persons in America are totally blind today as the result of accidental injury in industrial occupations.

Mechanics lose their sight from flying sparks, splashing metal, chippings from castings, unprotected emery wheels, acid burns, chemical explosions, bursting gauges, soiled handkerchiefs, soiled hands, and dirty matches and toothpicks in the hands of fellow workmen who are engaged in rendering first aid.

Three men out of one hundred whose eyes are exposed to intense heat and injurious light rays go blind, and these three are always those who refuse to be bothered with goggles or helmets; yet the use of goggles and helmets may make all the difference between a highly-paid skilled workman and a nearly helpless beggar. In one county in Ohio one eye is lost every eleven days in the year. Is it not supposable that the next man who is to lose his eye would be very careful if he knew what would happen?

We cannot say that we have reached the point yet where all accidents are preventable, but that time will come. During the year 1913 the workmen of the United States sustained 25,000 fatal accidents of all kinds, 300,000 serious injuries and 2,000,000 other injuries. Since that time there has been a reduction of about twenty per cent in the figures, due to the greater care on the part of all parties interested. Of the total number of accidents, the accidents to the eyes were 200,000, or about one-tenth.

In one of the large steel plants where, in 1900, there were few attempts made to provide against accidents, there were every year 370 accidents to each one thousand workers. In 1913, after accident prevention plans had been developed and put into effect, the number of accidents per thousand workers per year was only 115, showing a seventy per cent reduction.

Care of the Eyes

IN SOME large plants an eye magnet is used for taking steel slivers out of the eye. These magnets cannot be used for penetrations of copper, brass, lead, and many alloys, which are therefore much more dangerous than iron or steel. Injuries must be looked after at once; and even then the injury to one eye may cause the loss of the other, even as late as forty years after the injury, due to sympathetic inflammation.

A good way to remove sand, small insects, or cinders from the eye is to grasp the eyelashes and hold the eyelid away from the eye. This will often allow the tears to wash the foreign body away. For a few cents at almost any good drug store an eyestone can be procured which, kept in the eye over night, performs the same service while one sleeps. Most oculists will remove foreign substances from the eye without charge.

Too much light or heat of any kind is bad for the eyes. One of the stewards on the steamship Rotterdam lay on his back on a hatch for two hours, with his face upturned, while the heat was very great; and as a result he went blind. It is supposed that the ultra violet rays of the sun caused this, and it is also believed that these same injurious rays are present in the electric light. Indeed, some who have studied the matter say that the electric lights are driving us all blind and that we must go back to candles to save our eyes.

When working by lamplight, shade your lamp so that it will throw the light on your work and not on your eyes; do not work in a flickering light; do not work in mixed daylight and artificial light; have the light over your left shoulder, if right-handed, and over your right shoulder, if left-handed; keep the lamps and globes clean, and use white, cream or yellowish wallpaper. And do not buy wood alcohol, for any purpose whatsoever.

Achievements of the Blind

A NUMBER of blind young men and women have been graduated from high schools of New York, Chicago, and other cities; and some of them are students in colleges and universities. One of these, John W. Young, a University of Pennsylvania student, sixteen years of age, has so trained his memory that he takes in and remembers an entire lecture accurately. He plays football, locating the ball by its impact upon the ground, and is able to sense variations in atmospheric pressure so accurately as to avoid running into obstacles. He is a musical prodigy, playing a half dozen musical instruments with much skill.

Instances are common of blind people whose sense of hearing or of air pressure is so keen that they can detect telephone poles six to ten feet away. Paul Donehoo, a blind Atlanta lawyer and musician, is not only able to sense the walls, posts, and other obstacles along his path, but can follow the building line along the sidewalk entirely by sound.

In Minneapolis over seventy blind men make their way to work every day. They have adopted the uniform rule of holding the arm straight in front of them when crossing streets, but even then two of them have had nervous breakdowns from the strain of trying to avoid accidents. Most people who cross streets nowadays feel as if they would like to have two eyes in front, two in back, two on each side; and even then they would not be sure that an airplane might not fall on them from above or a manhole blow up from underneath.

Rene Leroy, a Paris blind man, once, as a test, walked into a strange barber shop, ordered a shave and haircut, expressed his satisfaction with it, got up and walked straight to the cash desk, which he had located by sound, paid his bill, got his change, stepped to the door and into the street, without any one in the shop knowing that he is blind.

Ben Welch, a well-known New York comedian, though totally blind continues his work on the stage. France has a blind sculptor of note, Bernard Fedot. In Lincoln, Nebraska, there is a young woman grocer, entirely blind, who does all her own work herself, including the operation of a typewriter. She makes change by folding each denomination of bill in a peculiar way.

In the summer of 1922 a blind lawyer of New York, Benjamin Berinstein, one of three executors of a $400,000 estate, was sued by the other two executors on the ground that as a blind man he was not a fit legal guardian for two children whose interests in the estate he was particularly looking after. When the action came up in court he made a dignified and bril-

liant speech, citing the work of some of the world's great blind men and women, including the poet Milton, ex-Senator Gore of Oklahoma, Helen Keller, and others, and referring modestly to his own attainments, with the result that the presiding surrogate dismissed the case, stating that it should never have been brought into court.

Employments of the Blind

THE blind have found employment in factories in assembling machine parts, running drill presses on small work, foiling mints, packing candy, setting up cartons, wrapping butter blocks, taping coils for armatures and nutting bolts. In one factory a blind man now does all the work formerly done by two girls with perfect vision.

In Henry Ford's great automobile plant he employs four men that are totally blind. One blind man in a Cleveland factory, always clean shaven, always smiling, and always on time, receives $40 a week. The total number of operations performed by the blind in various Cleveland factories is sixty-nine. There are some concerns that employ blind typists, the dictation being by means of the dictaphone.

There are 150 blind news-dealers in New York. One of these news-dealers made the statement that his patrons steal his papers, steal pennies off the stand, give two cents instead of three, pass bad money, take three or four papers and pay for but one. One man selected four magazines, gave a dollar of stage money in payment and accepted twenty cents change from the blind man he had robbed. Many times men and women thrust a nickel into the hand of the blind news-dealer and then insist that they have given him twenty-five or fifty cents.

Helping the Blind

THERE is every reason why those who are not blind should do everything humanly possible to help those who are. In Austria and Portugal the war-blind travel at the expense of the state; in South Africa the war-blind are allowed fifty percent reduction on tickets; in Norway, at certain seasons, blind students and their guides may travel for a total of one and one-half fares. In Belgium, Holland, and France a blind worker, when undertaking a railway journey necessitated by the exercise of his trade or profession, has the right to make the journey accompanied by his guide, on purchasing only one ticket, which entitles them both to transportation.

The Federal Government appropriates $50,000 a year for the blind. This sum goes exclusively for textbooks for use in the fifty-six existent schools for the blind. Books for the blind are expensive, about $10 each. Thus the Bible consists of twenty volumes, each thirteen and one-half inches square and three inches thick, and weighing five and one-half pounds. In a branch of the New York public library are twelve thousand volumes for the blind, with six thousand raised music scores for the study of blind music readers. During the year 1920 the circulation of the books in this library was 35,807. Radio has proven a godsend to the blind, bringing to them all the news of the day, the concert, and the lecture platform.

Dr. Max Herz, a blind Viennese doctor, has invented a device by which dots and dashes, representing letters of the alphabet, when punched in strips of paper, are transferred to phonograph records, and a complete book can be put on one small record. The system has been learned in a day, whereas the finger touch systems sometimes require a year. Dr. Herz has been assisted in this work by the Austrian and Polish governments.

Most wonderful of the helps for the blind is the optaphone, invented by Professor d'Albe, instructor of physics at the University of Birmingham, and described in GOLDEN AGE number 93, page 430. By this device the blind who have been trained to detect the differences in sound of the various letters may read any ordinary printed book. Passing the instrument over the page converts the visible outlines of the letters into audible sounds.

Recovery of Sight

IT IS rare that one who has been blind recovers sight, but it has sometimes occurred. In the summer of 1922 a girl went blind at Coney Island after a fifteen minute swim; but after she had been taken home, her sight returned in about two hours. A more interesting case was that of Miss Maud Naismith, Joliet, Illinois, blind in one eye for ten years. While going through some gymnastic exercises in her apartments she accidentally bumped her blind eye

on a bar, with the extraordinary result that the sight was instantly restored.

More interesting still was the case of a man in Ogdensburg, New York, blind for twenty-five years as a result of a dynamite explosion. He had one eye which was injured and was sightless; but a local surgeon performed a remarkably successful operation, resulting in the recovery of sight.

A physician in Brooklyn has discovered a serum which has been successfully used in nine cases to strengthen the optic nerve. The injection of the serum was made through the eyeball. The serum arrested atrophy, and so nourished the injured nerves as to give back a close approach to correct vision.

But the best physician of all is the Great Physician, who has promised that in the age that is to come "the eyes of the blind shall be opened." (Isaiah 35:5) And as we think of the unfortunates to whom the bright sunlight is darker than the darkest midnight, how our hearts thrill as we read the story of Blind Bartimæus! Nothing can excel the beauty of this story just as it appears on the pages of the Book of books:

"And as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way."—Mark 10:46-52.

The Great Physician

THE Bible contains another thrilling story of a blind man's experiences with Jesus; and because it points such an excellent pathway to the understanding of those scriptures which explain how it is that "the god of this world hath blinded the minds of them that believe not" (2 Corinthians 4:4), we give it, also. Of the two forms of blindness the one that is most to be dreaded is blindness toward the truth. During the Golden Age both forms of blindness will disappear. Not only will all the physically blind eyes be opened, but the Lord will deal so effectively with the mentally "blind people that have eyes" that their mental vision will clear, and they will see things as they are. "In that day shall the deaf hear the words of the book, and the eyes of the [spiritually] blind shall see out of obscurity, and out of darkness." (Isaiah 29:18) The account follows:

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. . . . When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

"They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

"But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ,

he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

"Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not whence he is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

"Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?"—John 9:1-3; 6-40.

From a Blind Subscriber

FROM a blind subscriber to THE GOLDEN AGE we have received a letter somewhat along the lines of the last part of the above story. This subscriber, S. Kalil, a Syrian by birth, writes in the allegorical style so much used by oriental writers; and as it is one of the first stories from an oriental to appear in THE GOLDEN AGE, we believe it will be enjoyed by our readers. Mr. Kalil entitled his letter, or article, "Taking Stock." It follows:

"There was a young man who inherited from his father a storehouse, full of plenty of clothes to wear and food to eat. The son did not know his father, although he was very proud of his inheritance. Later he found himself to be almost naked, weak and sick; for the clothes he was wearing were ragged and the food was poisonous. Some one advised him to make a change, to buy new food and clothes in the market. This he did. After he grew a little in knowledge and experience, he found the change to have been from bad to worse. Discouraged and disgusted he thought to get along without them altogether. For a while he traveled about in the world like the Wandering Jew. At last he found a new storehouse, not well patronized by the majority of the people, but nevertheless a place where good wares and wholesome food is obtainable.

"The young man is myself. The new storehouse is the storehouse of truth. It taught me to figure up or to take stock of my inheritance. I found it to be nothing but human creeds, superstition, traditions, serpents, and stones. My father had not been Jehovah God as I had thought, but Satan himself. The change from bad to worse that occurred later in my life was from Catholicism to Protestantism, and led to my becoming like the Wandering Jew, by turning infidel.

"Merchants generally take stock of their goods at the beginning of a new year. If they have been unsuccessful they either change the line of their trade or discontinue it, but if they were successful they continue it. I now desire to give THE GOLDEN AGE readers a little sample of my stock-taking.

"Before I knew the truth I was blind, but now I can see. Worldly people would say that I am still blind, not only physically but mentally, also. The truth, however, taught me not to mind them, nor to take stock in what they say, but to mind the Lord and not the opinions of men. When the Lord says in his Word that I have spiritual sight, that in itself is more than sufficient for me. I refuse to exchange the spiritual sight for natural sight and all the wealth of the world. At one time I could not tell the difference between one and three; but now I know the Father is not the Son, nor the Son the Father.

"In those former dark bygone days I inherited blindness from my earthly father, and he from his fathers as far back as Adam. (Adam was overreached by Satan, who became blind himself when his heart, full of greed, conspired to be like the Most High.) I was then a son of Satan; now I am a son of God. I was naked, without faith or religion; now I am clothed with the Lord's robe of righteousness and protected by His wing. Then I was poor, destitute, because I did not know God; now I am rich, not in pocket, but in faith. And what is more, if I continue in this course I shall inherit something of more value than the entire world's wealth, something even beyond the human mind's comprehension."

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The International Bible Students Association is publishing some of its books for the blind, and once per month issues THE WATCH TOWER for the blind. THE GOLDEN AGE will be pleased to aid any of the blind who are interested in Bible study to avail themselves of the benefit of this literature.

Impressions of Britain—In Ten Parts *(Part IX)*

IT IS enough honor for any one city to have been the birthplace of such a man as Joseph Chamberlain; but Birmingham, with all the other variety of products it has given the world, gave it also Joseph Priestly, the discoverer of oxygen, one of the founders of modern chemistry. Mr. Priestly sympathized with the Americans during the Revolutionary War and, with his family, moved to Northumberland, Pennsylvania, where he ended his days.

James Watt, a native of Scotland, one time instrument maker for the University of Glasgow, invented the steam engine, moved to Birmingham in 1774, and was the means of building up the most noted engine works in the world. He had much to do with the early development of the city and was a widely read, active, progressive man. The unit of electrical activity is named in his honor.

On the road to Hull, thirty-five miles from Birmingham, the train passes through Repton, once the capital of the kingdom of Mercia. From 1172 until Henry VIII chased them out of England Repton was the seat of a priory of Austin friars. Part of the old priory buildings are incorporated in what is now one of the best known English public schools, Repton Grammar School. Beside the River Trent, near Repton, is Anchor Church, a structure hollowed out in the form of a cave from the adjacent sandstone bluff.

Sheffield is the first stop on the way to Hull. It is the chief center of the heavy steel and cutlery trade of the world. Millions of dollars have been expended in widening and straightening the streets and in erecting modern homes for the workers. The honesty and efficiency with which the parks, water supply, lighting, schools, etc., are managed would be a revelation to the graft-ridden, papacy-oppressed municipalities of America if there were any way that the news could be gotten to its citizens.

Every boy's heart, and every girl's heart, has been stirred by Walter Scott's story, "Ivanhoe"; and at Doncaster, on the road to Hull, are the ruins of Conisborough Castle, the stronghold of Athelstan, which castle is made the central picture in the story. Scott was a prolific writer, and there is not a dull line in the fifty-odd volumes of prose and poetry that came from his pen. In his declining years he struggled gamely and successfully to repay a debt of $600,000 incurred by the unwisdom of the publishers with whom he was associated. The reading of fiction from the pen of a good man may instill some good thoughts into the mind; the reading of fiction from the pen of a bad man will certainly instill evil thoughts; the reading of the truth from the pen of a good man is better than either.

Hull, officially Kingston-upon-Hull, is situated in the eastern central portion of England, at the junction of the Hull with the Humber river, twenty-two miles from the North Sea. It is the principal seaport for shipping the manufactures of the great English Midland district to northern Europe, and is a large port for the entry of grain from various countries, timber from Scandinavia, and fish and butter from Denmark. In the museum here is a prehistoric boat dug out of a solid oak trunk, measuring forty-eight and one-half feet long by five feet broad. Hull (place of blessed memories!) was the birthplace of William Wilberforce, who introduced the first bills against slavery into the English Parliament and who lived to see slavery forbidden in every part of the world owning allegiance to the British flag. Wilberforce University, Xenia, Ohio, is named in his honor.

Midlands and Lancashire

FROM Hull the route was west through the Midlands, the heart of industrial England. With Manchester as the hub and with Birmingham, Sheffield, Leeds, Bradford, Preston and Liverpool about it in a circle, there lies within an area of forty miles radius probably the greatest center of industry, thrift, culture, mining, agriculture, and manufacturing anywhere to be found. The people who live in this district boldly claim themselves the superiors of those who live elsewhere in England.

The claim is made for the Lancashire mill girls that, knowing their husbands' earnings in the mills will be too small to support the family, they rise every morning at five, go to the mills and work for several hours, return to the house and prepare breakfast for the little ones, go back to the mill and work all the forenoon,

return to the house, prepare a hasty bite for the family, return to the mill and work until six o'clock in the evening. They then go home, and do in the evening hours the multifarious duties that fall to the lot of the housewife, and do these with a cheeriness and good will that are contagious.

The claim is further made that the Lancashire housewives pay cash or go without. When tradesmen from elsewhere establish themselves in the Lancashire district they seek for customers who will buy on credit, but find them not. If these things be so, young man; and if thou wish to marry, hie thee to the Lancashire mill district, and look not to the right or to the left on the way lest some fair dame bewitch thee too soon. "If this be treason make the most of it."

On the way through the midlands a stop was made at Bradford, the center of the woolen and worsted trade; and another stop, one long to be remembered, at Thelwall, which as the old sign on the public house declares was "A cyty founded in 923 by King Edward the Elder." It is not much of a "cyty" now, perhaps not over twenty houses all told; but it lies in one of the most beautiful scenes in England. And its inhabitants pro tem not only may claim for themselves the heritage of being Lancashiremen, with all that this implies, but might even find a North American savage ready and willing to concede the claim. The majestic Manchester ship canal passes through Thelwall. The heavily laden vessels passing up and down on their own steam have the singular appearance of immense buildings gliding noiselessly through the fields.

Manchester, the center of the world's cotton trade, and the distributing center of foodstuffs for the most densely populated part of England, is noted as having the oldest free public library in Europe, a thing itself sufficient to make any city famous. Its town hall is considered one of the most creditable buildings in Europe. As usual with the cities in this part of England, the municipality owns its own lighting plant, street railways, sewage precipitation and filtration works, artisans' dwellings, markets, parks, public baths, etc. Manchester was one of the stations during the Roman occupation; its cathedral was built in 1422.

Southward Bound

PROCEEDING southward once more, a stop is made at Buxton, famous for its medicinal springs and known to the Romans, who had baths here. The town is situated in a deep valley. Nearby is a gas-lit stalactite cavern a mile long. Mary, Queen of Scots, was imprisoned here while the case against her was in process of preparation. Sometimes when officials of a government wish to murder a person it takes quite a little time for the proper tools to scrape together enough data to give a semblance of reason for making the initial attack.

A case in point, observed by the writer, was where a prison guard shot a negro convict in the back; and it took two hours and fifty minutes to "discover" a broken shear blade alleged to have been thrown from the litter of the dying man while on his way to the hospital. The brave guard was complimented by his superior officers for so promptly and successfully defending himself. No notice was taken of the fact that the holes shot in the prisoner's clothing were all in the back.

Latest advices are that the brave guard is now about to be tried for smuggling dope into the prison, with a fair chance of getting five years. The poor negro died in a few days. His real offense was that he kicked at his brutal guard for clubbing him over the head. Then he started to run; and as he ran the angry guard pulled the gun, which, according to law, he had no right to have with him, and shot and murdered the negro.

Lutterworth, famous as the home of Wycliffe, and the scene of his death, was passed on the way south. Wycliffe committed an unpardonable crime against the Roman Catholic church. He translated the Bible into the language of the common people. For doing this, thirty years after his death, the Council of Constance had his bones dug up and burned and thrown into the Avon. A writer of the day said truly:

> "The Avon to the Severn runs,
> The Severn to the sea;
> And Wycliffe's dust shall spread abroad
> Wide as the waters be."

Wycliffe was the "angel of the church of Sardis," as Pastor Russell was the "angel of the church of Laodicea." Both were lovers of

the common people; both resisted the unscriptural and tyrannical encroachments of the clergy; both turned to the Lord and to the Scriptures as the source of their strength.

Wycliffe served the Lord before the days of the printing press, but his work of rendering the Bible into English was a great service for the cause of truth and was largely used in making the English language a settled tongue. The following was Wycliffe's translation of Mark 1:7:

"And prechide, seyinge: A strengere than I schal come aftir me, of whom I knelinge am not worthi for to vndo, or vnbynde, the thwong of his schoon."

En Route to Liverpool

WEEDON, seventy miles from London, came near being a great place at one time, but missed it. In the days of Napoleon's ascendancy, when England was supposed to be in imminent danger of invasion, it was proposed that in case of a successful landing by the French, the court should abandon London and settle here, in the center of England. With that end in view immense barracks were constructed in Weedon, and are still in use.

At Rugby, ten miles farther on, is the site of one of the most famous boys schools in the world. The school was founded in 1567, rose to great prominence a century ago, was the school home of some of England's greatest men, and was popularized the world over by Thomas Hughes' well-known classic for boys, entitled "Tom Brown at Rugby."

Tamworth, 110 miles from London, founded in 770 A. D. by Saint Offa "The Terrible," was for long the residence of the Saxon kings. A castle built in the seventeenth century occupies the great mound where Saint Offa's fortress once stood.

Liverpool, 192 miles from London and 3,106 miles from New York, was founded in 1207, but did not attain any prominence until a century or so ago. It owed its rise to the slave trade, of which it was the world's acknowledged center. The slavers took out cloths and beads and trinkets to West Africa, exchanged them for slaves, and took the slaves to America and the West Indies, where they were traded for cotton and molasses and hides. There were 185 Liverpool ships in the slave trade in the year 1807, in which year they carried 43,755 slaves from Africa to America.

One of the remarkable features of Liverpool is the great landing stage, 2,463 feet long by 80 feet wide, which rises and falls from thirteen to thirty feet with the tides. There are eight miles of locked docks at Liverpool; the ships can leave these docks only when the tide permits. In New York there are practically no tides. The greatest ocean liners lie calmly at their piers in all weathers, and can leave for the open sea at any time.

Britain's Financial Plight

NO ONE pretends to deny the fact that British finances were jeopardized, if not ruined, by the World War. Long before the war was finished, the Government was in desperate financial straits. Mr. Walter H. Page, American ambassador to Great Britain during the war, in a recent book explains that at the end of 1916 Britain was practically *hors du combat* financially, and was allowed to overdraw her account with J. P. Morgan & Company to the extent of $400,000,000 in anticipation of America's entrance into the war as soon as Wilson should be reëlected. This $400,000,000 was subsequently paid by the United States Government out of the Liberty Loans, which were in effect forced upon the American people as soon as the New Freedom got well under way.

Since the war it has been hard sledding, with resort to every plan that seemed to offer hope of postponing the crash. Sir Eric Geddes, one of Britain's financial overlords, said in November, 1921, that unless the expense of running the British Government could be reduced by at least £150,000 per year, bankruptcy would certainly follow, as trade could not revive until taxation should be reduced.

By the spring of 1922 the statement was freely made by those engaged in manufacturing enterprises that bankruptcy was at hand; and it appears that by the fall of 1922 these bankruptcies were an accomplished fact, as far as many British industries were concerned. But the facts were withheld from the public, because it was not considered safe to let them be known.

The *Children's Newspaper,* London, a really valuable paper for grown-ups, in its issue of August 26, 1922, had an article from a special correspondent connected with one of the great

manufacturing enterprises in the north of England in which the statement was made that bankruptcies are occurring every day, but are being hushed up. He said:

"Who hushes them up? The banks. The banks of this country are carrying some of the greatest businesses in the country. There is a state of almost general bankruptcy. All of us are living on overdrafts at the banks. We pay our wages, our rates, and our crushing taxes by overdrafts. What does it mean when we read in the paper that income tax for the year remains unpaid to the tune of £65,000,000? It means that we are only carrying on business by a fiction. The Government dare not sue for this money. The banks dare not press for repayment of their loans. If one firm goes, all may go. The real peril of this country, one which may yet involve the whole world in ruin, is not so much a commercial crisis as a financial crisis. This is the truth which has not yet begun to affect statesmanship."

Some Financial Problems

THE population of Great Britain and Ireland in 1914 was 46,089,249; or, since Ireland may as well be eliminated from all calculations on account of prevailing political conditions, the population of Britain proper is set at 42,767,530. Of this amount about 5,000,000 is Scotland's quota. One of the legacies of the war is that in this population there are now 1,720,802 more females than males, and the proper placement of these surplus females is in itself a great problem. They are denied the home life which every normal woman properly craves; the industries are overcrowded; the women must be supported.

Myriads of Britain's finest youth were killed off in the war or rendered helpless for life. The grand total of British, British Dominion and Colonial troops at home, in colonies, and in all theaters of the war, in November, 1918, including marine contingents, was 5,764,559. Five years were taken out of the life of most of these men, and the best years of their lives at that, the most productive years. During all this time they were engaged in wasting life and property instead of conserving it, and they wasted so much that now it can hardly be recovered.

During the World War Britain's debt increased from $2,800,000,000 to more than $32,000,000,000; or, stating it in pounds sterling, the debt is £7,573,000,000, and the current annual expenses are £1,000,000,000, almost six times what they were before the war. Aside from small sums owed to Sweden and Canada, the only foreign debt of Great Britain is that of £969,000,000 to the United States. European countries owe Britain about twice what she owes America. Britain offered to forgive all her European debtors if America would do the same; but America refused.

There is a reason vital to England why she would like to see the whole of Europe rejuvenated financially. She is basically a nation of merchants and manufacturers, living on food imported by sea. Markets are a necessity. If the markets are permanently cut off, about 20,000,000 of the people must find homes elsewhere, or find them in the grave.

When any country is impoverished, Britain feels it at once; for it means a diminished market for her wares. Thus, the Manchester cotton yarn and textile trade is largely dependent upon the India and China demand. As these markets become restricted, we find the government openly advocating migration of large numbers to Australia and other colonies of the empire.

Efforts to Solve Problems

THE British are plucky and are doing everything humanly possible to save the day. They are the cleverest traders in the world; clever because the goods which they make are always of the same high quality, and clever because their word can at all times be relied upon. They are clever for other reasons, too, and are gradually adopting the American tactics of organizing trusts wherewith to control the earth and all things therein. Thus a group of British capitalists have just effected a combine of all the shipping on the Danube river; and hereafter they will control the trade of that great artery which traverses 1,740 miles of the best business sections of South Germany, Czechoslovakia, Austria, Hungary, Jugoslavia, Roumania, and Bulgaria.

Some of the colonies, especially those which have large stores of raw materials, are great helps to the mother country at this time. Thus the whole of Nigeria is self-supporting, and its railroads and wharves are being developed with Nigerian money. At Lagos, Nigeria, are 1,800 feet of concrete wharves, and a railway system 600 miles in length is approaching completion.

There are great possibilities for many whites in Nigeria, but it would be a hard experience at the outset.

As trading and the carriage of goods by the sea are two of Britain's principal means of livelihood, so the manufacture of ships is another. And Britain has learned with sorrow that the clause in the peace treaty which requires Germany to turn over to Britain each year up to 200,000 tons of shipping built in German yards has worked out to British disadvantage. Not only has it meant a decreased demand for British ships and British employment, but the effect of it has been to cause an enormous reduction in the prices at which ships could be sold.

The Germans have been making a desperate effort to regain their place in the world. They have been cutting the freight rates to South American points to twenty-five percent below the British level, and have been taking over large supplies of raw wool and the largest stocks of raw furs, with evident expectation of invading markets hitherto largely British controlled.

Wealth and Unemployment

BRITAIN manifests the same symptoms of economic disease which we find so common in the United States—great accumulations of wealth in the hands of some, while others are without the means to earn their daily bread. The Isles are enormously wealthy in raw materials. They produce nearly one million tons of fish per year, 250,000,000 tons of coal, and 15,000,000 tons of iron ore. The output of pig iron is about 9,000,000 tons per year.

The accumulated wealth of the country altogether is £30,000,000,000, and the annual income of the country is approximately £3,000,000,000 in rent, interest, profit, salaries, and wages. This is about £300, or $1,500, per family of five per year; yet eight-ninths of the people receive just a little less than half of this income, ninety-nine percent of the people are without land, and ninety-five percent are without capital.

The members of the House of Lords own one-third of all the land; twelve families own one-quarter of the land of Scotland. Many of these large estates cannot be sold because the present holders cannot show any better title to the property than that it came into their possession as a result of theft or murder on the part of their ancestors. But others of the large estates have been broken up because rents could not be increased to keep up with the demands for revenue by the government. A large part of the ancestral lands of Scotland changed hands during the war; about twenty of the nobility of England sold their ancestral lands, and a great number of the large town houses passed out of their hereditary owners' hands.

Conditions in the coal-producing districts are deplorable, and with no chance of improvement that we can see. Not only is the continental demand for coal greatly reduced, but America has been occupying markets hitherto English; and the British navy is turning over to oil fuel, still further reducing the demand.

Soldiers can no longer be depended upon to kill workers who are trying to keep from starvation, as was once possible. During the recent coal strike in South Wales a battalion of the Royal Fleet Reserve, which had been doing guard duty on the edge of the affected district, at Newport, refused to recognize orders; and when questioned informed their superior officers that ninety percent of the men were trades unionists and would lay down arms if called on to use them against their fellow men.

The number of unemployed has been reduced from what it was in 1920, but is still a million and a half, and that is a million and a half too many to augur well for the country. In November 2,000 of these unemployed fought with the police in an effort to force an entrance into the residence of the premier, and were kept out with great difficulty.

The number of new concerns in England in 1921 was only 6,928 as against 11,011 the previous year; and the amount of nominal capital in these organizations was reduced from £593,189,032 to £108,000,000, thus showing the gradual shutting down of avenues for employment.

Repudiation or Communism

THERE is gradually coming into the financial papers a half acknowledgment that partial repudiation or confiscation of some sort may be necessary before long. Discussing England's predicament the Wall Street magazine of "Commerce and Finance" says:

"The truth is that a general return to the gold standard will in all lands enormously increase the burden

of all obligations, public and private, and correspondingly enrich the holders of obligations payable in gold. This would be right for those antedating the war, but not for those born of the war and its inflations. A judicious application of the index number treatment to all obligations might not be a bad thing."

Another method of partial repudiation or confiscation is already in vogue in England. This is a system of death duties ranging from one percent on an estate of £100 up to forty percent on an estate of £2,000,000. Gifts made by the deceased during his life for public or charitable purposes are charged unless made more than twelve months before his death; other gifts are charged unless made more than three years before his death. These duties may be paid in instalments over a term of eight years, with three percent interest on payments deferred beyond one year.

Mr. H. G. Wells, the writer, has urged a capital levy to wipe out the whole British debt. This is repudiation or confiscation with a vengeance. Mr. Wells was one of the Labor candidates in the recent election. In one of his speeches he called attention to the fact that during the past year the British Government had expended £5,000,000 on housing, £8,000,000 on public health, £51,000,000 on education, £98,000,000 on war pensions, £207,000,000 on war preparations for a war about which nobody knows, and £345,000,000 in interest on the national debt.

Mr. Lloyd George sees the storm coming, and on November 7th in the Liverpool *Echo* said:

"A short time ago I bought a place down in Surrey—a little cottage, not large, a place in fact so small that when the revolution comes, no revolutionary commissary will think it worth while to confiscate it. So therefore I feel tolerably safe, whatever the case may be; and as I saw there was bad weather coming I thought I would like to have a little shelter somewhere near London, and that is where I am now."

Occasionally there is to be found a person of wealth who does not wish to retain possession of what he feels he has never done anything to earn. Such persons are rare, but an unusual incident of this kind arose recently. The youngest daughter of one of the founders of the cocoa firm of Cadbury Brothers, Ltd., of Birmingham, asked the men's and women's councils in the works to administer the income of 28,000 of her 33,700 shares of stock in the concern for their mutual social, international, and philanthropic purposes. Expressing the belief that the private holding of capital lies at the root of nearly all the social and economic troubles of the world today, she thanked the workers "for the many privileges that the unearned income resulting from your united work, both mental and physical, has enabled me to enjoy"; and after explaining that the shares had come to her by inheritance she said: "For some years now both my husband and I have felt increasingly uncomfortable as we have thought about this condition of affairs. We therefore now feel it to be our duty voluntarily to surrender the privilege we have enjoyed for such a long time."

The Religious Situation

THE religious situation in England revolves around the League of Nations, which is still professed to be the only panacea for human ills. Here is the way of it:

(1) Lloyd George says that the only hope of civilization lies in the League of Nations;

(2) The Archbishop of Canterbury says that the only hope of the League of Nations is in the churches; and

(3) The Archbishop of York says that the churches are dead.

To which may be added the statement of Bonar Law, the new premier:

(4) "We don't know where we are going."

This is generally true of any corpus that is on the way to its long home. We give the details of the statements of the two archbishops:

At Geneva, Switzerland, September 3rd, 1922, the Archbishop of Canterbury, speaking from Calvin's old pulpit, eulogized the League of Nations as follows: (Eulogy is the right word; for we eulogize things that have passed away and are merely awaiting the funeral exercises.)

"In enjoining among the peoples of earth the Covenant of the League of Nations, we are simply applying the Christian Faith to international life. Its aims, its possibilities, its resolves, lie compact in the words: 'The kingdom of God and His righteousness.' It is nothing less than that. How do we Christians regard the obligation of a state or a group of states towards our Lord's

words, 'Seek ye first the kingdom of God'? How do the words bear upon the League of Nations? Just thus, I think: The League of Nations is now a living body among us. We want to ensure for it a living soul. For that we must see that it is in touch not only with practical politics, but with the very highest and deepest things."

As the Archbishop of Canterbury is the most important religious prelate in England, so his confrere, the Archbishop of York, is the next. When there is a royal procession these two archbishops, with the Canterbury man ahead of the York man, precede in honor and in place the British prime minister. Well, the Archbishop of York, the Reverend Cosmo Gordon Lang, has some sense; and in an address before the bishops of the Church of England at Sheffield, October 11, 1922, gave expression to some important truths. He said:

"Men want a true religion as never before; that is their hope. They do not find it in the church; that is their trouble. To put the matter bluntly, religion attracts, the church repels. Let us face the fact honestly. That it is a fact can any one doubt? Who knows what is passing through the minds of the men and women, especially the younger men and women, who eagerly desire a spiritual religion and yet stand apart from the church? To them the church is not a witness to the truth of its Gospels, but it is in its divisions, its dullness, its unreality, an obstacle, a stone of stumbling, an offense. If therefore the church is to preach the eternal Gospel to this generation, not in word but in power, it must evangelize itself."

The Reverend Guy Rogers, vicar of West Ham, near London, recently made the statement that for most people outside of the Roman communion the hell of Dante is as extinct as the dodo. This also showed some sense. If the preachers had talked this way forty years ago, when Pastor Russell was hammering at them, trying to get them to tell the people the truth on the hell question and kindred subjects, civilization would not now be lying in its box with the candles at its head and its murderous arms folded across its breast.

It has for long been the custom in England to make festival gifts to the parsons, such as apples, grain, berries, flowers, and fruits. But the vicar of a church at Hampstead apparently pines for something different; for he recently recommended to his flock that appropriate and acceptable harvest gifts would be wine, spirits, cigarettes, and theater tickets. Give the good man the holy things which his refined and spiritual nature craves!

In South Derbyshire, in the latter part of October, a band of thirteen Salvation Army cadets styled the "Hallelujah Firebrands" were engaged in playing leap-frog and boxing in public in order to hold crowds at their evangelistic entertainments. During the first week 150 "converts" were obtained. The accounts of doings such as these seem to have been omitted from the record in the "Acts of the Apostles."

The ancient Britons had four gods: Ti, Woden, Thunor, and Frigg, whose names have come down to us in the words Tuesday, Wednesday, Thursday, and Friday. Later, Britain had a season of real Christianity, when the early evangelists made their way to the corners of the earth. Later still, it had a long experience, nearly a thousand years, of cathedral building, while the Papacy dominated Europe. All the old cathedrals were built by Roman Catholics. They are in the form of a cross, with the priest occupying the most conspicuous part of the cross. More recently Britain has had four centuries of reformation by sects, with a great deal of unfeigned reverence for the Lord in the hearts of many in all these organizations.

The British are more reverential in demeanor than are the Americans. The audiences always rise when they sing, and do so without being asked, and sing the whole hymn while standing. In America there is a lazy custom of sitting. The audience seems not to wish to rise at all or, if at all, merely while the last verse is being sung. The British do not consider the American people musical, not admiring their taste in selections of tunes.

In almost any place where a company of Britons are gathered together for tea the assemblage, if it is a Christian assemblage, is accustomed to invoke a blessing in the following words, sung to the tune of Old Hundred. This is a very pretty custom which might well be imitated elsewhere, as it gives all present a share in the little act of worship:

"Be present at our table, Lord.
Be here and everywhere adored.
These mercies bless and grant that we
May feast eternally with thee."

Anglo-American Relations

THE political situation between the British Empire and the United States Government has been greatly helped by the new arrangement proposed by Great Britain, and promptly accepted by the United States Congress, providing for a method of paying the British debt to America. Coming at this time, when Continental Europe is falling into chaos, this has an excellent effect upon British credit, manifest in the upward movement of British exchange. This seems a good time to consider somewhat the governmental relations of the two countries.

The British Government is a government by a governing class. It is not a government by a man or a body of men that have been suddenly catapulted into office in the hope that they might do for the people what they clamorously insisted they surely would do if elected, and what they had no intention whatever of doing at the time they made the promises.

Outside of the British Isles the government in a hundred different places in the world has a hundred different plans for the governing of the natives with just as much principle back of the agreements as the men happened to have who made them. They vary all the way from the absolute control of vast districts of the earth's surface down to the payment of subsidies to chiefs for maintaining order while trade, the exploitation of the native resources, goes on unmolested. Mr. Winston Churchill, the able Colonial Secretary of the British Government, says:

"We have every form of government, ranging from benevolent autocracies, tempered by Downing Street [where the prime minister lives] to two-chamber systems, resting upon at least one of the chambers being fully elected."

When it comes to the British home government it is a life study, a study of customs, a study of traditions. The popular impression has been scattered abroad that the supreme authority of the empire is vested in the Parliament. It is convenient for the real government to have the people as a whole think just that. But the fact of the business is, as was shown during the World War, the king's privy council, which organization antedated Parliament as a British institution, is in fact the supreme authority.

Some Odd Customs

ONE of the important positions in the British Government is that of Lord High Chancellor of England and Wales. The gentleman who holds this position has to wear a wig and a red or a black kimono, as occasion requires, and must and does still sit on a wool sack when he presides, in commemoration of the time when wool was the British standard of wealth. This gentleman presides as speaker over the House of Lords, appoints judges, magistrates and church officials, is the keeper of the Great Seal, and is official custodian of the king's conscience.

The royalty custom persists. Of course everybody knows that royalty is merely a scheme by which the ruling classes maintain themselves in power. There are three royal dukes. Then there are thirty-one of the common or garden variety of dukes and duchesses, with one of the titles tracing as far back as 1398.

There are forty-two marquises, one with a title dating back to 1551; 236 earls and countesses, one with a title dating back to 1230; 102 viscounts and viscountesses, one with a title dating back to 1478; 503 barons and baronesses, one with a title dating back to 1299; and 1,250 baronets, one with a title dating back to 1611. Most of the royalty, of all classes, have titles that are less than two hundred years old.

Besides the royalty and above and outside of the government proper, which, as in America, consists of the duly elected officers and servants of the people, there are the knights of the various orders: Of the Garter, of the Thistle, of St. Patrick, of Merit, of the Bath, and eleven other orders. Then there are the Knights Commanders of the Bath, the Knights Bachelor, the Companions of the Orders of Knighthood, and just seventeen varieties of medal bearers before we get down as low as the institution called Parliament.

Then when a man ambitious to reform the British Empire gets to Parliament he still finds custom enthroned. A man may be a member of Parliament for a lifetime and never get an opportunity to make a speech. There is on record the case of one man that was a member for fifty years, and in that whole time was never recognized except as to his vote being counted with others when a division was made. In most political bodies old laws and customs greatly hamper individual initiative.

Attitude toward Foreigners

IT IS an attitude or custom not only of Great Britain, but of most other so-called Christian countries of the world, that its foreign policy is the opposite of Christian policy. It may seem very businesslike to some people, but it is selfish in the extreme and fraught with as much peril and unhappiness to the possessor of the policy as to those against whom it is brought to bear.

Here, for example, is a recent illustration of British statesmanship and finance in the Far East. Think it over and think, if you can, of any more selfish, unchristian, dishonorable course than was pursued against these poor natives:

The syndicate obtained a coal concession in Canton province, China, conveying the right to work the coal in twenty-two districts and to construct all the needed transportation lines. In return for this great concession the Chinese authorities were to receive merely a million silver dollars at interest. Then the capital of the syndicate was fixed at ten million dollars, one-half of which was to go to the directors and draw a straight profit of eight percent, and a royalty of one dollar per ton on all coal produced, before any dividends could be paid on the one-tenth interest set aside for the blessing of the poor Chinese people, whose coal is thus to be taken from them. This deal was put through with the military chiefs of an adjacent province, Kwansei, who were in temporary occupation of Canton province in April, 1920. Everything about this whole deal is as crooked and shameless as it can be, but it fairly illustrates the traditional governmental policy of the British Empire toward the natives of every country with which the British Government has intercourse.

A British historian, Lingard, the author of a ten-volume history narrating the rise to power of Great Britain, says that besides the spirit of commercial enterprise there is another cause:

"The other cause may be discovered in the system of foreign policy adopted by the ministers, a policy, indeed, which it may be difficult to reconcile with honesty and good faith but which in the result proved eminently successful. They were perpetually on the watch to sow the seeds of dissension, to foment the spirit of resistance, and to aid the spirit of rebellion in neighboring nations."

Thomas Jefferson denounced the British Government as:

"Totally without morality, insolent beyond bearing, inflated with vanity and ambition, aiming at the exclusive dominion of the seas, lost in corruption and deep-rooted hatred toward us, hostile to liberty wherever it endeavors to show its head, and the eternal disturber of the peace of the world."

The late Senator Thomas Watson, of Georgia, was another person who greatly disliked the British Government's traditional policy toward the peoples and governments of other lands. In one of the latest things from his pen before his death he said:

"England holds Egypt under a dummy king: she holds India with its native population of nearly 200,000,000: she holds the huge island of Ceylon: she holds Gibraltar, which commands Spain and Portugal: she holds Canada, which is larger than our Union: she holds Australia and New Zealand, which command the South Pacific Ocean: she holds a strategic position of vast importance in Central America: she holds Mesopotamia, the land of ancient empires, whose wheat and cotton will soon drive ours from the markets of Europe: she holds Singapore, which controls the China Sea; she is the ally of Japan, which shares with her the dominion of Asia: she owns an empire in Africa; she virtually owns Belgium and Portugal; she has her infamous Herbert Hoover in Harding's Cabinet, continually draining off American money to finance England's schemes under the pretext of feeding those who have been beggared by England's insatiable greed. She now grabs Constantinople, whose possession in strong hands would mean the domination of the East and the West. Were *I* in the White House, I would put into the fight every ship and every man able to bear arms before she should have it!"

Mr. Watson had a savage way of stating things, but there is truth in what he said. One would have to be a most credulous person who would insist that all this had come to Britain because of its piety, because of its doing to others as it would like to be done by.

In June, 1921, the British Government's old Australian convict ship "Success" was shown in New York Harbor. Aboard her, in their original estate, were shown all the airless dungeons, the whipping-post, the manacles, the branding irons, the punishment balls, the leaden-tipped cat-o-nine tails, the coffin bath, and other fiendish inventions of man's brutality toward his fellow man. This was one of the dreadful fleet of convict ships which the British Empire had sailing the seven seas in 1790. What intelligent

person could reasonably adhere to the proposition that these paraphernalia were parts of the gracious arrangements by which Christ's kingdom was being gradually spread to the ends of the earth?

A Mistaken Policy

BECAUSE a policy succeeds in ninety-nine places it is a mistake to infer that it must succeed in the hundredth; and in dealing with the United States many British statesmen have made the fatal mistake of imagining that principles and policies which have been adopted toward other nations and peoples would be all right when applied to their own flesh and blood inhabiting this great continent.

From its very inception the United States Government has pursued the characteristically American method of dealing in the open, saying at the outset what it believed to be right and just, with no wish or expectation whatever of entrapping or outwitting anybody in anything. Hence it has followed that the policies of the two governments respecting secret treaties—the one abhorring them, and the other always making them—has had the bad effect of making the American people distrust the British Government.

British laws have been framed to do some very unjust things. Thus when American interests had to go to Britain for capital, British laws were passed requiring the employment of British accountants. This led to these accountants coming to America in large numbers, and has resulted in the strange situation that the American Institute of Accountants is at this day held to be controlled by accountants of English birth.

Then it happens that British officials are adepts in influencing or controlling the legislation of other countries in such a way as to outwit the peoples of those lands. Whether this is done by bribery or by undue influence the effect is all the same, pernicious and provocative.

For example, the Panama Canal was designed, built, and paid for by American enterprise; and the people of the United States understood that United States vessels plying between United States ports would pass through the canal duty free. But after the canal was completed and paid for, the late pro-British president who "kept us out of the war" announced that the American Government was party to a treaty which he and other pro-Britishers construed to mean, in a clause of one of its sentences respecting "discrimination," that no such reasonable and proper favors might be extended to America's own ships when engaged in her own internal American commerce.

This little clause, brought forward by British diplomats after the canal was finished, was the first inkling our American "statesmen" had that such an unjust scheme would even be tolerated by a friendly power, to say nothing of being insisted upon. It was wholly unjust; but America yielded in response to the president's personal plea that he was placed in a position of great danger where he did not know what to do unless Congress bowed before that dishonest and unprincipled clause that had been inserted into the treaty.

The American people were thoroughly angered by the incident, and millions of them are insisting that a new canal be dug through Nicaragua which shall be forever free for American ships. Is there any real wisdom back of a brand of statesmanship that angers millions of honest people? We fail to see it. We consider it bungling incompetence, no matter how clever the diplomats who, by careful phrasing, obtained the advantage.

Other Unjust Interferences

THERE came a time when the United States, with its vast internal commerce well developed, wished to revive its merchant marine by reviving laws which it had in effect for fifty years (from 1800 to 1850) providing for a ten-percent extra duty on imports not brought into the country in American ships. Laws were passed reviving those ancient laws; but at the proper time British diplomats came forward, proving that in the meantime they had succeeded in inserting in treaties now in force clauses which forbade our Government to do again what it had done without question for half a century.

Another similar difficulty came to light when the American Congress passed a Ship Subsidy bill, one of the requirements of which was that fifty percent of American immigration must be brought in American ships. Thus the American people find themselves hedged in on every side

when they undertake to exercise on the high seas the same rights that Great Britain enjoys and has always enjoyed. Another criticism often heard is that Britain charged an abnormally high rate of fare for the transport of American soldiers to the theater of the World War—a war into which America was inveigled by British propaganda.

A thing that has helped Britain to get away with these intrusions upon the rights of America is that America has a change of administration every four or eight years, breaking up the whole government machine from the top down. But Britain takes the best possible care of her public officials, especially those that are helping British trade. They are retained in their posts indefinitely, no matter what the political changes at London.

Then the British Government has shown the same unsympathetic attitude toward the American Government's efforts to maintain law and order that the American Government showed toward Britain in the organization of the Irish Republic on American soil, while the two countries were at peace.

The Bahamas, which are a British possession and which lie only a short distance off the coast of Florida, have been converted, deliberately and intentionally, into a vast liquor depot, with the end in view of doing all possible to prevent the enforcement of the prohibition laws of the United States. Warehouses and even private dwellings have been stacked with liquor; and a fleet of small steamers and motor launches steals away every night to some American creek, where a bootlegger awaits the arrival of the cargo of whiskey. In one year, out of this illicit traffic the Bahama government has wiped out a debt of £170,000 and is planning a port which will enable whiskey liners, direct from Scotland, to discharge their cargoes at dock instead of by lighter. In addition to this the American shores are infested with rum runners; and all British liners which come into American ports carry liquors in violation of the known wishes of the people and government of the United States.

Not Always Unfriendly

BUT there have always been liberty-loving hearts in England, as there are at this day. When the American colonists in the Revolution were in rebellion against George III they had the sympathy of the British people. Many of the troops that fought the colonists were Hessians, hired to supply the place of British troops, who would not fight their kin. (The father of the imbecile George III was a German, and could not even speak the English language.)

At the dawn of the nineteenth century Napoleon Bonaparte planned to occupy with a large army the great territory in America afterward purchased from the French by the American Government and known as the Louisiana Purchase. The real reason for the sale was that Napoleon was willing to sell what he knew he could not hold, the British Government having notified the American Government that in case of the expected war between America and France the British fleet would be used to protect American interests.

Later, in the days of the so-called Holy Alliance, when the emperors of Russia, Austria, and Prussia had signed a document agreeing to prevent the spread of democracy throughout the earth, and were about to accept the invitation of the king of Spain to undertake the reconquest of the countries in Central and South America which had but lately thrown off the Spanish yoke, the Duke of Wellington, every inch a man, wrecked the conference by walking out of it and refusing to have anything more to do with it.

Thereupon George Canning, the British premier, wrote to President Monroe, proposing that America and Britain coöperate to defeat the European plans to make America a land of despotisms. In a brief time President Monroe, after consultation with ex-President Thomas Jefferson, brought forward the Monroe Doctrine. This was the origin of that famous document.

Again, in the days of the Spanish-American war, Germany secretly asked Britain to join her and France in putting their fleets between Cuba and the American fleet. This request was promptly refused; and when at Manila Bay Von Diederich, the German admiral, inquired of Admiral Chichester, the British commander, what he would do if the German fleet attacked the American fleet the Briton responded: "That is a secret known only to Admiral Dewey and myself." The next morning Von Diederich got the right idea through his thick head, when he

found that during the night the British fleet had changed its position and was lying squarely between the American and German fleets ready for any eventualities.

American Growth Disconcerting

A CENTURY ago nobody realized the possibilities of the American continent. Had they done so, the history of the world would have been different. Uncle Sam has grown and grown, and is now in about the same relation to the rest of the world that Gulliver was to the Lilliputians. He is so big that he makes an awkward problem. In whichever way he starts he is likely to block the traffic, and hence cause hard feelings.

Thus the exigencies of the war made Uncle Sam feel the need of a fleet; so he put upon the ocean in a hurry ten million tons of shipping more than is needed to carry the world's trade. The extra ships have been used to provide freight service to China at rates with which British vessels could not compete, and they enabled American coal exporters to undersell all competitors in European and South American markets.

The building of those ships not only knocked the bottom out of the shipping business, but knocked it out of the ship-building business too, so that where the possible yearly output of British shipyards is three million tons the orders during the first six months of 1922 did not total ninety thousand tons. And when ship-building is obstructed in Great Britain, it is bad in the steel business, too, as two-fifths of the British steel output is normally used in the shipyards. So three great British industries have been hit a hard blow by just the one spasmodic spurt in ship-building in which the United States engaged in 1918-1919.

Then the Supreme Court decision that the humane and sensible laws against child labor are unconstitutional is diverting the manufacture of cotton goods from Manchester by putting more of it upon the backs of the child slaves of North Carolina and South Carolina, making a fourth large British industry that has been hard hit by recent American moves.

Under present conditions a certain amount of friction between governments seems unavoidable; but the intelligent and liberal spirits in either country have nothing to fear or to doubt in those of like spirit in the other. English liberalism holds views which are in striking accord with American liberalism, views at complete variance with imperial policies.

British Liberalism

THE British people are sick unto death of war. They look with no toleration upon a war with Turkey, which at one time they would have undertaken without hesitation. The Labor party has announced over and over that it is opposed to war, and that it will not consent to enter a war.

Great Britain is about the last of the strongholds of royalty; and royalty persists in Britain only because of English conservatism, the dislike to make a change, and the feeling that somewhere in the realm there should be somebody to whom the people can look up.

In the United States the people have the Supreme Court to look up to. By the way, the Supreme Court has, in effect, nullified the expressed wishes of the American people in respect to the income tax; it has declared unconstitutional the child labor law, which was designed to protect the interests of the little folks against the golf laborers; it has declared unconstitutional the minimum wage law for women, which was designed to protect women from selling their souls in order to keep alive their bodies. President Harding recently followed the example of President Taft in appointing a Knight of Columbus, a sworn subject of a foreign monarch, to a place on this high tribunal. Ex-President Taft is now the head of the Supreme Court; and the country at present is greatly disturbed over the discovery that he is or was receiving $10,000 a year from the Carnegie Foundation — sums furnished from the proceeds of Steel Trust bonds. We have the highest respect for the Supreme Court as it was designed to be, but we do not think well of the arrogation to itself of powers which were never entrusted to it by the Constitution. It was never designed to become a means by which the will of the people could be so frequently and so effectively frustrated as has been the case in recent years. What a law-abiding but liberty-loving people can do when its highest tribunal shows more and more leanings toward the forcing of the will of a few men upon all the people,

and contrary to the interests of the people as a whole, has become a great problem.

But in spite of all backward moves the spirit of government of the people, by the people, and for the people persists and grows. When the twentieth century opened, France and Switzerland were the only republics in Europe (not counting San Marino and Andorra); but today there are Germany, Russia, Austria (the three countries whose monarchs a hundred years ago were banded together to stop all democratic movements in the earth), Czechoslovakia, Poland, Esthonia, Latvia, Lithuania, Hungary, Portugal, Ukrainia, Albania, and Finland. These republics occupy two-thirds of the soil of Europe, and have a population of 283,759,000. How soon will Britain be in the list?

A thing which the people of Britain resent as much as the Americans resent similar acts of anarchy on the part of their servants is the fact that some of these servants act as if they were absolute monarchs with power to do what they will with whatever of the people's interests are in their hands. One reason for the fall of Mr. Lloyd George's government is that when pressed financially it suddenly repealed an Agricultural Act guaranteeing minimum prices for wheat and oats which the Minister of Agriculture less than a year before had insisted was absolutely necessary for the welfare of the farmers, and that under no circumstances would the guarantee be withdrawn without four years notice. Of what value are promises or guaranties which are not fulfilled, and made by people who should be but cannot be trusted?

It has transpired that Mr. Lloyd George's government gave away £2,000,000 in stores to Poland at the time that Poland was getting up a war with Russia; and it gave away another £17,828,000 to "Russia," by which is meant the forces that were in insurrection against the de facto government of Russia; and it also gave away fifty aeroplanes to the Greek government. The consent of Parliament was not asked for any of these munificent gifts of things that belonged to the British people, although they took place long after the armistice.

What the world needs, in America and in England and everywhere else, is a truly reliable ruler, one who will at all times rule in the interests of the plain people, never deceiving them, never plotting and planning against them in the interests of big business, as we find so often is the case. Such a ruler is at the door. Ere long He will come into that which is His own, and the Desire of all nations will have come. This rulership will bring a full end to all the problems that have kept apart the finest and most courageous and trustworthy peoples in the world. It will bring an end to selfishness, and will inaugurate in its place an era of everlasting peace on earth and good will to men.

Reports from Foreign Correspondents

From England

THERE is little change in the general situation in Britain, nor are there any indications of immediate changes. Business is moderate with here and there some slight improvements; but the unemployment figures remain about the same.

There are signs that a heaviness is coming over the people. Those to whom the people used to look for guidance are now held in but light esteem. The great politician is now seen to be but a man of clay; and the parson and the great priests who have claimed and received reverence, and whose persons as well as their office have been held sacrosanct, are seen to be just as clayey.

But the hopelessness of the situation is making many men and women think that there may be something worth paying attention to in the message of the I. B. S. A. that all this trouble is the necessary breaking down of things preparatory to the rebuilding of a better order under the rule of the Prince of Peace; and many are listening with intense interest. It is a great thing to be able to say with knowledge that the Golden Age is so near and so sure.

The writer respectfully questions the wisdom of the admission into the GOLDEN AGE journal of the statements relative to England in the article by A. D. Bulman, page 324, under the caption "Uncle Sam Should Not Step In." Such statements so gratuitously introduced are those which tend to disputes among men and to put back the GOLDEN AGE. Mr. Bulman may have

very definite opinions about the general trend of British policy; but would it not be better to have him express his opinions in party journals where men expect to find one-sided views rather than in the GOLDEN AGE, where its British friends as well as others expect truth given as impartially as possible? If an English party politician were to reply to Mr. Bulman's article he would probably have some strong opinions to express about the American people staying out of a world trouble until it was almost too late to be of service to humanity; and he would almost certainly as assuredly deny that America saved England, as Mr. Bulman is sure she did. Probably even in the medley of the world's political confusion it will be agreed that Britain in declining to agree to the French policy has acted more humanely to her fallen foes and less vindictively than she would have done had she acted so as to retain the confidence of France.

The House of Commons is now a much more virile assembly than at any time during the days of the last Parliament. The Labor party, "His Majesty's opposition," are keeping things humming or, more exactly stated, are making things noisy. There is a bad temper being shown between the Glasgow Socialist members and the crusted Tories of the Conservative party. The jeers of the latter are very trying to the less educated but often more intelligent and more thoughtful and purposeful men of the Labor party. These men know the pinch of trouble by bitter experience; the others often only by hearsay. The Labor party will not be laughed down, and there is but little question that the jeers with which their statements and their somewhat unconventional method of speech in Parliament are greeted will tend only to strengthen them and their position.

The *Westminster Gazette,* quoting official records, says: "1,300,000 persons in search of work." The figures are official, and may be taken as correct if these are considered as unemployed; but probably not nearly all of the unemployed are in search of work. Many are content to get the dole and live in idleness—and poverty. There are many who say that this state of things must not be allowed to continue; but no one has a solution. Of course, the trouble is too complex to be altered by anything save a general movement among the people themselves. If they could be persuaded to drop their pleasures and alcoholic liquors, if only for a time, there could easily be found so much demand for home-produced goods as would start the mills and works going for a time and so to some extent lessen the unemployment trouble. But we know that nothing will stop the downward course; for the Most High, who rules among the children of men, has left the world to its own devices in order that it may prove to itself its inability to arrange its affairs for the interests of humanity.

The dreadful war statistics have now been officially published. They are pitiable reading. Of men enrolled in the United Kingdom—6,211,247—there were killed 743,702; wounded 1,693,262. Besides these there were more than 3,000,000 enrolled from the dominions and colonies and India, with proportionate numbers of killed and wounded. The exchequer expenditures between April 1st, 1914, and March 31st, 1919, were £9,590,000,000; and to meet this besides taxation the country has borrowed at home and abroad £6,860,000,000. The burden of taxation is very heavy:

	Direct			Indirect		
	£	s	d	£	s	d
United Kingdom	10	10	0	6	2	0
France	3	2	6	2	10	0
United States	2	18	7	2	14	0

The wonder is that the country has been able to take so heavy a blow and still "keep on its feet."

Some few days ago there was a census taken of homeless persons in London. Only four persons (women) were found sheltering under arches or on staircases. In the streets 126 men and eleven women were found, compared with eighty-one men and twenty-three women on the night of the census in 1922. The men included some homeless young men not of the type ordinarily found.

The dissatisfaction caused through the continued high cost of living, although that now is considerably reduced from what it was two years ago, is bringing considerable trouble in the labor world. At present there are farm laborers on the Norfolk and Suffolk farms on strike. The miners seem as if they were about to enter into another time of trouble. Although houses are badly wanted, and although work is equally badly wanted, there was on a recent vote a

large majority of men in the building trade who voted against acceptance of the employers' terms, and the electrical power engineers threaten to strike. Other disputes are threatening. Indeed, although there is so much need for employment, it seems impossible on the one hand to get trade that will bring work and, when work can be done, to allow it to be done, because of the dispute how the labor shall be paid. There is no peace, nor is there any prospect. There are plenty of pleasures, and outwardly the country seems to be "carrying on," but it is easily seen that there may be a sudden collapse to the whole social structure.

From Poland

CONDITIONS in Poland are continually growing worse. Some laborers earn as much as 2,000,000 marks a month, and others only 200,000 marks. A pound of bread costs 1,200 marks; bacon, 8,000 marks; meat, from 3,500 to 4,800 marks. Clothes soar up into the millions. Many are without employment. Many eat no meat, and many cannot even get bread. The spirit of Bolshevism and hatred is developing. Profiteering prevails. There has never been such raising of prices as at the present time. We now figure in millions where we used to figure in hundreds; and there is no remedy.

Is the Radio a Menace?

HAVE you heard of "radio religion"? It is a new brand—not a new brand on the "sending" end, but new from the receiver's point of view. We are not so sure but that it is a pretty good brand, too. For a few dollars a radio receiving station may be installed in the home. The family has the happy privilege of being together enjoying their own companionship in the quiet of their own home and listening in to the sermons broadcasted; they may hear the music, every word the preacher says, and not be bothered with the collection box. If the music is third-class or the sermon stale and uninteresting, they are not compelled to sit through the listless performance and be bored for a half-hour or so; they may tune in with another station and may get something better. As there are all kinds of music, lectures, sermons, and entertainments over the wireless the family may "listen in" to several of them in one evening. And, then, they are not compelled to remain in one city: they may tune in with New York, Pittsburgh, Savannah, Kansas City, or San Francisco.

Well, friends, "radio religion" has been condemned, but not doomed. The Rev. Dr. Theodore Shuey, of Pittsburgh, says: "Radio religion is the damnation of the age." He intimates that we have become lazy and want an easy way to worship; that the morals of the country are at a very low ebb, and the radio will send them still lower; that the radio Christian sits in the bleachers away from the dust of battle, and his morbid curiosity causes him to listen in. The reverend gentleman is afraid that religion is being cheapened and the sanctity of God's house is being profaned.

The point raised is that people "listen in" but do not "get in." By "get in" is meant, if we may be allowed the pleasure of interpretation, that there is no response in a material way. We get the key for this interpretation from the advertising of the Interchurch World Movement, as follows: "The money test is primary to a one hundred percent Christianity."

It is strange that God would lift from men's vision the veil which permits them to perfect the wireless instruments if this would interfere with the proclamation of the gospel message. Let the preachers test their theology as to its claims of being Christian. If the radio spells doom for the preacher business, let them examine themselves. If it eliminates them by the gradual process of weeding out the poor ones, may we not expect some day to have only good ones left—those who will preach the real truth for the love of it, and not for the filthy lucre!

There is one boarding house in New York exclusively for the blind. A landlord in Harrisburg left in his will provision that in ten of his houses the worthy blind may live rent free. This same landlord won undying fame by refusing to raise his rents during war time. There are a few decent people in the world, after all.

Personalities of the Demons

IN A recent issue of THE GOLDEN AGE we answered the question, "Is There a Personal Devil?" bringing forth such evidence from the Scriptures as, we trust, satisfied all who read the article that if the Scriptures are true there can be no question but that there is a very real and personal being whose name, Lucifer, changed to Satan because of his fall from righteousness, has since been designated as Beelzebub, the prince of the devils. This latter title shows not only that he is a devil, but that on account of his prominent position he is properly designated as The Devil; and so the Scriptures refer to him. We now purpose to prove, Scripturally, that the demons, the little devils, of whom The Devil is chief, are just as real personages as Satan himself.

An impression has been widely spread, and has gained a large measure of acceptance, that the frequent references in the Scriptures to the casting out of demons are to be understood as concessions by the Lord to the ignorant people of His times, who had the thought that insanity, sickness, etc., were the work of evil spirits, but that actually there are no such things. A correlated thought is that every person has a demon, constantly associated with him and really a part of him—his worse self, in other words. Neither of these thoughts is correct.

Not Everybody Has a Demon

A LITTLE reflection would show that if our Lord gave His apostles the power to cast out demons, and that if they exercised that power, as they did, and that if our Lord also exercised that power, obviously those out of whom the demons were cast were without demons at the end of that experience, anyway.

But we have the most positive evidence that Christ Jesus, who while on earth was a man, a perfect man, a perfect substitute for father Adam, not only did not have a demon, but indignantly resented as unwarranted and untrue the suggestion that He did have a demon.

In the eighth chapter of St. John's Gospel our Lord had been presenting to the Jews the evidence that He came from heaven. In the forty-fourth verse He told them something of Satan—that he was a man-killer from the beginning of human history, that he is a liar, and the father of "it," the father of the original lie of all lies, that a dead person is not really dead, that "ye shall not surely die." (Genesis 3:1-5) He told these Jews who refused to believe our Lord's truthful message that He came forth from God, that they were showing Satan's characteristics, that they had murder in their hearts toward Himself, and that they, too, preferred a lie to the truth. (So many people do to this very day.)

"Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me." (John 8:48, 49) This would be sufficient testimony, but there is other and stronger evidence.

Earlier in our Lord's ministry there was another somewhat similar experience, at Capernaum; the one just narrated having happened at Jerusalem only six months before His crucifixion. In the incident at Capernaum our Lord had but just begun His ministry. The fame of His wonderful works had spread; and the scribes of the Jewish religion had come down from Jerusalem to see what could be done to destroy Jesus' influence. Noting that He was casting out demons, they explained to the people that He was doing this because He was under the control of Beelzebub, the prince of devils.

Jesus called these wicked men to Him and explained to them in great kindness, and with great plainness of speech, that they were standing on the threshold of the second death because they were telling the people what they must have known was not true, in accusing Him of being obsessed by an evil spirit, when they must have known that His works were good works and that therefore His claims that this strange power working through Him was the holy spirit of Jehovah God were correct. His statement was:

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the holy spirit [maliciously attributing to an evil source what could not be denied as a good work, free from sin, selfishness or ambition] hath never forgiveness, but is in danger of eternal damnation: because [says Mark] they said, He hath an unclean spirit."—Mark 3:28-30.

Matthew's account goes more into detail,

showing that the scribes were not to think that the reason they were in danger of the second death was because they had said something against Jesus. Our Lord even tells them that they might speak against the Son of man and have it forgiven, but that their act of accusing Him of having an evil spirit when they knew such was not the case was an act of such malice as to make it questionable whether they could ever be recovered to a right spirit. In this incident we have the proof of what constitutes the sin unto death; it is malice, a bitter heart so filled with its own devices that it resists the holy spirit and even imputes evil to it.

Demons Dwell in the Mind

ALTHOUGH the demons can and do exist outside of human minds, yet in some way they have learned how to insert themselves into or impinge themselves upon the minds of certain persons, generally persons of nervous temperament or those who because of some physical or mental shock, such for example as shell shock, have come into a condition where their powers of mental discernment or mental resistance have for the time become lessened. Occasionally, but rarely, the demons have been permitted to have access for a time to some of the Lord's true people, to teach them needed lessons.

The Lord gives a very lucid explanation of conditions in the spirit world, such as might come about where a mind freed from demon control or oppression neglected to become filled with the holy spirit, with the good things which would have made it sound and well. He said:

"When the unclean spirit is gone out of a man, he walketh through dry places [not necessarily hot places; there is no mention of brimstone here], seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." —Matthew 12:43-45.

It is easy enough to see how the last state of such a man would be worse than the first. It would be bad enough to act as landlord for one demon at any time; but to have eight demons, each struggling or bidding for a chance to use a man's mind, while he himself was still trying to hang on to it and use it for his own purposes, could result only in an insanity which would be hopeless except for the relief which the Great Physician alone could provide.

There is an instance in the Scriptures where one poor woman had seven of these demons in her mind—Mary of Magdala, a good woman, too. She was one of the noble band of women which included Susanna and Joanna (Luke 8:2, 3), the wife of Herod's steward, who followed our Lord from city to city, ministering unto Him of their substance, providing food, doing washing and mending, and arranging home comforts and necessities for the King of kings and Lord of lords. What an opportunity! Mary was one of the faithful ones that followed Jesus even to Calvary itself (Matthew 27:56, 57), was at His tomb "when it was yet dark" (John 20:1), and may have been the first one to whom Jesus revealed Himself.

Perform Acts of Mental Malice

IT SEEMS difficult to believe that any being in the universe could be so malicious as to wish to deprive another of the powers of speech and of sight, especially when that person had not injured the transgressor in any way, but had himself been the injured person. But the Scriptures credit just that degree of malice to these evil spirits.

Thus we read in Luke 11:14 of an instance in which the Lord "was casting out a devil, and it [the obsessed man] was dumb [the demon being unwilling to speak itself or to allow the organism which it had seized to do so]. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered." It is small wonder that they wondered.

Two similar instances are recorded in the Gospel according to St. Matthew. The one recorded in Matthew 9:32-34 is probably the same incident as that just narrated; but the case cited in Matthew 12:22 is a still more aggravated one, where sight was withheld as well as speech. "Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw."

A different instance is that of the daughter of the Syro-Phœnician woman, the account of which we find in Mark 7:24-30. There we are not told what were the particular acts of uncleanness which the demon performed, but are merely informed that this "young daughter had

an unclean spirit." The uncleanness may have manifested itself in causing the girl to wear unclean clothing, or to be unclean in person or unclean in language. Quite likely the uncleanness was manifested in all of these ways.

How the Demons Came to be Unclean

GOD has created every creature with certain rights, certain privileges, and corresponding responsibilities. To mankind He has granted the privilege of reproducing their kind, with all the joys and all the responsibilities that come with parenthood. The angels were not created with any such end in view as that of multiplying and peopling the planet.

The angels have their own proper place in God's plan, however. Their work is that of God's messengers, heavenly servants, with organisms so wonderfully designed that in their flight from star to star they outstrip the passage of the beams of light by as much as light exceeds the flight of the bird.

The demons were not always demons. They were once angels of God; they were present "when the morning stars [the early bright shining ones of creation] sang together, and all the sons of God shouted for joy." (Job 38:7) Without a doubt they considered it an honor to have anything to do with the preparation of the Garden of Eden to be the home of man.

Their test came after Satan's deflection. To the surprise of some of them they saw that he was not put to death. Perhaps they got the thought that God could not or would not put to death such a glorious being. They saw the human family beginning to die. They felt in themselves the vigor which had enabled them to perform such feats of flight and of labor among the suns and planets as had been necessary thus far in the work of creation. They had the power to appear in human form. The Scriptures show that they have many times exercised that privilege. As illustrations consider the appearances to Abraham and to Lot, recorded in the eighteenth and nineteenth chapters of Genesis; the appearance to Manoah and his wife, recorded in the thirteenth chapter of Judges; and the appearance of the "young man" sitting within the sepulchre who was seen of Mary Magdalene and two others on the morning of the resurrection.—Mark 16:1-8.

Then who started the physical materialization we do not know, probably Satan; but the idea came into the minds of some of these angels to leave "their own habitation." (Jude 6) They "saw the daughters of men that they were fair; and they took them wives of all which they chose" (Genesis 6:2); and when these daughters of men "bare children to them, the same became mighty men which were of old, men of renown."—Genesis 6:4.

It was in this manner that certain of the holy angels sinned. (2 Peter 2:4) Their sin was not in the taking upon themselves of human forms; for that was permitted. Their sin is defined in the Scriptures as a "giving themselves over to fornication, and going after strange flesh." (Jude 7) No doubt some of these angels had a benevolent thought of wishing to help the dying human race by the admixture of a superior vitality, but probably the majority of them became engulfed in passion. At any rate, the influence of these unclean spirits is always in the direction of sexual depravity.

This is the true, the Scriptural, explanation of how some of the angels "were disobedient, when once the longsuffering of God waited in the days of Noah." (1 Peter 3:20) The flood in Noah's day was sent in mercy, to wipe out their mixed progeny from the face of the earth. Now these demons, no longer permitted to appear in human form, can and do find means to make some use of, or some expression through, the bodies of unfortunate humans who come within their power.

Demons Hear and Understand

IN LUKE'S Gospel (Luke 10:17-21) we have the story of how the seventy returned to the Lord with joy, announcing that through the use of His name even the devils were subject unto them. This is still the most effective weapon that can be used against them. A Christian man reports that though troubled by the demons more or less all his life he is always able to get relief by going and kneeling before the Lord in prayer and then saying in a firm tone of voice to these evil angels, "I command you in the name of the Lord Jesus Christ to depart." On such occasions they always depart. Both of these items show that the demons can hear.

The preceding chapter (Luke 9:37-42) narrates an incident of how a man cried out to the Lord, calling His attention to the fact that a

demon had been in the habit of imposing himself upon his child, bruising and tearing him, and causing him to foam at the mouth; and even as he was yet speaking "the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father." The Lord addressed Himself not to the child, but to the demon that was in the child.

The account in Mark 7:24-30, where Jesus caused the devil to depart from the daughter of the Syro-Phœnician woman without ever seeing the daughter, shows either that the demon must have had such acute powers of hearing as to understand Jesus' words from a distance, as is now done by the radio apparatus; or else that the message must have been carried to the demon by some unseen messenger who had heard Jesus' statement to the poor mother, that because of her faith "the devil is gone out of thy daughter."

Demons See and Speak

EARLY in our Lord's ministry He removed to Capernaum and, as was His custom, went into the synagogue and taught the people. An incident occurred there which illustrates the ability of the demons to see and hear and reason. We quote the passage with a few explanatory words thrown in:

"And there was in their synagogue a man with an unclean spirit; and he [the demon, not the man, though he no doubt used the man's vocal organs] cried out, saying, Let us [demons] alone; what have we to do with thee, thou Jesus of Nazareth? are thou come to destroy us? I [the spokesman for myself and other demons] know thee who thou art [I knew you for centuries in the courts of heaven while I was still a holy angel], the Holy One of God. And Jesus rebuked him [the demon, not the man], saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him [his victim], and cried with a loud voice, he came out of him."—Mark 1:23-26.

Farther down in the same chapter (verse 34) appears the statement that our Lord "cast out many devils; and suffered not the devils to speak, because they knew him." He was not willing to accept any testimony from such a source. This power granted to Jesus by the heavenly Father that, though He was human, He yet had power over these spirit beings, and that they dared not and perhaps could not disobey Him, is a most remarkable thing. But they were manifestly obedient only for a time; for a little later we read that "unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged that they should not make him known." (Mark 3:11, 12) It may be that these were different demons than those addressed in the preceding chapter. Probably so.

We know that there were several incidents of this kind; for Luke in his account (Luke 4:41) explains that "devils also came out of *many*, crying out, and saying, Thou art the Christ the Son of God. And he rebuking them, suffered them not to say that they knew him to be Christ." (See marginal reading.)

One of the most instructive cases of our Lord's contact with the demons is the account of the poor man of Gadara, in Luke 8:26-40 and Mark 5:1-20. This man had been troubled with demons for a long time; and though bound with chains, he had broken all his fetters and escaped to the mountains, where he ran about naked, cutting himself with stones and crying aloud.

When Jesus came in sight, the demons within this man "saw Jesus afar off" and "ran and worshiped him," begging Him not to cast them out into the "deep" (the same word rendered "bottomless pit" elsewhere in Scripture). Our Lord asked: "What is thy name?" Back came the answer, "My name is Legion: for we [the number of demons in this poor man] are many." Then our Lord, at the request of these demons, permitted them to enter a great herd of about two thousand swine. They did so; and the swine became insane and perished in the waters of Galilee. (According to their law the Jews had no right to keep pigs.) Observe that these demons were completely under the Master's control, and that they could not invade even swine without His consent. Manifestly they could see and speak. The poor man who had been obsessed by this legion of demons became sane immediately upon their leaving him, and became the Lord's ambassador throughout all that country.

St. Paul had experiences with the demons somewhat similar to our Lord's. For many days he was followed by a certain damsel possessed of demons. These demons persisted in calling out, "These men are the servants of the most high God, which shew unto us the way of salvation." (Acts 16:17) St. Paul rebuked the spirit

or spirits, commanding them to come out of her, in the name of the Lord Jesus. For this act of mercy he and Silas were imprisoned; and perhaps this was the end which the demon had in view.

Some Demons Have Some Honesty

WHILE the demons as a whole are called "lying spirits" because nothing they may say is to be believed; yet the Scriptures say of some of them that "the devils also believe, and tremble." (James 2:19) There seems to be some Scriptural ground for hope that some of these demons may at length be saved when "in the dispensation of the fulness of times," in the Millennium, Christ shall gather together in one all who are willing to accept the proffered salvation "both which are in heaven and which are on earth; even in him." (Ephesians 1:10) There would seem to be no object in making known "unto the principalities and powers in heavenly places" through the church "the manifold wisdom of God," unless that wisdom was to be used in some way for the salvation of those of them who are worth saving.—Ephesians 3:10.

There is a hint of honesty on the part of one of these demons that is refreshing, when we compare it with the hypocritical way in which these disbelievers in the Bible, these haters of saints, these murderers of boys in khaki, these blasphemers of God, these long-faced, whining, begging individuals clothed with the soft garments of the clerical profession, face the truths the Bible contains. We cannot do better than to give this incident in the words of the Scriptures themselves:

"Then certain of the vagabond Jews [at Corinth], exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We [unconverted sinners] adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."—Acts 19:13-16.

The Scriptures show that the demons have a table and a cup, the counterfeit of the table and cup of the Lord. (1 Corinthians 10:21) The table is the wafer which, in the sacrifice of the mass, represents Christ. The cup is the cup *which the priests drink, but which they do not* share with the laity. The Apostle explains in the preceding verse that much which passes for worship is really offered to demons and is accepted in sacrifice by the demons as offered to them.

The demons also have their own special doctrines. (1 Timothy 4:1) Prominent among these is the original lie that when a man dies he is not dead but more alive than ever. Joined to this is the doctrine of eternal torment, its necessary corollary. If a person cannot die but must live on forever, then of course the wicked must continue in some unhappy state somewhere. But if they can and do die, as the Scriptures scores of times declare is the case, then all the religions that have been based upon the lie are false; and by that test almost all the church organizations in Christendom are false and are the devil's churches instead of God's. Search the matter out, and you will find that this is so.

We trust that after reading the evidence now before us no person who accepts the Bible as the Word of God will question but that there are many devils besides Satan, their chief; and that they are one and all very real, very personal beings.

Vienna and Pastor Russell

From Hearst's International World Business and Trade Magazine, February, 1923

NOT long ago in Vienna, on a morning of workmen's protest processions and small riots, a tourist got a new slant on an Austrian's reaction to daily occurrences. Talking to a chauffeur, while waiting for luggage to be loaded into a taxi, the stranger asked the reason for this particular demonstration. He was answered, with conviction, that it was all part of the mad rush of events carrying humanity on to the end of the world, as prophesied by Pastor Russell. While bands of hungry workmen carrying red flags passed in rapid file, the taxi-man took from the front seat of his car a copy of Pastor Russell's book and calmly pointed out sentences that, according to his interpretation, referred to just these prevailing conditions. This might have happened in Russia in 1917, but it was a revelation of the Austrian mind in 1922.

Men and Monkeys *By H. D. McIntyre and H. Anthony*

A TRIBE of monkeys met one day
To settle some disputes
That they had had among themselves
Concerning men and brutes.

And as I chanced to pass that way,
I felt an inclination
To hear what they might have to say;
And had an invitation

To take a seat among the rest,
And make myself at home
Among my own relations—apes
That in the forest roam.

Said I to one: "There's some mistake;
Explain it, if you can.
Do you me for a monkey take,
Or call yourself a man?"

Said he: "My friend, there's no mistake,
So far as we're concerned.
This question rose among you men,
And men that you called learned.

"And this is why we've met today
To air this weighty matter;
So hear what we will have to say,
And listen to our chatter."

It seems these monkeys all have heard
Of Darwin's famous plan,
That from their ancient sires had sprung
The present race of man.

They sent a delegation out
To learn more of this race;
They found a slight resemblance,
But only in the face.

One monkey rose and told the rest
What he had learned of man;
And if my friends all think it best,
I'll tell it o'er again.

Said he: "I've traveled far and wide;
I've seen wise men and fools;
I've seen them in the churches pray;
I've seen them in the schools.

"I've seen men swear and drink and fight
And tear their brothers' eyes;
I've heard them tell as solemn truth
The most blasphemous lies.

"I've heard them say a thousand things
Too foolish to be told;
But yet they claim to be as wise
As Solomon of old.

"A king, though he be born a fool
Or stupid as an ass,
Will find his most obedient tool
Among the working class.

"The working man will pass resolves
To put oppression down,
Yet crawl and cringe before a king
Because he wears a crown.

"They work and sweat from morn 'til night,
Until they fill their graves,
To feed a pack of titled thrones
Who use them as their slaves."

Another monkey took the floor,
And thus addressed the crowd:
"If Darwin's story be correct,
You need not feel so proud

"To learn that men were monkeys once,
And act like willing asses,
To carry burdens all their lives,
As do the working classes.

"Disgusted with the rule of kings,
And with their cringing tool,
I came to free America,
Where boasted freemen rule;

"Where Yankee Doodles fought and bled,
To free themselves from kings,
But there I found that weakling sons
Were ruled by thieves and rings.

"When kings and knaves get up a war
To settle their disputes,
The working men will rush pellmell,
And play the human brutes.

"The knaves will then divide the gold,
The fools divide the lead;
And then they shoot each other down,
'Til half the fools are dead.

"The other half will then go home
And work like willing slaves,
And help to pay the war debt off,
And then fill pauper graves.

"When working men were in the field,
And fighting brave and bold,
The Wall-Street thieves, like fiends of hell,
Were reveling in gold.

"Men boast of their religion,
Men boast of their free schools;
But if we monkeys acted so,
They'd say that we were fools.

"And I would say the same myself,
In fact, I'd hide my face;
If we should ever act like man,
I'd cease to own my race.

"I feel ashamed to tell you how
The common people act,
I scarcely would believe myself,
Until I proved the fact.

"They spin and weave and make fine things
For lazy drones to wear.
They plow and sow and reap and mow,
And get the smallest share.

"And when they fill the land with wealth,
With scarcely room for more,
The drones will take and pile it up,
And keep it all in store.

"The workmen stand around and gasp,
And raise the silly cry,
'Because we have produced so much,
We have to starve and die.'

"But those who never toil and spin
Have plenty, and to spare.
They seem to claim a lawful right
To other people's share.

"Where'er I went, the working men
Ne'er stood compact together,
But, ruled by knaves and party droves,
Made faces at each other.

"When Providence is kind to apes
And gives abundant fruits,
We don't go 'round and cry 'Hard Times,'
As do the human brutes.

"We go to work as monkeys should,
And gather in our store,
And each one gets just what he's earned,
And does not ask for more.

"But man has quite reversed our plan:
They plunder one another;
Each one is stealing all he can,
And brother robbing brother.

"And then they go to church and pray
For God to give them grace;
'If not, our Lord can give us gold,
We'll take it in its place'."

* * * *

I found that I was out of place
In such a crowd as that,
But, knowing that they told the truth,
Felt quite a little flat.

And now, my friends, the story ends.
This moral fits the case:
Let working men unite with Christ
And free the human race.

Coöperation leads the way,
The only way to Freedom,
The way to rid the world of thrones—
The world no longer needs them.

Shake off the chain that binds you down,
And stand erect like men;
And if you stumble by the way,
You'll soon get up again.

And if we all coöperate
For labor's own salvation,
The joyful sound will then resound,
"The free and happy nation!"

And what is best *may* stand the test
Of God's own operations—
To bring to pass the Golden Age
Through Christ, the King of Nations!

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.

[180]Satan induced mother Eve to believe that God was keeping back something from them and, therefore deceiving Eve, induced her to violate the law. There was no real wrong in the fruit which Eve ate. The wrong was in disobeying the Lord. When Adam found that she had violated God's law, knowing that she must die he preferred to be with her in death rather than to be separated from her; so he became a party to the transgression also by voluntarily and willingly violating the law of God. Jehovah, in the exercise of His perfect justice, sentenced man to death. This sentence deprived Adam and Eve of the right to life. They were driven out of Eden and in due time they lost life itself. For nine hundred and thirty years they were compelled to go about in the earth and earn their bread by digging in the soil and partaking of such food as they produced, which was imperfect and poisonous. In this manner they were put to death.

[181]This sentence of death passed upon Adam had an indirect effect upon his offspring. Before he was driven from Eden he and Eve had not exercised the authority given to them by Jehovah to beget and bring forth children on the earth. This they did exercise after being driven from Eden. Being now under the sentence of death and undergoing that death penalty, it was impossible for their children, born under such conditions, to come into existence perfect. It would follow, then, that when the children were born, while they would have a measure of life and the rights incident to that measure of life (and these we call "life rights" as distinguished from right to live), they would have no right to life; for Adam, having no right to life, could not bring children into the world who would have greater right than he had.

[182]Any human being that is living possesses the right to food, air, light and certain privileges in society; and these are called life rights; that is to say, they are incident to animation, privileges belonging to creatures that live in any measure. The right to live, then, means a just right of existence which cannot be properly taken away.

[183]Because the parents possessed no right to life, every child born into the world from then until now has been born imperfect, unrighteous, a sinner, disapproved in God's sight, under condemnation, and therefore with no right to life. The life that any of us has lived has been merely by permission; and all who have died have died justly; for nothing but a perfect creature is entitled to life. For this reason the Prophet wrote: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm 51:5) St. Paul, writing under inspiration, expressed the same thing, saying, "Wherefore as 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.

QUESTIONS ON "THE HARP OF GOD"

Was there any real wrong in eating the fruit? and if not, wherein was the wrong done by man? ¶ 180.

What was the effect of the sentence pronounced against man? ¶ 180.

What was the effect of the execution of that sentence? ¶ 180.

In what manner was the sentence executed? ¶ 180.

When did Adam and Eve first exercise the power of producing their offspring? ¶ 181.

Was it possible for them to have perfect children? and if not, why not? ¶ 181.

Their children were born and lived, but did they have a right to life? and if not, why not? ¶ 181.

What is the difference between right to life and life rights? ¶ 182.

What Scriptural proof is there that all were born imperfect? ¶ 183.

A NUMBER have written THE GOLDEN AGE with reference to the oil company named The Golden Age Oil and Refining Company. We take this occasion to say that THE GOLDEN AGE magazine has no connection either directly or indirectly with The Golden Age Oil and Refining Company, and is in no wise responsible for any literature sent out in that name. We know nothing about the enterprise and are not speaking for or against it, but merely informing our readers that we are not at all connected with it; and we take this means of answering letters of inquiry rather than to answer each one personally.

What does the Future Hold?

"Ye are not in darkness, that that day should overtake you as a thief."—St. Paul, 1 Thessalonians 5:4.

St. Paul knew what the prophets wrote; he had read it in their writings.

And since it was a matter of record, Paul knew that you, too, would read their prophecies of world conditions—

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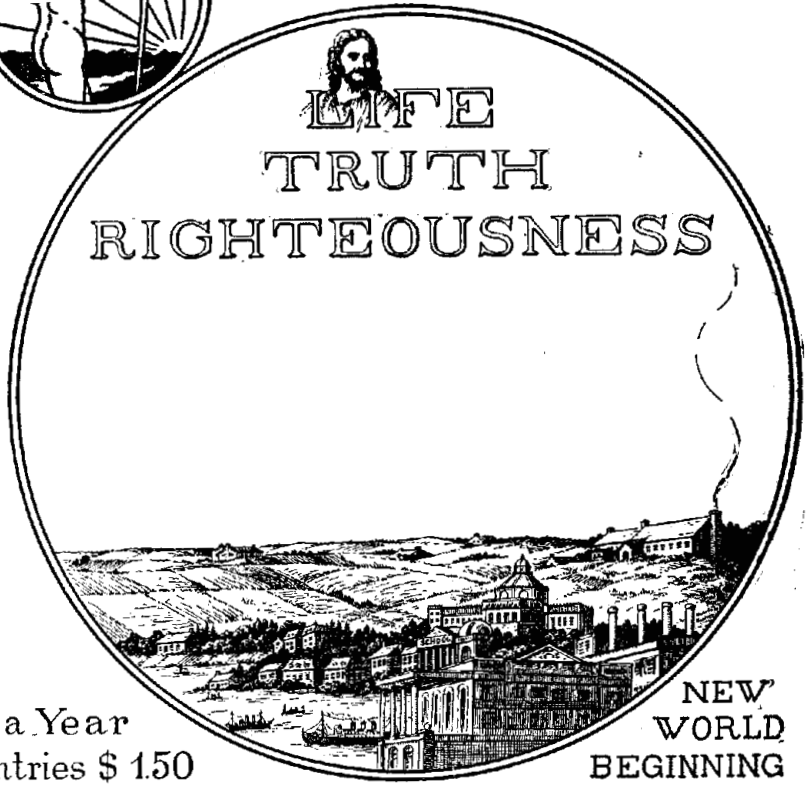
OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

Vol. IV Bi-Weekly No 96
May 23, 1923





NEW WORLD BEGINNING

THE END OF THE WORLD

IMPRESSIONS OF BRITAIN —IRELAND

THE NARROW WAY AND OTHER WAYS

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The Ends of the World

NO, READER! This is not a religious article. We could make it one easily enough, however. We could take for a text 1 Corinthians 10:11: "They are written for our admonition, upon whom the ends of the world are come." We could show that the Apostle must be referring to "time-worlds," because the Scriptures speak of "the world that was," "the old world," "this present evil world," "the world to come," and the "world without end," all of which have to do with our earth; and we could call attention to the fact that he uses the word "ends" and not "end," a distinction which some people have never noticed.

But in this article we are about to discuss the literal ends of the literal world, not some convulsion or convulsions which are forever to dispose of this planet—for no such convulsions will ever take place—but the only ends which a whirling sphere can properly be said to have, the top end and the bottom end; in other words, the arctic and antarctic regions.

The reason for writing this article at this time is that the ice barriers at both ends of the world are melting, the ice fields about the antarctic continent are lessening; the Gulf Stream has recently torn a great hole one hundred and thirty miles deep into the arctic ice field, and the "scientists" who do not believe the Bible, and who therefore are unwise, are trying hard to establish the Darwinian theory, making monkeys of themselves in the effort to explain unscientifically what the Bible explains perfectly.

The true explanation of the polar ice-caps is very simple. When our first parents were placed in Eden, the earth was swathed in a band system of moisture similar to that which now envelops Saturn. Such a thing as rain was then unknown, "the Lord God had not caused it to rain upon the earth, . . . but there went up a mist from the earth, and watered the whole face of the ground." (Genesis 2:5, 6) This created a hothouse condition, in which the temperatures in all parts of the earth were equalized, a condition extremely favorable to plant and animal life, and the only possible explanation of the abundant evidences of such life near the poles.

When this hothouse canopy was broken in the days of Noah, and descended upon the earth in a torrent of water for forty days, then the sun began to shine directly upon the equatorial regions, making them exceedingly hot and withdrawing the heat from the poles, where, accordingly, the flood took the form of a snowstorm, piling the snow mountain deep. Mastodons, antelopes, and other habitants of southern climes have been found embedded in the ice of the polar regions with freshly eaten grass, undigested, frozen stiff in their stomachs. Some of these creatures were so well preserved, after 4,400 years in this gigantic ice-box, that the flesh was eaten when they were discovered.

The Polar Ice is Thawing

UNITED STATES Consul Ifft, of Bering, Norway, in a report in the fall of 1922, states that the Arctic ocean is so appreciably warmer that seals are retiring to recesses of the polar ice-cap, far from the usual hunting grounds, ice masses are disappearing, glaciers are melting, and fish never before known so far north are appearing in increasing quantities.

Doctor Hoel, geologist of the University of Norway, shortly before the publication of Consul Ifft's report, returned from an expedition which went as far north as 81 degrees, 29 minutes. This in itself is farther north than any other explorer of the arctic regions had gone one hundred years ago. Doctor Hoel found that there was scarcely any ice in the region which he visited, that the Gulf Stream there was warm at a depth of two miles below the surface, and that well-known glaciers, formerly projecting great masses of ice into the sea, had disap-

peared, leaving moraines of earth and stones. The waters about Spitzbergen last summer were twenty-three degrees warmer than ever before known. (The coal mines of Spitzbergen, far above the arctic circle, are now producing coal for European markets.)

Vast shoals of whitefish formerly found in the waters about Spitzbergen have gone to colder waters. Herrings and smelts, never before seen so far north, have come with the warmer waters. In some localities the Eskimos are complaining that their clothing is too warm for them.

The Arctic ocean is a great basin, deepest at the pole. The warm waters of the Gulf Stream and the Japan Current are flowing into the basin north of Norway and through Bering Strait; and the cold water is flowing out of the basin on both sides of Greenland, down past Labrador, and back into the Atlantic at the east of Newfoundland. Explorers report from various points that the edge of the Arctic ocean has of late been remarkably free from ice, and it is evident the whole ocean is warming up. The waters of the Arctic ocean are extremely pure, shells being distinctly visible at great depth.

The actual shrinkage of the ice-belt in the Arctic is estimated as one hundred and thirty miles in twenty-five years. Thousands of observations, taken all over the northern part of the world, show that the whole climate, winter and summer, is one and three-tenths degrees warmer now than in 1897. The Swiss, Alaskan, and Himalayan glaciers are also shrinking, as well as those of Greenland.

The coldest part of the north is not at the north pole. The lowest temperature ever recorded in the central polar sea was sixty-three degrees below zero, while it has been seventy degrees below at points in North Dakota and nearly that in New York state. The greatest cold ever actually recognized on a thermometer was ninety-three degrees below zero, at Verkhoyansk, Siberia.

Thawing Assists Exploration

THE arctic circle is 8,640 miles long, more than a third as long as the equator, and is everywhere 1,408 miles from the north pole. Norway and Alaska each project three hundred miles into the Arctic ocean; Siberia about the same, except in one place where it projects about six hundred miles; while Greenland and some of the islands to the north of Canada project nine hundred miles into it. This leaves the north pole, as far as known, in the center of an ocean at least one thousand miles in diameter, and at present one of the most difficult points on the earth's surface to reach.

During the period of arctic exploration two hundred ships and four thousand lives have been lost in arctic waters and $100,000,000 have been expended on the voyages. The following is a list of the points farthest north reached by various explorers, and shows how slow was the progress until recent years, when the ice began to thaw out:

Date	Explorer and Expedition	Degrees, Minutes and Seconds of North Latitude	Miles from N. Pole
1607	Hudson	80° 23′	667
1773	Phipps	80° 48′	637
1806	Scoresby	81° 12′ 42″	587
1827	Parry	82° 50′	503
1875	Markham and Parr (Nares)	83° 20′ 26″	463
1884	Lockwood (Greeley)	83° 24′	458
Apr. 7, 1895	Nansen	86° 14′	261
Apr. 25, 1900	Cagni (Abruzzi)	86° 34′	238
Apr. 21, 1906	Peary	87° 6′	201
Apr. 6, 1909	Peary	90°	0

After Peary's seventh arctic expedition, in which he ventured far out upon the polar sea, and came within 201 miles of reaching the pole, it was freely predicted that no one would ever be able to reach it; for it was by the barest margin that he and his party regained the northern edge of Greenland. However, three years later he achieved the ambition of all arctic explorers for three hundred years, his success being due to the fact that he had a practical plan, made the most elaborate preparations, and accommodated himself to Eskimo conditions.

When within about one hundred miles of the pole Peary turned back Captain Barrett, of Newfoundland. For this act a swift retribution followed. Another party, Dr. Frederick Cook, reaching civilization two weeks ahead of Peary, boldly announced that he had reached the pole by a lone one-man dash. This man, cornered by reporters, hired two old sea-captains to

manufacture evidence for him. But he failed to pay them promptly, and they exposed his whole plan. Dr. Cook succeeded for a time in deceiving the Danish Government, and virtually the whole world. Peary died broken-hearted and unpopular; but there is no doubt that he really accomplished what thus far no other man has achieved. A statue at Washington has recently been unveiled in his honor.

Amundsen the Ambitious

ONE of the most ambitious and successful of all arctic and antarctic explorers is Captain Roald Amundsen. In 1903-1906 he sailed a vessel through the famous Northwest Passage from the south of Greenland to Nome, Alaska, a trip made for the first time by McClure in 1850-1853. On this trip he revisited the magnetic pole, 1,400 miles north of Winnipeg and 1,200 miles south of the north pole, discovered by Parry in 1820.

In 1910-1912 Captain Amundsen sailed in the "Fram" (the ship made famous by Nansen in his arctic expedition of 1895), went down to the antarctic, sailed clear around the antarctic continent, landed on the edge of Ross Sea, and made a sudden dash for the south pole, which he reached on December 14, 1911, a month ahead of the ill-fated Scott expedition.

In 1918, following the route opened up by Nordenskiold in 1878-1879, Captain Amundsen traversed the Northeast Passage from the northern part of Norway to Nome, Alaska, where his ship, the Maude, arrived in 1920. Thus he has the unique distinction of having circumnavigated the antarctic continent and the arctic ocean, as well as having been the first to visit the south pole. It would seem that this would be sufficient to suit the ambitions of any man, but a look at his picture explains it all. He has the eagle-shaped nose that turns back at no obstacle and that is out to win or die!

The task that is now engaging Captain Amundsen's time and energies is the preparation for a flight by aeroplane from Point Barrow, Alaska, via the north pole, to West Spitzbergen. This expedition is financed by the Norwegian Government. He has taken two planes with him; the flight, 1,950 miles, will begin some time this season. Experienced aviators and explorers think he has about one chance in six of escaping with his life, on account of the heavy fogs which hover above stretches of water at a low altitude, the roughness of the ice for landing purposes, and the length of the flight. However, Amundsen is a careful man, always studying arrangements for supplies far ahead; he may possibly succeed.

Meantime, the arctic is warming up more and more every year, wireless has made communication easy, the Northwest Passage has become a reality and will in time be a much-traveled route. Even now, if the necks of Melville and Boothia peninsulas were canalized, there would be almost a straight channel from Hudson Strait to the north shore of Alaska; and by the time the canals could be cut, the route could probably be used every summer for trade between England and North Pacific ocean points, cutting down the present journey by several thousand miles.

Stefansson the Enthusiastic

AN ENTHUSIAST respecting the countries that lie to the north of the Canadian mainland is the explorer Vilhjalmar Stefansson, sent out in 1908 and again in 1913 by the Canadian Government. The last time he went out, he was gone five years; and when he returned came back with maps of 100,000 square miles of land and sea hitherto marked "Unknown" on the maps. One of his discoveries was an island almost as large as England that other explorers had overlooked in their wanderings to and fro over the top of the world. This island, Wrangell Island, seems to be well named; for when Stefansson returned, claiming the island on behalf of the British Empire, American government officials claimed the same island on the ground that it was taken possession of by American official explorers in 1881.

Mr. Stefansson declares that the arctic regions are in reality a boundless stock range, capable of raising herds that will feed the world. This stock—the reindeer, caribou, and musk ox—finds abundance of food on the tundras, or between them, and needs neither barns nor haystacks. He demonstrated his faith by his works, his expedition having lived off the country, instead of taking along enough food to last until his return to the base from which he started.

As to the snowfall, Mr. Stefansson states that in the northern part of Alaska and Canada

along the edge of the Arctic ocean, the snowfall is so light that if one scattered one hundred walnuts on the ground in the autumn one would be able to count ninety of them sticking out of the snow at any time during the winter. This being the case, if the Eskimos living in those parts really want to see some snow, they had better come down into the United States. During this last winter we have had five months of sleighing in New York state and parts of Pennsylvania, with the snow over the tops of the fences in many places. On April 1st, 1923, at Rome, N. Y., the temperature was eight degrees below zero. Some sixteen years ago, at Tamarack, in the Sierra Nevada mountains of California, there was a snowfall of seventy-four feet. But nobody wishes the Eskimos such hard luck as to have to face such a snowstorm as that. Maybe they could not endure it. The reason why the Californians stand it is because they must.

As to the weather, Mr. Stefansson says that in the Klondike gold rush more prospectors died of summer sunstroke at Dawson than perished of winter cold; and that the coldest temperature ever recorded at Point Barrow, the northernmost point of Alaska, is fourteen degrees less than has been recorded at Havre, Montana, on the main line of the Great Northern Railway. He thinks the American School Geography the most widely read bit of fiction in the United States.

As to natural resources, Mr. Stefansson says that he found fertile valleys filled with all sorts of life at points far above the arctic circle. He mentions that on Banks Island, four hundred miles north of the arctic circle, he counted 250 specimens of vegetation; and that on the northern shore of Alaska, 200 miles north of the arctic circle, there were 750 specimens of vegetation, with a summer temperature occasionally running higher than 100 in the shade.

Mr. Stefansson reports discoveries of coal, oil, etc.; and on his return to Vancouver, B. C., incorporated in that city an Exploration and Development Company which will endeavor to realize on some of his discoveries. He thinks that within a decade or two the whole northern territory will be crossed and recrossed by a network of aviation routes, that great numbers of little-known and supposedly uninhabited islands will become the homes of prosperous, contented, and happy men and women.

The MacMillan Expedition

IT DOES not fall to the lot of every arctic explorer to be successful; and it is no discredit to Captain Donald B. MacMillan, who started out in 1921 to circumnavigate Baffin Land, that he failed to reach the Fury and Hecla Strait, the narrow, and therefore frequently ice-bound, gate that has closed the Northwest Passage and closed life itself to so many brave explorers of the past.

But Captain MacMillan carried on for ten months an uninterrupted observation of terrestrial magnetism, took meteorological and tidal observations, counted 121 days of sunlight and thirteen days of moonlight north of the arctic circle, and reported 770 varieties of flowers in the same latitude. This is all well worth while. He was greatly impressed with the clearness of the arctic air, which often causes travelers to attempt to accomplish between breakfast and supper journeys which require three days. Mirages, also, are frequent, due to unequal strata of temperatures in the air.

Captain MacMillan found in Labrador the same terrible conditions among the Eskimos as we have mentioned in a recent article on Alaska. Whole towns of Eskimos were wiped out by influenza and their bodies eaten by dogs. At Hebron the discoverers of the village fought off the dogs with firearms, knives, and oars, and put them to flight only after a desperate battle. In some towns there were survivors; in others not one person remained alive. In one instance a faithful pet dog defended a little child from the pack of wild dogs until the little one was rescued.

The missionaries in this district buried 121 of these influenza victims in one hole thirty-two feet square and six feet deep. Dozens of others were taken to the edge of the ice and dropped into the sea. In one village the mangled remains were gathered in one huge pile near the center of the village, oil was poured upon the pile, matches were applied, and a huge funeral pyre closed the ghastly story. Captain MacMillan's full story was known before his return to civilization, having been sent by wireless.

Arctic explorers have some weird experiences. In the fall of 1919 fourteen sailors in an arctic expedition barely saved their lives when their ship was wrecked on a reef in Hudson Bay. They rowed fifty miles against time and through

a heavy gale, reaching a returning fur-trading vessel just in time.

In the fall of 1921 an arctic explorer sailed into Nome from the frozen north and tried to enlist in the World War to fight on the side of France, not knowing that the war had then been over for more than three years. Captain Bernard of the latter city is planning an eastward trip through the Northwest Passage during the coming season.

Greenland—Iceland—Norway

THESE three countries are all connected, in the sense that they were settled by persons who speak the Danish language, descendants of the old Vikings. Greenland is oddly named; the largest island in the world (ten times larger than the State of Pennsylvania), granite in formation, it is covered with an ice-cap hundreds of feet deep, deposited at the time of the flood. (In summer Greenland does get green on the edges, in certain places.)

We know that Greenland's ice-cap came suddenly; for there have been dug up there the fossil remains of palms, breadfruit trees, cinnamon trees, giant sequoias, climbing vines, poplars, willows, eucalyptus, and magnolias, showing that there was once a tropical climate where now is located one of the world's greatest refrigerators. Near the eastern shore of Advent Bay, Greenland, there are coal deposits of great extent and superior quality. From its vast ice-sheet come the icebergs that float down into Baffin Bay and Davis Strait every spring.

This year, on account of the rapid warming of the Arctic ocean by the Gulf Stream, the Greenland climate has been the warmest known; and as early as the middle of March more bergs had broken loose and come sailing down into the track of Atlantic ocean-liners than have been known in any year since the Titanic went down in the spring of 1912, with a loss of 1,500 lives.

In the summer of 1922, in the thawing out of a mass of ice on the eastern coast of Greenland, a man was found, clad in armor of the eighth or ninth century, grasping a spear in one hand and a shield in the other, and wearing a helmet. The body, which had doubtless been preserved in the ice for at least a thousand years, was embalmed and taken to Copenhagen, Denmark.

Iceland is also misnamed. Although it touches the arctic circle it has a warm, pleasant climate in summer, and is a healthful place of residence the year around. Europeans are finding it a pleasant summer resort and are visiting it in increasing numbers every year. The climate at sea level is about the same as that of Scotland. In some winter seasons the temperature at sea level never falls to zero; and it is fifteen degrees below zero at New York city more frequently than it is at Reykjavik, the capital of Iceland.

There are but two places in the world where railways run to points north of the arctic circle. One of these is a line which runs from a point on the Gulf of Bothnia in Sweden to Afoten fiord on the coast of Norway, a tourist line in the summer and an ore line all the year. The engineer blows his whistle as the train crosses the arctic circle. The second line is about seven hundred miles long, straight north from Petrograd to Kola on the Arctic ocean; the last two hundred miles of this distance is north of the arctic circle.

Siberia and Canada

THIS subhead should logically be "Siberia, Alaska and Canada"; but having so recently discussed Alaska it cannot be treated here, more than to say that there is now in operation in Alaska, within 175 miles of the arctic circle, a flour mill which supplies local needs and obtains its wheat from crops grown in the neighborhood, crops which mature in ninety days from the time they are planted.

Siberia, coldest spot in the north, is gradually thawing out. An interesting proof that this is so is that of the mammoth, uncovered near Khabarovsk, with flesh so fresh and well-preserved that the natives ate it. This flesh had remained frozen solid since the days of Noah, when the great snowstorm overtook the giant creature.

The soil in the vicinity of Toronto, Canada, shows the gradual warming up of the northern regions since the flood. Several feet down there are the stumps of tropical trees, osage oranges, and pawpaws; above are the bones of musk oxen, now found a thousand miles to the north. Northern Canada will yet be a great treasure house. Without doubt it has great coal and oil deposits in addition to those already discovered at Fort Norman and elsewhere.

Fort Norman is far down the Mackenzie river, in latitude 65 degrees north, very near to the arctic circle. Reports of oil discoveries there have caused a rush in that direction, with prospects of an air service to help out the transportation, now confined to many hundreds of miles navigation by slow river boats. Fort Norman is at the outlet of the Great Bear Lake. Look it up in the old geography.

Reports have several times drifted in to civilization of the discovery, somewhere to the west of Fort Norman, of a valley four miles wide fed by hot springs, which has a summer climate the year around. This valley it is claimed is very fertile and is swarming with geese, caribou, deer, and pheasants. Its development has been retarded by the World War, but is now about to be undertaken.

Before the flood there was timber all over the northern end of the world. Forests of fossil trees, with the stumps still standing, have been found in areas where now there is no timber, showing the great change which the flood produced. In the treeless areas there is tundra everywhere, a species of reindeer moss capable of supporting millions of these hardy creatures.

The plants peculiar to the frigid zone have roots which are as long and penetrate as far horizontally as in more temperate climates, but the dry winter winds stunt the limbs. In summer the surface thaws out to the depth of two or three feet, but beneath is said to be frozen to a depth of two hundred to three hundred feet.

Of flesh foods in the far north fat reindeer is said to be the best. Next to the fat reindeer is the wolf, whose meat is lean, streaked with fat and has the flavor of fine lamb. There are many kinds of fish-eating animals and birds in the arctic regions. The polar bear may truthfully be said to make his living more on the sea than on the land.

Notes on the Eskimos

SCATTERED the most widely of any peoples, and living in a climate which varies from intense cold in winter to intense heat in summer, the Eskimos manage to make the best of their environment. In the period of midwinter darkness they take long journeys to visit their friends, and on arrival have a good time singing, dancing, and story-telling. It is said that an Eskimo laughs as much in a month as a white man does in a year. In the summer the long sunlight periods take away all sense of time; and the people eat when they are hungry and sleep when they wish, without reference to what elsewhere are the hours of the night.

The Eskimos are said to be fragrant, especially in the summer time, but it is claimed that this fragrance is not exactly that of new-mown hay. The reason may be that the only use the Eskimos make of water is for drinking purposes, it never seeming to have occurred to them that water would be as good for the outside of their bodies as for the inside. This is not true of all Eskimo tribes, however; in some districts they are now beginning to use soap in small quantities.

The food of the Eskimos is almost entirely flesh food. In the north of Greenland the diet has been exclusively meat for at least a thousand years. About fifty percent of the food has been eaten raw, and much of it in a putrid condition. Food experts who adhere strictly to a vegetarian diet are advised to remain away from North Greenland.

Captain Joseph Bernard, of the John Wanamaker Expedition to the Eskimos, who makes his headquarters at Nome, Alaska, and is said to have covered more mileage in the arctic than any other man living, and who is about to undertake an eastward trip through the famous Northwest Passage, has been making anthropological collections among the Eskimos for twenty seasons. Three thousand of his specimens have been forwarded to the University of Pennsylvania. He has found evidence which seems to prove conclusively that the Eskimos all came from northern Siberia.

He found the northern Alaskan Eskimos courageous and independent. During the influenza epidemic, far down each trail a man was stationed with a gun, who turned back every man, whether white or Eskimo, who tried to enter the country, and thus kept the disease from invading the north coast. These north coast Eskimos have been under the influence of Protestant missionaries; they are considered brave and trustworthy. They are reported as rapidly dying off, consumption making great inroads among them.

According to "The New Standard Dictionary," Robert E. Peary in "The North Pole," page 49, gives the following bit of information regarding the origin of the Eskimos:

"There is a theory, first advanced by Sir Clements Markham . . . that the Eskimos are the remnants of an ancient Siberian tribe, the Onkilon . . . driven out . . . by the fierce waves of Tartar invasion in the Middle Ages. . . . I am inclined to believe in the truth of this theory for the following reasons: Some of the Eskimos are of a distinctly Mongolian type, and they display many Oriental characteristics. . . . There is a strong resemblance between their stone houses and the ruins of the houses found in Siberia. As a general rule the Eskimos are short in stature, as are the Chinese and Japanese. . . . The women are short and plump. They all have powerful torsos, but their legs are rather slender."

Antarctic Exploration

MUCH more attention has been paid to the arctic than to the antarctic because the explorers of both regions have chiefly come from the north temperate zone, because of the efforts to find a northwest passage, because there is human life to the very edges of the Arctic ocean, and because there is in the arctic a much greater variety of bird and animal life.

In a general way the top of the world is an ocean, and the bottom of the world is a continent. From whatever direction ships approach the south pole, they encounter floes of pack ice, flat-topped, with perpendicular walls, and often measuring many miles in width and length, and are stopped finally by ice-capped land.

Access to the north pole was gained from the Atlantic ocean side of the pole, but access to the south pole was gained from the Pacific side, and these seem to be the natural channels of approach. The Arctic ocean is open to the Atlantic and, except for Bering Strait, is closed to the Pacific. The Antarctic continent is at present seemingly unapproachable except from one direction; namely, from Ross Sea, which lies straight south of New Zealand.

In 1773 Captain Cook sailed out of Cape Town, and within the next three years sailed around Antarctica, touching the continent at four points, three of them within the antarctic circle; but apparently he was unable to effect a landing anywhere. In 1842 Captain Ross, the discoverer of Ross Sea, sailed about three hundred miles along the face of the continental ice-wall, but at that time it was everywhere so high and steep that a landing was deemed impossible. Since then conditions have made landings possible, and it was from the opposite ends of this three-hundred-mile journey that the two successful expeditions to the south pole set out.

Serious attempts to reach the south pole may be said to have begun with Sir Ernest Shackleton's expedition of 1907-1909, which reached within ninety-seven miles of the pole. Three magnificent efforts were his. He was with the successful but ill-fated Scott expedition in 1912; and he died and was buried on South Georgia Island, the nearest approach to the antarctic continent on the Atlantic side, on his third exploration trip, at the close of the year 1921.

Amundsen and Scott

IN HIS discovery of the south pole Captain Roald Amundsen came into Ross Sea from the west, via the Cape of Good Hope, in 1910, and left for the east, via Cape Horn, in 1912. He started out from Europe with the avowed intention of, if possible, beating Captain Scott in reaching the south pole, the announcement of the latter's intended trip having been already made. It was thus a race for the south pole, widely noted as such in the newspapers of the time. Captain Amundsen reached the south pole on December 14, 1911, remaining there four days. It is located on a plateau 10,260 feet above sea level. On the route from Ross Sea to and from the pole Captain Amundsen and party passed between two mountains each 16,000 feet in height, on a glacier which separated the two. On the way they experienced the terrible winds and bitterly cold weather for which the antarctic continent is famous.

Captain Scott's expedition was a success, in many respects a success of the highest kind; but he did not reach the pole until thirty days after Amundsen had departed. On his arrival at the pole he found the proof that Amundsen had been there. This was a very great disappointment; for his expedition was even then short of fuel oil, a thing upon which the life of every man in the party depended. There were five in the Scott party of discovery; they were frozen to death one by one on the return trip, their bodies being found by the searching party six months later under command of Captain Atkinson.

The writer recently saw Captain Scott's diary in the British Museum, the journal wherein he bravely but pathetically describes his disappointment on reaching the pole, the deaths of

his companions, and finally the calm announcement that he, too, was about to freeze to death, his fuel having become exhausted and his hand no longer able to write because of the intense cold.

One of his party, showing the courage and the real greatness that marks the Scott trip as a success, when he knew that there was not fuel enough to provide for so many as the party contained, excused himself and deliberately "went out for a walk" with the temperature some fifty or sixty degrees below zero, knowing when he started out that he was going out to freeze to death, but in the hope that thereby some of the rest of the party might be able to fight their way back to the ship. His body was found also. On their way to the pole the Scott party passed Mount Markham, 15,100 feet high.

The Antarctic Continent

IT IS too early, by perhaps a hundred years or so, to give any description of the antarctic continent. The most that can be said about it is that its general outlines are now fairly well known. It is conjectured that Alexander Land, Victoria Land, Graham Land, Enderby Land, and other lands sighted by explorers, represent the borders of the continent; and that its area is approximately four million square miles, or about two thousand miles in diameter. The high mountain peaks and volcanoes, the names of several of which are known, and their heights measured, tend to establish the continental theory, although there are vast areas within the antarctic circle which have never been visited by man.

Climatic conditions there at present are extremely severe, although the ice is melting on each side of the continent at the rate of a mile a year; and when the Lord gets ready to turn some warm current against it, the rate of melting will be greatly increased. The antarctic continent will not be inhabited and developed until some time after the arctic regions, for the reason that its elevations are higher and that it has its winter at a time when the earth is three million miles farther from the sun than when it is winter at the north pole. The ice-covered land areas, the great ice-floes, and the heavy fogs all unite in producing extreme cold. Even in summer the mean temperature is slightly below freezing, so that, to all intents and purposes, there is now resting on the antarctic continent virtually all the snow that fell there at the time of the flood and that has fallen since. This must all melt before normal conditions will maintain, and may take several hundred years, or a hundred at least.

There are no human beings in Antarctica; a very few explorers have ever survived a winter there. There are numerous varieties of whales, thirteen species of seals, eleven species of fish, most of them new to science, great numbers of penguins, and eight other kinds of birds, with some insects, mosses, lichens, and grasses. The existence of land animals is doubted, although it seems to be implied in dispatches from the Cope expedition, now in the antarctic, regarding furs. It may be that the furs referred to are sealskins. The Cope dispatches refer to discoveries of oils and minerals, all of which coincides with our knowledge that at the time of the flood the whole earth was rich in vegetation.

We have often wondered why the so-called "scientists" waste their time and fill the newspapers with drivel as to how the earth a few million years ago was tipped around in such a way that the present equator was at the poles and the poles were where our equator now is. How much more it would be to their credit if these wise men would read, ponder and accept the sane, sensible explanation of the present condition of the polar regions as contained in the first chapter of the Sixth Volume of Pastor Russell's "Studies in the Scriptures." They must come to the truth eventually; and if eventually, why not now?

"Oh, a happy time is coming
By the prophets once foretold!
It is promised in the Bible;
It was sung by bards of old.
Lo, the morning light is breaking,
And the day is drawing nigh.
Yes, a glorious time is coming soon;
We shall hail it bye and bye.

"Oh, the happy time is coming
When the cry of war shall cease,
And the standard of the nations
Be the olive branch of peace!
Underneath his vine and fig tree
Man shall never be afraid,
In the glorious time that's coming soon
In its calm and quiet shade."

Impressions of Britain—In Ten Parts *(Part X)*

TWO days were set aside for a visit to the north of Ireland. The trip was looked forward to with great interest, partly because at that time it was supposed to be unsafe. The ship from Liverpool to Belfast was supposed to sail at 10:00 p. m., and reach destination next morning; but it was held up by fog, and did not get out of the Mersey until 5:00 a. m.

"The Island of Sorrows" presented anything but a sorrowful appearance when the beautiful shores in the neighborhood of Donaghadee first came into view, about 1:00 p. m. Though it was late in November, the hillsides were brilliantly green with the verdure for which the Emerald Isle is famous.

Ireland is more moist than Great Britain proper, and its temperature is still more moderate. In winter it rarely falls below 40 degrees Fahrenheit, and in summer the hottest is about 62. The gardens produce until Christmas. In Belfast, on November 17th, sweet peas were growing in profusion out of doors, as were also thousands of young lettuce plants, unprotected. Chrysanthemums also grow out of doors, and open plumbing is exposed without any fear of freezing. The frequent and prolonged rains or mists sometimes cause the loss of harvests. On account of the fact that the changes in temperature are not extreme, some boys and girls go barefooted late in the year, possibly all winter (but their feet did look blue with cold).

Belfast the Militant

IRELAND is a garden spot of the earth. It does have some bogs, and it does have some mountains; but for all that, it is estimated that about four-fifths of the island are tillable, being mostly a rich, deep loam. It is particularly beautiful in the neighborhood of Belfast, needing only the proper administration of proper laws to convert it into a paradise. An item of interest to a stranger is to see the one-horse market carts, hundreds of them, all painted the same rich salmon color. Apparently the farmers make it a rule to keep their carts freshly painted.

Residents of Belfast are grieved at the conditions which prevailed there last summer. They acknowledge that both Catholics and Protestants are to blame for the reign of terror; and they are in fear of a recurrence of the murders, fires, and bombing outrages which were for weeks visited in swift succession, alternately, by one side against the other. In November the city had become quiet, although in that same month sixteen of the citizens were publicly flogged for carrying concealed weapons.

The American was walking with a friend from the Post Office to the hall in which the lecture was to be given. It was shortly after dark; the way was down a rather dimly lighted street; half way down the block four men were standing in a group; on near approach they proved to be armed guards, jealously watching for the least intrusion upon the peace of the city.

As the American approached the party, he suddenly remembered that it is not considered healthy to have your hands in your pockets when walking through a district that is under martial law. He removed his hands from his overcoat pockets; as he did so, the muzzle of one of the rifles instantly came down, merely to make sure. If there had been a weapon in the American's hands, he would probably have been turned into a colander in less than a minute.

The next day the American was riding through the streets in an automobile. The party overtook a squad of four soldiers patrolling one of the main thoroughfares in a motor lorry. There were four pairs of sharp eyes scrutinizing everything within sight. The automobile overtook the lorry and passed it. The American had his hands crossed in his lap. One of the guns came down so as to make sure there was nothing hidden under the crossed hands.

Ulster a Storm Center

OUR readers all know that Ulster is one of the storm centers of the world. It is a Protestant stronghold in what is, taken as a whole, the most pronouncedly Roman Catholic country of northern Europe. Chalked on a wall near the city in letters two feet high were the words, "No Surrender." Asked what it meant, a citizen replied that it is Ulster's battlecry; it will never surrender to Roman Catholic domination, no matter what happens.

The Ulster people are aggressive and determined in a manner and to a degree not found and not required elsewhere. Pastor Russell's ancestors came from Ulster; more than half of all the American presidents have had Ulster ancestry; the Mayflower was built in Ulster.

Tradition has it that the first invaders from

Scotland agreed that whoever would be first ashore should be made king. As the beach was neared, a man of iron nerve drew his broadaxe, cut his left hand off and threw it ashore before any man could land. He was given the rulership which he coveted. The incident is characteristic of Ulster. If looking for trouble and in doubt where to find it, our advice is that you go to Ulster and try to start something.

A sample of Ulster's nervous condition may be seen in the experiences of a Unitarian who was distributing tracts in Belfast, in October, in front of a Presbyterian church door. Now it happens that the Presbyterian church is the backbone of Protestantism in Ulster, and any attack upon its teachings is likely to be construed in the nature of an attack upon Protestantism, and therefore upon militant Ulster itself. Although the man stoutly denied that he had given provocation or made himself objectionable in any way he was knocked down, kicked while down, and seriously injured by those whom he was trying to reach with his message.

In the same city only a few weeks previously a group of armed men entered a cooper shop. Each employé was asked the simple question, "Catholic or Protestant?" Four answered "Protestant," and were shot and killed instantly in their tracks. Every such attack was repaid by something in kind.

Winston Churchill, Colonial Secretary of the British Empire, charged that the disorders in Ulster were due to the organization there of two divisions of the Irish Republican army and the continuous efforts of these men to break down the Ulster government and bring it under Dublin rule.

Ireland Being Destroyed

THE perplexing and distressing political and religious problems of Ireland are destroying it. Even Belfast, the largest and most prosperous city, feels the strain to a great degree. Belfast has the largest linen mill in the world, the largest shipyards (all the ships of the White Star line are built there), the largest tobacco factory, and in two other respects is said to stand at the front of the world's cities.

But Ireland as a whole is on the down grade. In 1841 the population was 8,196,597. Seventy years later it was reduced to about half, or only 4,390,219. In 1860 there were twice as many boats and twice as many hands engaged in the fishing industries of Ireland as there were fifty years later. In 1868 there were 4,000 employed in the cotton industry; forty years later the number thus employed was but 800.

Where have all these people gone? Come over to America, and we will show you. They are here by the millions; and through their peculiar training in politics and religion, obtained in Ireland itself, they are running the country, even though greatly in the minority. It is estimated that the Irish population of the United States, including those with Irish grandparents and great-grandparents, is nearly double that of the mother country.

The thing that has brought Ireland to where it is, is misrule—the attempt to force the political and religious ideals of one people upon another. And in this instance the attempt at coërcion was made upon a people that are singularly hard to coërce. Oddly enough, the natives of Ulster do not like the English; and still more oddly, they have no more use for Americans than they have for the English.

It is not generally known that as early as the sixth century Ireland was recognized as the seat of Western learning, from which missionaries of the Christian faith were sent out all over Europe. For three centuries thereafter the Irish were considered the wisest men in Europe. The Irish people know these things; they know that their kings were once wise and powerful men, and that the people were happy and contented, a thing they have not been since the only English pope, Adrian IV, sat on the Papal throne.

To be sure, Ireland had some troubles during those centuries. What country had not? But it was unusually free from the struggles in which the rest of Europe was embroiled. There was an invasion of Ireland by the Norwegians and Danes toward the close of the eighth century, but the Irish people absorbed their invaders—made Irishmen of them. The Norwegians were distinguished as Findgaill (white strangers) and the Danes as Dubgaill (black strangers), names which survive in Fingall and MacDougall or MacDowell. The prefix "Mac" means "son of" and the prefix "O" means "grandson of."

Where the Trouble Began

THE troubles of Ireland began when Nicholas Breakspear of St. Albans, England, was elected to the popedom. He entered into a political deal with Henry II of England, whereby the latter was authorized to invade Ireland and take possession of it, although it was at the time a wholly Catholic country. The invasion itself took place in 1155; and there began the long period of confiscation of lands, and the attempt to wrest from an entire people their hereditary rights, which has marked Ireland's history for centuries.

In the reign of Edward III, 1327-1377 A. D., the Kilkenny Act was passed, forbidding intermarriage between English and Irish, forbidding the use of the Irish language, and forbidding the assumption of Irish names by persons of English blood. This Act inevitably led to great bitterness of feeling.

At the beginning of the sixteenth century the greater part of the island still remained unconquered by the English; but in 1603 the work begun four hundred and fifty years earlier was completed, and within the next twenty-five years 1,400,000 acres of Irish land were taken away from their owners and distributed among English colonists. The hatred engendered by these robberies is in the blood of the Irish people to this day. One of the black spots of history is the rapacity and greed exercised by those in power, be they governments or individuals. A sense of justice for others in weaker stations of life has been sadly wanting.

In 1649 the island revolted from British rule; and Cromwell, the lord lieutenant of the territory, with great cruelty subdued it in nine months. All the possessions of Catholics were confiscated, 20,000 Irish were sold as slaves in America and the West Indies, and 40,000 more found relief from slavery only by enlisting in the service of foreign rulers

Forty years later, in the reign of William III and his successor, laws were enacted making it a crime for Catholics to teach or to have their children taught by Catholics, or even to send them abroad where they would be educated in Catholic schools. These laws, which remained in force for a hundred years, resulted in great illiteracy among the Catholics and intensified their hatred of English rule.

A Century of Horrors

THROUGHOUT the century succeeding the reign of William III, oppression followed oppression. All Irish, regardless of faith, were required to pay tithes for the support of the Church of England; penal laws were passed against those who professed the Catholic religion; priests were forbidden to travel outside of the county in which they lived; no Catholic could hold office, or acquire landed property, or marry a Protestant. The absentee landlords lived in England. They toiled not, neither did they spin. If a tenant made improvements they raised his rent; if he refused to pay he was evicted. The natural result of these unjust practices and laws was that secret societies were formed and an underground method of devising ways and means to get along was put into effect, which is ruining the country at this very day. During the American Revolution, and from that time until now, the Irish have been allowed to own landed property, to erect schools, and to observe their own religion.

With the progressive enlightenment of the nineteenth and twentieth centuries the laws affecting Ireland have become less rigorous in some respects; and yet some very unjust regulations have been made. For example, at the behest of English woolen manufacturers a law was passed forbidding the sale of Irish woolens abroad and their sale in England only upon the payment of an excessive duty. The direct object and effect of this law was the killing of the Irish woolen trade.

The organic "union" of Ireland with England was accomplished by chicanery. In the year 1800 a bribery fund of $8,000,000 was used in buying up the rotten boroughs which had a majority of seats in the Irish House of Commons. On May 26th of that year the Act providing for the legislative union of the two countries was passed; and the Irish parliament thus legislated itself out of existence.

In the year 1903 a great and earnest attempt was made to undo wrongs which had been perpetuated for centuries. A fund of $500,000,000 was provided, from which loans were made to farmers at a low rate of interest, enabling them to purchase their farms. This law also required the absentee landlords to sell at a reasonable price. Surely a step in the right direction, but prompted by self-preservation.

The Secret Government

WITH the close of the World War the campaign for self-determination of peoples which spread all over the world reached Ireland, also; and there was a revival of the government by secret societies which has prevailed to a greater or less extent throughout the centuries of British occupation. All of our readers are familiar with the Sinn Fein movement and the outcome.

A number of assassinations, laid at the door of the Sinn Fein, caused the British government in the summer of 1920 to make the fatal mistake of issuing instructions tantamount to granting the British troops then in Ireland leave to take the law into their own hands. The campaign of lawlessness thus begun has not ceased, even though British authority in Southern Ireland is a thing of the past.

The two years from the summer of 1920 to the summer of 1922 were terrible years in Ireland. The Irish people were fighting for liberty by the peculiar methods of ambush and assassination in which they have been trained by the conditions under which they have lived for hundreds of years. The money was supplied from America, where bonds to the amount of $9,000,000 for the formation of an Irish Republic were sold openly while America and England were at peace. At length the situation became so intolerable to the British Government that its policy of force was abandoned.

Some time in the early summer Lloyd George summoned the Irish chieftains to London, and there entered into an agreement with the leader of the Irish army, Michael Collins, that Ireland should remain within the empire but be a free country like Canada. The matter was put to a vote of the Irish people, and by a large majority they approved the compact.

But a branch of the secret government refused to approve the treaty or to be bound by it; and since then the Irish government has been forced to fight for its own existence against some of the men who helped bring it into being. Mr. De Valera, the original head of the proposed Irish Republic, is the leader of the irreconcilables. In the meantime, the situation has become complicated by the out-and-out recognition of the Collins government by the Papacy and the threat to send to hell all who adhere to De Valera.

A Reign of Terror

MR. DE VALERA and his friends have seemed determined to celebrate their proposed advent in hell by having an "orthodox" one here in advance. In July men supposed to belong to his faction ambushed a funeral party, killing one man and imprisoning eight others.

About the same time they seized and destroyed the great wireless station at Clifden. It is not known what possible motive could have inspired such an act of vandalism. Shortly afterward the Kerry cable offices were raided, and the cables put out of commission. Near Tralee a work train was captured, the crew was taken off, a full head of steam was turned on, and the train at sixty miles an hour was allowed to run until it dashed into a station and wrecked itself, and the station as well. This is not warfare; it is not patriotism; it does not show common sense; it is anarchy.

The new government has had a stormy time. Its president, Arthur Griffith, died on August 12th; and only ten days later Michael Collins, the military head of the nation, was ambushed and killed at Bandon, County Cork. Organized murders have been common. In the latter part of October three lads between sixteen and eighteen years of age were found riddled with bullets in a disused quarry outside of Dublin. The murdering of boys is not war.

Newspapers in some sections have been compelled to close down entirely, fearing to publish information of any kind. Emigration continues to take out of the country a people that dare not even use their own roads or work their own fields. Experience, capacity, industry, and ability have become discouraged.

Influence of Rome

THE Roman Catholic church seems to be losing its hold on Ireland. De Valera's forces have been in open defiance of the Pope's expressed wishes. In Dublin, in October, a company of one hundred Catholic women and girls hissed Cardinal Logue, Archbishop Byrne, and a score of other bishops at a reception at the Mansion House. Nothing of the kind ever happened before. At this writing, the church is using all its influence with De Valera and his followers to induce them to discontinue their campaign of brigandage and to accept the Collins government. Reports seem to indicate some

possibility of its success. If successful, the church's hold upon the people will likely be strengthened; but if the De Valera campaign goes on and gains headway and finally overturns the government, the church will be in a bad way indeed.

In 1901 the religious census of Ireland was:

Roman Catholics	3,310,028
Protestant Episcopal	579,385
Presbyterians	443,494
Methodists	61,255
Other Faiths	56,703
Jews	3,769

In the six counties that go to make up the present Ulster government it is estimated that out of a total population of 1,250,000 the total number of Roman Catholics is 407,000.

Wherever the Roman Catholic church has a foothold, it lays claim to great power over those who remain in subjection to it. An illustration was furnished recently in Liverpool: The Reverend J. I. McKinley, a Roman Catholic priest of that city, upon receiving from his parishioners a gift of 500 guineas ($2,500) in cash, a set of cloth-of-gold vestments, a gold watch and a gold cross, made the statement, "I used to tell the police during riots that with one little finger we could control more than they could with all their forces." Apparently he thought that the rioters were nearly all Catholics; possibly so.

The Return to America

BOARDING the ship at Liverpool for the return journey to America, the traveler carried in his hands two packages, on each of which an "official" pasted an ugly red label marked, "Inspected and Passed." As he did not do a particle of inspecting the traveler wondered what was back of it. His wonder increased when he found that two packages which a friend had carried aboard for him did not have the label. He inquired of the ship steward, and was informed that there was no cause for anxiety, that the pasting of the ugly labels means nothing at all, not one thing. It merely provides a job for one of Uncle Sam's political henchmen; but it brings the country into contempt. Probably if the matter is looked up, it will be found that that label-paster gets a fine salary, his whole duty consisting of smearing labels on baggage which would look much better without them. Why the United States should go so far out of its way to make itself ridiculous in the eyes of people who travel is a hard thing to comprehend.

The return journey, second class, afforded an opportunity to get acquainted with some very fine people. One of these, an unusually witty and widely-read native of Manchester, England, will be long remembered. Acknowledging that his countrymen, like Americans, are often misunderstood, he quoted from some scamp of an author who has unjustly said:

"Everybody loves an Irishman, but nobody respects him; everybody respects a Scotchman, but nobody loves him; and when you find somebody that nobody either loves or respects, mark him well. He is an Englishman."

Just before the boat cast off into the Mersey an aviator, advertising a popular magazine, performed the splendid feat of writing the name of the magazine in letters hundreds of feet high across the face of the sky. The writing which was in smoke was perfectly legible—exceedingly well written, in fact. All the letters of the word "Answers" were perfectly formed.

The day before the boat reached New York a splendid specimen of whale was leaping and rushing around in the ocean about a mile away, being plainly visible for several minutes. On some of his leaps he showed fully two-thirds of his length out of the water; and as whales grow to be sixty to seventy-five feet long, and this was evidently of full size, it was a sight worth seeing.

Shortly before arrival at New York there was an entertainment given by the passengers, the proceeds of which go to the seamen's fund. The star singer, a young Scotchman, did very well with his first part on the program. When the time came for his second appearance, he could not be found at first. Finally he was located in the barroom, where he had gone to gather more courage. The result was a scream. He sang, "I stood on the bridge at midnight"; but you knew instinctively that if he did, it was only because he was hanging on to something. The ship swayed, but the singer swayed more. The audience began to laugh softly; and the maudlin singer began to weep. But he kept on singing with a time and a tune all his own. The pianist struggled bravely through the first verse, but was doubled up with laughter thereafter, hitting a key now and then just to show

that she had no hard feelings, but with no possible way of knowing how to accompany a man who was crying and singing and drawling out his screams all at once.

As the ship came up the harbor, late in the evening, docking at 11:00 p. m., New York presented a beautiful sight. The young Irishmen, of whom there were about fifty on board, were overjoyed and tramped the deck in a solid company singing loudly together some of their old-country songs and manifesting their joy in every possible way at being so near America, the paradise of the Irish race—as well as other nationalities reared in a measure of slavery.

Four Interesting Cities

THE day's news discloses four interesting cities; Vienna, New York, Washington, and Santa Rosa, California. Probably there are others, but not for the purpose of this article.

Vienna is interesting because Walter Finkler, a young student in the Biological Experimental Institute, succeeded in removing the heads of Hydrophilus and Dytiscus beetles and grafting the heads of Hydrophilus upon the bodies of Dytiscus and vice versa; and because some of the beetles were left headless and lived in that condition for three or four days. Beetles Hydrophilus which had been provided with Dytiscus heads no longer swam, as good Hydrophilus beetles were made to do, but went through the water with a treading motion, showing that a land beetle's head is no good on a water beetle's body. We might have known that, anyway. Female beetles provided with male heads began courting normal females. This seems to show that the real reason why males court females is because their heads are not right. Or does it?

The same article reports living eyes successfully grafted upon rats, toads, and fish, previously made blind. This seems, in part, like a fish story, but is vouched for by E. G. Boulenger, at an address before the London Zoological Society, reported in the London *Daily Telegraph*. Having stood sponsor for London probity, the question that now troubles us is as to whether in some way the reporter of the Belfast item on page 468 has found a place on the staff of the *Telegraph*.—1 Timothy 5:20.

New York Idolatry

NEW YORK is interesting because the Reverend Doctor William Norman Guthrie, pastor of the Episcopal church of St. Mark's-in-the-Bouwerie, has just held a public service, not in praise and honor of the Almighty Creator of heaven and earth, but in worship of the sun. The following is part of this remarkable service:

"Hail to thee, beautiful God of every day! Beautiful is thy arising in the horizon of the sky. Beautiful is thine arising, O living Aten, Orb of light, O first beginning of life! When thou arisest in the eastern horizon thou fillest every land with thy beauty. Thou art beautiful to behold, great glistening high above the earth; thou art Ra, the Sun-God, and thou carriest all away captive. Thou bindest them fast with thy love."

Then there was a prayer to the sun-god, in which he was addressed as "Amen-Ra, Lord of the thrones of the earth, Ancient of Days, Upstayer of things that are, Foremost of the Gods, Lord of truth and righteousness, Begetter of the Gods, Maker of men and beasts and herbs." Then a lady read from "The Gospel of Osiris" an account of the doings of Osiris, Isis, Seth, and Horus, as the same are recorded more at length in the article entitled "Mythology and the Bible" which appeared in THE GOLDEN AGE, Numbers 43 and 44.

Doctor Guthrie explained that his object in drawing "upon the past treasures of spiritual experience" was to show their "harmony with our own religion," and then says: "Their confessions of faith were in many ways very similar to ours." The Doctor was right in all this. Those old fellows in the long ago worshiped the devil outright, as the article in THE GOLDEN AGE abundantly proves; and it is as well that the Doctor and all the ecclesiastical organizations designed and built according to plans and specifications furnished by the devil should come out openly and admit that they are idolators, pure and simple, without God and having no hope in the world. There is no place for the Lord Jesus Christ in all this nonsense. Neither He nor the apostles nor prophets nor anybody else in the Bible, except idolaters, worshiped the sun in any way. The Doctor would be strong for the trinity, oh, yes. Without doubt he thinks that Jesus was on the cross and was

the sun up in the sky, ninety-two million miles away, at the same time. But why dally with such gibberish? It is of interest only as the prattling of infants or the incoherent jargon of imbeciles. It shows pretty well, however, what the so-called "churches" have become since they helped to pull off the stunt of making the world safe for democracy.

Washington Wisdom

WASHINGTON is interesting because it is the habitat of America's wisest men. On the night of March 14th, 1923, there was a joint meeting of the Washington Academy of Sciences, the Biological Society of Washington, and the Botanical Society of Washington at the Interior Department. There were scientists present from the Department of the Interior, the Department of Agriculture, the Carnegie Institution, and the Johns Hopkins University. They were examining some specimens of the Pleistocene epoch dug out from an excavation in the vicinity; and although they were in some doubt whether the specimens were 20,000 years old or 200,000 years old, they had finally agreed that they were 30,000 years.

This was all very well until a disturber of the peace, a very aged man, arose and said that he knew the exact spot where the flora had been uncovered, for there used to be a small creek running through the spot in which he and other Washington lads used to bathe, fish and hunt; and that he was quite positive that the 30,000-year-old specimens were in the immediate neighborhood of 29,930 years younger than they were supposed to be. And this is all for Washington scientists at this time.

Santa Rosa Timber

SANTA ROSA, California, is interesting, not because it is the home of Luther Burbank, the plant wizard, for Mr. Burbank has fallen very much in our estimation since he came out as a confessed atheist, but because in that place Mr. Burbank has, by means of crossings, improvements and selections, been able to produce a walnut tree which not only yields good walnuts but, more important still, grows walnut timber ten times as fast as any walnut heretofore known. Now it happens that walnut timber is one of the best timbers known; and this discovery, if it accomplishes all that is claimed for it, settles the problem of reforestation, settles the timber supply question, and proves, as Burbank says, that the sunny places of the world, the deserts, will be the most valuable spots on the earth's surface, because in those places the heat and energy of the sun can more quickly be turned into food and building materials for man than in any other parts of the earth.

Churchmen Themselves Block Progress

TO BE zealous for Christ does not mean activity in persecuting those of other Christian beliefs, but it does mean energetic loyalty in representing Christ as seen in the fruits and graces of the holy spirit. The statement has been made that the friends of Christ are Christianity's greatest enemies. The truth of this statement is being hurled into the teeth of Christians—Christians in name only. In St. Louis, Frederick S. Fleming said:

"The great danger in this dangerous age to the cause of Christianity comes not from men who are not Christians, but from the very ones who are in the camp of Christ. A weak-kneed man often causes more trouble than a wicked man; and the Christian who is lukewarm and half-hearted is a stumbling block in the progress of the church."

But he missed the mark widely, and shows that he, too, knows neither the Scriptures nor the power of God, by saying,

"We must come square on our life job, and know that God is master in His own house, which is the world. We must know that God is always in the world controlling it with His immanence, and that our Christian prejudice is part of His plan."

With that thought in mind there is nothing for Dr. Fleming to do but go out and compel the world to be sectarian—to compass sea and land to make proselytes, and when they are made to have them worse off spiritually than they were before. (Matthew 23:15) He does not see that the "god of this world" is Satan (2 Corinthians 4:4), and that Christ is the Head of a house of sons who are not of the world, and that there are other "sheep" besides the church of this Gospel age which are also to be brought into the fold.—John 10:16.

Hard Row of the Farmers

ONE of the great burdens, and one of the menacing problems, is the transportation question and the excessive freight charges, which are throwing the entire machinery of our economic system out of plumb. Whether this is caused by the deliberate cunning of the financiers or is the outgrowth of a system which is top-heavy and which is proving itself inadequate for present business needs, or whether the whole is based upon a false premise, we do not know. We incline to the belief that all of these are factors which should be taken into account by the physicians of industry. But these being financial theorists who are selfishly lining their own pockets, it is useless for us to expect any cure from this quarter.

A high and respected authority, Mr. Theo. H. Price, ex-member of the United States Railroad Administration, recently made an address, from which we gather the thoughts contained in the following paragraph:

From his observation and from visiting many business men in the Northwest he found these men agreed that the serious domestic problem was the railroad problem — the high cost of transportation and the difficulty of getting freight moved with promptitude. The farmers are suffering because they cannot get their crops marketed; and when they do, the ruinous freight rates make it unprofitable to ship. The merchants are hampered by delays in deliveries of goods bought and sold, and freight rates are restricting them to comparatively narrow territory. In other words, both farmers and merchants have their capital tied up in undelivered goods. A Middle Western manufacturer cannot compete with an Eastern manufacturer in the East, nor can the Eastern firm compete with the Western firm in its own territory; but the Eastern company can sell cheaper on the Pacific coast than the Western company because the Eastern concern ships by water through the Panama Canal at less than one-half of the rail rate. Consequently, each manufacturer has things his own way in his respective territory.

Thousands of Cars Needed

IN NOVEMBER thousands of cars were needed and unobtainable in the Northwest for grain and other farm products; 20,000 cars were needed to move the potatoes from the Red River valley. But few of the cars wanted could be furnished.

The fault is not wholly that cars cannot be had. There are hundreds and thousands of cars, box-cars and coal-cars, that are standing empty on the side-tracks in many places. Many of these cars are out of repair. The railroad strike of last year put out of use a great deal of the rolling stock, and even now the shops are not working full capacity; for the effort is being made to break the backs of the unions. Also, the watered stock of railroads for which dividends must be paid is sapping the roads of capital which should otherwise be used in making new rolling stock.

But, after all, may not the railroads be doing the farmers a favor by not furnishing them the needed cars? In THE GOLDEN AGE No. 92 we had an item of interest to all potato growers in the Northwest, stating that a man sold 13,000 pounds of potatoes and that after all charges were deducted he received a check for $4.84. Now we know of two more cases which disclose the fact that the Shark family is spreading itself like a green bay tree.

Mr. N. P. Nelson, living near Leal, North Dakota, shipped a carload of potatoes weighing 42,000 pounds to market, through the Minnesota Potato Exchange. He received the grand total of $1.30. A facsimile of the bill of charges and the check were printed in *The Iowa Homestead.* The potatoes came to $336.00. The commission firm got $42.00; inspection charge $4.00; freight $180.60; freight investigate $28.20; heater detention $2.00; scale (we presume for balancing the scale) $.28; there was a deduction for "option" of $29.40; a deduction for inferior quality of $21.00; and a shrinkage charge of $27.22. We say that these are rotten — not the potatoes, but the charges. The "freight," "freight investigate" and "option" charges all went to the railroad. The "option" charge was the guarantee the railroad gave that the potatoes would not be harmed in transit. The "commission" and the deduction for inferior quality and shrinkage we understand all went to the "Minnesota Potato Exchange."

Mr. H. A. Nottingham, Avon, Colorado, is now a wiser man; for he sold 30,570 pounds of spuds and received the munificent sum of 47 cents, according to an article in *The Denver*

Post, which also gives a facsimile of bill of charges. The wonder is that he was not robbed of the 47 cents. His potatoes were sold at a good price — $1.50 a hundredweight, bringing $458.55. He was robbed, beaten, manhandled, harpooned, and killed to the following tune: Freight (to Texas — a neighboring state) $290.42; transit charges $10.70; switching $3.60; all of which evidently went to the railroads; commission $32.50; freight on shrinkage $7.92; deduction on quality $76.43; storage $30.83; all of which probably went to the commission men; insurance $.83; straw $1.85; inspection $3.00— totaling $458.08, netting Mr. Potato Grower FORTY-SEVEN CENTS.

In each of these cases the producer had to own or rent portions of a taxed-to-death earth, plow it, furnish seed potatoes, which are usually bought at a premium, plant the measly things, keep the weeds out, bug them in the hot sun, dig them, sack them, haul them, put them into a car. Somewhere in the train of events he had to dicker with the buyers, and in the end wait three or four weeks for his check. And do not forget that to plant, harvest, and haul a carload of potatoes takes some hired help.

How much better it would have been had these farmers been put next to this bunco game, and kept their spuds and fed them to the hogs! By turning the swine into the potato fields they could have saved the harvesting and hauling charges, and the hogs would have been "in clover" rooting for tubers. (But the packing companies would then probably have gotten the hogs on about the same terms that the potato exchanges got the potatoes.)

Is there a Remedy?

IT IS a twentieth century stunt to contract for produce and ship to distant points and give the producer the remains. It was but a short while ago that grain, vegetables, and fruits were sold freight on board shipping point. It was customary to ship only live stock subject to the market fluctuations, shrinkage, etc. But when the meat-trust combines began to get control of all food products, the meat-trust methods of handling live stock were injected into the food products.

The farmer should not sell a pound of live stock, of grain, of vegetables, of fruit, without knowing what his goods are going to bring f. o. b. shipping point. Let the middlemen, the buncoers, fight it out with the transportation companies. It is reasonable for the farmer to take all responsibility while the commodities are in his possession, and for the commission firm to assume responsibility until it makes delivery, and the merchant to take the responsibility after he is the possessor.

Our opinion is that there is very little, if any, relief from our economic system for the next three years. The real relief is coming from the Messianic kingdom, which is to be a righteous government under Christ, earth's new Ruler. Chronologically, the governments of earth began to crumble in 1914, and shall continue to crumble until the new order is introduced, after 1925.

Protestant Churches in Europe Dying

DR. ADOLF KELLER, secretary of the Federation of Protestant churches of Switzerland, says that the Protestant churches in Europe are coming to a standstill and may perish. Churches in Germany, Austria, Italy, France, Belgium, and Switzerland are said to be in dire need. His report makes the plea for aid, forgetting that God has said that all the gold, all the silver, and the cattle on a thousand hills are His, implying that no one need beg for Him. All things come from Him originally, and only of His own does man ever give Him. The report further says, according to dispatches:

"Many institutions, schools and charitable organizations are in imminent jeopardy of being closed or passing into other hands. The evangelical press and evangelical literature are rapidly disappearing. Thousands of professional men, clergymen and their families, widows of the clergy and aged pastors are plunged into direst want. Evangelical minorities in many places are enduring persecution. The supply of candidates for ordination has fallen. European Protestantism is faced with a great crisis. Help must come or the Protestant churches will perish."

The Inevitable Coming to Pass

THE preacher business has been a good business—if we may be excused for reckless use of words. It is becoming quite noticeable that such expressions as "time-serving clergy" and "ease-loving preachers" are often used these days. The preacher business started early in ancient Babylonia. The "priests of Baal," really the devil's agents, have a very prominent place in the Scriptures. Baal was the sun-god, and was adored by the Moabites. God instituted in the nation of Israel a true priesthood, which served the divine purposes. The "priests" in other nations were imitations and counterfeits. In God's arrangement for both Israel and the church the number of priests is limited; they are confined to certain restrictions and qualifications. But in the devil's arrangement the more "priests" the better. Any one with brains, a pious look and sanctimonious manner is good material for the preacher business. The theological seminaries "make" preachers not necessarily unlike the method by which the butcher grinds out his links of sausage.

We are firm believers in the fact that there are now in the earth a few persons who are disciples of Christ and have His spirit in them. These know God and His plan, and they teach the truth. There is also a much larger number who teach the doctrines of devils and the precepts of men—theories not founded on the Bible—not backed up by correlative subjects and inharmonious with the contexts.

It is for each to ascertain to his own satisfaction the line of demarcation between the good priests and the bad priests. As a hint to aid in arriving at an unerring conclusion: Search the New Testament for a distinction between the followers of the Lord Jesus, and give us the chapter and verse where we may find mentioned the two classes—clergy and laity. No one is to rule over and dominate any of the Lord's disciples; those who do so are called Nicolaitanes in Revelation 2:6, and the Lord's opinion of them may be found in the same verse. A respect for the divine arrangement is a healthy state of the Christian's mind, but none are commissioned to "lord it over" another or to use coercive measures.

We will quote some extracts from an article on "What's Wrong with the Ministry?" by a noted Bishop, in *The New Republic*, with comments:

"During the last ten years, and especially since the war, a panic has gone through the churches at the decrease in the number of candidates for the ministry, and in the younger clergymen. . . . Now that the ranks of the ministry have been thinned, there is great danger lest those in authority call in men of second and third class ability—pious, no doubt, but better suited to be mechanics and clerks than parsons."

Evidently the thought conveyed here is that if a person is expert in handling a screw-driver or in weighing a pound of coffee he is disqualified for the preacher business. What does the Bishop mean by second and third class ability? Is it that only the first class are in preacherdom? But he admits that "a college degree does not make a big character."

"What the racked and bewildered world of today needs is leaders. The ministry needs them, too. And the question before the churches today is: How are these men to be found and equipped?"

It is an impossibility to find and equip them; for there are none. Satan's organization has been exercising itself practically without restraints. Its fruit has ripened, and the results—war, famine, revolution, corruption, crime, loose morals, and selfishness—abound. We have reached the end of the age, God's protecting hand has been raised, and the contending forces are permitted to batter the bulwarks of society until the whole scheme of civilization crumbles into the dust! Out of the ruins towers the kingdom of God, so long prayed for. The great trouble has been that the people had too much reverence for the "divine right of kings" and the "divine right of the clergy," while there has been no such thing. Satan rules by usurpation, and the "overseers" he has set up rule the same way.

Messiah's Kingdom Now Due

GOD had a typical kingdom in Israel. Zedekiah, the last king, was dethroned; and of him the Prophet said: "Remove the diadem, and take off the crown; this shall not be the same. . . . I will overturn, overturn, overturn it: and it shall be no more, until he comes whose right it is, and I will give it to him." (Ezekiel 21:25-27) Other scriptures show that the One "whose right it is" is Christ; and that the time intervening in which the gentiles have dominion under Satan as god, is 2,520 years—from 606 B. C. to 1914 A. D. The dissolving of the "kingdoms of this world" began with the World War,

and no peace conference nor any reconstructive legislation can stop the trouble and perplexity in the world. See Rev. 11:15-18; Daniel 2:44.

That the preachers do not know these things is proof to us that they have been disconnected, telephonically speaking, from the great central station of Almighty God. "Babylon is fallen, is fallen"—churchianity is rejected, is rejected.

That the theological seminaries are unreliable the Bishop admits:

"It is patent to all that the theological seminaries have in the past been too free in admitting young men to membership and that some Bishops and others who have had the responsibility of commending them have been too lenient in passing almost any pious, well-meaning young man."

This is a vain attempt to shift the responsibility from the "leaders" to the lack of calibre of the young men seeking the preacher business. The Bishop does not shift it entirely; for he says: "One other reason for the lack of sufficient leaders in the ministry is faulty methods of selecting candidates."

We are confident that this work is done by the power of Satan; for God never commissioned any one to select candidates for Him. Jesus said: "No man can come to me, except the Father which sent me draw him." (John 6:44) If Jesus had not the power to say: "I will be God's priest," without being invited by God through the power of the holy spirit, what right has any man to "make" Christians, to say nothing of making them expositors of the Word! Jesus was sent by God into the world to save the world from sin and death, and He took no honor to Himself to be made something to which He was not called. (Hebrews 5:4, 5) The disciples were commissioned to witness to the world, and not to convert the world; the conversion of the world awaits the establishment of the kingdom of God on earth. Those who "make" or "grind out" converts irrespective of the leading of the holy spirit only make them worse—by deceiving them and giving them false standards of righteousness.—Matthew 23:15.

The Bishop says:

"It is not the fault of the people that they are ignorant, but the fault of the Church and of the clergy themselves that they have not taken the trouble to tell the story, and in such a way as to get it under the skin of the young men."

A frank admission, indeed, if true. But the church referred to is the church nominal; and its clergy have not known the story to tell—they know neither the Scriptures nor the power of God. To get the message under the skin needs the old hell-fire and brimstone theology, the hard-hearted doctrine of election, the badness of God, and the awfulness of the judgment day! These all are the devil's doctrines. Satan incites through fear, always. Hold up the bogy man, preach a scare-crow religion; and you'll get it "under the skin." The only method or manner in which God draws disciples to Christ is through love. There is a freedom, a liberty, a peace of mind, a reasonableness in the doctrine of love not found anywhere outside of the Bible. God is love; His message is one of "good tidings unto all people"; His messengers are kind, liberty-loving. They hate no one, are forbearing and tolerant; but they do have righteous indignation against error and sham religions posing as Christian.

Here is one type of preacher the Bishop laments over:

"The other young man has never known doubt, or questioned; he accepted his mother's theology, and later his Sunday School teacher's theology, and his minister's. He is docile, pious, but without force of mind or character. He is found to be orthodox; he always will be orthodox. He is passed by the examiner."

What is his fault? He lacks force of mind; *i. e.*, he is not dynamic, he lacks coercive power, he is not hypnotic—his congregation goes to sleep, the shingles fly off the roof of the church, and the nickels fail to jingle in the collection basket! Ah, some tale of woe, this! What a shame that God has not given us a Billy Sunday for every thousand of our inhabitants!

Preachers in Bad Repute

A FEW days ago I asked a young friend," said the Bishop, "to find out what men and women on the street think of ministers; and he found out. . . . Here is what they say about the Church: 'The ministers are clever at sliding through; they don't believe what they say.' Says a tradesman's wife: 'They keep telling you what you mustn't do; that you can't do this and that—play cards, go to the theater. They talk about charity and won't give a man a cent or a job. I had enough of them when I was a girl.' 'Ministers aren't interesting,' adds an automobile man, 'everything they tell me I know already. The minister never comes into my shop to see me; and I am glad of it.' 'Ministers are fakers,' says a Syrian shoemaker. A manager of the machine works does not hesitate to say: 'Ninety-nine percent of the ministers are wishy-washy. They are preaching for

money.' The director of an economic foundation expressed his sentiments: 'Ministers, especially Episcopal ministers, don't give me anything in their sermons; they fall back on stock phrases; they don't define terms, but just keep on talking. They talk on the price of coal or industrial and economic conditions which they don't know anything about.' A medical student adds: 'Ministers aren't modern; they lack moral courage to speak the truth'."

The Bishop gives the theological "cemeteries" away in the following story:

"Here then is the chance for the ministers; here is the opportunity for the churches and especially for the theological seminaries. A layman said to me a while ago: 'Our minister is quite a scholar; he is as dry as dust as a preacher; he is no pastor. The children run away from him, and he is scared of them; he would make an excellent professor in a theological seminary.'"

We are wondering where this preacher's alibi will come in. Perhaps he expects leniency for exposing the gang, or for putting contracted words into the mouths of those less learned than himself. He laments the condition of the "Church of Christ," and hopes that these days of her delinquency will soon pass. Let him know that the Church of Christ is not visible to the naked eye; and that all the churches of every kind which are visible to the naked eye are parts of the "Synagogue of Satan"—are of him, have his spirit (transformed), and teach his doctrines, and not the doctrines of Christ in their simplicity and truth.

The church of Christ is not made of stone, brick, mortar, pews, and a bell, but of members in particular of the body of Christ—disallowed and unrecognized indeed of men, but known of God, and those who have the spirit of Christ as they may come into contact with each other. "The things of God knoweth no man, but [by] the spirit of God"; if we have not the spirit of Christ we are none of His; "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity"; for it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . Hath not God made foolish the wisdom of this world?"—1 Corinthians 2:11; 2 Timothy 2:19; 1 Corinthians 1:19, 20.

"Christendom" a Misnomer

THAT "Christendom," meaning Christ's kingdom, as applied to the present time, is an unjustifiable use of the word is evidenced in a recent speech of Dr. M. F. Burns of New York, before the Council of Cities of the Methodist Episcopal Church, in Cleveland. "The more systematically and scientifically we investigate the present economic and industrial institutions of this country the more we are convinced that many of these institutions are non-Christian, some un-Christian, and a few are anti-Christian," the Doctor is reported to have said. He proved his point by saying that he had a friend who had made a net profit in the last twelve months of $5,000,000. Upon inquiry he learned that his friend employed 15,000 women and girls who earned from $8 to $15 a week, and was not concerned whether they could live virtuously on that or not; that he was living well within the business ethics which the church has built up during the last 2,000 years. When asked the question what he would do if his minister should show him up in a sermon on Social Justice, he replied, smilingly: "I suppose we would have a change of ministers at the coming session of the conference."

The minister continued with wise counsel:

"Have we, as the greatest of all the nations, the passion for moral equity and social justice to re-adjust and re-create industry so as to accord with the principles and teachings of Jesus? In some way we must make good our claims of democracy in industry as well as in political life. Somehow, coöperation must displace the old competition and conflict. Finally, national brotherhood must be inaugurated."

This statement denies, and rightly too, the universality of the brotherhood of man at present. International and universal brotherhood is coming under the Messianic reign. Competition and conflict shall be done away. Why is he not posted and telling his preacher brethren (or why do they not inform him) that such things that he sees to be the need of the world are coming when the kingdom of the Lord is established in earth; and why can he not know the approximate time for the ushering in of this great event and thus encourage his brethren!

Reports from Foreign Correspondents

From England

THE Easter holiday season, always very welcome to the English people, because it is the first break in work since the Christmas holidays, has been very much enjoyed. The railways report an exceptionally busy time, equaling in volume of traffic that of pre-war days. As the railway fares are still high and out of proportion to ordinary values, we may say that the railways did well to themselves. The weather was not unfavorable anywhere. Indeed, in the south of England it was sunny and warm; and the crowds, especially those who got to the seaside, had a very refreshing and enjoyable holiday. Those who find their chief excitement and enjoyment in watching the crack football players got what they wanted—except when their favorite club lost the game, and incidentally their friends' money.

Although there is much money being spent in pleasure, and the life of the great city seems almost luxurious, there is a good deal of quiet suffering; and very many people are living on the borders of the poverty line. Authentic information through a personal friend relative to miners' wages in one district of South Wales is that even when working on full time the utmost a miner can earn is thirty-six shillings, or $8.50, per week. But it is almost impossible for a man to get a full week's work, and the average would be three-fifths to three-fourths of that sum.

At the present time there are several labor disputes going on. The East Anglia farmers and the farm laborers have a quarrel. The laborers have struck for a living wage. Also a builders quarrel is in progress, and 400,000 men are involved in it. In South Wales 40,000 miners in the Rhondda Valley are on strike over a union dispute; and there is apparently a well-settled purpose on the part of the members of the National Union of Railway Workers to resist the drop in wages intended by the railway companies as soon as present agreements lapse. These things, coupled with the slackness of general trade and the enormous loss of the European markets, keep commercial life at a low ebb, and tend to dishearten both capital and labor.

Though nowadays there is not so much looking and longing for the liberty, freedom, and success, which the Britisher has always associated with the great United States of America—and that great country has heartened many broken sons of Europe into a new life—and though now the western continent does not call as once it did, many from here would like to enter into its life and its privileges of getting on.

The political world is quiet at present, and there is nothing special doing amongst ecclesiastics. At this season of the year it is the custom in England for the religious organizations to hold their yearly meetings. We look with interest to what the leaders will have to say about the world situation as viewed from their platforms. What they think will be reserved for expression in other places.

From Canada

THE political situation in Canada shows little activity, the main points at issue being the signing of the "Halibut" treaty with the United States by Canadians, without recourse to the mother country. This is a step that is hailed by one party as being a definite advance toward complete nationhood, and by another as again proving the old contention that Canada does not need any longer to remain tied to the apron strings of England, but can be the arbiter of its own destiny without her capable guidance.

The signing of the treaty revives the old arguments about Secession, an issue that has received stimulus from the present deplorable condition of the Western farmer; and it is freely stated in certain sections that should the West again be faced with a Reciprocity issue, the result would be a great deal different from the issue of the Laurier administration. Certain Western newspapers, prominently amongst them the Manitoba *Free Press,* deprecate the possibility of any breaking away from the East, interpreting all such talk as a gesture on the part of the West to obtain consideration from the Eastern magnates. However, when one considers the tremendous number of American immigrants that make up the farming communities of the Prairie Provinces, it is not hard to believe that, should the matter come to a definite vote, England would experience considerable difficulty in keeping the West within the Empire.

A news item in the Toronto *Globe,* of March 20th, headlines its report of the vote on decora-

tions: "The man's the man, remains standard for all Canadians. House of Commons, by huge majority, defeats Return to Decorations. No titles and ribbons."

Canada is perhaps the first country in the world to refuse to accept titles or honors, when such are available. However, the recent revelations of the methods used in the bestowing of such honors at the hand of the King, and the "pork-barrel" tactics employed in the obtaining of them by profiteers who are prepared to contribute to the party funds at election time, do not add to the savoriness of such recognition of merit. Canada is well satisfied to be represented by plain "misters," where such have a deep sense of the responsibility resting upon them.

The Prohibition problem remains as intricate as ever. The Saskatchewan Legislature was recently treated to some strong expressions of opinion with regard to the conditions extant in the Province.

That the Prohibition enforcement is virtually at a standstill is a notorious fact. Everywhere the evidence accumulates that the law is being broken with impunity. It does not seem to enter the consciousness of our lawmakers that instead of attacking the bootlegger as the provider of the illicit whiskey, the more effective work would be done by framing a law that prevented the rich and influential consumer from providing a market for such liquor. If there was no demand, there would be no supply; and the "churches" which today pour wrath upon the head of the vendor might be better employed in putting a ban upon the members of the congregation who secretly (and in many cases not so secretly) lend their consent to lawbreaking by consuming the bootlegger's product.

An editorial in the Toronto *Globe* of March 23, with the heading "The Spring Migration," provides some interesting reading in connection with the conditions in agricultural circles. It says:

"There is a real emigration movement of agriculturists from the Prairie Provinces, which has been brought about by crop failures, a great reduction in the price received for cattle and cereals, and in certain of the newer settlements by lack of transportation facilities. Farmers who leave the country because of these or other adverse conditions are not likely to return very soon, and their departure is a loss that we do well to regard as serious."

More and more light is being thrown on the condition of the West; and the fact can no longer be disguised that a state of serious alarm is evident amongst the financial element, who stand to lose a great deal of money through the curtailment of farm activity. Western Canada is losing a considerable percentage of its farming element. Considering that it is practically ninety percent dependent on the farmer for its prosperity, anything that interferes with this source of income is serious. More "Commissions" are being projected for further elaborate and costly investigations into the grain traffic, and at the time of writing the freight tariffs have been under review. That any good will result is hardly to be expected, in the face of past performance, as the policy of those moguls that hold the farmer in their grasp is a case of "what we have we hold."

The Labor sky is threatening storm clouds, as usual; and Labor is beginning to refurbish its ancient weapon, the strike, for further use. From East and West come the rumblings. The Eastern miner threatens strike, as does the Western miner; and the poor little General Public counts the pennies left after paying the recent winter's coal bills, and listens scowlingly to the advice of the wiseacres who counsel the buying of next winter's coal now. Each year adds to the feeling that we are living continually under a régime of "emergency" measures, with no permanent settlement in sight. The building trades are at a standstill, the few permits that are issued only pointing more clearly to the paucity of real business. Some newspapers have editorially commented on the exodus of the skilled worker to the United States, and have deplored the condition, asserting that this undoubtedly means high prices for what building is being done, because of the shortage of labor! Evidently it is considered that bricklayers and carpenters are different from other mortals in that they can subsist on promises all winter in the hope of a few months' work in the summer; and that therefore, because they are patriotic to the extent of desiring the Canadian financier to get his labor at as cheap a price as possible, they will resolutely turn their eyes away from good wages and steady work to the south of the line, and struggle along on casual employment, shoveling snow, or some other interesting task, until the magnates are

pleased graciously to hand them a steady job.

Steel workers in the Maritime provinces are no exception to the rule, and already are making demands that threaten a further dead-lock in this field. The ruling of Judge Galt, of Winnipeg, Manitoba, that the Brotherhood of Locomotive Engineers is an illegal organization operating in restraint of trade, and that this international body has no standing in Canada, will not do anything to improve the present strained relationship between organized labor and the powers that be. Organized trades-unions have received some very severe jolts in the past few years in the West, and the feeling of animosity is growing to the point of a further outbreak.

J. F. Woodsworth, Labor M. P. for Centre Winnipeg, speaking in London, Ont., recently said, according to the Toronto *Daily Star* press report:

"It seems a strange state of affairs that the ministerial alliance should be content with suppressing the sale of a few candies or apples on Sunday and do not do something to prevent large manufacturers from keeping their factories open on the Lord's Day. I have been in a steel mill in Nova Scotia, where the men are working eleven hours on the day shift and thirteen on the night shift for seven days a week; and if they get off work on Sunday they must make up for it by working the full twenty-four hours the next Sunday. It is a wonder to me that the Lord's Day Alliance does not exert its strength in an endeavor to shut such plants on Sunday and thus allow the employés a day of rest." [Blast furnaces, once blown in, cannot be economically closed down on Sundays.—Ed.]

We dimly suspect that Mr. Woodsworth's "wonder" is not so innocent as it appears; for it has always been a patent fact that the prohibitions of the Lord's Day Alliance are never aimed at making the Lord's day a real day of rest, by curtailing all activities. The Sunday golf fiend chases the elusive "pill" across the festive green on the Lord's day, as of yore. But the average laborer doesn't play golf; so there's no good reason for stopping it.

The factories run, as do the automobiles of the wealthy; and the bootlegger plies his stealthy trade. But woe betide the poor mother who tries to buy a few candies for her kiddies.

Under the heading "The New Evangel and the Collins Gas Engine," the Rev. C. B. Pitcher, B. A., B. D., pitches it strong to prospects in predicting this invention will make back numbers of steam, gasoline and even electricity. The Toronto *Saturday Night* in its financial section gives some very illuminating highlights on the activity of a local divine:

"'For the first time we see Old Dobbin shaking in his shoes and numbering his days; and the noisy snorting tractor shall find a corner in some museum, where it only marks a step in progress,' says the Rev. C. B. Pitcher, B. A., B. D., who not very long ago was, and perhaps still is, resident Presbyterian minister at Clan Brassil, a small centre some five miles from Hagersville, Ont. His enthusiasm for the gospel seems of late, however, to have given way to a greater enthusiasm for the Collins Gas Engine. [Here follows a list of what this wonderful engine will accomplish.] He finishes strong with an exordium which must have been written after being inspired by a study of St. John's vision, on the Isle of Patmos, of a new heaven and a new earth. It runs thus: 'Even the most sceptical can scarcely help being convinced and one of these days when we see the Collins Gas Engine ploughing our fields and hauling our farm machinery, . . . when we go to church and market and see the world a little by utilizing the same power; . . . we shall surely behold one of the great wonders of the ages and like him of old we shall surely exclaim: "What hath God wrought!"'

"As we read, we can almost imagine a financial pulpit, an evangelical salesman, exhorting his hearers to untie their purse strings while yet it is time, in order that the proper missionaries might carry the gospel of the Collins Gas Engine to the uttermost parts of the earth."

The Financial Editor follows with a patient consideration of the claims made on behalf of the engine, and conveys a distinct warning to possible investors.

However, to try to follow God and Mammon at one and the same time is not confined to ecclesiastical gas-engine sellers, as the following advertisement will indicate:

"Rev. E. DeWitt Johnston, D. D., and Party, Evangelists—One or two open dates. A record of twenty-five city and circuit campaigns in Ontario. Address Croton, Ont., or phone 544B, Thamesville, Ont."

We insert the ad. free of charge, but we are almost tempted to make a wager that this is more than Mr. Johnston will do! Is this evangelist business still handled on a percentage basis? Or is the indemnity so much per soul saved? We have wondered.

Another pastor evidently does not find the pasture where he is at present located particu-

larly good. The *Christian Guardian* for February 14 displays the following:

"Pastor seeks charge of small church in or near Toronto, sound in Bible doctrine, specially trained for efficient administration in Sunday School and departments. Apply Box 221, Christian Guardian."

Great is the power of the ubiquitous want-ad! We can only hope that the pastor is indeed sound in Bible doctrine, and is not too much befuddled with dark-age creeds—a vastly different matter.

The proposed revision of the Psalms of David as recorded in the daily press is causing some comment, most of which seems, so far, to be in favor thereof. A cursory glance at the suggested changes leads one to the opinion that at last the hard shell of the nominal church is beginning to crack, and a little light seeping into the dim chambers where the old credal fetishes are still kept. Pastor Russell's industrious attack on the brimstone hell is receiving tardy recognition, although even yet the clerics do not admit his instrumentality in ridding the world of this dark-age incubus; however, the manifest desire to get away from the phraseology of the King James Bible that still conveys the hell-fire idea is a sign of progress that we are glad to welcome.

The following from the Toronto *Globe* of March 24 issue, under the caption "Outlook of the Church," is interesting. One cannot help but think back to the days when our gallant patriots took inoffensive Bible Students and maltreated, fined and jailed them for having in their possession copies of the Holy Scriptures or of hymn-books, as was done in many cases during the Great War. We wonder, however, how long it would be before the paid capitalist agitators would be preaching the same balderdash from their pulpits and rostrums, should there be another war! It reads:

"There is considerable food for thought in a striking article that appears in the current issue of The Christian Century on 'The Church and War.' If war is ever to be abolished, the writer contends, it must be by the refusal of the Church to participate in it. Such a thing as a righteous war the writer regards as a contradiction in terms. There are sufficient Christians in the world today, he believes, to abolish war if they would refuse to share in it. 'For my part I will not go to war,' he says. 'It is not that I do not love my country; I do. It is not that I count my life too dear to sacrifice it for the safety and liberty of others; I do not. But war is not a method of adjusting international disputes any more than a fist fight is a method of adjusting a dispute between individuals, or lynching a method for adjusting a public scandal. To condemn war in time of peace and support it when it is going on is as illogical as condemning the liquor traffic and patronizing it, or condemning gambling and taking a hand in the game.'"

End of Florida Convict-Leasing System

ON APRIL twentieth, with but one dissenting vote, the Florida Legislature put an end to the leasing of convicts to the lumber companies of that state, which means that no more men will be flogged to death in the prison camps of that commonwealth. Readers of THE GOLDEN AGE will be glad to know that this victory for the cause of humanity is directly traceable to the article "A Hebrew in Christian Florida," by Isaac Herman Schwartz, which appeared in our issue Number 78.

In December, only a few months after the whipping to death of the negro Ned Thompson, and the attempt to kill Schwartz by the same method, the whipping boss of the $800,000 Putnam Lumber Company of Jacksonville whipped to death a 22-year-old boy, Martin Tabert, of North Dakota. Tabert's relatives had just sent $75, to pay his $25 fine for stealing a ride on a freight train; but Tabert was dead, flogged to death, and the money was returned to the mother marked, "Returned by request of sheriff. Party gone."

Readers of THE GOLDEN AGE put the matter before the authorities. The governor of North Dakota demanded the arrest and trial of the whipping boss; and he has been indicted for murder. Attorneys and judges from North Dakota visited Florida and lectured to large audiences, urging the abolition of the convict-leasing system, and reading to them from the Schwartz article in THE GOLDEN AGE. After eighteen days of debate in the Legislature, the matter terminated as above, in the interest of justice and humanity. Relatives of Tabert have sued the Putnam Lumber Company for $50,000.

The Narrow Way and Other Ways

"Narrow is the way that leadeth unto life and few there be that find it."—Matthew 7:14.

OUR Lord uttered these words at the first advent, hence just at the close of the Jewish age and at the opening of the Gospel age. We are not to expect that the narrow way will continue in the future indefinitely. The way of righteousness is narrow at the present time because this Gospel age is a part of "this present evil world," or dispensation, during which Satan is the prince or ruler. The Golden Age belongs to the new dispensation, after the establishment of Christ's kingdom and the binding of Satan and the annulling of his blinding influence. In that glorious day the way of righteousness will not be narrow and difficult, but easy, and the way of unrighteousness will be hard, a difficult way; for all the influences then will be favorable to righteousness and contrary to sin, whereas now the general influences are favorable to sin and unfavorable to righteousness. It is this that makes the Christian way a narrow and difficult one.

Christ's Mission on Earth

LOOKING back we perceive that this narrow way to life did not exist in the Jewish age and previous ages. It may be a surprise even to Bible students to notice that there was no way of life at all previous to the coming of our Lord to be the redeemer and life-giver. To this thought agree the words of the Apostle that "Christ . . . brought life and immortality to light through the gospel." (2 Timothy 1:10) That is to say, that although God had impliedly promised a future life in the promise made to Abraham and in the various promises of restitution "spoken by the mouth of all the holy prophets," nevertheless He had not shown how it would be accomplished and by whom it would be accomplished. But when the Lord Jesus died for the sins of the whole world it manifested the divine love and sympathy for the world; it showed how God could be just and yet be the Justifier of all who would believe in Jesus and obey Him; it brought to light Jesus as the great Seed of Abraham and God's gift of immortality to Him and to the overcoming church, His bride; and it brought to light the future everlasting life opportunities to be granted to the world through the glorified church during the Golden Age.

Since this subject is clearly seen by but few, let us pause to examine the testimony of Scripture respecting any offer of life everlasting, either by a narrow way or by any other way, prior to our Lord's advent and His proclamation of the gospel. Previously God's dealings had been only with Abraham and his seed, the Israelites. All others, as the Apostle declares, were without God in the world—aliens, strangers, foreigners from the commonwealth of Israel. (Ephesians 2:12) Evidently, then, there was no way of life open to the world prior to the redemptive work of Christ. The law given to Israel did indeed give that nation a different path or course from the remainder of the world. It was a narrow way and they thought it to be a way of life, but, as the Apostle explains, they found it to be a way of death. (Romans 7:10) The Apostle most distinctly declares that the law covenant justified none of them, conducted none of them to life everlasting. Hear him: "The law made nothing perfect." (Hebrews 7:19) "By the deeds of the law there shall no flesh be justified in God's sight" (Romans 3:20), combating the Jewish notion that somehow or other the giving of the law to their nation justified them.

Must Obey the Law

THE Apostle points out that not he who receives a copy of the law nor he who hears the law is justified by it, but only he who obeys it—he who does the things required by the law. (Romans 2:13) The Apostle points out again that the difficulty lay not in the law given to Israel, which was holy, just, and good. (Romans 7:12) The difficulty lay in the Jews themselves; they were like all other people of the world, fallen, sinners. Our Lord corroborated the Apostle's statement that none of the Jews were justified by the law, saying, "Did not Moses give you the law, and yet none of you keepeth the law?" (John 7:19) The apostle Paul again declares: "A man is not justified by the works of the law . . . for by the works of the law shall no flesh be justified." (Galatians 2:16) And again he says: "That no man is justified by the law in the sight of God is evident." (Galatians 3:11) The sum of the whole matter is that while the Jews had a blessing in the way of divine instruction through the law, yet, because unable to keep its requirements,

they were specially condemned by it; and this special condemnation that was on the Jews more than on the other nations of the world is in the Scriptures called the "curse of the law."

Our Lord's redemptive work was not only necessary to relieve the world of mankind from the incubus of original sin entailed through Adam, but additionally upon the nation of Israel for the cancellation of the special curse or sentence upon that nation through its failure to comply with the terms of the law covenant. Hence the Apostle says of Christ: 'He was made a curse for us' [the Jews].—Gal. 3:13.

The Apostle explains that the giving to Israel of the law covenant with its typical sacrifices, "which can never take away sins," was merely a foreshadowing of the better hopes built upon the better sacrifices of this Gospel age. (Hebrews 10:11) The narrow way belongs exclusively to this Gospel age, and not to any time previous nor to any time future. It began with our Lord Himself, who was the forerunner in this way, and who has invited the Gospel church to walk in His steps—His steps of self-denial, of self-sacrifice.

Narrow Way of Life

THIS way is a sacrificial way, a narrow way, because of the evil and fallen conditions everywhere abounding. To walk with the Lord in holiness of will and, as far as possible, in holiness of life means to be so different from humanity in general as to be thought peculiar, to be more or less shunned by the children of this world. It means more than negative opposition to the world, too; it means to take a positive stand for the Lord, for the truth of His Word, for righteousness in general.

The whole world has been begotten once to life as children of Adam; but Adamic life having been corrupted and forfeited at its very fountain, the result is that the world is a dying world, physically, mentally and morally, all the natural tendencies being toward sin and death. This way or tendency of the world our Lord described as the broad road which leads to destruction. Unless they are rescued from it by Him the result would eventually be destruction for all, not eternal torment, but destruction, as our Lord declared.

The way of the Lord in this present time is made narrow and difficult and hard to find because the Lord seeks only a very choice class at the present time, the little flock to whom it is the Father's good pleasure to give the kingdom. The self-sacrificing, nevertheless, in the present time, not only appeals to a small proportion of those who enter it and who would run with patience in it the race set before them in the gospel, but also serves to develop in them faith, obedience, gentleness, meekness, patience, long-suffering, brotherly kindness, love, and thus to "make them meet [fit] for the inheritance of the saints in light," the kingdom inheritance, as joint-heirs with Christ to bless the world of mankind.—Colossians 1:12.

There is no other way of life open at the present time than this narrow one, hence it behooves all who name the name of Christ and aspire to become members of His consecrated band to sit down and count the cost before making the consecration so that there may be no looking back after once they have put their hand to the plow. These are said to be begotten again, begotten not of the will of the flesh, not of *man*, but begotten of truth. (John 1:13; James 1:18) These who walk in the narrow way are Scripturally called "new creatures in Christ Jesus."—2 Corinthians 5:17.

A Change of Nature

FOR these is provided in God's plan a total change of nature, so that in the resurrection, instead of returning to their former estate or being perfected as human beings, they will be perfected as new creatures, as spirit beings. The resurrection of the overcomers of the church is described in 1 Corinthians 15:42-44. The Apostle declares respecting their death that they are sown animal bodies, and respecting their resurrection that they are raised spiritual bodies; sown in weakness, raised in power; sown in corruption, raised in incorruption; sown in dishonor, raised in glory. It will thus be seen that the narrow way of this Gospel age has attached to it exceeding great and precious promises that by these we might become partakers of the divine nature—spiritual nature.

The very fact that the Golden Age is provided in the divine plan, the very fact that Christ and His church associated with Him as the Seed of Abraham are to bless the world, all the families of the earth during the Millennium, the very fact that all this will be after

Satan shall have been bound, implies that the way of life in the future will not be so narrow, so steep, so rugged, so difficult to find and so difficult to walk in as is the narrow way of this Gospel age.

Respecting the way of life in the future, during the Golden Age, the Prophet expressly declares that it shall be a broad highway instead of a narrow way or a by-path. Instead of being full of stumbling stones and difficulties and trials he declares that all the stumbling stones shall be gathered out; instead of having besetments from the adversary who goeth about as a roaring lion seeking whom he may devour and from many ravenous beasts in human form, he declares that no lion shall be there nor any ravenous beasts, and that nothing shall injure those who seek to go up on that highway of holiness. Let us quote his words from that chapter which so graphically describes the blessings of the Golden Age and which opens with the declaration: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

The Way of Holiness

THE quotation reads: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though unwise, shall not err therein. No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:8-10.

All who in the narrow way have learned what it means to "fight the good fight" against the world, the flesh and the devil under present conditions and who additionally have attained a reasonable measure of growth in the knowledge and grace of the Lord, will be glad indeed to know that in the divine plan the world of mankind when called to human perfection, to restitution of all things spoken by all the holy prophets, will find the way an easier one than do those who now are pressing along for the heavenly prize.

The way in which the world will be invited to walk toward God and toward holiness, the "highway" of holiness leading up to perfection of character, will be in many respects similar to the highway of holiness that was open to Adam and Eve before they sinned. Although they were perfect as far as organization was concerned and therefore perfect in good character as far as character is a matter of creation, nevertheless it was necessary that they should pass through trials and testings that would develop and prove their obedience to God and loyalty to principle. It was in this very testing that they failed and came under the sentence of death; and God's provision through Christ is that they and all their children (except the elect) should have the opportunity of returning to full perfection of human nature and along a very similar path to that on which they originally fell.

The divine arrangement for our first parents in Eden was not a narrow way of sacrifice and painful dealings with the world, flesh and devil, but quite to the contrary. They were perfect and surrounded by everything necessary to their comfort and prosperity, and the whole test, therefore, was respecting their loyalty and obedience to God and His regulations. The world similarly, during the Golden Age, will be freed from battlings with the adversary, who will be bound, restrained. Then, freed from the besetments of the world now prevailing, they will still have the weaknesses of the flesh to contend with and to overcome and to get rid of, but they will have compensations along this line through the grace of Christ, the great Redeemer and Mediator whose grace will be sufficient for them.

Return of the Redeemed

WHAT joy it brings to our hearts to think of the wonderful provisions of the Messianic kingdom, and the highway that shall be there for the return of all the redeemed of earth from the broad road in which they were going down to destruction, to the highway opened up through the merit of Him who so loved the world as to give Himself a ransom for all.—1 Timothy 2:5, 6.

But now returning to the narrow way of this present time. It is not for us to decide whether we would prefer human restitution with the world, requiring a period of one thousand years for perfecting, or whether we would choose to be begotten of the spirit and have a shorter

trial in the present life and experience the change in the resurrection. God has given us no choice in the matter. During this age, only one class is called and that is the church, as the Apostle says: "Ye are all called in the one hope of your calling." No other invitation that God has ever given or ever could give would be so great, so grand, so wonderful as this call to be heirs of God and joint-heirs with Jesus Christ our Lord as the bride, the Lamb's wife.

My Heart-Garden *By a Subscriber*

(The writer of this exquisite allegory has recently passed away; the fruits of her heart-garden have all been gathered.)

IN THESE days of gardens and garden-making, when many of us are cultivating the flowers our grandmothers cared for and loved, and when what to grow and how to grow them are matters of daily increasing thought, you may be interested to know how a garden was laid out and planted by one who could not even see the flowers.

This garden lies in a darkened room; no sunshine falls upon it, no pale moonlight floods its fragrant flowers; and even the breezes must be tempered ere they are welcomed. But it grows and thrives, and gives a world of pleasure.

Come and walk with me through this garden of mine. There we will enter through the wide gate of Imagination. Let us wander down the central path. It is firm and hard because it is made of Grit, and on both sides there are lovely flowers in bloom. There is a large bed of Patience, the coloring is always soft and gentle. There is a bed of beautiful bright blossoms of Hope. Nearby are the sturdy plants called Courage, climbing high on steadfast poles; and that dear little vine running close to the ground in and out among the flowers is known as Cheerfulness. In that southerly corner there is a small hotbed of beautiful flowers called Smiles, which, as you well know, often have to be forced. Down at the end of the path trickles a tiny fountain, which sings a trusting little song and in whose shining pool I wash away my fears and tears.

See what a high fence I have built around my garden! It is made of Determination, with good stout posts of Perseverance. This protection is absolutely necessary to keep out the Grumble Vine, an annoying, persistent weed doing no end of harm, which grows just outside and which is continually trying to creep in. It runs along on a sort of network of its own devising; and once it became so strong that it actually broke down a portion of the fence and crept into the garden. I repaired the break with a good piece of Pluck, and cut down the vine. Alas! the root is always there, however; although if I am watchful the tendrils rarely get above the barriers.

Outside my garden grows a large tree, in appearance something like a weeping willow. It is called the tree of Discouragement, and often casts a shade over my beautiful flowers.

Occasionally just at nightfall a big black bird comes and sings in the branches. It is known as the Complaining Bird and makes its nest in the swamp of Self-Pity. It has a dreary, depressing, mournful note to which I try to pay no heed. It does not come very often; and if I refuse to listen, it flies away.

The only implement I use in my garden is an Iron Will.

Let me gather you a nosegay of Patience, Hope, Courage, and Cheerfulness. You will see that I always tie the blossoms together with a string of good Resolutions. You, too, can enter through the gateway and make a garden of your own; but you must plant the flowers yourself.

PROGRESS *By J. G. Whittier*

Never on custom's oiléd grooves
The world to higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels,
The pool be troubled ere it heals.

Ever by losses the right must gain,
Every good have its birth of pain;
The active Virtues blush to find
The Vices wearing their badge behind,
And Graces and Charities feel the fire
Wherein the sins of the age expire.

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.

[184]All the human race, then, from Adam until now having been born imperfect, it follows that if any ever get full life and the right to life he must get it through the loving Jehovah God. Unless God had made some provision for the redemption of man from death and the lifting up of him again to the condition of life, the time would come when there would be no people on the earth. We remember that Adam lived nine hundred and thirty years; and now a man scarcely lives to be half a century old. The race has been degenerating for centuries, growing weaker and weaker, and ultimately all would come to that condition in which they would be unable to transmit even the spark of life, and the earth would be depopulated. Hence we see our utter dependence upon God; and if we find the great Jehovah has made a provision for us to live, that ought to fill our hearts with gratitude; and as we further examine His great plan it should fill our hearts with boundless love for Him. And surely that provision would bring joy to the heart and enable one to see that such provision constitutes one of the strings upon the great harp of God.

Redemption Foreshadowed

[185]At the time that Jehovah entered the judgment or sentence against man He vaguely hinted at a time coming when man should be released from that judgment. Satan, one of whose names is the old serpent, was the first inducing cause of sin. And God at that time said to him: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head." (Genesis 3:15) This foreshadowed the fact that ultimately Satan should be destroyed, and that the same would result as a blessing to man.

[186]But we must remember that the judgment of God entered against man must stand forever. It could not be reversed or set aside or annulled, for the reason that Jehovah cannot deny Himself. Nor could any of His creatures have faith in Him if he changed His mind. While it is true that this judgment must stand forever, it is equally true that God could make a consistent provision for having the terms of the judgment met by another, equal to Adam; and this is exactly what we find the Scriptures to disclose that He did.

[187]Jehovah desired that man should understand the necessity and reason for providing redemption, that when man does understand it he will rejoice in the loving-kindness manifested by God toward him. For this reason God caused certain pictures or types to be made by His people.

[188]On the night that Jehovah led the children of Israel out of the land of Egypt He caused a lamb to be slain and its blood sprinkled upon the doorposts of the house and the people to eat that lamb, and arranged that at midnight the death angel would pass through and smite the firstborn of every house where the blood did not appear upon the doorposts. The firstborn here pictured the church, about which we shall see later, and which first must be saved before the blessing can come to the world in general. The lamb pictured the one who should be the ransomer or redeemer of mankind. The blood pictured the life poured out to provide a redemptive price.—Exodus 12:3-17.

QUESTIONS ON "THE HARP OF GOD"

Is mankind wholly dependent upon God's provision for life? ¶ 184.

If God has made full and complete provision that man shall live in happiness, what effect should that have upon men's minds and hearts? ¶ 184.

At the time God sentenced man to death did He foreshadow a provision for man's release? and if so, how? Give the Scriptural proof. ¶ 185.

Did God here foreshadow the ultimate fate of Satan? and if so, what is that fate? ¶ 185.

Could the judgment Jehovah entered against Adam be annulled or set aside? and if not, why not? ¶ 186.

Could God consistently provide for a substitute to meet the terms of that judgment? ¶ 186.

Is it Jehovah's desire that men should understand the necessity and reason for redemption? ¶ 187.

Why did God cause certain types and pictures to be made by His people? ¶ 187.

What was pictured there by the firstborn? ¶ 188.

What was pictured by the lamb, and also by the blood? ¶ 188.

PRESENT DAY MARVELS PROPHESIED B. C.

Note these events. They were topics of interest among the prophets of old:

2045 B.C. Job was foretelling the wonders of the Radio. —Job 38:35.

732 B.C. Irrigation as a benefit to mankind was prophesied by Isaiah.—Isaiah 35:1-10.

625 B.C. Railway trains were in the visions Nahum was given. —Nahum 2:4.

539 B.C. Daniel saw the benefits of learning, and told of the increase of knowledge in store for man.—Daniel 12:4.

These men were speaking under inspiration, and in the Bible was recorded what was shown them of earth's future.

Other prophets, viz., Jacob, Moses, Samuel, David and Solomon, spoke of things future for the earth.

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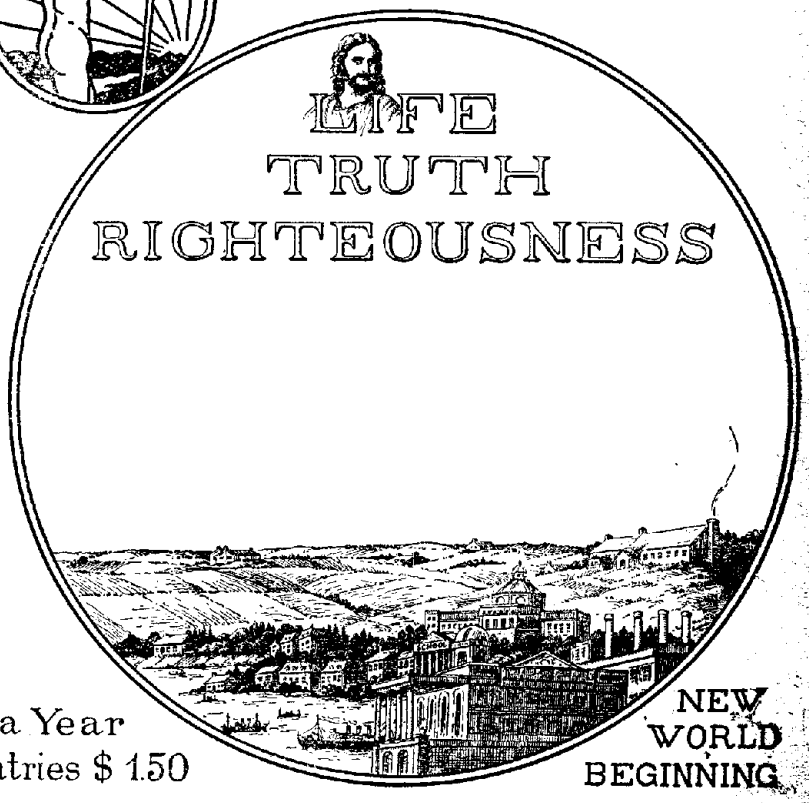
OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

Vol. IV Bi-Weekly No 97
June 6, 1923





NEW WORLD BEGINNING

HUMANITY'S THIRD LUNG

THE UNIVERSAL LANGUAGE —A SYMPOSIUM

THE LOGANBERRY —ONE OF THE NEW FRUITS

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Humanity's Third Lung

NOT only is the skin nature's garment for protecting the delicate organs of the body from injury and for shielding them from sudden heat or cold; it is more. It is a third lung, through which we breathe; and as such it fills a most important office. There is a story of a little girl who, to fill a part in a papal procession, was covered with gold leaf. She died in a short time, not because of exposure, but because all the pores of her body were stopped and nature was not able to carry on its usual operations through those tiny apertures.

There are seven millions of those little waste pipes in the human body. They carry off one and a half to two pounds of waste material daily. Most of this material is water, but in this perspiration there is a considerable amount of worn-out tissue from the interior of the body as well as from the exterior. When these pores are unobstructed, the inhaling of oxygen goes on through them to such an extent, and the blood is cleansed by this means to such an extent, that the skin is sometimes referred to as nature's third lung. (Hence the title to the study of this subject, which we have been requested by one of our readers to publish in THE GOLDEN AGE.) The pores, if open, exude great amounts of poisonous carbonic acid gas.

Experiments have been made of putting the body into an air-tight vessel, with the head outside, and then reversing the process; and it is claimed that the results are nearly the same. The distress is about as great in the one case as in the other. It is well known in the mining regions that a burn which covers one-third of the body of a miner (and many of the serious injuries to miners are in the nature of burns) always results in death. The body cannot go on doing its work when one-third of the pores have become closed.

Now it happens that we live in a world where, if we are going to accomplish anything, we shall be brought more or less into contact with grimy or at least dusty articles; and the perspiration from the inside of our bodies, already holding considerable waste matter, picks up still more. Hence there comes a time when, with apologies to Hamlet, we say:

> To bathe, or not to bathe—that is the question:
> Whether 'tis nobler in the man to continue
> To accumulate fatty secretions, dead skin,
> And dirt from inside and outside until
> He has scales like a poor fish,
> Or, by opposing, end them?
> To wash, or not to wash—ay, there's the rub.
> Whether to wait until Saturday night
> Or the Fourth of July,
> Or leave it all for the undertaker—
> This puzzles the will, and makes some rather
> Bear the waste they have
> Than risk some troubles that they know not of.

To keep in healthy condition the skin needs air, water, and friction; and it should have the sun, too, if this can be obtained. Moreover, to remove the dirt effectively, some of the water applied to the skin must be warm, and soap must be used. But the effect of cold water on the skin and on the complexion is better than that of warm water. It improves the color and the tone, as well as prevents wrinkles and chapping.

The principal reason why there is more sickness in the winter than in the summer is that in the winter there are very many people that never get into a perspiration, and hence never get the dirt out of their pores. As a consequence they throw more and more work upon the lungs, kidneys, and excretory apparatus generally, and more than those organs can bear. Disease is the result. An inactive skin is specially subject to a chill.

This does not mean, however, that bathing is a cure-all; for there is no cure-all in this world. But it does mean that bathing is something to

which every person must give attention if he would keep well. Besides, he owes it to others; for an unclean person is very offensive. In very cold weather one of the best ways to keep warm is to take frequent baths.

Some skin diseases are aggravated by bathing; and if a person thus affected finds persistent redness, pimples, or watery heads making their appearance the bathing should be reduced in frequency and length until the symptoms disappear. To a person thus afflicted, a simple tub-bath once a week in tepid water is about the best treatment.

Bathing has a powerful effect upon the nervous system, for the reason that there are millions of tiny nerve-endings in the skin, and nervous people need to pay more attention to the subject than those fortunate, or unfortunate, individuals who have no such things as nerves and who mistakenly think that others have none. It is hard for a bulldog or a dachshund rightly to appreciate an Airedale or a greyhound. The effect of water upon the nerve-endings can be judged from the fact that when water is suddenly thrown in a person's face it causes him to gasp for breath.

Ancient History of Bathing

FROM the Scriptures we know that Pharaoh's daughter was accustomed to take a daily plunge in the Nile (Exodus 2:5); that the Aaronic priesthood was washed on induction into office (Exodus 29:4); that frequent subsequent washings were required of them, and a special laver or font was provided for the purpose (Exodus 30:18-20); that the sacrifices must be washed before presentation to the Lord (Leviticus 1:9, 13); that there were elaborate provisions for the washing of the flesh and the clothes of the people (Leviticus Ch. 11; 13-17; 22); that Naaman was instructed to dip seven times in the Jordan (2 Kings 5); that David's sin was partly traceable to the fact that, from the roof of the king's house, he saw a woman bathing (2 Samuel 11:2); that Christ washed the feet of his disciples (John 13:5-14); and that the pools of Bethesda and Siloam, in the city of Jerusalem, were much used for public bathing and recommended by the Lord for that purpose. (John 9:7; 5:2-7) In the case of the pool of Bethesda it was fed by mineral springs impregnated with gas, discharged at intervals. Altogether, the subject of bathing and washing is mentioned in the Scriptures something over 150 times.

Among the Greeks the care of the body reached a high state of development. Homer mentions that when Ulysses entered the palace of Circe a bath was prepared for him. Hippocrates regarded water as of special value in the treatment of acute diseases. There were hot sulphur-spring baths at Thermopylæ, and in the Isles of Lesbos and Eubœa, which became famous for the cure of disease. The Greeks believed that a clean body was necessary to the possession of a sound mind; Diogenes made his home in his tub. Some of the Egyptian temples were provided with bathing places; and it is known that in the long ago bath houses were built in Assyria, Persia, and India. The Greeks were accustomed to provide warm tub-baths for their guests upon their arrival at their homes.

In the year 305 B. C. a large public bath-house was erected outside the city of Rome; and from that date onward the baths multiplied rapidly until the daily consumption of water had become two hundred millions of gallons. In some of these bath-houses two thousand to three thousand persons could bathe at one time. Water for these bath-houses was brought from the Appenines through aqueducts constructed by various Roman emperors. The baths of the Emperor Caracalla covered an area of a fourth of a mile or more on each side. The Emperor Constantine erected large bath-houses at Byzantium.

As time went on, the bath-houses became more and more elaborate. At first they were provided with separate arrangements for the men and women. Then they were provided with gymnasia, theatres, etc. Later, the practice of men and women bathing together was adopted, and the public baths gradually became centers of debauchery and degeneration. With the advent of Christianity such orgies came under the ban. Finally the conquering Goths and Huns cut the aqueducts, and the baths were closed.

Wherever the Roman legions went they carried their bathing customs; and extensive baths were built by them in the East, throughout northern Africa, the continent of Europe and in England. The best-known Roman baths in England are those at the city of Bath, erected by the Emperor Claudius A. D. 60. The best-

known watering places of Europe were first made famous by the baths erected during Roman occupancy.

More Recent History

TREATING the subject geographically, *i. e.*, starting in the East, we may say that the South Sea islanders are fond of bathing in the surf, their children taking to the water naturally. The Japanese are in the same class, and claim to be the cleanest people in the world. Tokio alone has 800 public baths, in which three hundred thousand people bathe each day at a cost of about one cent each. The baths are warm, the Japanese being particularly fond of them in this fashion and sometimes taking several in a day. In one village famed for its hot springs every person in the village bathes five times daily in the idle season, winter, and twice daily in summer, the children getting into the bath whenever they feel cold. Japan is a land of hot springs, so that almost every district has its natural hot baths. Public swimming baths and private baths are numerous. The sexes bathe together naked, but without violation of recognized proprieties. Instead of soap the Japanese ladies use bran bags, which make the skin soft and smooth. The Japanese do not favor soap; for there is a superstition that it causes the hair to turn red, the traditional color of the Japanese devil.

Of all the countries in the Far East the Chinese seem to take the least interest in the subject of bathing. Apparently there are no public bath-houses anywhere in China; and yet the Chinese in this country have an excellent reputation for cleanliness, the Chinese restaurants in New York occupying the very highest place in this respect. In India bathing in the Ganges is an act of worship. The Mohammedan religion prescribes the use of the bath, and public baths are common in Turkey and Egypt. The Turkish bath will be discussed later.

In Russia, Finland, Scandinavia, and Denmark hot baths and steam baths have always been popular; even the poorest Russian peasant tries to obtain a steam bath at least once a week. Where there is but little room in the house, the large household bake-oven is utilized. But in Russia there are districts where there is scarcely enough water in the villages for drinking purposes, where the residents get but three baths during their lives—at birth, before marriage, and before burial. Scarcity of water elsewhere is the cause of infrequency of bathing among other peoples.

Hundreds of years ago the Germans used to practise cold water bathing, the men and women bathing together, and often cutting holes in the ice so that they might have their plunges even in midwinter. During the middle ages it was practised but little; and during the seventeenth and eighteenth centuries the practice of public bathing became extinct.

Hydrotherapy was revived in 1829 by Vincent Priessnitz, a Silesian peasant, who established at Grafenberg a range of baths which attracted visitors from all over Europe. The innovation was fought by the medical fraternity, but was encouraged by the Austrian government and became the parent hydropathic society of the world. At present there are great numbers of such institutions.

But although the middle of Europe has now many bathing resorts, yet there are even now few bathtubs except along the beaten lines of American travel. In Europe one may own a magnificent palace, filled with luxurious furnishings of every sort; and yet when he would bathe, he must ring for hot water and take his bath standing up.

In England and America

IN ENGLAND and America there is a bathtub in nearly every home; but it was not always so. The first bathtub in the United States was installed at Cincinnati, Ohio, on December 20, 1842, by Adam Thompson, who exhibited it and explained its workings to a Christmas party. Several of the guests later enjoyed the novelty of a plunge. The newspapers the next day denounced the installation as undemocratic and tending toward effeminacy.

The next year the Legislature of Virginia laid a tax of $30 a year on each bathtub installed in that state; and in the same year the Common Council of Philadelphia failed by two votes to pass an ordinance prohibiting all bathing in that city between November first and March fifteenth. Two years later the cities of Charleston, Wilmington, Hartford, and Providence instituted charges of heavy water-rates against owners of bathtubs; and Boston, refined, fastidious, cultivated, intellectual hub of the universe,

made bathing unlawful except on medical advice. Today the luxuries of the bathroom run to such proportions that in Chicago one maker of fixtures has shown a $10,000 equipment for what he styles a model bathroom. This is even more ridiculous than it is to forbid bathing except on medical advice. Women are reported as taking a more general interest in the subject of bathing, the world over, than do their more savage (if they are more savage) companions.

Preliminary to the Bath

A BATH is like a meal; it is enjoyed most when there is the most need of it. Hence the time really to profit by a bath is when one has done sufficient work or taken sufficient exercise to get the pores of the body in action, pouring out their poisons upon the surface of the skin. One should never bathe for at least two hours after eating; for the blood is needed in the digestive tract, and if taken away sooner may impair the digestive apparatus. One should never bathe when greatly fatigued, as it may make too great strain upon the heart. One of the best times in the day to take a bath is when the system is at its best, say about eleven o'clock in the morning; but this is impractical for most people.

The bathroom should be warm enough so that a person could remain in it naked for several minutes without taking cold; and inasmuch as respiration is quickened by the act of bathing the bathroom should be cleaned before the bath, and aired well, too. If there is a watercloset in the same apartment, as is common in American homes, it should be thoroughly cleansed before the room is aired, so that the bather will encounter no foul atmosphere.

The cheaper toilet soaps have an excess of alkali, which unites harshly with the delicate fatty substances secreted for the protection of the skin, leaving the skin dry and harsh. Even the purest soap is irritating if allowed to remain on the skin; hence care should be exercised to rinse it off. Delicate skins require less soap than do others, and less in winter than in summer.

Many famous beauties follow the Japanese customs and avoid soap altogether, using instead almond meal, oatmeal, bran and other bland, non-irritating substances, which have a soothing and softening effect upon the skin. In New York some of the beauties look as if they never washed at all in anything, but applied a new coat of kalsomine or varnish when the old coat begins to peel off or to show signs of cracking. They also indicate a greater fondness for the flour barrel before marriage than it is to be feared some of them do afterwards. At least, their faces look that way.

Scrubbing brushes, bath-mits and sponges are unsanitary for bathing purposes, as they become filled with decomposing animal matter and cannot be easily cleansed. It is better to use a coarse wash-cloth which can be washed and boiled.

The last and most important item before the bath is the thermometer. There is a great difference in people; and baths which are suited to strong, powerful constitutions are extremely injurious to others. For one class of people there is need of exercise, cold treatment, cold baths, sea baths, and sea air; for their opposites there are indulgence, warmth, warm climate, warm baths, and mountain air. In a general way, strong, muscular people are in the one class, and thin, anæmic people are in the other; and the rest of us are between.

Each person, knowing his own temperament, should experiment until he finds the kind of bath temperature that agrees best with him, and then stick to that temperature. The chief value of the bath lies in the exhilaration that follows, but it should be an exhilaration that is not too hard on the heart action. Four standard temperatures for baths are recognized: Cool 70°, tepid 90°, warm 98°, hot 105°. At any rate, a thermometer should always be used in determining the temperature of a bath for invalids.

If the water for the bath is what is called "hard water," a wineglass full of common vinegar added to the tubful will neutralize or soften it. Hard water carries an excess of lime or other minerals, and is not so good a dirt solvent as soft water.

The Cool Bath in Tub and Sea

DR. DUDLEY A. SARGENT, for forty years director of physical training at Harvard University, and the dean of physical directors in America, has the opinion that few persons have such a constitution that they can stand a plunge into cold water without injury to their systems; and we think that the Doctor is right.

He calls attention to the fact that many people seem proud of their morning cold plunge, and admits that the first reaction is often one of great stimulation, but found what most of us who have tried it have found—that the stimulation in the early part of the day is offset by excessive depression in the latter part. The heart will do about so much work during the day; and if it is violently stimulated in the morning, it will take toll in the afternoon by going slower. Getting into a tub of cold water causes a rush of blood to the heart, the extent of which may be realized when it is known that, for persons who have fainted, a dash of cold water on the chest is more effective in restoring consciousness than any other remedy known. Thin persons, old persons, persons with defective circulation, and persons with heart trouble should never take a cold bath; nor should anybody take such a bath when the body is cold. Some exercise should be taken first. Cold baths are helpful to fat people who can stand the strain on their hearts, as such baths absorb the bodily heat, thus allowing less to go to the making of adipose tissue. Huxley said of those who are proud of their morning plunge in cold water that they are "conceited all the forenoon and stupid all the afternoon." But there is apparently here and there a person that suffers no ill effects from it.

In the general class with the cool bath must be classed sea bathing, although the sea sometimes reaches nearly to the tepid point, in certain favored localities. Those who are not safe in a tub of cold water at home are no safer in water of the same temperature in the ocean, no matter how many others may be. It is doubtless true that many of the deaths from "cramps," so-called, are really due to sudden stoppage of the action of a weak heart. Besides the effect of the cold, already explained, the exercise of swimming is in itself one of the most strenuous kinds of exercise known. This puts additional strain on the heart.

Sea bathing has great advantages. The effect of the sea air is stimulating, as is also the slap from the waves; and there is an advantage in the salt, as is found in the fact that sea bathers do not take cold so quickly as bathers in rivers and fresh-water lakes. Going about on the seashore in a semi-nude condition is an excellent thing for the general health. Swimming or vigorous exercise should always accompany a bath in salt water.

The first effect of a plunge into the ocean is a feeling of chilliness, followed by a feeling of warmth, if the water is not too cold, and if the strength of the bather is equal to sea bathing. Then comes, later, a second chill; and this is the signal for leaving the water. It is dangerous to wait until the teeth begin to chatter. The colder the water the less time should be spent in it. Young children should never be forced into it. It is better to let the salt water dry on the skin than to use a fresh-water shower afterward. After a sea bath a thorough rubbing should be given with a rough towel.

The Cool Sponge Bath

THE sponge bath is not so severe as the plunge, because the whole surface of the body is not exposed to the chilliness of the water at one time; and some can enjoy sponge baths, and be benefited by them, who would not dare to take a cold plunge. The general effect of a sponge bath is chilling, even though the water be warm; but the chilliness is quickly replaced by warmth as soon as the wet surface has been dried.

There are various ways of taking sponge baths. Inasmuch as some find a tendency in the body to lean in whichever direction it is bent, they practise one morning taking a sponge over the entire body, the second morning over one-half of the body, the third morning over the other half. Others sponge the entire body daily; others every other day; still others every day for a week, and then omit it the next week. One of the best of all ways is to sponge a small portion of the body at a time, and then dry it thoroughly before proceeding to the next. This prevents too great strain on the heart and has been found an excellent way to get the advantages of a cold bath without its disadvantages. Some have found it an advantage in taking such a bath to rub the surface about to be bathed with a rough towel before sponging.

Once a week a warm bath, with soap, should be taken by those who take sponge baths, so as to remove the dirt which sponging in cold water, without soap, will not remove. For those not strong enough to stand a sponge bath in cold water the water may be tempered as desired, or even omitted, the dry rub accomplish-

ing for the system a good portion of what the bath itself would accomplish. Sea salt in the water used for a sponge bath is beneficial, and may be had at drug stores. A final rub with the hands is excellent after any bath. Soap, except on hands and face, need not be used with the daily sponge.

Other varieties of cool baths not so generally available are the shower bath, the rain bath, which is an overhead shower so inclined as to prevent the water from striking the head; and the needle bath, which consists of a combination of head showers, side sprays and upward jets, applied in minute streams to the whole body by a series of vertical and horizontal tubes. Then there is the douche, by which water is directed at will to any particular part of the body through a half-inch or inch hose. Most people who use baths of this kind start with warm water and finish with colder water, sometimes alternating the hot and cold streams, thus producing a most powerfully stimulating action.

The Natural Bath

THE Natural Bath, so-called, takes its name from the fact that it imitates or attempts to imitate the habits of the brute creation. These never plunge at once into the water unless excited to such action by human beings, but usually back in, wetting the back parts first. Animals pursued by hunters frequently pause in the midst of flight to rub their hind quarters in a puddle or splash water upon the centers of their nervous organisms, heated by the chase.

The Natural Bath, discovered by Adolph Just, is claimed by its devotees to suit almost every type of person. It is taken in the bath-tub, into which three or four inches of cool, but not ice-cold, water have first been placed. The bather first sits in the water, immersing only the seat and the feet. Immediately he begins splashing the abdomen, paying special attention to the lower part of the body, and thereafter one part of the body after another until all have been laved, the arms and legs last.

The whole bath is limited to from three to five minutes. The bather stands in the tub while letting the water out, and rubs and massages his body with his bare hands. The rubbing and slapping is kept up until the body is dry. Soap and towels are considered violations of the established rule for these baths, but are used by those persons who especially prefer towels.

Tepid and Warm Baths

AN ORDINARY tub bath, in which the water is tepid or warm, is better for many people than any other kind. There is no shock to the system, the pressure on all sides is equalized, there is neither depression nor excitement, and the effect in the treatment of persons with chronic skin or nervous diseases is excellent. The warm bath is one of the most effective sedatives known, having entirely replaced the use of drugs for that purpose in asylums and sanitariums. Several hours in such a bath will induce restful sleep, but the stomach should be practically empty before indulging in a bath of that length. If taken in the day time or before going out into the open air a warm bath should always be followed by changing the water in the tub, letting out some of the warm water and letting in some of the cold until the water has become cool, but not ice-cold. It should be followed by a vigorous rubbing.

A warm bath relaxes the muscles, takes the blood from the head, equalizes the circulation, and is particularly serviceable in removing feelings of fatigue. The feeling of relaxation engendered has a tendency to relax physical morality, however; and the bathing resorts of the world to this day are lax morally.

Some of the famous natural warm baths of the world are those at Hot Springs, Arkansas; Las Vegas, New Mexico; French Lick, Indiana; Banff, Canada; Bath and Buxton, England; Bourboule, Plombieres and Vichy, France; Wiesbaden and Baden-Baden, Germany; Carlsbad and Teplitz, Czechoslovakia; Wildbad-Gastein, Austria; Ragatz, Switzerland; Acqui, Bormio and Viterbo, Italy.

Hot Baths

THE hot bath is very valuable in preventing colds after exposure, and will often break up a cold if continued for fifteen minutes, followed by immediately going to bed. The strain put upon the heart and blood vessels and brain would be hurtful to many, and has even been known to cause death; but the danger to the head can be allayed by wrapping a cold cloth around the head while in the tub. Before retiring, or the first thing upon arising, the pores should be closed by a quick sponge with cool water, followed by a good rub. The hot bath

should be used only before going to bed. The artificial heat is valuable in some cases of rheumatism, especially if sea salt be added. If one does not remain in a hot bath longer than two minutes, he gets almost as much reaction as from a cold bath. A hot foot-bath will often relieve headache, toothache, or acute pains in any part of the body; but a full hot bath will aggravate a headache, as it stimulates the general circulation, including that of the head.

Turkish and Russian Baths

THE modern Turkish bath is not modern at all and is not Turkish. It is merely one of the famous Greek baths of long ago, adopted by the Romans and subsequently discontinued by the Romans themselves, but perpetuated by the Mohammedans, and hence called Turkish. Most of our readers know the principle of these baths—a succession of rooms, heated to increasing temperatures with dry air, the hottest room perhaps running as high as 220° Fahrenheit. The bather goes from one room to the other, under the direction of an attendant. He is encouraged to drink quantities of cold water, with the result that shortly he is in a copious perspiration. A shampoo, a shower bath, a plunge, if desired, a thorough drying and a period of rest, with variations of the program, complete the bath. These baths are permissible only to those with strong lungs and strong hearts; and even then should be taken at rare intervals, as they are exhausting. It is much better for a person to produce a perspiration by exercise than by such means. Very fat persons should keep out of Turkish baths; and no one should take them with the idea that they are beautifying, for such is not the case.

The Russian bath, so-called, did not originate with the Russians. It is a modern name for the old "badstu" of the Vikings. The "badstugas" of long ago were single-room huts, heated by a bath stove constructed of masonry. Large round stones were placed upon bars over the fire; and after the fire had gone out hot water was poured upon these superheated stones, until the room was filled with vapor. Benches for the bathers were arranged in terraces, those desiring the higher temperatures and freer perspiration selecting the higher ones. The "badstu," with modifications, has been used by the Scandinavians, Slavs, Teutons, Eskimos, and North American Indians. Modifications of the Russian bath are the Turko-Russian, a combination of the Turkish and Russian baths, which is very popular, and the individual vapor bath, obtained by wrapping oneself in a blanket and sitting on a cane chair over a bucket of boiling water, the temperature of which, if desired, may be maintained by the addition of hot bricks to the water.

Medicated Baths and Specialties

PHYSICIANS are now generally agreed that there is little or nothing of merit in what were once a great fad; namely, medicated baths. There seems to be a complete lack of evidence that the salt in sea water is absorbed through the skin; and what is true of the salt in sea water is true of all other salts and chemicals, or supposedly so. It is now claimed that the principal curative effect of mineral baths, mud baths, pine-leaf baths, olive-pulp baths, dung baths, grape-skin baths, alkaline baths, acid baths, iodine baths, bromine baths, mercurial baths, sulphur baths, and seaweed baths is the stimulating effect upon the skin. Mud baths take little heat from the body and exert a soothing influence on the nervous system. It is noteworthy that at some places where it is claimed that miracles are wrought by the effect of certain waters, the waters themselves are remarkable for their freedom from all mineral ingredients. Some have ascribed the virtues of mud baths to formic acid, a volatile body formed by ants, having a very pungent odor and considerable stimulating power. Others, and more recently, have claimed that the benefit derived from baths of this nature is wholly due to the fact that the materials are slightly radioactive.

Blood, milk, whey, broth, wine, strawberry juice, elder flower juice, chickweed and other delectable combinations and concoctions have at various times been used by the ladies with a view to heightening their charms; but their value for the purpose is to be doubted. The Empress Poppæa took daily milk baths, the milk being obtained from 500 asses kept for the purpose. We have nothing against Poppæa, not a thing; but it seems to us that she was what might be called "light in her upper story." The case is a little different with the actress, Anna Held. Her press-agent had a wagon load of

milk delivered at her hotel every day, and the newspapers had a lot to say about Anna Held's milk baths, but it leaked out afterwards that Anna never got into the milk. She got into the papers instead, and that was what the milk was for. The milk itself was poured out, wasted.

Sand baths have always been and will continue to be popular. The patient is buried in hot sand, and exposed to the full rays of the sun or to artificial heat. In Dresden and other European cities there are establishments for the methodical application of this form of treatment. The combined effect of the heat and of surface irritation is to produce copious perspiration.

A bath in the air, and if possible in the sun, is beneficial to every one. If the nude surface of every human being could be exposed daily to the rays of the sun for thirty minutes, the result would be in a few years to increase the vigor and power of the race greatly. When nudity is not possible, very light clothing may be worn and great benefits still be gained. The head should be protected from the direct action of the sun's rays.

In the mechanical wave bath, common in some parts of Europe, the water is kept constantly in motion, resulting in an increasing stimulation to the bather. There are baths in which galvanic currents and electro-magnetic currents are passed through the water, besides foot, sitz and hip baths, used principally for remedial purposes.

The best time to wash the head is at bedtime, as it induces sleep. The head bath should begin with warm water and soap and finish off with cold water and friction. After a head bath the hair should be thoroughly dried before retiring. It is a good idea after a bath of any kind to slap the flesh gently after the body is dry.

Universal Language of the Golden Age

[We present below two articles, the one advocating Hebrew as the prospective language of mankind throughout the future, the other advocating Esperanto. Our own position in the matter is neutral. We are not sure that either of these languages will be the one that the Lord will adopt, although we see many good points in the arguments presented, pro and con. We are sure of one thing, for ourselves, and that is that we have not the time at our disposal to devote to the learning of a new language. The business of a Christian is to proclaim the King and His kingdom, and it takes all of his time and energy. But let others do as seems to them to be right. Each must determine for himself the value of what appears in these columns on any subject. We have nothing against Hebrew and nothing against Esperanto; we have much in favor of both; but it is for those who are devoted to the Lord, and for those who are not, to do as they will with their spare time and energy. Our business is to provide facts, not programs.—Ed. note]

The Argument for Hebrew *By Elias K. Johnson*

IN VIEW of the fact that the Scriptures teach an age in which righteousness will prevail, under the leadership of the Prince of Peace, an age in which there is to be a "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," it becomes a matter of wonderment as to what shall be the spoken language of that epoch, seeing that the human family shall become one family, with mental, moral, and physical perfection restored to them. We sometimes wonder whether there shall be a continuance of the hundreds of dialects and languages, or whether in the restoring process the race shall gradually grow into the use of one language, and, if so, what it will be.

Perhaps in each nationality there are those who at least wish it might be their own tongue. Shall it be English or French or German or Chinese or Greek or Hebrew? There is an effort being made to establish a universal language in Esperanto, and schools of instruction are springing up in many countries; and the claim is made that if the pupil knows a little about grammar and applies himself he may speak Esperanto fluently in three months' time. It is interesting to view this subject from the Scriptural point of view.

Therefore I will submit the following facts, proven by the Scriptures and substantiated by present events, showing which language has the favor of Jehovah at the present time and also that it will be the language of the future.

Acts 3:21 tells us of the times of restitution

of all things, which God hath spoken by the mouth of all His holy prophets since the world began; and I fail to find any mention of Esperanto in the Scriptures anywhere; but the prophet Moses speaks of a language spoken in the garden of Eden by the first man Adam when he named all the animals as they were brought before him. Unquestionably that language will be restored shortly and become universal, the language which the great Creator gave to man at the beginning; for not one jot or tittle of the law or prophets shall pass away, till all be fulfilled.—Matthew 5:17, 18.

The Language Spoken in Eden

PERMIT me to submit the following as proof that the original Hebrew is the language which was used in the beginning, and that it is now in process of restoration, and that it has the blessing of the great Creator upon it at this time, and that it will be the language of the future.

All the world was of one language until a long time after the Flood; and that language of course was the language spoken by the first man, Adam, received by him from his Creator.

Let us show how this language became the language of Israel. Adam died at the age of 930 years. Lamech, Noah's father, born A. M. 874, and 56 years old when Adam died, without doubt heard the wonderful story of Paradise, of the fall and the curse, from Adam, in the original language; for there was none other.

Lamech died at the age of 777 years, in the year A. M. 1651.

Shem, his grandson, was born A. M. 1558. He was therefore 93 years old when Lamech died and had heard the story of Paradise from his grandfather, to whom it had been told by Adam.

Now Shem lived 600 years and died A. M. 2158. This Shem spoke the language of Adam and was the progenitor of Abraham and all Jewry. See Genesis 11:11-32.

Abraham lived from 1948 to 2123, and Shem lived 35 years after Abraham's death.

Isaac was born A. M. 2048.

Jacob was born A. M. 2108; and as Shem died A. M. 2158, we see that Jacob lived for fifty years contemporaneously with Shem, whose grandfather had spoken with Adam and had told Shem all about it.

This is conclusive proof that these ancient worthies, Abraham, Isaac and Jacob, spoke the original language of Paradise, and that that language is the original Hebrew language. (Abraham, the Hebrew; Semitic, Shemitic.)

Exodus 6 shows us that Amram married Levi's daughter Jochebed, and that these were the parents of Moses. Thus we see how the wonderful story of Paradise was brought down by word of mouth in the original language from Adam to Lamech, Lamech to Shem, Shem to Jacob, Jacob to Jochebed, the mother of Moses, who was able to give the whole story of creation to her son Moses in the original language, which enabled Moses to write it down in what is the original Hebrew of the Old Testament. That the Hebrew language has been out of favor even as the Israelites have been out of favor with Jehovah as a punishment for disloyalty, there is no doubt. But now we see the restoration of Palestine and the anxiety of the Jew for the restoration of his language, the ancient Hebrew; and as we see the favor of God coming to the Jew again and note the great revival of the language of Adam we must confess that that language which was spoken by the mouth of all God's holy prophets will be the universal language in the ages to come. However much the Jew-haters will dislike it, they must learn that language; for such men as Abraham, Isaac and Jacob will brook no opposition when they stand up and begin to talk it shortly; for they are to come forth from the graves as soon as the Messianic kingdom starts; and under God's Anointed they shall be the "princes in all the earth."—Psalm 45:16; Hebrews 11:8, 9, 39, 40.

Our Lord Jesus said: "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13); and He planted the original Hebrew language in the hearts and minds of His friends, the ancient worthies, and it will not be rooted up.

I would love to speak more of the ancient Hebrew language—of its beauty, its picturesqueness and its power of expression and description. How wonderful it is! But the fear of taking too much space prevents it.

In studying languages why not turn to ancient Hebrew (not Yiddish or any other gibberish), and see the wonders and delights of the language of Jehovah, which He gave to His creature and which shall be restored and be the universal language of the world?

The Argument for Esperanto *By James Denson Sayers*

WHEN one deals with well-established facts concerning any subject of more or less public interest, it is quite easy to find a solid premise and build the discussion thereon. But if the pro or the con in any debatable question is based upon a mere theory, unsupported by any direct or even indirect information, the argument becomes somewhat uncertain. And in such a position we find ourselves in attempting to discuss the suggestion that the Hebrew language is to be restored and become the universal language of the restitutional age.

Within recent years one of the fulfilments of Biblical prophecy has been the great increase in knowledge. God long ago declared by the mouths of His prophets that in the last days, on the eve of the establishment of His kingdom on earth, knowledge would be very greatly increased. We know that the immense strides made by the human race in all manner of learning and inventions during the last half century have been possible only because God so willed it. Proud and haughty infidels arrogate unto their own petty selves the honor of all great accomplishments, even threatening to make a better job of creation than God has made. But we know that there is a divine plan, and that the plan is unfolding according to its great Architect's designs.

God has inspired great archeologists to delve into the ruins of ancient cities of the Near East, where He has preserved under the dry desert dust rich remains and testimonials to corroborate much of His Word and to give very valuable historical information to the faithful diggers after knowledge. By such painstaking labors, within the past seventy-five years, we have come into very much knowledge that bears upon ancient Biblical records, never at great variance with the latter as we have long known. We have learned quite definitely enough that the Hebrew language, in which the Old Testament was recorded from the Pentateuch down to the last records made before the Babylonian captivity, was a far richer language of derivation than the simple monosyllabic language spoken by the first emigrants from Ur of the Chaldees who reached Palestinian valleys.

This fact is clear from a few definite remains of samples of that simple herdsman language of Abraham and his contemporaries. The Hebrew language of the first portion of the Bible, the language of Moses, David and Solomon, was a language already grown rich by literary expression practised contemporaneously with a great development of language among the surrounding Egyptian, Babylonian, Syrian, and other peoples. The linguistic art of first building new forms of thought by joining two monosyllables and then developing prefixes and suffixes for further extending the nuances of word meanings was most certainly a development which came long after Abraham drove his flocks into the Jordan valley. No doubt similar forms of many of the original words prevailed and form the roots of a very large portion of the richer literary language, but when one speaks of the beauty, picturesqueness and power of description and expression of ancient Hebrew, one cannot be referring to the simple language of Abram of Ur, but only to a well-developed language enriched by contact with the culture of civilizations six hundred to a thousand years after Abraham's time.

It is only theory, unsupported by any statement in the Scriptures, to say that even a close approximation of the language spoken by father Adam was the language spoken by Abraham, much less by Moses and King David. Granting that Shem spoke the exact language of Adam, his descendants lived nomadic herdsman lives, very probably being more or less in contact with other tribes, descendants of other sons of Noah, speaking many different developments of the languages which God, for His own high purposes, caused to develop soon after the Flood.

Let us assume, for the sake of argument, that Adam spoke and handed down unspoiled to his Hebrew descendants the language in which the first part of the Old Testament is recorded. Can we find in that language names for a polar bear, a seal, an American buffalo, an automobile, a telegraph or telephone, for radium, for that most wonderful single force that God has unfolded to His creatures in these latter times, electricity? If father Adam should awaken tomorrow from his long sleep in death and see an aeroplane dashing thunderously over his head, he would very likely give it a new name. One may say that Adam was given a perfect language, that it was lost by the fall into sin, and that it will be revived. This would be getting almost over to the belief that God will

miraculously give to humanity a perfect universal language. Any one has a right to such belief.

Ancient Biblical Hebrew was a very rich improvement over the monosyllabic language of the Chaldean herdsmen of early postdiluvian times. It had learned the great value of affixes for increasing the richness of its form variations without straining the memory with extra arbitrary words. Dr. Zamenhof, a devout Jew and expert Hebrew scholar, developed by far the most perfect language yet recorded among men. In so far as he found advantages in the language of his forefathers which were useful in the construction of a language easy of acquirement and flexible in usage for all the diverse elements of humanity, he adopted them. In so far as he found ancient Hebrew just a polyglot growth, illogical and extremely difficult of mastery, he left it out of Esperanto. By his years of scholarly and painstaking search, he grafted into Esperanto the cream of the beauty and logic of all the present-day highly developed languages, which in turn have drawn on the more or less rich storehouses of the ancient languages, including ancient Hebrew. As a result, the devout, God-fearing Jew, Zamenhof, great idealist and lover of his fellow men of all races and creeds, developed a language so simple of mastery by all nationalities, even for the Orientals, so flexible and fitting for every manner of usage, that one who studies the question broadly and has an open heart toward God must recognize the believable probability that it is part of God's work brought along in due season.

Having studied ancient Hebrew somewhat, I am sure it would take me five thousand hours of severe study to gain indifferent mastery of it. In one hundred hours of study I was able to speak Esperanto almost as easily as I speak mother English. Some members of my Esperanto class in New York speak and understand Esperanto surprisingly well after five lessons. I shudder to think of how far we would be, after an equal amount of study, from an understanding of the complicated ancient Hebrew vowel signs, much less the proper verbal inflections and sentence construction.

The sudden flaring up of interest in Esperanto in nearly every part of the earth during the past two years, and more especially during this past winter, is significant. Some few have felt that the Lord wished to use them through this new medium. They have already begun to do good work in sending the message to hungering persons in far lands where but few crumbs of the rich food from the Lord's table have fallen through other channels. Others were uncertain about taking up this form of work. In every such case they were advised that if they felt they were already in their present field of endeavor doing as effective work for the Master as they could in the new, by all means not to give the Lord's time up to the time required to learn this language. This advice is here repeated to all.

A publication to carry the message of the coming kingdom to the understanding of many by this added appeal is needed and the Lord has moved a wealthy man to finance and publish it. It will be partly in Esperanto; but the major portion will be in English, carrying the kingdom message to the multitudes who, because of the new and wide-spread recent interest in the world-language question, will have open minds and reading eyes for it as they have not had before.

Those having an interest in this question may obtain information by sending a self-addressed envelope to James Denson Sayers, 20 Vesey Street, New York City.

The End of a Noble Life

ONE of the noblest men in London, Sir Arthur Pierson, founder of St. Dunstan's Institution for the Blind, slipped in his bathtub, struck his head against a faucet, and while unconscious was drowned. He was one of the most cheerful, self-reliant, helpful blind men in the world. In his institution he taught 1,300 blind men shorthand writing, telephone operating, massage, poultry farming, joinery, mat making, boot repairing, basketry and piano tuning. Additionally, he taught the blind soldier boys to kick footballs, throw cricket balls, put the shot, row, sprint, and run wheelbarrow races. In other similar institutions girls have been taught cooking, sewing, knitting, crocheting, weaving, basketry, and stenotypy.

Shall It Be Again? *(Contributed)*

THE above title is the name of a new book about the great war written by John Kenneth Turner, and published by B. W. Huebsch, Inc., of New York, during the past year. So carefully has the information been collected, with the facts so thoroughly proven, that the honest reader cannot but agree with the volume of truth divulged; and this book should grace the shelves of every American home. In his introduction the author proves that the American people were absolutely opposed to the war, this being shown by the fact that the 1916 presidential election was won by the "Democrats" on the slogan that "President Wilson kept us out of the war." The reader's attention is also called to the fact that other anti-war candidates were elected to various offices throughout the country, citing as examples the election of Mr. Hylan to the mayoralty of New York City, and of La Follette to the senatorship for Wisconsin.

In the circumstances of the draft it is pointed out that over fifty percent put in formal claims of exemption and that over eight percent failed to appear, succeeding in escaping arrest, to say nothing of the many who registered unwillingly, the number of evaders left unknown, and the many desertions (over 1,400 in ten months), from the army.

The illegality of the conscription is shown in its violation of Amendment Thirteen of our Constitution, which provides that "neither slavery nor involuntary servitude, except as punishment for crime wherein the party shall have been duly convicted, shall exist within the United States or any state subject to their jurisdiction." An excuse for the draft was used in the example of its being enforced during the Civil War; but the Thirteenth Amendment was adopted after the close of that war.

In the first half of his book Mr. Turner exposes in detail the campaign of secret intrigue with its carefully devised propaganda that was foisted on the people to bring about belligerency—how the press, pulpit, and college each competed diligently to spread this propaganda, and how our Constitution was again violated by the President's usurpation of the powers that this document grants only to the legislative bodies of our government ("The Congress shall have power to declare war"), in his ordering the arming of merchant ships and providing them with navy gunners.

Another violation is shown in the Espionage Act, in its conflict with the First Amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or the press; or the right of the people peaceably to assemble," etc. Are we not today experiencing the results of these violations of our Constitution in the great difficulty, if not inability, of enforcing the Prohibition Amendment? For how can an individual be expected to adhere to a law that he deems an obstruction to his liberties after witnessing violation and complete overthrowal of laws incorporated for the protection of his liberties, by the chief executive of his government?

The second portion of the book deals with our objectives, and shows in what manner the financial interests coöperated to bring about belligerency. Here is an overwhelming exposure of "big business" in its many depredations to influence and coërce the people. The starting point was the loan of $500,000,000 to England by the J. P. Morgan Company, agents for a number of American bankers and financiers, without security other than the willingness and honesty of the British government. A "peace without victory" on the part of England would have placed this loan in jeopardy, as political upheavals and possible revolutions would have made repayment difficult.

Then follows the story of the campaign of corruption and graft indulged in by the war "patrioteers," including the American Federation of Labor, under Samuel Gompers, who sat with the financiers and obeyed their dictates, expecting to share the plunder.

To illustrate the extent that our government was under the control of the corporations, Mr. Turner cites the long list of corporation heads who were given positions of active control of various governmental departments during the period of the war.

The long list of treaty violations indulged in by the various belligerent countries, including the United States, is given complete publicity. Some of those mentioned are: The Clayton-Bulwer Treaty, between America and England, guaranteeing the integrity of Nicaragua, Costa Rica, and the Mosquito Coast—violated by both America and England; the Berlin Act of 1885, between England, France, Germany, Belgium,

and other countries, guaranteeing the integrity of the Congo Free State—violated by Belgium's annexation of the Congo, without consent and without protest from other powers; the treaty between England, France, Russia, and Japan, guaranteeing the integrity of Korea—violated by Japan's invasion of Korea, against the protests of the sovereign of that country; the Act of Algeciras, 1906, between England, France, Germany, and other countries — violated by France sending in an army with the support of England and no protest to the agreement from the other parties except Germany; the Entente of 1907 between England and Russia, guaranteeing the integrity of Persia—and broken by Russia's sending an army into Persia, which was still there when England declared war on Germany for violating Belgian neutrality. These are only a few of the treaty violations disclosed by Mr. Turner. Is there any wonder that God is angry with the nations?

Another interesting item concerns the Bolsheviki who, upon coming into possession of the government buildings in Petrograd, opened the Czar's archives and found therein the secret documents of agreements that were entered into between England, France, Belgium, and Russia to bring about and conduct the war against the Central Empires.

A splendid indictment is lodged against our foreign policy, which the author terms American Imperialism. Here is exposed the foreign intrigue practised by the United States against Denmark (in acquiring the Virgin Islands), Mexico, Haiti, Nicaragua, Santo Domingo, Panama, Colombia, Costa Rica, Salvador, and Honduras. Using the Monroe Doctrine as a blind, Haiti, Santo Domingo, and Nicaragua were invaded by American troops at different periods and their governments brought under American influence, so that certain financiers could get control of the wealth and public utilities of these countries and exploit their natural resources.

In finishing his chapter, "The Enemy at Home," Mr. Turner says:

"The real enemy of America is not autocracy abroad. It is not kings or kaisers or czars. The real enemy of America is our rich fellow citizen who is willing to plunge our country into war for his own selfish purposes —his political servant, without whose voluntary coöperation public war for private profit would be impossible— his intellectual henchmen of the press, the pulpit, and the college, whose function is to identify the national honor with the business ambitions of a small but powerful minority."

In a concluding chapter, "The Proof of the Pudding," the author says:

"Disillusionment must be final when one faces the results. One hundred thousand young Americans died on European battlefields and in army camps. Nearly as many more are permanently insane from the shocks and horrors of war. Half a million are mutilated for life. The direct money cost, disbursed by the government alone, was in excess of thirty billion dollars—and this was only a beginning. What have we to show for the price we pay except our soaring living costs, our 21,000 new millionaires, our mutilated constitution, our European entanglements, our permanently enlarged military and naval establishment, and a complete set of war laws ready to clap down upon the country, the moment it is decided that the thing shall be done again?"

The final chapter, "Reconstruction," begins with the following:

"The program that would preserve the peace of America, promote its prosperity, and preserve democracy at home and abroad, would have to include an honest application of the principles by which President Wilson professed to be guided in sending armies to European battlefields.

"For international application the cardinal principles are self-determination and equality of sovereignty. Before there could be any question of fighting to compel the observance of these fundamentals by others, we would first have to observe them ourselves, as well as to heal, as far as may be, the scars that we have cut in trampling upon them in the past. In other words we would have to purge ourselves with a course of repudiation, withdrawal, and reparation."

In conclusion Mr. Turner states:

"Democracy is not a reality in America. America is a financial oligarchy, in which the president is the willing, though pretendedly reluctant, servant of the great financial powers.

"The events of the past half-dozen years have demonstrated not only the moral bankruptcy of the political and intellectual leaders that capitalism has given the world, but the inability of capitalism to save the world from periodic (or total!) disaster. Imperialism is simply a phase of capitalism. Big business government must go; but big business government will not go until big business goes. Only the institution of a new social order, based on economic equality, will save the world from more and more wars for business."

The foregoing outline is only a very meager description of the wonderful collection of historical facts, and makes no pretense of doing justice to such a work.

The Constitution of the United States is one

of the finest and most democratic sets of written laws for the conduct of a nation. It has been used as a model in the drafting of many similar documents for other countries. It is quite possible that its authors drafted it, unknowingly, under divine inspiration. The ancient Jewish nation had, as a basis of their government, a set of divinely instituted laws, and were instructed by the Author thereof that as long as they adhered strictly to their statutes they would thrive and become the leading nation of the earth. But they kept not their statutes, and as a result suffered complete disorganization, and have remained under the dictatorship of the Gentiles unto this day. Should we not heed this as an example of what is very likely to befall us in the approaching great trouble wherein the nations shall be dashed in pieces like a potter's vessel?

There is every reason to believe that the institution of the new social order spoken of by Mr. Turner is taking place under the leadership and inspiration of Him whose right it is; for "He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 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 has spoken it."—Micah 4: 3, 4.

Reports from Foreign Correspondents

From Ceylon

AS ALL your readers are interested in the signs of the times, a terse and crisp account of a very unusual occurrence in Ceylon which marks the fulfilment of Biblical prophecy will, I feel sure, appeal to all of them. Jesus Christ declared that at His second coming (presence) and at the time when the Old World should end there would be "upon the earth distress of nations with perplexity; the sea and the waves [the restless, discontented masses] roaring; men's hearts failing them for fear and for looking to the things coming upon the earth [society]; for the powers of the heavens [ecclesiasticism] shall be shaken. . . . When ye see these things come to pass, then know that the kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh." The truth, the full force and accuracy, of the aforesaid declaration was brought home to Bible students in Ceylon by the workmen's strike which broke out in Colombo a few days ago, and which still continues up to date. All people here readily admit that Colombo is just now in the throes of a strike unprecedented in the annals of Ceylon history. The workmen are demanding higher wages and greater liberties and privileges than they have hitherto enjoyed. The strike has followed close upon the Ceylon government's passing and bringing into operation a salaries scheme which conferred handsome increases of salary upon the higher officials of government.

The strike, which started among the workmen of The Ceylon Government Railway, has extended to the Government Factory, Harbor Engineers' Department, and all the big engineering and mercantile firms. The workmen organized more than one mass procession of workers, which marched through some of the streets in Colombo, bearing placards with the following wordings: (1) "Salaries are paid to the great, nothing to the small"; (2) "We are starving workmen"; (3) "Big people want reforms, but we are deformed." At the headquarters of the Ceylon Labor Union in Colombo the following placard has been prominently posted up:

"United we stand, divided we fall;
Strike one, strike all."

All work and business in Colombo harbor has been paralyzed and brought to a standstill; and people are in great distress and perplexity as to what will be the outcome of this great mass movement of workmen. Consecrated Christians, however, are not in darkness as to the true significance of these great upheavals which are heralds of the Golden Age and an unmistakable indication of the imminent establishment of Messiah's kingdom which shall be the "desire of all nations." Thank God, the Lord's kingdom is close at hand. Let us praise God for the comforting assurance and hope that there are "millions now living who will never die."

One of the New Fruits—The Loganberry

OUT on the Pacific Coast, when they see us referring to the loganberry as a new fruit, they will uncharitably class us with Rip Van Winkle and intimate that the period of our sleep has been forty years instead of twenty, as was the case with friend Rip. Beyond the Rockies anything ten years old is old; if twenty years old, it is antique; if thirty, it is ancient; and if forty, it is primeval. This does not apply to the ladies, however, as it is now admitted by experts that a woman is most beautiful at the age of forty; and it is well known that they never get beyond that age. (If this remark does not get us a few new subscribers, it will show how unappreciative the world really is.)

By accident, in the summer of 1884, Judge J. H. Logan, of Santa Cruz, California, obtained in his garden a cross between the red Antwerp raspberry and the native wild blackberry, the loganberry, which he named for himself. In color and appearance this fruit is like the raspberry, but is larger, has a blended blackberry and raspberry flavor, and more piquancy and richness of color than either of the parent fruits. The fruit is sometimes an inch and a quarter long, blackberry shape. The flavor is unique, peculiar, and enjoyable.

The loganberry, like the Californians themselves, is not hardy enough to withstand the kind of winter we have in the East. We can hardly withstand it ourselves; but the spring feels so good when it does come that it is worth all the blizzards we get while waiting for it. These people who live in a land of perpetual spring cannot appreciate what it really means to have weather. They have climate in the West. This is very well; but when it comes to weather, if anybody wants real weather the place for him is in the East.

The loganberry thrives in California, in portions of Oregon, Washington, and British Columbia west of the Cascade Mountains, and in some of the warmer valleys of Idaho; but it does not do well in other sections of the United States. The plant is very sensitive to extremes of heat and cold. By 1895 the growing of the fruit had spread outside of California and had begun to attract attention in the Northwest.

Refreshing Loganberry Juice

THAT is the way the signs read, and they tell the truth. Loganberry juice is refreshing, and at present the juice is the chief commercial value of the berry. To be sure, the berry is a most excellent table berry, but it is so very juicy that it cannot be had in its natural state except on the Pacific Coast. In 2,000 pounds of fruit there are 1,560 pounds of juice.

The peculiar value of the loganberry juice is its large content of citric acid, the same acid that is found in limes and lemons. This makes it unsurpassed for jellies, punches, fruit cups, and for use aboard ships. During the war it was to be found in every cantonment and aboard every battleship. Thirteen and three-tenths pounds of sugar added to a gallon of the juice doubles its volume and helps to overcome possibility of loss by fermentation; but with the sugar "patrioteers" again in the saddle and twenty-cent sugar again a possibility, there is not much comfort in this information.

The boom in loganberry juice took place during the war. In 1915 the total sales of the juice for all companies were about $60,000; in 1916 the sales were about $200,000; in 1917 the total sales were something in excess of $1,000,000, and ten carloads of the juice were shipped out of Oregon in one shipment. Considerable sums have been expended popularizing the juice as a summer drink, and with fair success. But the price of a new summer drink must be kept low if it is to become popular, and nothing is low any more.

The 438 pounds of pulp per ton have been disposed of in various ways, some of it spread on the fields, some dumped into the streams, some allowed to pile up and mold, and some of it made up into jam and jelly, for soldiers. Hogs and other farm animals eat the pulp sparingly or not at all, owing to the acidity. As a fertilizer it has some value, adding humus, organic matter, besides mineral constituents. Dried ground loganberry pulp has a calorific value of 1,458 calories a pound, nearly as high as flour.

Canning, Drying, Extraction

IF THE loganberry would only grow in some place except where the climate is so wet in the winter that newcomers are all born with webbed feet, the ideal way to have it served would be fresh from the fields, a most delicious fruit; but alack and alas! the web-footers are the only ones who get it that way. There is

some advantage in being a web-footer, after all.

Hence it was that in 1912, after all the Pacific Coast people had had all of this delicious fruit that they wanted, and there was some left over, some kind-hearted men who remembered that most of the people in the United States live in the East, and that they might like the taste of the loganberry, and that they might be willing to pay for their taste, began to experiment with canning and evaporating.

The canning was at first not successful, as the fruit is too full of citric acid to keep in plain tins; however, success was obtained when enamel-lined cans were used. Now the fruit is put up in a variety of ways. There is the water pack, used for pies, containing no sugar, and requiring to be heavily sweetened when used for pastries; and there are other canning compounds all the way up to the heavy syrup preferred by some consumers. Several growers are reported as doing well, putting up loganberries with their own home canning outfits. A center for the loganberry canning industry is Salem, Oregon.

At the same time that canning was begun, evaporating was also undertaken and has proven successful, many Eastern users preferring to get their fruit in this form. The same dryer used for prunes works very satisfactorily when used in drying loganberries, and it has been found that the dried fruit keeps well.

Loganberry oil, presumably extracted from the pulp by some refining process, is reported to have valuable drying properties, lying in iodine value and specific gravity between hempseed oil and tung oil, the latter being obtained from the resin of an Asiatic tree and much prized as a varnish oil.

Loganberry Cultivation

THE loganberry grows best in deep, well-drained, easily-worked loam. It is propagated by allowing roots to start on the ends or tips of the canes, or by covering a portion of the cane and allowing roots to strike from each bud along the cane. In the latter case, when the plants have begun to grow, the cane is cut between plants with a spade. The way of propagation first named provides the strongest plants. The loganberry is long-lived, patches sixteen years old having been observed which are still vigorous and bearing heavily.

Harvesting is best done in the cool of the day, when berries are dry. Picking has to be done with great care, to avoid crushing; for when the cells are bruised the berry does not stand up well in shipment, nor does it dry satisfactorily. Pickers are supplied with carriers which hold not over six boxes, the object being to get them to make frequent trips to the packing house, so that the berries will not be long exposed to the sun. Yields vary from 300 to 600 24-lb. crates to the acre. Sold fresh, the berries bring three cents to five cents per pound; and when sold for canning, drying or juice manufacture the price ranges from two and one-half cents to three cents per pound, with little return to the growers at the latter prices.

In any estimate of costs large allowance must be made for errors, but we have been supplied with the following data, which is stated to be approximately correct:

ITEMS	COST PER ACRE
Plowing and fitting land	$ 5.00
Planting	$ 3.00 to 5.00
Staking and trellissing	50.00 to 55.00
Horses, harness, picking trays	40.00 to 50.00
Cultivation	10.00
Hoeing	5.00
Pruning	5.00 to 8.00
Spraying, if necessary	5.00
Purchasing plants	$15.00 to $40.00 per 1,000 plants
Picking	25c per crate
Crates and boxes, per crate	15c apiece
Packing, handling and hauling, per crate	5c to 10c

It is estimated that on a total yield of three hundred crates an acre the total cost for each crate will be from fifty cents to sixty-five cents. Three hundred crates will weigh three and one-half tons.

Let the Truth be Known

ADMIRAL William S. Sims, according to press reports, said that the "terrible atrocities" accredited to the U-boat commanders of Germany during the war, were merely "propaganda," as the British naval records as well as those of the United States show that these commanders aided in the rescue of crews and passengers of ships they sank; that if they could not tow the ships to safety, they would always by means of the radio notify other ships of the position of the crippled vessels.

The World and Her Affairs

EVER since man began to multiply upon the earth, he has been shoving his neighbor about, jostling him, and endeavoring to get for himself plenty of elbow room. If there is anything a person does not like it is to be shoved around. Human history is but a series of wranglings. It seems as if the more the people knew the more they wanted to fight. Families quarreled and fought. Families grew to nations, and still they quarreled and fought. Nations leagued together, and fought other leagues of nations. One of the causes of this perpetual fussing and fighting was not always the want of elbow room, but because in the mind some crazy notion broke loose that had to be aired. Quite often that notion was clothed with a religious garb of some kind, and a supposed principle lurked in the background.

Men by nature must worship. But when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man, and changed the truth of God into a lie, and worshiped the creature rather than the Creator; so God gave them up to uncleanness through the lusts of their own hearts. (Romans 1:21-25) God turned His back and permitted humanity to drift. God not delivering unto them His oracles, they manufactured religions of their own, with the help of Satan, who has always been on the job with suggestive hints as to the way it should be done. Buddhism, Hinduism, Shintoism, Mohammedanism, Taoism, Catholicism, and Protestantism—all have resulted from searching to find the face of the hidden and unknown God. (Psalm 104:29) The Mosaic law and code of morals was the true religion of Israel, but an admixture of outside religions corrupted it, and God hid His face from the Jews. The encyclopedia gives the adherents of Christianity as 500,000,000; but if there were 500,000 Christians it would be a much better world. False religions lie at the root of the world's troubles, and most of it at the door of that which poses as "Christian."

Mr. H. G. Wells has said: "The great war was a necessary consequence of the mentality of the period." Where did this peculiar brand of mentality come from? It came from a hideous conception of the divine mind, from false doctrines; and nothing was more responsible than the mentality of the so-called Christian mind. The world is actuated by the unholy spirit of the devil, and mankind should shoulder the blame; for, when they knew God they glorified Him not as God. Christendom so-called is none other than devildom.

The Scriptures teach that the world is in its present plight because of unbelief. But the world is not lost! It has been redeemed by Christ, and awaits Jesus' coming and kingdom when He will restore all things, bring the living to health and perfection of mind and body, and raise the dead from the grave to life, liberty and happiness. But before this glorious work on behalf of mankind shall progress to any appreciable extent, Satan must be bound for a thousand years and Satan's organization here upon the earth destroyed.

The dissolving of Satan's empire began in the World War; and there is no possible restoration of any crumbling kingdom, but rather the crushing, disintegrating process continues until all shall cease to function. The Scriptures seem to limit this transition period to eleven years, from 1914 to and including 1925. At this time the Lord Jesus is invisibly present bringing to naught the wisdom of the "wise" men of earth, and laying the broad foundation for the age of reconstruction and reign of righteousness, for which many have prayed: "Thy kingdom come; thy will be done on earth as it is done in heaven." Jesus named the signs by which believers might be enabled to discern His presence. These are recorded in Matthew, 24th chapter, and these are unfolding and becoming matters of history before our very eyes. Then why are we so slow to believe! False doctrines and self-interests are in the way, and these must be gotten out of the way before the rising of "the Sun of righteousness" shall shine into our hearts. But the rising of that Sun shall no more tarry than that of the literal sun. Then it becomes necessary to break the haughty spirit, crumble the ambitions, crush the pride of mankind and checkmate them in their selfish endeavors; and this work shall go on now, with increasing rapidity, until "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God."

The Bat or the Bee, Which?

THE bat is an animal that flies at night, but hides during the day. It is the only mammal capable of genuine flight. Its flight is noiseless. Its membrane is furry, fitted with delicate nerves enabling it, probably by the increased density of the air, instinctively to tell when it is approaching an object which should be avoided. The bat flies in perfect safety, darting here and there amidst buildings, trees, rocks, and rafters. As its ears are extremely large and sensitive, scientists think that it hears noises wholly beyond the range of the human ear. Some bats are as small as a mouse, and some have wings stretching five feet from tip to tip. There are as many species of bats as there are brands of false Christianity—about four hundred and fifty.

The Old World bats are both fruit and insect eaters; those of the Western Hemisphere are insect eaters. They cannot walk; they either fly, or crawl clumsily. While resting in daytime they hang upside down. The popular saying, "As blind as a bat," is founded on fact; not that the bat is stone blind, but as blind as a bat—that is, the portion of the retina which is most concerned with the perception of light is not well developed. This fact explains why nature has given to the bat such an interlocking network of nerves that by these it "sees" its way principally. It is said that a stone-blind bat turned loose in a room across which numerous strings have been tied will fly about and not touch one of them.

The bee is an insect which lives in a hive, stays in out of the dark, and roams at will in the sunlight. There are about three hundred species of the bee. Some of them are lazy: but most of them, nearly all in fact, are as busy as bees can be. The bee is valued for the honey it makes; moreover, as it flies from flower to flower, from blossom to blossom, it assists in pollenizing growing crops, making itself very useful and valuable. From the viewpoint of the bee's sting it is not a very lovable creature, but it should be well cared for and never destroyed.

If there are any bees that need the ruthless hand of destruction to smite them, the bees themselves will see to that. The drones are the star boarders—they never work nor pay a cent; these are killed off by the worker bees at the end of the swarming season. If food is plentiful and there has been prosperity in the bee camp a few of the star boarders will be allowed to hang around for another season, which proves that the bee has a heart. The worker bee is the female; and she does what other good ladies are supposed to do—she makes the living, takes to the combs, feeds the young, defends the home, and keeps it tidy. In this female government the boss bee is the queen. She is the greatest conserver in any nation; she lays eggs at the rate of 4,000 a day, producing two or three new swarms each season.

There are some people like bats, and some like bees. To which class do we each belong?

There are minds that grovel in the mire of human traditions so enshrouded in mystery that they are unreadable; they hang to the rafters of antiquated logic and, truly, are upside down. The tragedies of life, the scandal in the newspapers, the divorce courts, the broken contracts, the horrors of war, the tales of the gossip mongers, trashy literature, reveling in the sorrows of others and taking their own as a matter of course—this is their pastime. They are insect eaters, living in the basement of their minds, undermining their characters, bringing forth a generation like themselves.

There are others who love the sunlight, who search for the sweetness in every experience, who are open-hearted, who stand upright, and who reason and philosophize, causing every sorrow to yield its honey. The romances of life, the desirability and happiness of the home life, the honesty and integrity of business relations, the hallowedness of peace, the purity of a holy atmosphere, and the things of nobility occupy their minds. They have real pleasure in the success and advancement of others. They cheer the broken-hearted, succor the sick, and alleviate the pain of body and mind of those with whom they associate. Honey producers they are, loving the beauties of nature, reverencing the Great Creator, learning His mind and His mighty works, basking in the divine sunshine and radiating warmth of heavenly wisdom and love everywhere. These pollenize the fertile fields and growing crops to the blessing of humanity.

The Bible sheds its light upon the scene. Some day the bats will all be gone, and the

world will be filled with bees. The Lord's kingdom so long prayed for is at the door. With it comes the destruction of everything out of harmony with truth and righteousness. If we are grieved at the changes now going on — the crumbling of age-long beliefs and practices — the cause may be that there is some of the bat in us. But if we can pierce the dark clouds, see the silver lining, recognize the finger of God in transpiring events, relish the change and glory in it, and be happy for humanity's sake, it is because we have some of the bee in us.

Millennium Seen in Troubles

REV. B. G. Wilkinson, of Washington, preaching in Philadelphia on "The Approaching Millennium," said that the evidences of the approaching Millennium are seen in the troubles multiplying everywhere. He said that the time for the coming of Christ is right upon us, that the earth will reel to and fro like a drunken man, that the great sky-scrapers will tumble down, and that everything on the earth will be displaced. The Millennium is a period of a thousand years, and is bounded on either side with a resurrection. "The American Republic," said he, "is in the twilight of its darkest hour, and it is criminal to conceal the deadly peril of the nation."

Yes; the evidences everywhere abound that we are in the twilight of the darkest hour of earth's history; but that there shall be a literal reeling of the earth is doubtful. "Earth" Scripturally refers to the people of the earth; they are reeling like drunken men now. The high places to be brought low are not necessarily sky-scrapers, but towering institutions of wealth, of learning, of men's schemes. These are soon to crumble. The proud and arrogant and self-willed must be humbled; and the meek and lowly are to be elevated. Wrong is to be unseated, and righteousness enthroned in the hearts of all.

The reverend gentleman recognizes the first resurrection as taking place at the beginning of the 1,000-year day of Christ; but the putting the second resurrection off for a thousand years does violence to the Scriptures and outrages reason. He stumbles over a misconception of Revelation 20:5. The church is raised instantaneously in the beginning of the Millennium to invisible, heavenly, spiritual perfection. The world is raised gradually by the process of restitution during the whole of the one thousand years to visible, human, earthly conditions. When Christ begins His reign, as the Great Physician He cures all the sickness, thereby stopping all the dying because of original transgression; and as the world's Redeemer and Savior He calls all earth's billions out of the sleep of death, in order that by gradually coming to mental, moral and physical perfection they may have the privilege of qualifying for eternity, and may continue to live forever right here on the earth. (Psalm 37:29) Men need not have fear of sky-scrapers falling upon them; but efforts should be made to be truthful, honest, benevolent, kind, sympathetic, helpful to those with whom we may come in contact, that thus we may be prepared for the favor which God through Christ designs to give.

The evidences are manifest on every hand that something unprecedented is in the air. It is Christ taking unto Himself His great power and beginning His reign. As David cried to the elders of Israel: "Why are ye the last to welcome back the King?" so we cry to the elders of "Christendom"!

Missionaries Spreading Infidelity

MISSION schools in foreign lands are forsaking the Bible. Out of 4,000 missionaries in India, Burma and Ceylon, not half of them believe the Scriptures to be the inerrant and infallible Word of God. Open infidelity, higher criticism, evolution, etc., are the forms of "theology" that the representatives of the so-called "Christian" churches are injecting into the minds of the heathen. Nor need we wonder at this; for it is practised at home in the most open-handed way imaginable. The cry of alarm comes from the treasurer of the Bible League of India, Mr. Watkin R. Roberts, who implores the "Christian church in the homeland to take immediate and drastic action." He says, further, that the money contributed, oftentimes at great sacrifice, is to a large extent being misused.

Wrongful Practice of Vivisection

AS BLOOD-CURDLING and brutal as vivisection is, the wonder is that public sentiment does not rise against it and put into disrepute those who resort to such practices for the benefit of science. The slaughter of dogs, cats, and rabbits by the slow processes of vivisection may have removed the gruesome practice of robbing the graves in an effort to "refine" surgery; but what have we come to when a minister of the gospel will advocate vivisection on humans instead of dumb brutes!

The Rev. C. Ernest Smith, St. Thomas Episcopal Church, Washington, D. C., besides being the pastor of a fashionable church, is said to be an officer of the National Association for the Prevention of Vivisection; but this did not deter him from saying, "When a man becomes a criminal he drops below the human level and no longer has the rights of a human being," in advocating that it was "spiritually proper" to use convicted human beings in the interest of medical science if that use would accrue to the welfare of mankind. To save animals and to make a record for himself, he would substitute human convicts.

It is hoped that this man's heart is better than his tongue—that were he to have the dissecting to do he would practise on neither animal nor human. False conceptions of Christianity put wrong values upon human beings. Creedally and theoretically, a convict is destined for hell fire and brimstone, where the tortures of the damned in excruciating agonies are never lessened but augmented by reason of the lack of water for the parched tongue. But, possibly, by the slow death of vivisection the criminal, being sacrificed for the blessing of humanity, would be put in a section of hell where the fires do not rage so furiously, and thus work good in the end!

The Bible teaches, however, that the dead are dead—unconscious, awaiting the resurrection; that life is a blessing; that Christ died for all and purposes to give all an opportunity for life in His Millennial kingdom. Then, too, some "convicts" are entirely innocent of any wrongdoing; and many "criminals" have good hearts, and with proper environment would make good and useful citizens.

Even the medical fraternity revolted at the parson's recommendation, believing that so-called criminals have as great a right to live as other human beings; that oftentimes the criminal has been mistaken and carried beyond his normal judgment by his sympathies, and that very often there are extenuating circumstances that should be taken into account.

Rust on the Teeth

THE robbery and graft carried on in a thousand ways during and after the war, in the name of patriotism, were enormous. Hundreds of millions of dollars were squandered in not a few lines of activity. The latest that has come to our attention is that some of the gold and other precious metals allotted by the government for the use of dentists in filling the teeth of ex-soldiers has been pilfered and the filling done with an alloy of brass; and that some of the bridge work was artistically, scientifically, and graciously done with cast-iron and other base metals. The reports do not tell us concerning those who may sleep with their mouths open, what methods the dentists have employed to keep the plates from rusting.

The Right Spirit

WHEN it comes to possessing the right spirit of prophecy, the forward-looking Bible student chaps who are giving the world the hopeful slogan that "millions now living will never die," and who are harking on it, have the right slant on what humanity needs. If within the lifetime of some of us middle-agers they do not bring the salvation limited into the terminal on time no one will hang them for it. At any rate they are throwing no monkey-wrenches into the delicate machinery of civilization.—Akron (Ohio) *Beacon-Journal*, December 9, 1922.

Youthful Soldiery Not Good

THE old idea of instilling patriotism in the hearts of the young by dressing them up in khaki and arming them with toy pistols is now seen to be misdirected effort, as the mind is misguided along the lines of military brutality and ruffianism. In Philadelphia all toy pistols, whatever the caliber, are to be scrapped. Bombardments and sham battles disturbing the rest and repose of those living in certain districts must now cease. Merchants selling this juvenile ammunition will have their supplies confiscated.

Is the Church Abdicating?

RECENTLY there was a heated discussion between the Chicago Methodist preachers and Nicholas Murray Butler, the latter being condemned for exercising the fundamental right of a citizen to criticize some of the laws under which he lives. Dr. Butler replied that the condemnation was an exhibition of intolerance which was both un-American and un-Christian. The New York *World,* commenting on it, said in part:

" . . . A popular government in which criticism has been stifled would simply cease to be popular government. . . . That the condemnation was un-Christian and irreligious may not be so clear to the Chicago Methodist Preachers' meeting. . . . What actually happens more and more is that clergymen confess that their spiritual authority is a failure and that their main reliance is upon the police. . . . Gradually the average man begins to feel that clergymen themselves have lost faith in the power of the church and of religious tradition. He finds it increasingly difficult to think of the churches as agencies of human regeneration when the churches themselves are thinking so much about the legislatures, and inspectors, and detectives, and police courts. . . . To many men it looks as if the churches were abdicating. They see churches in politics. . . . It is not surprising that they begin to ask whether clergymen know as little about religion as they evidently know about politics. For when they see churches trying to use law and force for ends where custom and opinion are and must remain decisive, the scepticism about clergymen in politics grows into scepticism about the clergymen in the pulpits. . . . No group in America is more insistent than the political churchmen on the necessity of substituting law for custom, governmental decrees for example, and policemen for public opinion. If churchmen don't believe in the power of their churches, need they be surprised if there is unbelief in the land?"

What and if the editors of our metropolitan newspapers should come into the light of present truth sufficiently to see that ninety-nine percent of what is passing for Christianity is rank infidelity; that the forms, ceremonies, creeds, and general teachings are so perverted by the admixture of things heathenish, and discolored by false conceptions of what true Christianity really is, that the preachers are now fulfilling the prediction of our Lord that they would become the blind leaders of the blind!

Certain it is that the "wood, hay, stubble" of earth's traditions have lost their sap and are becoming as tinder. Some agency of the Lord is expected to apply the lighted match shortly, that the mass of corrupt and superstitious theology may be consumed with an unquenchable flame which shall prepare the world for the Messianic reign.

Efforts to Unite Demagnetized "Churches"

A "WORLD church union" is being urged by prelates and representatives of practically all Protestant churches. Recently there has been a big meeting. The world conference, according to tentative plans, will meet in Washington in 1925; and this meeting is to be the means of an official action whereby all the churches may come together on some common ground, looking toward concerted action in furthering the ideals of the Christian religion throughout the world. It is pointed out that the forthcoming conference will seek a unity of the churches, but not a uniformity of creed.

How can the ideals of Christianity be furthered without a common ground of creedal understanding? Should not any unity of faith be based upon a tangible belief? The "churches" are demagnetized and can never unite. It is therefore obvious that the intent is to unify the churches for power and not for holiness, to unite for legislative activity rather than to be controlled by the law of Christ. The leaders may see that unless they do "something" their bread and butter is gone. The question then is an important one: "How may we further hoodoo the people so that they may continue to have confidence in us? We know that we are in disagreement as to doctrine; some of us believe in evolution, some of us are higher critics, some of us don't believe the Garden of Eden story; some of us believe that Jesus was God Himself, and some of us don't; and some of us don't know what we believe. But we are united on one thing; that is, for the people to believe that our puzzled churches are unitedly of God's authorization, that we are of God's ordination, and that therefore the people should be bound to recognize us as channels of salvation!"

The truth is that God's church is not a building of inanimate material; God's representatives preach the truth for the love of the truth and not for filthy lucre's sake; they preach a gospel of love and good tidings and not a "gospel" of hate and bad tidings. God is rich, and He never authorized a begging institution to represent Him. Up to the present it has been impossible to preach the truth to please everybody. The truth carries with it responsibility, and the people are not ready for that. Satan rules the world through selfishness and pride; God rules His children through love and humility. Satan incites through fear; God by love. The world's ideals have been its Alexanders, Cæsars, Napoleons; its idol has ever been money; and usually its conversations are on money and how to get more of it. So the "churches" are merely business institutions, part of the great fabric which goes to make up the world as it is; and they are absolutely devoid of any saving grace.

Russia Fighting the Churches

THE Russian Government has been having trouble with the Catholic Church. A number of priests, archbishops, etc., have been imprisoned for long terms; some have been executed; and others have been driven from their homes. The priests are charged with activities against the Soviet Government and with hiding church treasure to save it from requisition by the state.

The clerics have evidently made themselves obnoxious to the federal authorities; for the Bolsheviki have decided on a program of persecution directed against all the Christian churches in Russia. Most of the priests are Polish, and in some of their acts are conducting themselves in harmony with advices received from the Vatican.

A great mistake was made in 325 A. D., when in the days of Constantine church and state were united, the church aiming to give the state holiness and the state aiming to give the church power. The present troubles are the fruits of a long and erroneous practice. The idea that the church, while still in the flesh, should rule the world is unscriptural; and for the church to rule anything in her present debased condition is irrational. Let the church purify herself —if she can; let her priests be subject to the powers that be, as the Bible says; and the troubles that harass Catholicism in Russia should soon flee away. But it is not for Rome to separate herself from the governments. Her business is politics, not religion; every ounce of her energy is expended to promote her welfare in power and great glory upon the earth, not knowing that the office and purpose of the true church in the Gospel age is to purify and separate herself from the people of the land, in spirit, in intention, in purpose—looking to the future for a glorification which shall be at the glorious appearing of the Lord Jesus Christ.

What the Russian Government was apparently trying to do was to materially diminish the suffering from the terrible famine which was sweeping over Russia. Why should it think that confiscating church property for the relief of the sick and distressed from starvation was anything but a humanitarian act? Of course the churches should help in that! The decree affected all the churches alike; there was no difference. Vessels of gold, silver, etc., are not parts of any religion; they are merely embellishments, and should be sacrificed if need be to help the starving. Religions may flourish without these ornamentations. The people seemed willing enough for the treasures to be used; but here and there opposition sprang up among the clerics who, out of the bigness of their hearts, should have freely given.

The Catholic Church is a world organization, a state within a state, with a system of discipline as rigid as any government, having its supreme ruler outside of any government. It claims divine authority, and as such it is not supposed to submit to secular orders. Has the Catholic Church outlived its memory of Napoleon? If surrendering these valuables would save the lives of hundreds, perhaps thousands, of children from death, would it not be an act of mercy to buy bread? And would not the withholding of bread border on premeditated destruction of human life? When the human family gets big enough at heart to tear down the barriers which divide the race into cliques

and clans, holding some better than others, then we may expect real progress and less religious persecution in the world.

We are not in sympathy with persecution directed against anybody at any time for any thing. A far better way to settle difficulties is to dismiss dogmatism, bigotry, and jealousy entirely, and with a free and open mind face every question with reason and logic. If you get the better of the argument, take it mildly and graciously and soberly; and if you get the worse of the argument, smile and think it over. No one should get heated and poison his system; thinking is always better done in the cool of the day. Might does not make right, but truth is mighty and shall prevail, and none of us should be afraid of the truth. If we are disadvantaged by having right prevail we are in the wrong; and sooner or later, our steps must be retraced, either in this world or in the next.

Begging for Mercy

"AN OPEN LETTER" is being circulated throughout Oklahoma by the National Council of Catholic Men. It first points out that Oklahoma follows no other state's lead, and then shows how the solidarity of her people is of paramount importance in maintaining that greatness and conserving her institutions, saying,

"Her [Oklahoma's] resources must be free alike to all; her laws a protection alike to all; her courts open alike to all; her people must be fair, friendly, loyal and kind to all, but first and especially to each other."

The plea is made that Jews and Protestants and Catholics have cause in common with one another; that they should not hate one another, but must come together to make the laws; and that they should be united and bound together in one common stewardship. All of this is very good and proper. But why the necessity of the reminder? The letter says further:

"We who write these lines are Catholics. We are less than one-fortieth of the population of the state. Our lives, our liberties, our property, our reputation are in your trust and keeping. But in our JOINT keeping, men of Oklahoma, are the lives, liberties, properties and reputation of ALL the people."

Then, according to this, the Protestants of Oklahoma are murderers, bandits, thieves, and slanderers! Otherwise, why should Catholics have to plead for the privilege of unmolested citizenship!

Then follow twenty things which "Catholics do not believe"; that the Pope has temporal rights in America, that the Pope claims their political allegiance, that the Pope nullifies laws and oaths or contracts at will, that Protestant husbands and wives are living in adultery, that Protestants may be hated or persecuted, etc. And last, follow the things "they are required" to do; that they respect rulers, honestly render their property for taxation, never tell a lie, never defraud their neighbors; "they are not permitted to do malice to any human being, in life, limb, liberty or estate, in friends, family or reputation, by deed or word, upon any pretext or for any cause," etc. "Catholics are told to read the Scriptures; to read them frequently; to read them reverently, as the Word of God, and not to deny or doubt aught contained therein."

Are not these Catholics claiming too much for themselves? Do not the good people of Oklahoma live too near the Mexican boundary to be deceived by smoothness of speech? Is not the history of South America, Spain and Austria such as to belie even claims of equality in spirituality, honesty, and intelligence with Protestant countries?

Catholics generally are overbearing in politics, self-assertive in civic righteousness, dogmatic on who shall teach the children, self-conceited in the superiority of the Catholic religion, proud of their hospitals, and overjoyed in their numerical strength in thousands of police forces and court justices. In Spain and other countries they look with disdain upon anything Protestant, and with commendable perseverance bide their time when they may have majorities everywhere to dominate and control everything—on behalf of the Pope, who is God's representative here on earth!

If Catholics are drawing a religious line it is well that Oklahoma has its eyes open to thwart any political move of the Papal hierarchy. If the Catholics of Oklahoma would content themselves with being just common people, taking everything in common with the rest of the

inhabitants, there should be no excuse for open letters.

The secret of the goodness of the Catholics in Oklahoma is that they are only one-fortieth of the population. They are not so good in other states.

When all religious bigotry and superstition, when all racial barriers, when all cliques and clans, are dissolved, and all hatred displaced by love, what a really wonderful place this old earth will be! Such is the hope of every student of the Bible who understands the meaning of the setting up of the Messianic kingdom; and believing we are very near the time for the reign of "peace on earth and good will toward men," we continue to pray, "Thy kingdom come; Thy will be done on earth as it is done in heaven."

No one should say: "The world for Catholicism," or "The world for Methodism," or "The world for Socialism," or for any other "ism"; for these are clannish phrases and will not stand the test. We believe that those who say: "The world for Jesus; the world for humanity," have the message that does stand the test, and that shall ultimately prevail.

Heard in the Office No. 5 *By Charles E. Guiver (London)*

PALMER," said Tyler, "the other day in a discussion you said you believed in the story of the Garden of Eden. Wynn says the statement made in Genesis is an allegory. I should like to know which is right. How can you expect me to believe when Christians disagree?"

"I accept the creation of man and the Garden of Eden record because they are essential to a harmonious understanding of the Bible and its teachings as a whole," said Palmer.

"I would like to know what Wynn has to say on this question; for it seems strange to me that he should hold modern views, while you, a Bible student and one always ready to give a reason for what you believe, should have the old ones," said Tyler.

"I don't care to talk about these things," replied Wynn; "but since you put it in that way, I might say that experts in textual criticism, students of history, doctors of divinity and others now agree that much of the Old Testament is folk-lore, legends handed down from one generation to another."

"Yes," replied Tyler; "but there must be a reason for the existence of these stories, some substratum of truth."

"Sin and misery are in the world; therefore the question naturally arises, What is the cause?" answered Wynn. "What better or more reasonable explanation than that man has disobeyed God? To be in harmony with God is happiness; to be banished from Him, misery. This concept has been expressed in the form of the Garden of Eden story to impress this lesson upon the minds of men when they were but children in the school of knowledge; a fable or parable beautifully portraying this sublime truth. I leave it there; to me the explanation is reasonable and sufficient."

"It sounds all right," said Tyler. "What do you say to that, Palmer?"

"A fanciful, unwarranted interpretation, which is contradicted by the whole tenor of Scripture," he replied.

"How do you explain it, then?" asked Tyler.

"I don't explain it, I accept it as a literal statement of fact," answered Palmer.

"Yes; but you must have a reason for doing so."

"Before giving my reasons, I would like to ask Wynn a few questions," said Palmer. "First, do you believe that man was originally created perfect, and that he fell from this through sin?"

"It depends on the way one looks at it," replied Wynn. I believe man was created, or rather is being created, by a process of evolution."

"I agree with you there," put in Tyler. "But I never thought of harmonizing it with the Bible."

"But do you believe that man was made perfect and was able to perfectly keep a perfect law?" continued Palmer.

"I believe," said Wynn, encouraged by the support of Tyler, "that there came a time in the course of the evolution of man when he first felt the promptings of conscience, and that he acted contrary to these and thus sinned."

"You do not believe that he fell from perfection, then?" queried Palmer.

"No; if he fell at all, it was upward."

"Do you accept the teachings of Scripture?" was Palmer's next question.

"Oh, yes; but I think we have sufficient in the New Testament for us without trying to unravel the mysteries of the Old."

"You accept the teachings of Jesus and His apostles as being inspired?"

"Yes, I accept them as the truth."

"I am glad of that. Jesus said: 'The Son of man came not to be ministered unto but to minister, and to give his life a ransom.' What does this mean?"

"I suppose it means that Jesus gave Himself for the sin of the world," replied Wynn.

"Yes; if it means anything, it means that the life of Jesus was to be offered as an offset for sin. The word ransom is the translation of two Greek words, *anti-lutron*, meaning a corresponding price. A corresponding price for what? The Scriptures everywhere present the thought that if man is to be brought into harmony with God, a sin-offering is necessary. The doctrine of substitution, if you like."

"Yes; but what of that?" said Wynn.

"This: If man has not fallen, but has been steadily progressing through the centuries, then commendation and not condemnation should be his portion; life, and not death, his reward. Don't you see that if man was never perfect, and has not fallen, then the central teaching of the New Testament, which you profess to accept as inspired, is utterly wrong? Justice could not condemn, nor could God receive a sacrifice in respect to man, in that case. The apostle Paul plainly states the truth on this, in Romans 5:12: 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men'; and again in the 18th verse: 'Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life'."

"That's a good point," broke in Tyler.

"Well," replied Wynn, "supposing we admit that man was created perfect. I don't see that we must admit that the Garden of Eden story is to be taken as literal. It seems to me foolish to think that death has come upon all men because Adam ate an apple."

"That's right! I could never understand that," put in Tyler.

"If you admit that man was created perfect, in order to be consistent you must admit the rest. You must have the whole in order to have a part, and not a part without the whole. If Adam was created perfect, it is only reasonable to conclude that God would give him a perfect home, an environment in every way adapted to his requirements, and not permit him to roam abroad in the inhospitable earth. Have you noticed how particular the language of Genesis is on this point? 'God planted a garden eastward in Eden, and placed there the man whom he had made'."

"And how about the apple?" asked Tyler.

"First," replied Palmer with a smile, "the Bible does not say it was an apple. It might just as likely have been a grape. In order to appreciate properly the test placed upon the first man, it is necessary to have the answer to another question. What was God's purpose in creating man?"

"To enjoy himself," answered Smith, who had been quietly listening to the discussion.

"That man might prepare himself for a future life," said Wynn.

"What do you say, Tyler?"

"I don't know," he replied; "it is a puzzle to me."

"In the work of creation God had brought forth many beings on the earth, all unintelligently fulfilling His will. In man God determined to have a nobler thing, a being who would serve Him from choice and be His representative on the earth. He desires men to worship Him in spirit and in truth," said Palmer. "To serve God intelligently, from choice and not of necessity, implies that man must be endowed with certain special qualities and powers of mind. He must have conscience, that faculty by which he is able to determine between right and wrong; and he must have freedom of choice, volition, the power to choose either.

"Whether you admit this to be God's purpose or not, the fact remains that man possesses these qualities, and their possession implies their use; for God never created a thing for no purpose.

"How was man to use the powers of conscience and volition? If he had been created and given life without any conditions, then

there was nothing that he could do which would be wrong. Conscience would be a superfluous power. But the moment that God said man was not to eat of the fruit of a certain tree on penalty of death, the dormant faculty of conscience sprang into action. To obey he could see was right, and to disobey wrong. Only a simple test, but sufficient for the purpose.

"One day his wife Eve, having succumbed to the temptation of the adversary, came and offered the fruit to Adam. He must now exercise volition; he must choose between right and wrong. The result you know. Thus we see by this simple means the powers of the perfect man were brought into operation.

"To see the importance in the scheme of Scripture which the doctrines of the creation of man and of original sin occupy, it is necessary to take a comprehensive view.

"Briefly it is this: Adam was created perfect; he sinned and incurred the penalty of death, which sentence passed upon all his posterity. 'In Adam all die.' In due time Jesus the Son of God came to earth, became flesh in order to die on behalf of the race. One man had sinned; one man only was necessary to redeem him and his family. God could therefore accept the sacrifice of Jesus as an offset or corresponding price for Adam. If each member of the human race had been sentenced individually, each would have required an individual redeemer. How economical is God's way! 'By a man came death, by a man comes the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive.'

"I cannot leave the subject without pointing out the logical conclusion to this: All died in one; all are redeemed through one. Every member of Adam's family must therefore receive an opportunity of life. The vast majority have not had this in the past, they must get it in the future, during the reign of Christ.

"You see, then, that the plan of God for man is based upon the sacrifice of Jesus. You must also see how essential is the acceptance of the truth of the creation of man and the story of the Garden of Eden in order to understand intelligently the principles underlying that plan."[32]

Great Men and Women of the Old Testament

TODAY we briefly review those great men and women of Old Testament days whose lives are so profitable for our instruction in righteousness. (Romans 15:4) They began with ABRAHAM, the father of them that believe, a generous, noble character whom God used as a figure of himself. (Romans 4:17) Abraham was the first called to live the life of faith, and so truly did he live that life it may be said its record is like a deep well out of which his children may draw *refreshing waters for their soul.* (1 Peter 1:9) Abraham clearly saw that God had separated him and his children to himself, and he determined to live before God accordingly. (Genesis 18:17, 18) No doubt by his removal to Canaan from Ur of the Chaldees God purposed to separate Abraham from the world's spirit; for the bold spirit of man was more developed in Babylonia than in Canaan.

[2]God covenanted with *Abraham that through him should* come the seed promised in Eden; that he and his seed were ultimately to bless all the families of the earth. (Genesis 3:15; 12:1-3) The attitude of men towards Abraham and his seed is the determining factor in their relationship with God. Tribulation follows persecution or rejection of the seed, and blessing follows favor towards and final acceptance of the seed. "I will bless them that bless thee, and curse him that curseth thee." (Genesis 12:3) The outstanding feature of Abraham's life is his faith. But no man can continue in faith apart from loyalty to God. There must be the exercise of the will to be loyal and faithful, and it was the loyalty in Abraham which enabled his faith to rise to seemingly unscalable heights.

[3]JOSEPH: From Abraham we pass on to his most noted great-grandson Joseph, who in contempt was called "the dreamer." His dreams, however, had a great effect upon his life; for in the providence of God he through them was stimulated to a practical life, which ultimately made him the preserver of his father's family and of the Egyptian people. Although cut off from home and the land of promise, and separated from every member of his family, Joseph knew that he was in the care of God; and he worked and waited. Energetic, and swift in judgment, loyal to God, and true to the covenant, Joseph was a worthy son of those who held the promises. His life gives us a grand example of patient loyalty to God under great temptation to rebellion of heart, and of great faithfulness under powerful temptations to develop the spirit of Egypt.

[4]It is in Joseph we first have the fact revealed that God has a firstborn even in Israel, who saves, first his brethren, and then the world. He is a type of the Christ separated unto God. His life is a grand example to the church, whose motives and service must also be misunderstood in order that necessary testings may come. Joseph's reward is typical of theirs; they are to have the blessings of heaven to bestow on their brethren, earthly Israel, and upon the world of mankind, represented by Egypt.

Moses Trained from Youth

MOSES: Abraham was called of God sometime between his fiftieth and his seventy-fifth year. Joseph began to dream when he was a boy, and his separation from his home was when he was seventeen years of age. But Moses was separated from his family and put under training for God when he was yet in his cradle. There was a special work for him and he needed to be specially prepared. God's

place for Moses has no comparison among men; and God therefore caused him to have his earliest training in the Egyptian palace where, separated from his brethren, he yet lived amongst them. Learned in all the wisdom of the Egyptians (of which wisdom and knowledge the world is now beginning to understand a little), and full of desires for his ill-used people, Moses early thought to be their helper. But by keeping him back for forty years God taught him that it was not in human wisdom nor by man's strength, but by divine call and power that his servants do his work.

6*In due time Moses led Israel out of Egypt and unto* their land of hope. The suffering of Israel in Egypt, their cry, and their deliverance, and ultimate blessing and rest in the land of promise are pantomimic representations of the suffering of mankind under the dominion of Satan (who like Pharaoh has the power of death), and of their deliverance by God through the greater Moses, and of the final rest and blessing which shall be theirs under the rule of *the kingdom of heaven. In Moses' patient care for God's* people, in his life of self-sacrifice, and in his meekness (Numbers 12:3) while holding the position of the greatest service given by God to any of his people, the children of faith have some of God's best examples.

7RUTH: To Ruth is another long step in Israel's history. The sweet story of Ruth, coming immediately after the Book of Judges with its rather painful record of failures in Israel, is a pleasant relief. Israel produced some of the best women the world has known, but Ruth was of the daughters of Moab. Her story shows that good dispositions were to be found outside the chosen people, and that the outside nations were not wholly deteriorated. The few from amongst the nations who joined themselves to the commonwealth of Israel and thus became partakers of the blessings of Israel are but first-fruits of the many who are yet to come to God through Israel. Nor are they merely typical of the many who are to know God; for the resurrection is real, the ransom is for all, and Jesus is Lord of the dead (Romans 14:9) and will bring the dead back to life that they may hear his word and live.

8The story of Ruth tells of providential care of God over his own and over those who are joined to his people. Ruth's devotion to Naomi led to her faith in Naomi's God, and to a position of honor amongst Naomi's people to which few could attain. Ruth is a sweet and beautiful type of the devoted servant and lover of Christ, who toils in love, who thinks little of himself, who puts forward a claim to high estate as modestly as Ruth put forward her claim to Boaz, and who at the end is rewarded to a high place of favor, even as Ruth was rewarded.

Samuel, a Man of Prayer

SAMUEL: Samuel was to Israel as a second Moses. In his days the life of the people was very low from every point of view. The Philistines oppressed them, their priesthood was corrupt, and there was no spirit in them. But God, who never forsakes his people, even in their deepest extremity was preparing for their help. Hannah, the childless *wife of Elkanah the Levite, prayed earnestly for a son,* and vowed him to God. She little thought how much her trial was to be to the glory of God, or how much her prayers were to be of service to Israel. Hannah's prayer was granted, and Samuel was born and was given to the service of Jehovah.

10God often has his people in travail for purposes other than their own development. From boyhood to the last days of a long life the chief note of Samuel's life was his waiting upon God in prayer. God used him as a boy to foretell the downfall of Eli's house and the fall of Shiloh, and as a young man to reinvigorate the national life of Israel and then, when the people wanted a king, to anoint Saul, and afterwards David. Samuel was the first of the regular series of the prophets of Israel. From his day onward God always had someone by whom he spoke to the kings or to the people. Here again is a record of a devoted life with absolutely no thought of using his privilege for himself. The hallmark of acceptable service is upon Samuel, wholehearted, unselfish service for the glory of God and for the good of God's people.

11DAVID: That God knew Israel would desire a kingdom is clear from Deuteronomy 17:14-20, which passage gives no intimation that such arrangement would be contrary to the will of God. But it was by a fault in Israel that the kingdom was first established under Saul. Abraham, the holder of the promises to Israel, is to be a world-blesser; but before blessings can come there are enemies to be conquered—a rule of righteousness must be established. God rejected Saul because of his wilfulness, and made David king and the type of the king to be. From a boy David's heart was set upon God; as a youth he kept God before him, as the meditations of his heart revealed in the Psalms clearly show; as king, shining out beyond all human defects, is his unswerving loyalty to God. A real student of the Word of God, he saw himself one specially favored of God; and he used his opportunities to exalt Israel's God.

12Despite defects it can be truly said that righteousness governed his life. He conquered the enemies of Israel who yet dwelt in the land given to Abraham by promise; and he gathered the material to adorn the temple of God, as well as ordered the temple service. The early trials of David, his clean, straight character, his courage, tenderness, and forbearance, are examples for the church of God in their schooling in life and in meeting the difficulties and trials of their time of probation ere they become joint-heirs on the throne of Zion.

13ELIJAH: The glory of the God of Israel was dear to David's heart, and he must have thought when the temple and its service was established that Israel would rejoice in God forever. But the causes of failure which swept Shiloh away were not removed from the hearts of Israel. After Solomon's death the tribes quarreled, the kingdom was divided, idolatry was openly set up in the northern kingdom, and indifference to God with much hypocrisy obtained in Judah. In course of time the northern kingdom easily slipped away from the worship of the golden calves to the worship of Baal with all its abominations. Then God raised up his servant Elijah to cleanse Israel from this awful thing. Elijah, unknown till by reason of his earnest prayer to God through the longing of his heart for the salvation of *his people from Baal worship, is brought to a great place* in their history. A persistent, bold, fearless man, he served God well. But a sudden fear caused him to leave his work just when success seemed almost gained. Jezebel threatened his life, and he fled. His failure is merely recorded. Comment is not made upon it; for God would not dishonor his servant who had cared so much for his praise; and Elijah's name is great in both houses of Israel.

14*At the end God rewarded Elijah with giving him a* wonderful climax to his ministry. This honored servant of God tells us by his name (Jehovah is God) and by his great work just what our work is today. Again it is necessary to affirm to all Christendom that Jehovah is God. *Yahweh,* the translation now used instead of Jehovah, is declared by nearly all teachers in Christendom to be only the tribal God of Israel—which is exactly what the priests of Baal said. We declare that the God of Israel Jehovah is also the God and Father of our Lord Jesus Christ.—Psalm 100:3; 83:18.

The Literary Genius of Israel

ISAIAH: After the death of the prophets Elijah and Elisha Jehovah began to take a different way in dealing with his people. The holy spirit came upon holy men; and they wrote the words of God, messages which were intended to help the people to whom they spoke, but which also were to stand for later days. Of the writing or literary prophets Isaiah is the chief. He was raised up when a crisis in the kingdom of Judah was approaching. His "Here am I, send me," when in the vision he saw and heard the Lord in the temple, is the special note of his life — willing, faithful service continued to the end of his days. It was his mission to preach against the attitude of his people towards God; to tear from them the cloak of hypocrisy, and to declare a coming desolation on Judah and Jerusalem.

[16]Isaiah knew from his vision that his message would not be received; but that fact did not deter him. He saw that only a few wanted the truth; but he knew that God would not fail in his purposes, that there would be a remnant of faithful ones, and that out of apparently dead things life would spring forth. He faithfully proclaimed the truth of the coming desolation, and then of Babylon's fall. Jehovah declared through him the restitution (1) of Israel (Isaiah 40); (2) of a special remnant of faithful ones, composed of the feet members of the church under the direct control of the returned Lord (Isaiah 52:7), who would be God's last messenger to the church and the world; and (3) of the world of mankind, the redeemed of the Lord.—Isaiah 35.

[17]JEREMIAH: After Isaiah the most notable prophet of the Lord was Jeremiah. So special was the work that was necessary to be done in Jerusalem in its last days, and ere its fall came, that God specially raised up a servant for the work. Jeremiah was told for his encouragement that God knew him before his birth. (Jeremiah 1:5) He was one of the most devoted servants of God of whom we have a record. His period of at least forty years of service was done under most difficult conditions; for he had not only to proclaim the downfall of his beloved city and the desolation of the then ecclesiastical establishment, but to speak this to a people who because of their pride were blinded in hypocrisy. But part of his mission was to tell of the deliverance from captivity after the allotted period, and also of the inauguration of the new covenant in later days.

[18]Tradition has it that Jeremiah lost his life in the faithful service of his Master. The hardness of a heart steeped in mere profession and in error is like that of Pharaoh; it has to be broken before God's mercy can find a way in. Jeremiah's appealing voice, manner, and tears seemed to avail nothing; the people went on in their way, and perished. Perhaps more than any other servant Jeremiah typifies the work of the church in these days, when Christendom is about to be destroyed. Like him the consecrated are now called upon to proclaim that the time has come when the destroying power will surely prevail, and that Christendom will be swept from the earth as surely as Jerusalem and what it stood for were swept away when Nebuchadnezzar took the city and left the land a desolation. Jeremiah tells us much of his feeling; he was often sore at heart, but so clear-sighted that he never flinched. He was a bold man of faith and action.

Now, in the "Day of the Lord"

NEHEMIAH: While all of the Bible has in some measure served all of God's people, it is clear to the Bible student that its messages whether of prophecy or in type are specially applicable to "the day of the Lord," that day of which the prophets wrote and spoke so much. That "day of the Lord" is from 1878 on; but its light and its messages have been clearer and more pointed since 1918.

[20]Nehemiah, who served his people in the restoration period, seems specially set forth as an example and guide to the consecrated in these last days. The days wherein the church may work for the Lord, the days of witnessing to the establishment of the kingdom, and of rebuilding the walls of the city of truth, are almost ended. There is still much work to be done, and to be done quickly because of the enemies of truth and of God. We do well to copy Nehemiah's example in urgency, and get the Lord's work done while the days are favorable, and before the time of our change comes.

[21]ESTHER: Though our study of Esther followed Nehemiah, she preceded him in time by thirty to forty years. The influence of Esther and Mordecai remained in Persia, and made it comparatively easy for Nehemiah to get a commission to build the walls of the city. (Daniel 9:25) The scenes of the book of Esther are altogether outside the land of promise; but it has a necessary place in the purpose of God, and its lessons in trust in God's overruling care are very helpful. Esther and her uncle Mordecai in the land of captivity were faithful to the Jewish hope. Trained by Mordecai from earliest days she was, in the days of her exaltation as queen of Persia, willing to sacrifice even life itself for her people's sake.

[22]Prayer is not mentioned in the book; for evidently it was the holy spirit's purpose to have the name of God left out, and God must have been mentioned had there been any mention of prayer. But neither prayer, nor the name of God, nor the hope of Israel, nor the land of promise is mentioned in this strange but wonderful interesting record; and for the reason that the book symbolizes the dark period at the close of this present evil age, when the powers that be will have done whatever they find possible to wipe out the name of God and his worship. But Esther means "a star," and she fitly represents the faithfulness of those who are to shine as stars in God's firmament in the new heavens.

QUESTIONS FOR BEREAN STUDY

Who was first called to live a life of faith? Why was he removed from Ur? ¶ 1.
What was God's covenant to Abraham, and why is the anti-Semitic movement gaining in momentum? ¶ 2.
What are some of the sterling qualities in the character of Joseph? ¶ 3.
In what way was Joseph's life typical? ¶ 4.
What made the life of Moses incomparable among men? How was he separated from his brethren while yet living among them? ¶ 5.
What are some of the typical features of Israel's deliverance from Egypt? ¶ 6.
Who was Ruth, and why is she connected with Israel's history? ¶ 7, 8.
What can be said of the surrounding nations at the time of Samuel's birth? ¶ 9.
Name some of the important items in the life of Samuel. ¶ 10.
Why was Saul rejected? How did God specially bless David, and why? ¶ 11.
What was the work of David? How may his experiences be stimulating to us? ¶ 12.
Whom did God use to reprove Israel of idolatry after the death of Solomon? ¶ 13.
Give some of Elijah's experiences and show what they prefigure. ¶ 14.
Who was the literary prophet, and why could God use him? ¶ 15.
What wonderful truths did Jehovah teach through Isaiah? ¶ 16.
How long did Jeremiah serve God, and was his a pleasant task? ¶ 17.
What prophet seems to typify the church's present experiences, and why? ¶ 18.
What prophet wrote specially of the "day of the Lord"? When did this day begin? ¶ 19.
How are the "walls of the city" being antitypically rebuilt in our day? ¶ 20.
In what way have Mordecai and Esther in antitype prepared for the rebuilding of the wall? ¶ 21.
What is the general symbolism of the Book of Esther? ¶ 22.

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.

[189]When Jesus appeared at the age of thirty years, John the Baptist pointing to Him said: "Behold the Lamb of God which taketh away the sin of the world." (John 1:29) And we read in the Bible concerning our Lord Jesus, that He is "the Lamb slain from the foundation of the world." (Revelation 13:8) These scriptures and others show that the sacrifice of the lamb foreshadowed the sacrifice of the great One who should become the Redeemer of mankind and take away the sin of the world.

[190]A few days after this passover in Egypt, the Israelites were all delivered when God commanded Moses to smite the waters of the Red Sea and they passed over on dry land; and when the Egyptians attempted to follow they were swallowed up in the sea and drowned. The deliverance of Israel here pictured the deliverance from the great enemy, Satan and death, of all the human race that will ultimately be obedient to God's holy will.

[191]After the children of Israel were on the other side of the Red Sea, they marched on in the desert; and when they came to Mount Sinai God made with them a covenant, which is known in the Bible as the law covenant. In connection with this covenant animals were sacrificed. This covenant was instituted at the hands of Moses as a mediator. Moses here was a type of Christ Jesus, who in due time will make a covenant on behalf of all mankind for their deliverance.

[192]In connection with the law given to the Israelites at this time, God instructed Moses to erect in the wilderness a tabernacle, which was to be used by the Israelites in connection with their ceremonies of sacrifice. One day of each year was known as the atonement day, and what was done on that day particularly foreshadowed the great sin-offering to be made on behalf of mankind.

[193]The tabernacle was constructed of two parts. It was forty-five feet long, fifteen feet wide, and fifteen feet high, built of boards and then covered over with a tent of three thicknesses of material. The first division of the tabernacle was called the Holy. It was fifteen feet wide and thirty feet long. The second or rear apartment was known as the Most Holy, it being fifteen feet long, fifteen feet wide, and fifteen feet high—an exact cube. The tabernacle was situated inside of a court or yard, which was seventy-five feet wide and one hundred and fifty feet in length. The fence enclosing this court was made of linen curtains, suspended from hooks which were fastened on wooden posts, the posts being set in copper sockets at the base.

[194]On the atonement day the high priest took a bullock, which must be without spot or blemish. Inside of the court he killed the bullock, took its blood in a vessel, went from the court into the Holy and from there into the Most Holy, and sprinkled the blood upon the mercy seat, which was in the Most Holy. Then he went back and slew a male goat, which likewise must be without defect, and did the same thing with its blood. This was known as the atonement sacrifice. (See Leviticus 16:1-34) It was an offering for sin, made for the people of Israel, but in fact foreshadowing the great sin-offering that is to take away the sin of the world.

QUESTIONS ON "THE HARP OF GOD"

Who was spoken of as the "Lamb slain from the foundation of the world"? ¶ 189.

What was pictured by the deliverance of Israel from the Egyptians? ¶ 190.

What arrangement did God make with Israel at Mount Sinai? ¶ 191.

What was typified by the making of this law covenant at Mount Sinai? ¶ 191.

Who erected the tabernacle in the wilderness? ¶ 192.

The services performed by the priest on the atonement day in connection with the tabernacle foreshadowed what? ¶ 192.

Give a description of the construction of the tabernacle. ¶ 193.

Describe what the high priest did with the bullock on the day of atonement. ¶ 194.

What did he do with its blood? ¶ 194.

What did these ceremonies foreshadow? ¶ 194.

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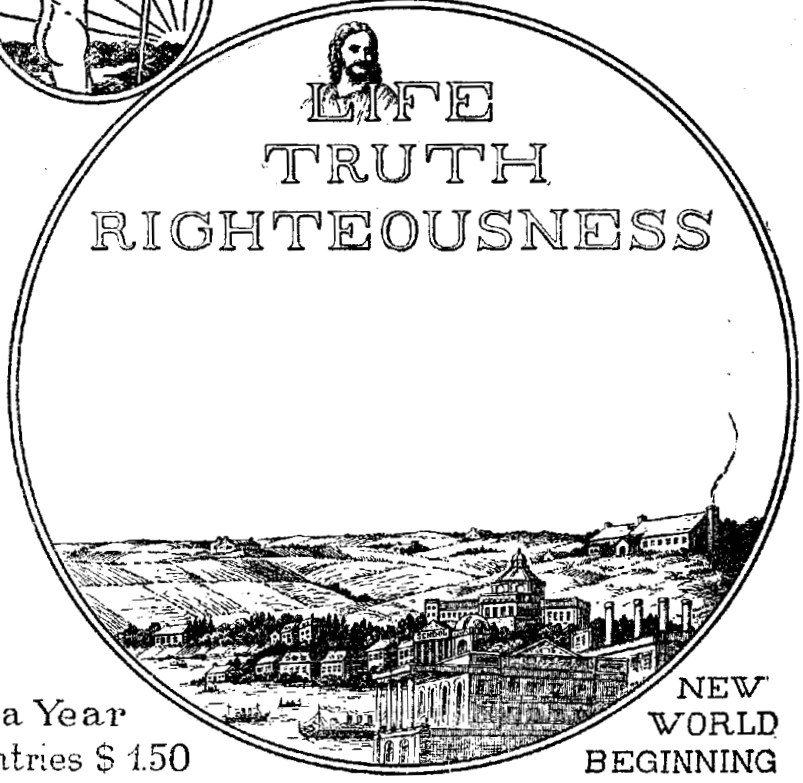
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a Journal of fact hope and courage

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A Nation of Fire-Worshipers

MORE than any other people, the inhabitants of the United States and Canada can lay claim to being fire-worshipers; for their losses by preventable fires are much greater in proportion to population than those of other countries. Canada is even a little worse than the United States, or at any rate is worse in some years; but the losses in the United States are so huge, and the data on the subject so explicit, that we give most attention to the United States in considering the subject.

There is a fire in America on the average of one a minute, day and night, the year around. These fires are destroying property at the rate of about $700 per minute, day and night, from one year's end to the next, or at the rate of about one million dollars per day. Three-fourths of all the fires are a total loss, and ninety-two percent of them are due to carelessness.

In no other country is there such a general disregard of the common safety, yet in no other country do the people need to be so careful. In the first place the United States uses more wood in building than do other peoples (with the exception of Canada), builds less substantially and builds higher; and in the second place it is the largest per-capita user of liquids of high volatility, and this increases the fire hazard tremendously.

Since the year 1910 the average annual fire-loss in the United States has been $242,201,600, while the average annual value of new buildings has been $914,376,500, showing that about one-fourth of all the great sum annually expended for new buildings is sacrificed to the fire god, the god of carelessness as respects electricity, matches, smoking materials, and defective chimneys and flues. This is a matter to which the people of the United States ought to give attention; for whatever is destroyed by fire increases the cost of living for us all.

The way this distribution of loss takes place is through the insurance companies. The higher the insurance rates the higher the prices that must be charged for everything covered by them; and as practically everything in America is of necessity covered by insurance, up and up go the prices.

As an illustration of the greater carelessness in America: Boston, which is smaller in population than Glasgow, has an annual fire-loss six times as large; while Chicago, of the same size as Berlin, has an annual fire-loss seventeen times as large. This is not wholly due to carelessness, however, as building conditions and extremely hot, dry weather have something to do with the matter. America has its good spots, at certain seasons. In May, 1922, during one consecutive period of ten hours there was not a fire-alarm in the entire city of Philadelphia. This is a good record for a city with one and one-half million people.

Fires in Homes

IN THE United States the average family runs one chance in sixty of being burned out each year; hence each adult is liable to have this experience once in his lifetime, and it is not a pleasant experience. Sixty-five percent of all the fires are in dwellings; there are 889 homes burned each working day. The saddest part of it is that during the year 1921 there were 15,219 persons burned to death, eighty-two percent of them being mothers and children under school age. In the property loss in homes fully twenty-five percent consists of heirlooms, works of art, rare books, antiques, rugs and tapestries, the value of which cannot be estimated in dollars and cents.

One of the most prolific sources of fires in homes is the overheated electric flat-iron. It is so easy to respond to a call at the door or to the needs of a child, and to forget to turn off the current before the iron has set fire to the ironing board, and the ironing board has set

fire to the house. In New York City in 1921 there were fifty-two fires due to overheated electric irons coming in contact with inflammable material. The average loss on these fires was over $4,000.

Many fires are caused by rubber hose connections on gas stoves; many also by swinging gas jets coming in contact with curtains. Metal guards should be placed under and around gas and coal stoves; stopcocks should be placed at gas fixture and not merely at gas iron; rubber hose gas-connections should be replaced with metal connections; swinging gas-brackets should be replaced with stationary ones and provided with wire guards or glass globes.

Kerosene causes many fires. In Detroit, a little over a year ago, a woman who was trying to start a fire with kerosene seriously burned herself, reduced her home to ashes and burned to death her husband, her four children, a friend who was visiting her at the time, and the three children of her friend. Kerosene should not be used to start fires; kerosene lamps should not be filled while lighted; and kerosene should not be kept in a warm room.

Matches cause many fires. A little nine-year-old lad at Jamesburg, N. J., at Christmas time disobeyed instructions and peeped into a closet where his forthcoming gifts were stored. He lighted a match to assist his investigations, and then hastened down stairs so that his absence would not be detected. In a few minutes everything in the closet—his Christmas presents, his parents' clothing, and a roll of bills containing $485 belonging to his father—had gone up in smoke. When rats get into a home they frequently start fires by gnawing at match-boxes to get the paste on the box labels. Matches should be kept in metal boxes, away from heat and out of reach of children. Lighted matches should not be used when one is entering dark rooms.

Candles cause many fires. In New York, at the beginning of the rental season an intelligent woman, well connected socially, was rejoiced at finding a new and satisfactory apartment. In placing things to rights she overworked, fell asleep in a chair, her candle overturned, and burned herself and her two small children to death. The building was a new one, not yet ready for tenancy, neither gas nor electric lights having been installed. Candles should not be used on Christmas trees, and lighted candles should not be used when entering bedrooms, cellars, attics, or dark closets.

Hot ashes cause many fires. They should not be put into wooden boxes or wooden barrels. A fire-screen should always be used for an open fire, as both coal and wood crackle and may at any moment send out sparks. Chimneys built without flue-lining are unsafe and should be taken down. Chimney holes should be kept closed, and chimneys and stovepipes should be frequently cleaned so that the soot which they contain will not take fire. Chimneys are sometimes built of only one thickness of brick, and those bricks are placed on edge. Such building is criminal. The rusting through of smoke pipes is responsible for the annual loss of millions of dollars worth of property and thousands of lives. Furnace-flues should be taken down every summer, so that they will not rust out.

Rags saturated with oil and put into a hot, dry, confined place will burst into flames in a short time. They should be destroyed, or spread out where the air can get at them all over, or confined in covered metal receptacles. Inflammable fluids used for cleaning should not be used near an open flame. Gasoline used for cleaning gloves causes many fires.

Other causes for fires are numerous. Cookstoves should be kept clean; for if they are allowed to get covered with grease it may take fire when least expected. Fat boiling over on the stove is another common cause of fires. Looking for gas-leaks with a torch, thawing out pipes, allowing clothing or other inflammable material too near to hot stoves, defective fireless cookers, incubators, fireworks, and accumulations of rubbish in basements—all these are food for the fire-fiend.

Most fires are the same size at the start. If attacked by a determined person with a wet broom or with a pail of water and a dipper or with a fire-extinguisher, they can often be put out with little or no fire, water, or smoke damage. Every housekeeper should know the location of the nearest fire-alarm station and how to send in an alarm.

In the effort to cut down the ninety-two per cent of fires caused by carelessness, in 1922 the boys and girls of New York city were awarded 202 medals for the best essays on fire preven-

tion. It was a good investment, and a good way to give publicity to a highly important subject.

It is believed that the appalling loss of life from tenement fires in New York city could almost all be stopped if the Trinity Church corporation, and other great and selfish landlords worth millions of dollars, would install a one and one-half-inch supply pipe to a sprinkler head on each floor in hallways and dumb waiters and a fifty-foot hose on each floor, so that occupants of the building could use it in extinguishing fires.

Conflagrations of History

THE fire set by Nero in Rome in A. D. 64 burned for eight days before it burned itself out. The great fire of London raged four days, consumed 13,200 houses, rendered 100,000 persons homeless, and obliterated the London of Shakespeare's plays. But this was not a bad thing, in a way; for the old London, like other old cities of the time, had no raised sidewalks, and an open sluice ran down the center of the street in which the householders threw kitchen water, refuse and garbage, where it accumulated until carried away by showers or scavengers. In order to reach their homes many citizens had to pass through filth ankle-deep. The old London was like the modern New York, so crowded that numbers of people had to live in cellar rooms. One house of ten rooms is known to have sheltered ten families, and some of the families kept lodgers besides.

Nearly every great city has been visited by disastrous fires. But some of the most noteworthy are the burning of Moscow, set by the citizens themselves, September 14, 1812, as a rebuke to Napoleon, in which 30,000 homes were burned; the New York fire, December 16, 1835, which burned down 693 buildings; the Chicago fire, October 7, 1871, which burned down 16,950 buildings; the Boston fire, November 9, 1872, which burned down 776 buildings; the Baltimore fire, February 7, 1904, which burned down 2,500 buildings; the Chelsea fire, April 12, 1908, which burned down 700 buildings, and the great San Francisco disaster, 1906, which devastated the business district, inflicting a $350,000,000 loss.

In its recent fire-records Japan bids fair to emulate the United States. In the month beginning March 27, 1921, in three different sections of the empire, there were fires destroying 1,000, 1,700 and 4,000 houses, respectively. At the greatest of these fires, the one at Tokio, it looked for a time as if the whole city was doomed; and it probably would have been had not the wind, which was driving the flames toward the heart of the city, suddenly died down; as it was, the police had to tear down a ring of houses around the burning area in order to arrest the flames. Japanese houses are flimsy structures in the construction of which paper plays a great part.

The World's Sunday School Convention had a narrow escape. The building in Tokio in which the convention was to be held was burned just before the formal opening of the convention. The building was crowded with delegates at the time, but all escaped.

The most recent large conflagration in America was that at Worcester, Massachusetts, in January 1921, during which fifty or more buildings were destroyed on a day when the mercury was down to zero. The fire spread so rapidly that some of the fire-fighting apparatus itself was caught and had to be abandoned.

New York is always having fires, 8,700 a year on the average; but it claims the best fire department in the world and the fires seldom get out of hand. One of the most serious of recent fires was the burning of the beach resort at Arverne, Rockaway; another was the obliteration of a five-acre asphalt plant, when thirty-four tanks of gasoline exploded and a thirty-six-hour conflagration resulted. Philadelphia had a similar fire in August, 1921, when ten great oil tanks exploded, killing four men and destroying property worth $1,000,000.

Prevention of Conflagrations

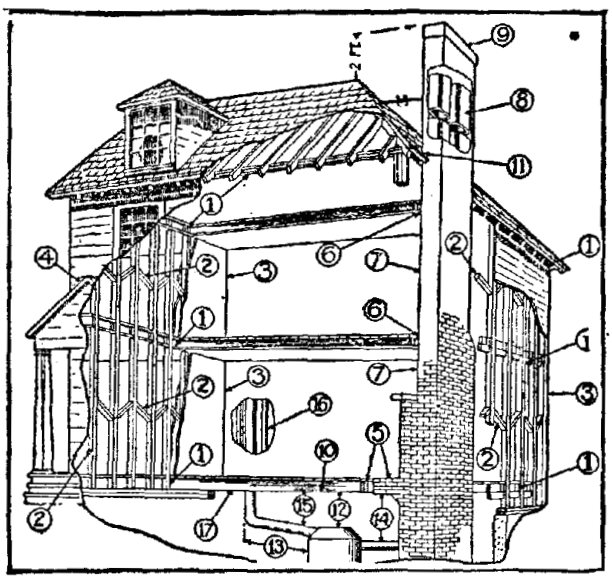
ABOUT forty percent of all conflagrations have resulted from sparks and flaming embers carried by high winds to the roofs of nearby buildings. In the year 1922, in Indianapolis, out of 1,199 fires 850 were chargeable to inflammable roofing; and the city has passed an ordinance requiring all shingle roofs to be replaced within the next eight years. Out of thirty fires in Wabash, Indiana, twenty-five were traced to this same cause.

Many years ago the butts of shingles were about an inch thick; modern shingles are sawn so thin that under a hot sun they become like

tinder, requiring only a spark to ignite. Slate, metal, and tile roofs are good as fire preventers; but they are mostly heavy and expensive.

One of the best roof-coverings, aside from actual fire-proof materials, is the asphalt shingle, which is about the same weight as ordinary shingles, and much less inflammable. The asphalt shingles are made of felt saturated with asphalt and are surfaced with a heavier coat of asphalt into which is rolled crushed mineral matter. These shingles are to be had in at least four different colors and are very attractive in appearance.

The "American Contractor" has made a study of the things that can be done in the building of an ordinary wooden house which, without greatly adding to its cost, will assist materially in its safety from point of view of a possible fire. We give the list, with its accompanying illustration:



(1) Fire stopping at all intersections of walls and partitions with floors, ceilings and roof.

(2) Herring bone fire stopping in partitions midway between floor levels.

(3) Partition and wall corners framed solid.

(4) Wall between porch attic, and house sheathed solid.

(5) Header beams 20 inches from the fireplace breast. Incombustible hearth.

(6) Wood members 2 inches from chimney, space between filled with loose incombustible material.

(7) Plaster applied directly to chimney breast.

(8) Flue lining in chimney.

(9) Top of chimney 2 feet above peak of roof.

(10) Protection over heating plant.

(11) Roof framing 2 inches from chimney, flashed, permitting free movement of chimney.

(12) Top of heating plant 15 inches from ceiling.

(13) Furnace 8 feet from warm air riser.

(14) Smoke pipe 1½ times its diameter below the ceiling.

(15) Heat pipes 6 inches below ceiling.

(16) Doubled tin pipes, ½-inch air space between in partitions, kept 1 inch from all woodwork. Steam and hot water pipes 1 inch from woodwork.

(17) Heat pipes running through floors, fire stopped with loose incombustible material.

In New York city there has been considerable discussion of a plan requiring each building larger than a fifteen-room two-family house to have an automatic valve for shutting off gas, so designed that it can be shut off from inside or outside of the building, or by contact with fire. But this device has been objected to on the ground that thieves might shut off the gas from a house not wired for electricity, and might plunder the house at will. What a pity that the world is in such condition that measures which it takes for its safety in one direction become a danger in some other!

Wood carefully painted with a solution of silicate of soda will stand a long exposure to a fierce flame without even charring, and it would be well to apply a coat of this to surfaces of wood which are relatively near to furnaces or stoves.

Fires in Fire-proof Buildings

AT A fire in Chicago, in March, 1922, at which 250 business firms were wiped out, the heat was so intense that the windows of a fifteen-story fire-proof building across the street melted and the entire contents of the building were destroyed, although the building itself stood.

Fire goes through a brick building with unprotected window-openings as easily as through a wooden one. In all conflagrations in which flames go up against brick, stone, or concrete buildings, the window frames ignite, the glass falls out and the story becomes a horizontal flue through which the flames lick up all combustible material. Metal window frames and wired glass are as necessary as fire-proof walls and floors.

In any fire-proof building, when the heat becomes sufficiently intense, the iron pillars which support it melt or become incapable of carrying their loads. In such circumstances a cast-iron column, unprotected and unfilled, which will stand safe for twenty minutes, will stand ten minutes longer if the interior is filled with concrete. A structural steel column, protected by concrete, will stand for eight hours. Hollow tile protection for steel columns will enable the columns to stand for only three hours. In order to acquire this information a special building was constructed in Chicago in which heat of specified intensity could be applied to samples at the same time that they were subjected to pneumatic pressure equivalent to the weights they would be expected to carry in a building.

All high buildings now constructed in New York must have standpipes which extend from basement to roof and are capable of delivering water to the highest point at high pressure. Some buildings are so constructed that a water curtain can be thrown completely around the building from open nozzles extending from a pipe encircling the outer edge of the roof.

The conflagrations at Baltimore and San Francisco have shown that in a great fire the contents of fire-proof buildings go irresistibly. In San Francisco it was found that the contents of such buildings burned out at the rate of a story an hour. In the burning of any high building there is a funnel-shaped heat-wave which automatically burns all combustible material in surrounding high buildings, even though they may be several hundred feet away.

Fires in Factories

FIRES in factories are frequently accompanied with terrible loss of life; there should be fire escapes on all sides of factory buildings, with access to adjoining buildings. There should also be frequent fire-drills, and employés should be taught not to stop to get hats or coats.

Because of fires, production is hampered, contracts are cancelled, selling forces are laid off, and thousands of workers are compelled to move from one place to another. In some cases where factories have been destroyed by fire the owners have never been able to resume, although their business was in a flourishing condition when fire overtook it and wiped it out. At Wilmington, in December, 1920, a plant which had been idle for some time, and which normally employs 800 men, burned the day before it was to be reopened.

The causes of factory fires are numerous: Cigarettes, wood in close contact with steam pipes at seventy pounds or upwards pressure, spontaneous combustion from piles of greasy rags, pulleys and idlers permitted to run dry and hot, and spontaneous combustion from piles of soft coal, also explosions of dust particles in flour mills, sugar refineries, starch factories, and aluminum plants.

Many factories neglect fire protection almost completely, and pay little heed to the subject of fire-fighting. There is a lack of fire-extinguishers and fire hose, there are no plans for fighting a fire, there are no disaster signals, there is no fire inspection. In one instance a large concern bought an expensive forty-gallon chemical engine and kept it carefully housed in a heated building through an entire winter without knowing that the engine had never been filled with the charging solution and would therefore have been useless in case of a fire.

One of the best forms of inexpensive fire protection for factories is the keeping on hand of plenty of fire-buckets always filled with water. There should be one bucket for each five hundred square feet of floor area; and the buckets should hold not less than ten quarts each. For oil or grease fires the buckets should be filled with sand instead of water.

The proper way to form large piles of soft coal is to drop the loads all at once upon the large pile, each time in a different place. The object of this is to avoid getting the large lumps all together with air-spaces between. It is these air-spaces that set the coal afire, when spontaneous combustion ignites the pile.

The courts formerly held that the obligation rested upon the tenant, not the landlord, to see that the laws regarding fire protection were complied with. Now this obligation is held to rest with the owner. He cannot put it off upon his tenant or tenants or upon the fire chief or the factory inspector. Moreover, his liability in case of fire extends not only to tenants and employés but to strangers who chance to be within the building at the time. The owner of the building is even responsible for the partial

or complete blocking of means of exit by a tenant; and if in any way the owner has failed to provide the fire escapes required by law, he may be sued by any person whose rights have thereby been infringed, and is responsible for injury to them.

Fires in Public Buildings

EACH week in the United States one hundred and forty flats, twenty-six hotels, twelve churches, ten schools, six apartment houses, three department stores, three public halls, three theaters, two prisons, two hospitals, two asylums and two colleges are destroyed by fire. Only five percent of the schools of the country are constructed entirely of fire-resisting materials, including walls, windows, doors and finish; forty-four percent of the school buildings are constructed of wood above the foundations and are veritable firetraps. Many times they are firetraps when not supposed to be such. At Collinwood, Ohio, several years ago, fire started from an unprotected steam main passing through the first floor, and one hundred and seventy-three school children were burned to death. The doors through which they were supposed to reach the street were made to swing inward instead of outward; and the little folks in their mad rush were piled in a great heap against them.

In Chicago, on December 30, 1903, a fire started in the wings of the Iroquois Theatre. Thinking that the blaze would be out in an instant, the attendants, instead of opening the exit doors, which also opened inward instead of outward, placed their backs against them and refused to permit egress until too late. When the rush for safety took place, the doors could not be opened at all; and 531 women and children were burned to death. One frail woman, who lost her reason momentarily while passing through the main exit, found herself in the street, and in her hand the complete sleeve of a man's coat which in her frenzy, she had seized with such strength as to tear it completely from the body of the coat, not knowing what she did.

In New York harbor, in 1904, the picnic steamer General Slocum burned. The life-preservers were found filled with sawdust instead of cork, and one thousand women and children were burned to death or were drowned. In dry seasons fires occur almost daily on large bridges. Many steel bridges have been totally destroyed, and have dropped into ruins as a result of their wooden floors burning. Of every sixteen public institutions in the country one suffers a serious fire each year. Dried veneer and panels constitute a tempting fire-trap in hotels and other similar structures.

In a business college in Butte City, Montana, there is still in daily use a building with six hundred boys and girls on the top floor. The only fire-escape is a straight ladder that no woman and few men could descend in a time of excitement; in the center of the building is an elevator shaft, which would make an ideal flue for a fire. Running around and around the elevator shaft is the main stairway, and their is no secondary stairway. This is a holocaust that has not yet occurred, but may at any time.

The Government is a loser by fire, the same as individuals. Not long ago fire and water destroyed almost all of the census department records. Another fire licked up an aviation property, including thirteen seaplanes, two hangars and other property of the value of a million dollars. The roof of the Treasury was afire not long ago, and a $5,000 appropriation was made to turn the attic of the White House from a fire-trap into a fairly safe place. In January, 1921, the capitol of West Virginia, at Charleston, was destroyed, entailing a loss of two lives and $6,000,000 in property.

Bonfires and Forest Fires

IN A single small midwestern community, within a period of sixteen days, twenty-one children were burned to death in bonfires which they had started among the leaves. The starting of a bonfire in Alabama caused the destruction of 191 buildings. In October, 1922, in Haileybury, Ontario, a town of several thousand inhabitants, a man built a bonfire of some potato-tops and started a fire which burned the entire village, causing the death of sixty persons. In burning rubbish choose a calm day and a safe location for the fire. It is safer to use an incinerator.

If children will be allowed to play about bonfires their garments can be inexpensively fireproofed by immersion in a solution of ammonium sulphate. As soon as the cloth is dry it is fireproof; and the fireproofing solution does

absolutely no harm to the fabric, being easily removed by washing. Ammonium sulphate is a soluble powder which may be purchased at small expense from any druggist.

Until recently, bonfires were frequent upon the streets of New York. The vendors in the markets were accustomed to destroy their rubbish by starting fires on the pavements. Upon a scrutiny of the matter, however, it was found that fires built in this way had damaged the city pavements to the extent of a hundred thousand dollars.

Bonfires built by campers are the principal cause of forest fires, aside from sparks from locomotives. The ashes of a camp fire should always be scattered with a stick, after the fire itself has been put out.

In the year 1811, in the Swiss Tyrol, forest fires caused the destruction of sixty-four villages. In the year 1871, fires in the pine forests of Wisconsin and Michigan caused the loss of a thousand lives and rendered fifteen thousand persons homeless. In September, 1894, there was a great forest fire in northern Minnesota, causing the loss of many lives. When fires start in a dry pine forest, they travel with the speed of an express train; and the only safety for any living thing in their path lies in immersion in water or in freshly-ploughed earth.

In April, 1922, New Jersey had one forest fire which destroyed three thousand acres of timber, and another covering an area of 125,000 acres. In the one case, government stores of hundreds of tons of T. N. T., the most powerful explosive known, were in immediate danger. In the other instance, the patients in a large tuberculosis sanitarium were barely saved.

Forest fires annually burn over 11,000,000 acres of land in the United States, and destroy enough timber to build a five-room frame house every one hundred feet on both sides of a road extending from New York to Chicago. Such a row of dwellings would house the entire population of Cincinnati, New Orleans, Minneapolis, Seattle, or Kansas City, Mo.

In very dry weather in the state of Washington automobiles fitted with flanged wheels, instead of rubber tires, follow the passage of every train through the timber district, putting out three to eight fires daily, started by sparks from the locomotives which have preceded them.

Arson for Excitement

A PHYSICIAN of Montreal is authority for the just-published statement that, at the present rate of increase, the whole world will be hopelessly insane in twenty-five years. One of the forms which this increased insanity takes is arson for excitement, pyromania.

In July, a year ago, a girl in Millis, Massachusetts, organized a band of boys and girls, and led them forth to burn her own town and the adjoining village of Medfield, her only reason being that the towns were too dull to suit her and she wanted to wake them up.

Two months previously a man who had recently returned from Sing Sing, where he had been serving an eight-year sentence for arson, set fire to a four-story tenement house in which a woman and a child were fatally burned, eighteen persons injured and forty families forced to flee.

The year 1921 was the banner year for this kind of arson, due to the newspaper notoriety given to the doings of a firebug in western Pennsylvania, of which more mention will be made shortly. In the effort to emulate him, in January of that year, high-school students in Omaha, who were about to be installed in temporary quarters until a new school building could be erected, burned the $150,000 temporary frame structure to the ground the day before it was to have been occupied.

The next month a young man in Long Island City set fire three times to a two-family house, giving as his excuse that he wanted some excitement. He was twenty-one years old when he got his excitement, and will be sixty years old when he emerges from Sing Sing if he serves his full time. In the same month five youths in the Bronx started fires in nine tenement houses in one and one-half hours time, just before midnight.

In May the town of Darien, Connecticut, purchased a new red fire-engine; and in the ensuing six weeks there were more fires within the town than had occurred in the previous six years. The pyromaniac who set the fires wanted to see the new engine racing through the streets and at work upon the fire.

At Princeton in June some college men out for a good time, started fires in six separate places, using excelsior and rags soaked in gasoline and kerosene, and even spraying doors

and windows with inflammables to insure success. Some of these children of our best profiteers are so playful! But it is to be expected that parents who have kept out of prison themselves only by purchasing seats in the legislative assemblies of the nation should have trouble keeping their scions from walking in their steps.

In July, a fourteen-year-old newsboy in Hoboken started fires on the second and third floors of a twelve-family apartment house in that city, with no other object in view than to try to create some excitement. The same month a young man in Newton, Massachusetts, was arrested and confessed to having started twenty fires in that vicinity.

In Brooklyn, in September, a girl eighteen years old set fire to her own home twice in order to see the fire engines arrive. In October a lumber handler six feet two inches tall, weighing 245 pounds, confessed to starting four fires in the yards of his employer at Astoria, a suburb of New York, so that he could have the excitement and fun of helping to put the fires out. One of the fires got away and did $400,000 damage. A month later a fourteen-year-old boy twice set fire to a crowded theater in New York in order to produce some excitement. The fires were built in the theater loft.

Arson by Radicals

IN NOVEMBER and December, 1920, and in January, 1921, a great number of churches, school buildings, barns and houses were destroyed in Fayette, Westmoreland, and Washington counties, Pa., in accordance with what seemed to be a carefully prearranged plan. Property to the value of $5,000,000 was destroyed.

Immediately those faithful and well-paid servants of our leading profiteers and grafters, the newspapers owned by and managed in the interests of those who have taken for themselves about everything that is worth taking, and who are trying to take what is left, began to shout that this was the work of radicals. Government detectives were put on the job; and as soon as they could find time to empty their pockets where the stuff could be conveniently found, the readers of the New York *Times* and and other leading New York papers were treated to the rare news that "radical literature was found near a majority of the places fired yesterday." The word "radical" comes from the Latin "radix," meaning "root," and imports a person who seeks to go to the root of a matter. For example, any man who would suspect another of being a burglar and would undertake an inquiry as to where the burglar got his load would be a radical, a red, and very offensive to the burglar.

At length the man who had set the fires was found, Frank Koma, or Frank Smith, the son of a preacher. He confessed to firing some thirty buildings; and when asked why he had done so replied that he was prompted to do so by voices which he heard in his sleep. This was generally taken to mean that the man was insane, and so he was; but the cause of his insanity was demon suggestion.

Smith went on to explain: "I get pains in the back of my head, and I don't just know why I did it. I remember that I set fire to the school building, the church, and the garage at Brownsville. I just got those pains, and then I did the firing. There were times when this strange feeling in my head sort of told me I was to set fire to my own home. I never did, but the pains in my head told me I should." Those who have read "The Finished Mystery," page 127, will at once identify this as the work of evil spirits, demons, working upon and through the mind of this unfortunate man.

These fires, therefore, were not set by working men who are trying to better their working conditions and the civilization of which they are a part, nor even by those innocent persons who wonder how the sugar gang and the coal gang, the credit gang and all the other gangs get away with their plunder year after year, all on the promise of an expensive investigation of their own framing up. In other words, the title of this section ought properly to be "Arson by Demons." Pyromania is merely one of the methods by which they are ruining civilization.

Inspired by the publicity given Koma's or Smith's adventures a wave of arson spread over America that has not even yet died out. As an illustration: While the Smith excitement was at its height a highly educated young woman, a nurse for three dentists in Brooklyn, set fire to the building in which she worked, imperiling the lives of one hundred persons. Thirty families were driven from their homes

as a result of this fire. When asked as to her reason for setting the fire the nurse said that "something flashed through her mind" that made her want excitement. Without doubt that something was a demon suggestion. In Canada last year a number of prominent Roman Catholic edifices were burned; and it is likely that their destruction was suggested in the same way, probably in the hope of getting innocent people into trouble—demon-like.

Arson for Love

WHILE the Koma or Smith affair was at its height, in March, 1921, eight young men connected with the city fire department of Columbia, Pa., set ten fires, with damages ranging all the way from $100 to $50,000. As soon as the fires were set, they turned in alarms and then rushed to put out the fires. Cornered, they acknowledged that they wished the admiration of some of the fair young ladies of their city for their bravery as fire-fighters.

A more pronounced case of arson for love was that of an Elmira lad of seventeen, who was away at boarding school, at Manlius, near Syracuse. He was infatuated with a girl in his home town, and conceived the bright idea that he might get a vacation if all three of the buildings where he was at school were destroyed. He got the vacation all right; for he was expelled from school. Subsequently he got a long one, behind bars. Love is cruel.

The opposite of love, anger, led a young shepherd boy of Aires, France, in November 1921, to set a fire which destroyed fifty-five houses. He set the fire because he did not wish to be reprimanded. Quite likely this was the work of demons, too, if the facts were ascertainable.

Arson by Tobacco Companies

THE tobacco companies ought to be compelled to pay the full cost of all losses sustained as a result of the business which they so persistently flaunt in the faces of people who do not admire smoking. A hotel man who had been burned out eight times stated to the editor that every one of the eight fires had been caused by smokers, chiefly cigarette smokers.

A man engaged in shingling the roof of a hotel porch at Arverne, N. Y., in June, 1922, dropped some hot cigarette ashes on the roof, resulting in a fire which burned nine hotels and one hundred and fifteen houses. We have "smoked out the facts," and "they satisfy." But do they?

While the delegates to the annual convention of the National Safety Council in Boston were discussing means of preventing fires, one of the delegates threw a lighted cigarette among a pile of papers. Considerable damage was done to the apartment before the fire could be put out. This man's own children were upstairs asleep at the time.

A Harvard University student came out of a theater in Boston, lighted his pipe, and threw the burning match into the lace dress of a woman, setting it on fire. Watch the careless smokers, the converts of the widespread advertising of the tobacco companies; and see where they throw their matches.

We have a Biblical reason for wanting the tobacco companies to bear the losses for which their business is responsible. It reads this way: "If a fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindleth the fire shall surely make restitution."—Exodus 22:6.

Arson for Profit

INSURANCE companies find that fire losses decrease as business improves in other lines, and that when there is a general slump in the business of the country there is a great increase in fire losses. This is partly explainable by the better care that a manufacturer takes of his premises when business is good. Yet it is a noteworthy fact that when a large stock has been piled up and the stocks cannot be moved at the cost price, there is liable to be a fire.

The year 1919 was a banner year in the clothing business. The next year was a hard year, and in New York city there was an increase of 400% in fires in embroideries and laces businesses, 385% in shirts, 360% in woolens and worsted goods and 229% in women's clothing.

There are 2,500 arson convicts in the United States, with about five hundred convictions each year. Not long ago a concern was discovered at Chester, Pa., engaged in the training of cats, whose business it was to overturn lighted lamps on sight. Such cats sold at $250 each, which is a pretty high price for a cat.

The National Association of Credit Men who

unearthed the Chester concern found another scheme in use by the arson-for-revenue-only fraternity, consisting in placing a lighted candle in an empty lard bucket. Inside the bucket were suspended several small bags of gasoline. In due time the flames reached the strings, the bags dropped, there was an explosion, and all evidences of the crime were removed.

In New York city at one time in December, 1922, forty laundry proprietors appeared at the District Attorney's office and complained that efforts had been made to compel them to join an association, and that failure to join meant that their places were set on fire, or their clothes ruined by acids or dyes.

During the fall of 1920, in the cotton districts of Alabama and Texas, persons who persisted in trading in cotton at less than forty cents a pound had their cotton gins, warehouses, and mercantile establishments destroyed by fire, due notice having been sent them that such would be done.

A young man at Somerville, N. J., the junior member of a machinery concern became dissatisfied with the old buildings in which the plant was housed, placed cans of gasoline here and there about the place, connected them by wires with his home, and there exploded all the cans at once by throwing a switch. He hoped to get new buildings out of the insurance carried on the old. When apprehended he said that he wanted to get married and did not want his intended to think that the business he was in was not prosperous.

At Spokane, Washington, in May, 1921, the widow of a wealthy railroad president, unable to maintain her $50,000 home on the allowance of $4,000 per year left for its maintenance, arranged with her chauffeur to set it on fire in her absence; she expected to get the insurance, but got a term in prison instead. It is strange that a person of respectability could so lose control of self, unless mentally unsound.

A cobbler in the Bronx, in the fall of 1921, took out $1,700 insurance on his furniture and then deliberately set a fire in his apartment, endangering the lives of seventy-five families. The fire was put out; and the cobbler got twenty to forty years in Sing Sing, with a statement by the judge that he was sorry he could not send the miscreant to the electric chair.

Fire-Insurance Items

NOTHING could be softer for the financiers back of the fire-insurance companies than the arrangement by which they have guaranteed themselves a net profit of five cents on every dollar they take in, with an additional three cents to cover possible conflagrations involving losses of more than $1,000,000 in a single fire. The National Board of Fire Underwriters has entered into an agreement with the National Convention of Insurance Commissioners that the profit of the Fire Underwriters shall be this amount; probably the same crowd under different names.

We said that nothing could be softer; but we might make an exception of the clever, almost diabolically ingenious scheme by which the same crowd compels everybody to carry all the insurance possible or else suffer deprivation in case of a fire. We refer to the so-called 80% co-insurance feature, which is now a standard part of all fire-insurance policies. Here is the way the thing works out:

Suppose a man has a house worth $5,000. Unless he carries on that house at least 80% of insurance, *i. e.*, policies to the amount of $4,000, he will not receive from the insurance companies the full amount of the policies which he does carry unless there should happen to be a total loss. Thus: if the house is damaged to the extent of $1,000 and it is insured for $1,000, instead of receiving $1,000 the policy holder will receive 25% of the loss, or $250. Or if the house is damaged to the extent of $1,000, and it is insured for $2,000, then instead of receiving $1,000 the policy holder will receive 50% of the loss, or $500. Or if the house is damaged to the extent of $1,000, and it is insured for $3,000, then instead of receiving $1,000 the policy holder will receive 75% of the loss, or $750. To get $1,000 for a $1,000 loss he must carry $4,000 insurance.

If the house is damaged to the extent of $2,500 the same rule prevails. On a $1,000 insurance he would receive $625, on a $2,000 insurance $1,250, and on a $3,000 insurance $1,875. To get $2,500 for his $2,500 loss he must carry $4,000 insurance. Many people do not know these facts until the unhappy hour when they try to collect something from a bunch of fire-insurance adjusters. Then they realize that the

soft words of an agent to whom they pay their money are of little worth.

Fire-insurance policies become void if the insured moves from one location to another, or places a chattel mortgage on property, or operates a factory after ten o'clock at night, or ceases to operate for ten days, or if repairs or alterations to property take more than fifteen consecutive days, or if the building becomes vacant for ten days, or if illuminating gas is generated in the building, or if explosives or any product of greater inflammability than kerosene are kept on the premises.

In December, 1920, one hundred and thirty-eight insurance companies doing business in the state of Mississippi withdrew from business in the state as a result of a suit brought against them for being in collusion in the matter of rates.

The insurance business is so well developed that the companies can tell with a fair degree of accuracy what are the prospects of a given district's being visited by a devastating fire. They have charts showing the amount of area covered by streets, the amount covered by buildings, how many are of fire-proof construction, how many windows are protected, how many buildings are sprinklered, the exposure to lumber yards, whether the water supply and engine supply are adequate and whether the district is subject to high winds. At present Parkersburg, W. Va., is considered a bad risk.

Unusual Fires

IN JULY, a year ago, in New York city, a trolley car burst into flames; and the motorman raced with it to the nearest fire-house and summoned the firemen with his gong. They put out the fire with sand. This is believed to be one of the first times that a fire was ever brought to a fire station to be extinguished.

At Benwood, W. Va., a year previous, the sun's rays focused through a flaw in a window pane set fire to a baby's bed, and burned the child to death. At Ferndale, New York, about the same time, a woman dressed in a paper costume at a masked ball was severely burned when her costume took fire from a candle carried in her hand.

A rag fire is one of the worst, on account of the thick smoke. In fighting a fire of this kind in Brooklyn the firemen were compelled to lie prostrate in the street so that they could breathe the purer air near the pavement; and 1,000 families in the neighborhood were compelled to flee the fumes.

In May, 1921, the century-old New York naval militia training-ship was destroyed by fire from the outside. The ship became surrounded with a pool of oil from a leaking pipe line. The pool was ignited by the backfire of a motorboat, and the flames licked up the sides of the doomed vessel.

Frictional electricity is sufficient to ignite the vapor of gasoline. Combing the hair, walking swiftly in a fur coat flapping against rubber boots, removing a silk dress from a basket, pumping gasoline through a hose, and even touching woolen fabrics that have been washed in gasoline have been sufficient to cause gasoline explosions, with fatal results. Tanks in which dogs and cats are asphyxiated in gasoline fumes have frequently exploded as a result of the friction generated by throwing cats into them. Dogs do not produce the same effect.

Fires Abroad

THE early history of fire-fighting in the British Isles makes quite amusing reading. In Liverpool a light extension ladder was stationed in each of the public squares, with a policeman to guard it. In the event of a fire he could commandeer anybody to aid him in reaching the fire with his ladder.

In Glasgow it was the custom, when a fire was reported at a police station, for a man to step to the door and beat a drum. The volunteer firemen would come running from nearby shops, passing horses would be unhitched from their vehicles and hitched to the fire apparatus, and the crew would be off. On arrival at the fire bystanders were hired to work the pumps.

In Germany, in case of a fire in an apartment house, the first arrivals at the fire lay tarpaulins in the halls and up the stairs to minimize the loss by fire and water; and in case of any fire it is the custom for the police to lock the man up on whose premises the fire is found, and he has to prove his innocence to secure his release.

In France if one has a fire and it goes outside his premises he has to pay his neighbor's loss. A law in New York city tending in the same general direction of holding persons responsible for negligence compels a man who

disobeys an order of the fire department, and then has a fire, to pay the city for the cost of extinguishing it.

Before the war the annual average fire loss for each man, woman and child in Holland was eleven cents; Switzerland, fifteen cents; Italy, twenty-five cents; Austria, twenty-five cents; Germany, twenty-eight cents; England, thirty-three cents; France, forty-nine cents; United States, $2.10 (a greater burden than all of the foregoing put together); and in 1920 in the United States the loss was $4.80. This tells its own story.

The city of Sydney, New South Wales, Australia, builds its own fire-engines, having found that it can do so at a profit.

The Fire-Laddies

THE one who sets fires for excitement has his complement in the one who turns in a false alarm for the same reason. Even New York has one offender who has the curious mania of calling out ambulances, just to hear the gong and to see the vehicle running. At Montclair, N. J., in June, 1921, two young men driving through the city turned in five false alarms of fire. They were fined $100 each.

A year ago, in New York, for a while there seemed to be a mania of false alarms; but it transpired that a new style of fire-alarm box, much easier of operation than the old style, had just been installed, and children accustomed to playing with the handles of the old-style boxes could not play with the new without bringing out the fire apparatus.

A false alarm may be a very serious matter for the firemen. As everything depends upon how soon they get to a fire, the fire-laddies always go at top speed; and the streets are very hard to navigate nowadays. In New York, in April, 1922, nine firemen were hurt, seven of them being hurled to the street when a trolley car rammed the rear wheels of a fire truck on the way to a false alarm. At a fire in Salt Lake City the automobiles packed the streets so tightly that when the chief sent in a second alarm it took the apparatus fifteen minutes to get to the fire.

As a sample of what New York firemen have to contend with: On the way to a fire one man had his jaw fractured and both wrists sprained, one had his left kneecap broken, and one had his thigh broken. Those who did arrive at the fire were driven from their work of fighting the flames by a drum of sulphuric acid four feet long and a foot in diameter, which became superheated by flames from broken gas-pipes. The tank was loosened from its fastenings and carried down the fire escape, after which the fire itself was stopped in short order.

In the case of inflammable liquids and certain chemicals the use of water multiplies the danger to the firemen. In July, 1922, a large warehouse in New York, housing at the moment a great quantity of magnesium powder for the Government, took fire; and when water was applied to the flames there was a series of tremendous explosions and the entire contents of the great warehouse were destroyed. The fire burned for sixty-five hours. During the first half of that time it was calculated that 216,000 tons of water were poured into the building. It was one of the city's hottest fires. While the fire was in progress a victim of delirium tremens ran into the building and up to the third floor, from which he was rescued with difficulty.

The fire patrols or salvage corps do important work at fires, doing what they can to save goods and machinery from water by covering them with tarpaulins or removing them to safer quarters. At most fires the water damage is equal to the fire damage. In many instances the fire patrols can do nothing until the fire is out.

Deeds of Heroism

NO CIVILIZED community should expect its firemen to risk their lives in fighting fires which, as in the United States, are in most instances so easily preventable; yet their lives are frequently sacrificed. It is a common thing for firemen working on upper floors to get trapped by bursts of flame below them, and then only the courage and faithfulness of their comrades on the lower floors or on the ground can save them. They have been known to jump through a sheet of flame, and catch a swaying ladder which constituted their only means of escape.

Grateful citizens of New York have provided a number of medals annually awarded to members of the New York Fire Department for acts of heroism during the year. Some of the feats for which these medals have been granted are rescuing comrades from burning cellars, strad-

dling from the fire-escape of one building to the window ledge of a burning building and swinging the persons in the burning building to safety, shinning up lintels for a full story above the top of their highest ladders and rescuing persons about to jump, and laying ladders across a courtyard.

In Brooklyn, in January, 1922, a fireman was swung by the heels by his comrades from the roof of a building; and into his arms, one after another, a mother and four children were thrown, pendulum fashion, to safety. Subsequently, a fireman who had been trapped in the blazing apartment while seeking to rescue the same persons, was also rescued.

A girl was rescued from injury and possible death at a fire in Newark. She was about to jump; and as no ladder was at the moment available, three firemen got together, back to back, and bending low, hands on knees, formed a human basket. The girl knocked them all flat; and all were bruised, but none seriously.

Firemen frequently have odd jobs. A somnambulist in Trenton dreamed that the police were after him. He ran to the roof, and jumped down the chimney. Part way he stuck fast, and could go neither up nor down. The firemen had to come and open the side of the chimney to get him out. Moral, never jump down a chimney when you are asleep.

Others besides firemen perform deeds of heroism at fires. In May, 1921, a Negro elevator man, Oswald Pickering, employed in a twelve-story building at 580 Broadway, New York city, found smoke on the ninth floor of the building in which he worked. He turned in an alarm, went back to the ninth floor, found a man on the floor overcome by smoke, took him to the street, and then ran his car repeatedly to the tenth, eleventh and twelfth floors until the scores of workers on those floors, cut off from the stairways by the dense smoke, were all carried to safety.

At a Jewish orphanage near Montreal, in August, 1922, fifty-five boy orphans were trapped on the top floor of a building not provided with fire escapes. Two of the boys, Samuel and Joseph Kaufman, fourteen and fifteen years of age respectively, marshalled the boys to the safest part of the building, made rope ladders of sheets, and all but four of the boys descended them in safety.

At a fire in Minneapolis, in June, 1922, at which a fashionable club burned to the ground, Miss Lucy Gilbert, head of the art department of the public library of that city, was burned to death because she refused to leave the side of an old and crippled friend. At the last moment she could have been saved, but refused the proffered aid because it was impossible to extend it to her crippled friend. A splendid example of true nobility.

Golden Age Coming into Finland *By Kaarlo Harteva*

THE year 1923 began in Finland in a very peculiar way, both in external and internal affairs. The first month in the year, January, is called in the Finnish language "Tammi-kuu," which signifies "Oak-month." The explanation in our literature is that the cold this month has been so severe that it has been compared with an oak. Regularly there has been much snow, and so much cold that the mercury has frozen in some places. But during the greater part of January last it was exceptionally warm. The thermometer was about at freezing, and many days it rained. Recently a newspaper published an interesting article about the possibility of growing grapes in Finland without using hothouses, merely protecting them; and the prediction was made that Finland will soon be a grape-producing land. Some years ago only the Bible students dreamed about such times.

Still more interesting and striking was the great change in the internal affairs of Finland with the opening of the year 1923. January 1st the so-called religious-liberty law was put into force. In order to understand the great significance of the law it must be noticed that Finland has been, and still is, a church-state community. Only some ten years ago it was, according to the law, a compulsory matter to partake of the Lord's Supper for all those who desired to marry. How stupid! The theory of the clergy assumed that every one who unworthily partook of the Lord's Supper was condemned to a hell of eternal torment. In other words, according to their theory, people who desired to marry

and were not in a worthy condition were forced into hell or were forced to remain single. The stupid law was overthrown in 1909.

The power of the state-church has been great in Finland, but now it is being broken down. Heretofore it was necessary to belong to some church approved by the state, if any one desired to leave the Evangelical-Lutheran church, which is the state-church. But from the beginning of this year, every one has liberty to belong to a church or not. In the church offices people now form queues and stay in them hours waiting their turn in order to state their will regarding leaving the church; for according to the law every one who has reached the age of eighteen years must do it personally. The law also permits the clergy to ask the reason of those who intend to go out of the church, and at first they used that right. But as this gave the truth-loving people an excellent opportunity to witness for the truth, they have now stopped their inquiries, and simply write the names of those leaving!

As it was formerly necessary to belong to a church, so it was also necessary to pay to the church a special tax, but now those who do not accept the church are liberated from that tax. Before this law was passed the conservative clergy tried to oppose the law with all their might. But the liberal-minded in Parliament gained the victory, and religious matters are now fully free in Finland. What a great step toward the light! The Bible students have rejoicingly left the great, mysterious Babylon not only in spirit but also literally.

It is true that the clergy have tried to frighten some of those who have gone and explained their reason for leaving the church. Among other things they have said that they will not give them a burial-ground (in Finland almost all the cemeteries belong to the Evangelical-Lutheran state-church), but if the clergy will hinder the dead being buried then other officials in the community will find a place for the dead ones; and many will get their eyes opened to see the right character of the clergy. Certainly all struggle in vain against the new King of earth, who is now setting up His kingdom. Oh, that all would bow down before Him and rejoicingly welcome Him!

Making Saints to Order

FROM time immemorial the Catholic religio-political machine has practised the business of making saints to order. That the machine is not infallible is shown in history when it has "sainted" really bad men and women; so, perhaps, some really good people have escaped being "sainted." The procedure for the beatification and canonization of Pope Pius X is now under way, according to numerous press despatches. The process is usually a long one, sometimes lasting for centuries. We presume it depends upon the way the money comes in and how anxious the head politicians are to relieve the "saints" of purgatorial suffering!

The Roman Catholic system is a great system. Its promoters must impose themselves on everybody everywhere; so their press agents noisily advertise its virtues. We are wondering how long the newspapers of the world will continue to aid this hierarchy in blowing their own horn. What an effort is being made to arouse the world to an appreciation of the existence of a system which has always done good, does nothing but good now, and the only system that will ever do any good worth while!

This system is the most tyrannical, dogmatic, perverse, blinding, deceiving, blasphemous and enslaving in the whole world. There is nothing like it; there has been nothing like it; and there will never be anything like it in ages future. And how the newspapers continue to fall for its propaganda in this enlightened day is one of the present-day mysteries! Perhaps the newspapers know that if they do not yield resignedly to Rome's whims the thumbscrew pressure of boycott will be applied, as is often the case.

Then, after all, it is not principle which guides the editorial departments of the newspapers, but money. The managers are after the money; the business is to get the money; and the editorial departments have to knuckle only too often to the mandates of the management of a periodical, because in the last analysis the business is not to educate the people to what they know the people should have. The main business is to get the money. It matters not how they must prostitute themselves to get the money; they must get the money.

An Average Temperature

REPEATEDLY THE GOLDEN AGE has pointed out that we are entering a new era in earth's affairs; and that stupendous changes are to be expected in civil, social, religious, financial, industrial, climatic, atmospheric and soil conditions as well as in the condition of animal life on the earth. The basis of these expectations is found in the Bible prophecies foretelling them. In this article we shall deal with the subject of temperature in the new era. Therefore the discussion is limited to atmospheric and climatic changes alone, and to the conditions which these changes produce. In view of these prophetic changes, we are often asked concerning what extremes of heat and cold might be expected to prevail during and beyond the Golden Age.

Hitherto some have supposed that a warm temperature would prevail, in order that vegetation might grow very rapidly and luxuriantly, similar to the temperature of the tropics and to that of prehistoric times which produced the rapid and prodigious growths and made possible the immense peat and coal beds of our day. These luxuriant growths prevailed in the formative stages of earth's history, when the air was so heavily carbon-laden that human life could not exist; and a return to such conditions would be neither reasonable nor desirable.

At that time the all-wise Creator was laying down the great coal deposits for the use of future generations; and the atmospheric conditions were perfectly adapted to that work. Vegetation of the tropics is not so useful or valuable to man or beast as that of the colder climates. The healthier, hardier and more progressive races live in the temperate zones; and it is usually the invalid and anemic who go south, while the more robust stay in the north.

It is surprising how many data are available, both in the Bible and in current facts, upon which to base conclusions. Let us review some known facts:

The Bible on Temperature

OVER 3,500 years ago Moses, as God's mouthpiece, wrote these words: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22) Ezekiel declared: "This land that was desolate is become like the garden of Eden." (Ezekiel 36:35) Isaiah says: "The desert shall rejoice, and blossom as the rose" (Isaiah 35:1); and "They shall not hurt nor destroy."—Isaiah 11:9.

These texts and others preclude all probability of droughts, floods, winds, hail, unseasonable frosts, blight, rust, rot, or insects damaging or destroying crops; and they would strongly corroborate the thought of an average temperature—neither *too* hot nor *too* cold.

That the climate is changing is a fact. Newspaper reports and GOLDEN AGE articles prove this.

Physical Facts about Us

A RECENT GOLDEN AGE contributor tells us of a time when fruits could not be grown in Kansas nor vegetables in the vicinity of Colfax, Washington. Thirty years ago vegetables could not be grown in the vicinity of Winnipeg; and ten years ago they could not be grown in Alaska. Now Kansas can grow nearly all the fruits; and Washington, Winnipeg and Alaska grow nearly all kinds of vegetables. Half a dozen years ago, corn could not be grown in northern Wisconsin and Minnesota or in North Dakota; now some of the best crops of corn are grown in all of these states. It is common knowledge that the Japan Current now strikes the shores of Alaska one thousand miles farther north than it did a few years ago, with the result that the temperate climate is rapidly encroaching on the frigid climate of the far north and equalizing both.

Another condition commented on by the public press and verified by eye-witnesses, is that snow-storms are extending farther south than formerly. Within the last three years we have had snow-storms in southern North Carolina, northern Georgia, and northern Texas—very unusual occurrences in these localities.

The following item appeared in the Minneapolis *Journal* of January 9, 1923:

"Last week's climatic disturbances over the entire Atlantic region have produced most unusual and unheard-of weather conditions in North Africa. A blinding blizzard is now raging around the highest peaks of the Atlas mountains; and the passes are blocked with drifting snow, which reaches down the mountain slopes to the line of tropical vegetation, so that travelers are

able to see the unusual sight of cactus plants covered with snow and date palms shrouded with a mantle of white."

Heavy Snows in New England

IN NEW ENGLAND, thirty-five years ago, heavy snows would fall in November and remain on the ground until the middle of April. Many a boy enjoyed the thrill of "riding down hill" on the crust with snow so deep that fences could not be seen, and often it was necessary to use oxen to draw a "wood-shod sled," wallowing through deep snow, to carry the children to and from school. It is very unusual now to have such heavy snows before January 1st, or to have them remain after March 25th; and it is no longer necessary to use the oxen. (Of course there is an exceptional winter occasionally.)

Another noticeable fact is that Spring and Fall are considerably longer than formerly; and farmers complain that they cannot get their crops in until so late that they fear the season will not be long enough for the crops to mature. Yet the longer Fall season has always permitted them to mature; and thus God fulfils His promises to provide a "seedtime and harvest."

The United States weather reports show that for the past fifty years the *average yearly* temperature has been about uniform, and approximately fifty degrees above zero. These facts show that while the extreme cold season of Winter and the extreme hot season of Summer are both becoming shorter, yet the longer cool Spring and Fall make the average temperature for the year about what it was fifty years ago.

Two Crops to Harvest

IN DECEMBER, 1921, there was a second crop of apples in Roanoke, Virginia, more than one-half matured (reported in GOLDEN AGE No. 63). In October, 1922, many apple and cherry trees were in full bloom for the second time in the northern part of the lower peninsula of Michigan. In November, 1922, a Milwaukee newspaper reported an entire field of strawberries in full bloom for the second time in northern Wisconsin. This suggests the possibility of two crops of berries, fruits and vegetables per year during the Golden Age.

It is a well-known fact that fruits, berries and vegetables grown in *warm* climates or under *forced* or *hothouse* conditions will not keep so long, are not so crisp and juicy or so well-flavored or of so fine a texture as those which mature more slowly in colder climates, but on the contrary are apt to be coarse, stringy, woody, or hollow. Another well-known fact is that in the South, fruits, berries and vegetables mature best in the late fall and winter months. If anyone doubts this let him visit Sanford, Florida, or the Rio Grande Valley, Texas, in December and January.

Near Alvin, Texas, in late December, 1920, there was a field of strawberries in blossom and with many berries one-quarter to one-half matured. The weather there was so cold that the owner feared a frost; in fact the thermometer registered almost at freezing. The berries mature very slowly if the weather is cold. This was a very healthy crop of berries. Even the oranges and the cotton need the late cooler Fall months properly to mature them, and are seldom gathered until December or January. All of this still further corroborates the thought that the extreme heat of the Summer months is not so favorable for the growth of crops as is the cooler weather of the Fall. Extremely hot weather tends also to make human beings listless and indolent. And be it noted also that the temperature of the Summer months in the South is never so high as in the North; yet people living in the highly electronic oxygenized atmosphere of the cooler climates have more "pep" and are more robust than are those in warmer regions.

Edenic Conditions to be Restored

IN VIEW of these facts what would be the desirable and probable average temperature which would help to produce and maintain the conditions described in the Bible; viz., no unseasonable frosts, no insects, no blight, no storms, and good health? Years ago Pastor Russell expressed an opinion that the average temperature of the Golden Age would be from forty to fifty degrees above zero. This may have looked unreasonable at the time, but not so now.

Edwin E. Slossom in "World's Work," pointing out that civilization is moving northward, says:

"Gil Fillan traces the ridge of contemporary civilization along the isotherm of fifty degrees Fahrenheit

mean temperature. The five leading cities, New York, London, Paris, Berlin and Chicago are within a little more than a degree of this."

With *this* average temperature, too cool to decay and too warm to freeze, with no storms to blow off the fruit, and with no insects to sting, the fruits and berries would hang on the trees and vines, and the vegetables remain in the earth until needed; thus obviating the necessity for cellars, storehouses, or refrigerators to protect from frost or heat, or to *keep* them until the next crop is due. It would do away with canning and preserving; and fresh fruits, berries and vegetables could be had all the year around, and thus Revelation 22:2 might have a literal fulfilment. The trees would yield their fruit every month (not grow a new crop every month)—one crop remaining until another grew. Ireland with a winter temperature of rarely below 40 and the hottest in summer of about 62 may be considered nearly ideal.—See THE GOLDEN AGE, No. 96, page 523, first column.

Since this average temperature would be universal, all these crops would be produced everywhere; and hence transportation systems to convey the crops to distant markets would no longer be needed. No greenhouses would be necessary, as there would be no such thing as out of season and in season.

Even corn, a so-called hot-weather crop, would have ample time to mature and would be richer, sweeter and more nutritious in both ear and stalk, and could be used as needed without the necessity of cutting, shocking, husking or storing. This would be equally true of all the grasses.

At first thought a temperature of from forty to fifty degrees would seem too cool for comfort. But perfect men would enjoy the cool, bracing and invigorating atmosphere; and, no sudden or extreme changes occurring, everybody would soon become accustomed to it. Under such conditions it would be a pleasure to live.

A Priest Kills a Priest

KALAMAZOO, Michigan, was horror stricken in April when the Reverend Father Charles Dillon, assistant rector of St. Augustine's Roman Catholic church, shot and killed the Reverend Father Henry O'Neill, rector of the church, while sitting at the dinner table. Then the murderer calmly walked to the telephone, and notified the police and coroner. Dillon fired four shots, all of which took effect. He then handed to another priest, the only witness to the tragedy, a phial containing "holy oils," with the request that he administer the sacrament of "extreme unction." Dillon did his best to send Father O'Neill to purgatory and to save him from it.

Dillon is said to have told the police that he was "driven to fury by ill-treatment" at the hands of the dead priest. He would evidently need some plausible excuse for such an act; for four shots were three too many to claim that it was an accident. What kind of religion can this be which permits a priest to carry concealed weapons, and which would cause priests to quarrel and get angry? What relation does such a religion bear to the Christianity of Jesus of Nazareth? An effort by the usual hypocritical religio-politicians will be made to "inquire into the sanity" of the murderer, so as to dodge giving him the rope which he deserves, and the insanity plea may be established to clear the skirts of a powerful religio-political system. The priest who witnessed the affair gave a version of the shooting which does not correspond to that given by Dillon. Dillon remains calm, apparently undisturbed, and insists on being sent to prison, saying that he is perfectly sane.

What a glorious thing it will be when Christ's kingdom becomes operative over the whole world, and all false religions and practices are forever fled away; when there are no more causes for animosities and misunderstandings and jealousies, and each man considers every other man his brother and helps and loves him as such! We believe that the religion of Jesus Christ will instill this brotherly love into His followers even now; and that the religion which fails to make a man meek and kind and gentle is either itself no good or the man himself is hypocritical and has no business professing to be a priest and teacher.

Heard in the Office No. 6 *By Charles E. Guiver (London)*

A GOOD feeling was maintained among the three philosophers, as Smith called them, despite their differences of opinion on religious subjects. Tyler the skeptic appeared to be less skeptical and not so sarcastic as formerly. Wynn, the churchgoer, apart from showing some annoyance at the easy manner in which Palmer was able to show the hollowness of some of his views, still manifested a desire for the company of the others, which was helped by the jovial disposition of Smith, who took more notice of what was said than some gave him credit for.

The last discussion on the creation of man and the garden of Eden and Palmer's conclusion to the argument had opened a flood of questions in the minds of the others; and if possible they were not going to let him have it all his own way.

Tyler was the one to begin. "Wynn," he called, "I want to ask you a question."

"Very well; but I will not promise to answer you," Wynn replied.

"Can you tell me why it is if there is a God of love, justice and power, that He permits evil in the world? Why is there so much sickness, pain and sorrow? Why on the one hand a few rich and on the other many poor? Why are the strong allowed to oppress the weak? Why is there war, revolution and anarchy? Why does God not do something to help the stricken world? When I think of these things, it makes me sick. All the philosophy about the existence of God is as nothing compared to these problems."

"I think I have said before that we must not expect to understand everything. What we do not know now we shall know hereafter. That there is a reason I have no doubt; but I do not think it is right to question the Almighty about His actions."

"Tut, tut, I won't have that. You would soon make me an atheist. I have asked this question of more than one Christian, and the best I have got from them is that we are being prepared for something better in the future. It's always the sweet bye and bye, but nothing for the bitter now and now. I notice they never say how this applies to the unbeliever who goes to the torments of hell. Now, Palmer, this is a question for you. Why does God permit evil?"

"I agree with you that if there is one thing more than another that seems out of harmony with the character of a God of love, wisdom and power, it is this subject you mention. It appears to be the one great blot on His fair name. You are a believer in the theory of evolution, are you not, Tyler?" said Palmer.

"Yes; evolution appears to me to be a reasonable explanation for the existence of things," returned Tyler.

"I would like to put the question back on you if I may, and putting aside the thought of God, ask if you can tell me where in the process of evolution did evil have its beginning?"

Tyler was silent for a few moments. The others looked at him, and finally he said: "I don't know, but I suppose it has had something to do with the development of man."

"You do well to say that you do not know. The fact that you ask the question is an admission that your theory has not supplied the answer, and the failure to answer so important a question is surely a proof of its weakness. But is it not strange, that in the progressive development of things from protoplasm to man, evil should come in at all, or that having come it should, as the ages pass, increase instead of diminish?"

"How would you explain it, then?" asked Tyler.

"This is not a question that can be answered in a few words; there are several points to be established before a satisfactory answer can be given," said Palmer, "and since it appears to be admitted that the matter cannot be cleared up by the usual theories held, I want you to bear with me and if possible to get my point of view. My claim is, as I have stated before, take the Bible as a whole and it explains itself and solves the problems of life.

"The Bible declares God to be possessed of justice, love, wisdom, and power. God is too wise to err and too good to be unkind. Approaching your question with these thoughts in mind, we reason that since God has infinite wisdom, is abounding in love, and has power to do all He desires, He must have a good and wise purpose in the permission of evil; and this must be true whether we understand that purpose or not.

"I would also remind you of what I said in our last discussion, that it was God's purpose in the creation of man to have a being who should render intelligent obedience from choice and not from compulsion. I pointed out, then, that this meant that man must be endowed with conscience and volition. Opportunity must also be given for the use of these faculties and a simple test such as forbidding the fruit of a certain tree was all that was necessary.

"Power to do right implies power to do wrong. I have often wondered at this remarkable power which God has placed in man; he has a will so that it is possible for him to become an opposer of his Creator. To take the will away would reduce him to a machine which acts only as it is acted upon; but retaining it man is permitted to have this power of opposition; it is a matter of choice.

"Now, the question really is not why God permitted the first sin, but why He has permitted sin and sinners to continue, and why He did not cut off the first sinner and begin again. There are three important reasons for this: The first is, To manifest that the laws which God laid down in the beginning as the principles of His government were right and perfect; the second is, To show that a course of conduct out of harmony with these is not merely wrong but productive of baneful consequences; and the third is, In order that free moral agents may learn to love the right and learn to hate the wrong. A lecturer once stated these thus: (1) To display the majesty, perfection and righteous authority of God's law; (2) to manifest the disastrous consequences of its violation; (3) to gain the hearty coöperation of His intelligent creatures. God saw that this could best be done by giving to men an experience of evil."

"But why did not God tell Adam about it?" broke in Tyler.

"He did. Adam was told of the consequences of sin; he was warned that in the day he sinned the sentence would be, 'Dying thou shalt die.' He was not entirely ignorant, but took the step of sin with his eyes open."

"Then why did not God give him a demonstration of the consequences of sin and show him its awfulness?"

"Because that would have meant the permission of evil somewhere among some of God's creatures, and why not upon man himself? Experience is a hard master but a sure teacher. God saw that if He permitted man to experience the disastrous consequences of the violation of His law, man, given an opportunity to recover under favorable conditions, would forever choose the right and shun the wrong. If you do a thing in a way that causes you pain, you avoid it afterwards.

"God has laid down certain right principles whose operation results in good; *e. g.*, truth, justice, love, etc. And for every right principle there is a corresponding wrong principle productive of evil; *e. g.*, error, injustice, hatred, etc. All God's ways are right and bring good; but without experience it is very difficult for many to see this.

"Mankind are now experiencing evil—the results of wrong-doing; each of Adam's race is having a thorough lesson. But the present life is not the end. You will observe that to get any explanation of why God permits evil it is necessary to see that He has provided an opportunity in the future for man to benefit by the experiences of the present."

"Yes, I can see that," said Smith. "I have often heard people say that if they had their lives to live over again they would act differently. I reckon that if Adam got back into the garden of Eden again he would avoid the forbidden tree as we would a live wire."

"You have it exactly," answered Palmer, his face brightening. "I know that Wynn does not agree with this point, but that is the very reason why he cannot answer the question. Nevertheless it is a truth of Scripture that God has permitted sin and sinners to continue, and has permitted Satan to rule and deceive men in order that they may get the necessary experience of evil; and that then when Messiah's kingdom is established all are to come forth from the grave in order to have an opportunity of getting back to perfection of life obtained for them by the death of Jesus."

"I deny that," exclaimed Wynn. "You cannot give chapter and verse for such a statement!"

"Jesus had done many wonderful works in Chorazin and Bethsaida, towns of Palestine," quietly replied Palmer, "and He said of these cities: 'If the mighty works which have been done in thee had been done in Sodom and Gomorrah they would have repented. I say unto

thee, It shall be more tolerable for them in the day of judgment than for thee.' (Matthew 10: 15; 11:23) It is going to be a tolerable time for the Jews who had sinned with much light; it will be more tolerable for the Sodomites who sinned with much less light; for the oracles of God were not committed unto them.

"I put it squarely up to you: What possible object could there be on the part of the great Creator, who knows the end from the beginning and to whom the hearts of all are open, in bringing men back from the grave, if it were not to grant them an opportunity of benefiting by their former experiences? Why should Christ die and bring about their resurrection if it were not for this very purpose?

"We are not left to doubt. If you will read the 16th chapter of Ezekiel's prophecy you will see that the Sodomites and others are to return to their former estate. The Jews also are to return to their former estate, that is, on the earth; and the children of Israel will be utterly ashamed of their former ways when God has finished His good work toward them. Yes; Sodomites, Samaritans, Jews, and many others will choose the path of rectitude when a full, free, and fair opportunity is afforded them of benefiting by the past; and think of it, eternal life will be assured to them if they then become obedient children of God; for they shall have left behind them the awful experiences of the dark night of sin. They will have learned that God's way is best.

"Angels learning by observation the results of evil will join with men in the great anthem of praise to the great Jehovah, who is worthy.

"Viewed in this light the permission of evil ceases to be a blot on the fair name of God, but rather enhances our appreciation of the wisdom of Him who can use such means to cement together in one harmonious whole all the intelligent beings of the vast universe."

The Mocking-Bird *By J. A. Bohnet*

MY TRAVELS throughout the Southland enabled me by both observation and inquiry to learn something of this little songster that warbles like the canary, carols like the brown thrush and rivals the nightingale, besides mimicking the notes of every feathered songster, and all this in rapid succession and sweetness.

Everywhere below the Mason and Dixon line this bird can be heard from early Springtime until late in the Fall every hour of the day and throughout the silent watches of the night. Many a weary soul is cheered and refreshed by the silvery notes of the mocking-bird when sleep refuses to lull the tired brain.

In appearance somewhat similar to the well-known catbird, it flits from twig to twig with teeter-board tail or sits at the top of a tree with head erect while its throat seems bursting with happy song. Especially while its mate is brooding does it hurl forth its silvery notes.

When flying from you it is decidedly a spotted bird of brown, gray and white. Its food is small berries and insects that it catches mostly on the wing.

It has a well-defined territory strictly its own, in which no other small bird is permitted to remain; the territorial limitation may be only a hundred feet square and may pass right through the middle of a bush or tree. Other birds must keep out; it is lord of its little realm.

Some people claim that the mocking-bird does not sing until late in the Fall, and that then all the notes of all the other birds seem to come from the throat of this one sweet bird. This is not true. The mocking-bird sings early and late.

The nest is built of small twigs, usually in a small bushy tree or thick bush, without any soft lining. The eggs are brown spotted, quite similar in size and appearance to those of the chippy or ground-bird.

When the birdlings are half fledged it will not do to molest them, lest the mother bird feed them poison and they die. Should one of the young birds be caged where its mother can get to it she will feed it poison if she cannot liberate it. She does not believe in conscription. She is a liberty-loving bird, a 100% true American. A dead offspring is better than a live prisoner. The mocking-bird is the pride of the Sunny South, and the subject of beautiful poetical descriptions, notably by Lanier and Longfellow.

Christ the Rock of Offense

"Unto you therefore which believe he is precious."—1 Peter 2:7.

MANY would have us think that it makes no difference what we believe respecting our Lord Jesus Christ or other subjects; that the important question is: "How do we live?" We yield to no one in the importance to be attached to holy living, yet we fully concur with our text and the entire Scriptures when we affirm that what a man believes has much to do with his conduct in life, and still more to do with his acceptance by the heavenly Father.

The matter of faith and works, and which is more important, is thoroughly discussed in the Scriptures, and faith is given the place of primary importance and with evident propriety. The apostle Paul sets forth most distinctly that a man is justified by faith and not by works; that if the judgment of the Almighty were according to works none of us could be justified, because none of us could possibly do perfect works. "There is none righteous, no, not one; all have sinned and come short of the glory of God." The fall has brought imperfection to every member of Adam's race, has affected each one mentally, morally and physically; so that, as the Apostle again declares, we cannot do the things that we would, and if God should mark iniquity against us, should judge us along the line of works, none could stand the judgment or test; all would be condemned again—to the second death.

Justice Has Been Satisfied

THE Scriptural proposition set before us is that our Lord Jesus has met for Adam and his race the demands of justice, and that in the present time all who accept of Him, becoming His disciples, shall be judged not according to their works but according to their faith, according to their hearts, according to their good intentions. Of this class the Apostle declares: "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) That peace with God, that realization of forgiveness of sins and acceptance of Him, cannot come to us on the score of good works, but does come to the believer through faith in the Perfect One who died on our behalf, the "just for the unjust, that he might bring us to God."

The apostle James is supposed by many to contradict this declaration of the apostle Paul; but not so. He says: "Show me thy faith without thy works, and I will show thee my faith by my works." (James 2:18) He does not say: I will show thee my works without my faith, and that I am justified without faith. The thought he would inculcate is that faith, although it is the important thing, the basis of our justification before God, if it be not followed by fruitage of good works, resistance of sin and endeavors for righteousness, gives evidence that it is dead; just as a tree that fails to put forth leaves, buds, etc., in the springtime gives evidence that it is dead. The Apostle's thought is that while faith is the important thing, that the Lord's judgment of us is according to our faith and not according to our works, nevertheless He will expect to find in us such works as we are capable of, and will assuredly judge that if there are no works of righteousness, no efforts manifested along the line of opposition to sin, then surely in such an one the new life, the spirit of the Lord, has ceased.

Get the thought: We have good works, all of them that we could possibly produce; yet at their very most and very best they are imperfect and could never make us approved or justified in God's sight. But we can have faith in the Lord Jesus and in His sacrifice for the covering of sins, and our pure hearts can desire and aim for the things pleasing to the Lord, and can repudiate entirely everything displeasing to Him. And this new mind, this new will, can assuredly exercise a considerable degree of control over our mortal bodies, however strong may be their natural depravity and propensity for sin.

Various Beliefs concerning Christ

IN THE Apostle's day the question of belief or disbelief in Christ was a very radical one, in some respects quite different from the same question today. This belief in the Lord Jesus included: (1) That He was the Messiah, the long-promised King of Israel, who was to lift up that nation out of the dust and use it as the instrumentality and mouthpiece in making known the divine law to the world, and in

uplifting the world of mankind from sin, degradation, etc., to harmony with God, and eventually to eternal life to those who would prove loyal and obedient. (2) It meant also a belief that these blessings from Messiah had been postponed by reason of Israel's rejection of Him, and by reason of the divine intention to complete the elect bride class, the "Royal Priesthood," with selections of holy ones from all the families of the earth. (3) It meant the belief that when this work of selecting the church would be accomplished, Messiah would come again in power and great glory to establish among men the kingdom of righteousness long promised, to fulfil the blessings of the great "Oath-bound Covenant." (4) It meant an acceptance of Jesus by all who would be His footstep followers in the present age and by consecration lay down their lives as joint-sacrifices with His in the prospect of being associated as joint-heirs with Him in the kingdom. (5) It meant still further an appreciation of why our Lord Jesus died; that it was necessary that He should die, and thus pay the penalty for the sins of the whole world before He could bless either the church or the world.

Each of these propositions had opponents. Both Jews and Gentiles rejected the thought that Jesus was a king, and that He would ever exalt Israel and use that people as the instrument in blessing other nations. Both Jews and Gentiles also rejected the thought that faith in His blood was necessary to acceptance with God, that mankind are by nature sinners, aliens, strangers, foreigners, and enemies through wicked works. They could apply such thoughts to some extent to the very degraded, but as for the philosophers and the upper classes, including the scribes and Pharisees, the thought of their own unworthiness before God was repugnant. Were they not the teachers of the common people, and therefore better certainly than the general herd? And what grander blessing could come to the common people than to lift them up to the intelligence, dignity, etc., of these teachers? The Apostle expresses this thought, saying, "Christ . . . [is] unto the Jews a stumblingblock, and unto the Greeks foolishness."—1 Corinthians 1:23.

"Think of the feet that stray from misdirection,
And into snares of error's doctrine brought:
Bear then to them these tidings of salvation."

Self-righteous Hypocrisy

THE Jews, having been under the tutelage of the Law Covenant for centuries, had clearer conceptions of sin and of divine justice than had the remainder of the world, even the Greek philosophers. They recognized sin, especially in its grosser forms, as illustrated by the publicans and sinners; but themselves affected a holiness to God, made long prayers to be heard of men, did their alms in public to be seen of men, and in general gloried in their outward appearance of generosity and righteousness and reverence. They had the form of godliness but not its power; they had the outward works but not the inward faith and obedience to principle.

Our Lord explained this, saying that they made clean the outside of the cup, while within it was corrupt. He intimated most clearly that in God's sight the judgment would be reversed, that the poor publican, at heart contrite, though outwardly less reverential and holy, was nearer to the Lord than the one who outwardly was holy but inwardly was boastful and recognized not his defects. No wonder, then, that when our Lord's ministry and that of the apostles under the power of the Holy Spirit on and after Pentecost had gathered out of the Jewish nation all the Israelites indeed in whom there was no guile, no wonder that the remnant stumbled over Christ and His teachings, which reproved them, and which reproof they were not humble enough to hear and to receive. They fell from divine favor to disfavor, with its appropriate chastisements. They stumbled over that stumbling stone, Christ, the Savior from sin.

Worldly Wisdom Self-deceived

WE CAN see likewise how our Lord Jesus with His message of forgiveness was "to the Greek foolishness." The Greeks were philosophers who, under the lead of Plato, Socrates and others, had developed certain theories respecting man, theories which very closely correspond to the "evolution" of the present time. They seem to have held to the natural development of man, and looked forward in a philosophical manner to a future, assuming that the intellect of man and his superiority to the lower animals in some manner warranted, yea, guaranteed, the thought that he could not die; and

that when death apparently set in the man was really more alive than ever before—that he had passed to a spirit world where he likewise would have opportunities for progression or evolution according to his obedience to principles of righteousness. To these philosophers there was but nonsense in the story of man's fall; and of God's sentence upon him as a sinner; and that on this account death reigns in the world; and that the only hope for man is by resurrection from the dead; and that the only hope of a resurrection lay in the redemption accomplished by Jesus; that it was for this purpose that He had previously left the glories and honors of a spirit condition with the Father and had become a man, that he might pay the penalty which justice held against mankind, by dying the just for the unjust. We can readily see that this simple story, which based everything upon Jesus and which tore their philosophies to shreds, would be difficult for the worldly-wise Greeks to accept.

The Apostle having marshalled these facts before his readers, declares in the words of our text that while it is true that our Lord was thus rejected by the religious class, the Jews, and by the philosophic class, nevertheless to those who believed, who saw in Jesus the fulfilment of the divine prophecies and promises, and who had come into heart relationship with Him through faith and obedience, and who, believing, are trusting and waiting for the fulfilment of the exceeding great and precious promises—'to you who thus believe He is precious.' You alone know, understand and appreciate the value of this Messiah, and you have this faith because you trust neither in your own schemes, theories and philosophies, as do the Greeks and worldly-wise, nor in your own self-righteousness.

Many Greeks Attracted

IT IS noteworthy here that many Greeks were attracted to the early Christian church by reason of their recognition of the wisdom of some of our Lord's teachings. His Sermon on the Mount, for instance, his interpretation of the law, etc., appealed strongly to the philosophical minds of the Greeks. They said: "Here is a great teacher, and here is an intelligent class of people following his teachings, and by them being separated from the lower tendencies of their own natures. We can accept some of these teachings ourselves; we can benefit by them; we can fraternize in many respects with these Christians. Only they carry the matter too far in claiming that their great Teacher, Jesus, redeemed them by His death and made them acceptable to God. If we could only get them to renounce this feature of their teachings they would be a very valuable acquisition to our numbers; for there is a great deal of philosophy in the teachings of their great Leader, barring this peculiarity that He taught that He gave His life to save them from the penalty of sin. Get this out of His teachings, and get out also His declaration that He would come again and establish a kingdom under the whole heavens, and we Greeks could well unite with these Christians, and might well be proud of them."

And so it was that the movement which began five days before our Lord's death, when certain Greeks made a visit to Jesus (John 12:20), continued; and for several centuries there was quite a commingling of the Greeks and of the Christians, to such an extent that Grecian philosophy engrafted many of its tenets upon Christian doctrines, so that as early as the third century we find these Grecian philosophies prevalent, and today they may be said to predominate in the Christian church. The Christians of today who are not more or less tinctured with these Grecian philosophies are few and rare. The number who still hold with the early church to the teachings of Jesus and the apostles as we have already referred to them, accepting Him as the coming King, and accepting His death as the atonement price for our sins, these are still as they were in our Lord's day, in comparison to the world at large and in comparison to churchianity at large, but a "little flock."

A Stone of Stumbling

THE apostles as well as the prophets frequently referred to the Lord Jesus as "a stone of stumbling," and all the indications are that the vast majority of those who come into contact with our Lord and His teachings stumble over them. Thus Peter states the matter in the context: "Unto you therefore which believe he is precious: but unto them which be disobedient, . . . a stone of stumbling and a rock of offence, even to them which stumble at

the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—1 Peter 2:7-9.

The statement that those who stumbled were "appointed" or predestinated to stumble must seem a hard saying to those who have misunderstood the divine plan, and who suppose that all these who stumble over Christ fall into eternal torment. To consider that God had so arranged His plan that they would thus stumble, and had appointed them to such a stumbling, would be inconsistent with divine justice as well as love. But when we get a right view of the matter, all is clear. We see that this call appertains to the call of the elect church to be the royal priesthood; that those who are called and who are of the right condition of heart will compose the elect bride of Christ, and will be His joint-heirs in the kingdom, and as a royal priesthood will be the associates of the great High Priest in His work of the Millennial age in blessing all the families of the earth. We see that those who stumble are in no sense threatened with an eternity of torture, nor will many of them even stumble into the second death. Their loss, however, will be a serious one; for they will lose all the exceeding great and precious things which God hath in reservation for the church.

First Attain Character

IT WAS entirely proper that God should predestinate that none should be members of the glorious bride and joint-heirs unless they in the present life attain a character-likeness of His dear Son. The Apostle thus expresses the matter clearly in Romans 8:29, saying, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." In thus predestinating or predetermining that none could be associated with Christ in the kingdom except they manifested a likeness to Him while on trial in the present life, the Lord was equally predestinating that those who would not copy the Lord's character in the present life should be rejected, and that their rejection would be indicated by their stumbling into error, by which they would be separated and marked as different from the faithful "little flock" who shall inherit the kingdom. Those who are faithful in heart will be guided in respect to their knowledge of the Lord, that they may not walk in darkness, but, as the Apostle declares, may be able to show forth the excellencies of Him who hath called them out of darkness into His marvelous light. The very clear intimation is that only these will be thus guided of the Lord in their understanding of the truth, and that others will, on the contrary, be in darkness on every subject, and will stumble about in uncertainty accordingly.

We call attention to another scripture which speaks of this rock of offense, and of those who are stumbling over it. The prophet Isaiah says (8:14): "He shall be for a sanctuary [a place of safety to a class already described]; but for a stone of stumbling and for a rock of offence to both the houses of Israel." The context shows that the Lord through the Prophet is speaking particularly of spiritual Israel, living in the close of this Gospel age. He describes the present tendency to denominational union, saying that the Lord's faithful people should not join in such confederacies which ignore the truth for an outward apparent union; and that His people should not share in the fears that are harassing churchianity, fear lest their denominational lines and numbers be broken; but should fear the Lord and should sanctify Him in their hearts, not giving His place to sectarianism and reverencing it.

A Rock of Offense

IT IS to this class that in this harvest time the Lord will be a "sanctuary" as the prophet David expresses it, describing again our day and the trials that are coming upon all who have named the name of Christ. He says: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," under divine protection and care. No evil can befall him there, but on the contrary he shall be blessed. For the others who do not sanctify the Lord in their hearts, but instead are reverencing men and human institutions and creeds of the dark ages, and who for the fear of disrupting these will be calling for and striving for organization, union, confederacy, of these the Lord declares that they will stumble, and that Christ will be the stumbling-stone

over which they will fall and wreck their faith. The Lord then called attention to the fact that this stumbling of spiritual Israel, at the end of the Gospel age, is the parallel or antitype of the stumbling of fleshly Israel in the end of the Jewish age. "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel."

Some will perhaps say: We see readily enough how fleshly Israel stumbled in their harvest time, because they rejected Jesus as their Savior and "knew not the time of their visitation," recognized not the opportunities and privileges that were theirs. But how shall we understand Christendom of today, nominal spiritual Israel, to be stumbling over Christ as a stone of stumbling and rock of offense? Does it not, on the contrary, appear that with Bibles in the hands of Christian people everywhere, and practically the whole civilized world church attendants, does it not seem that it would be impossible for us to even think of Christendom stumbling today, over Christ as a stumbling-stone and rock of offense?

The Church's Development

WE ANSWER: This is the tenor of the Scriptural records throughout; for instance, note again Psalm 91. Note the fact that it was from this psalm that Satan quoted to our Lord the words: "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Our Lord rejected Satan's literal application of this to his literal feet; but how clear is the application to the symbolical feet of Christ! This figure of the body of Christ is a prominent one throughout the Scriptures, Christ the Head, and the church His body. The church as the bride or body of Christ has been in process of development for over eighteen centuries. The apostles and primitive church may be recognized as the shoulders, arms and hands, through which the whole body has been blessed and cared for; and the other members of the body represent the truly consecrated of the Lord from the time of the apostles down to the present time; while, if we are correct in understanding that we are living in the end or close of the Gospel age, and in the dawning of the Millennium, we ourselves would naturally and properly represent the "feet" members of the body of Christ. We are to recognize that from the days of the apostles to the present time there has been a nominal body of Christ as well as a true body of Christ; and so today there are nominal feet members and true feet members. The verse under consideration points us to the feet class of the end of this age and assures us that the true feet will not stumble over the stone of stumbling. The intimation is that all except the true feet members will stumble here.

The preceding verse shows us the proportion of those who will stumble to those who will not stumble, saying, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation." (Psalm 91: 7, 9) Those who stumble will evidently not have the Lord for a sanctuary. As a matter of fact we note that a great many today who name the name of Christ and are prominent in Christian work are more interested in their sect and its prosperity than they are interested in the Lord and the great plan which He is outworking, more interested in the members of their sect and their prosperity (even though these do not give evidence of sanctification of spirit) than they are interested in the Lord's faithful ones outside their own sectarian fences.

Ministers of God

THIS scripture not only intimates the enormous numbers of churchianity that will fall in comparison with the few true members of the Lord's body who will not fall, and intimates over what they will stumble, namely, the stone of stumbling, the rock of offense, Christ, but additionally it shows that the special power of God will be manifested on behalf of His faithful ones to prevent them from stumbling, otherwise they would fall with the others. This power of God in this symbolical language of the psalm is called "His angels," His ministers, to whom He is said to give a "charge," a message concerning the "feet," by which they shall hold them up, protect them from stumbling, etc.

These ministers are even now at work in the world. Since 1875 they have been bearing up the feet class, bringing assistance to all those who are truly the Lord's people. They have a message from the Lord, not a new revelation,

but an unfolding of the original message given through the prophets, through our Lord and the apostles. Our Lord Himself is the chief servant or minister in connection with this helping of the feet, and the apostles also lend a hand; for are not all the truths which are now assisting the Lord's people to stand, the "good tidings" through the Lord and the apostles? Our Lord indeed prophesied that in the end of this age He would gird Himself as a servant and come forth and serve the household of faith, the "feet" members of His own "body." (Luke 12:37) He tells how he will bring forth from the storehouse of truth things new and old, sending them to the feet members at the hand of fellow servants, co-laborers with Him. Indeed, each one receives this privilege to break again and distribute the nourishment that will give strength and ability to stand in what the Apostle calls "this evil day."—Ephesians 6:13.

The Day of Trial

WE MIGHT multiply citations from the New Testament which point down to our day as a time of special trial and testing, in which (among professed believers) "every man's work shall be tried so as by fire," and when it will be necessary to "put on the whole armor of God that ye may be able to stand in that evil day." The Apostle describes our day to Timothy, saying, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men who speak lies." He again writes: "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Timothy 3:1-5) When addressing the church at Thessalonica (2 Thessalonians 2:10-12), the Apostle again describes the serious times that shall prevail in the end of the age, referring particularly to Satan's power now to be manifested "with all deceivableness of unrighteousness in them that perish [fall away from the truth]; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness [injustice and untruth]."

This falling away in the close of this age is referred to by our Lord in His message to the seven churches. Addressing the last phase of the church, Laodicea, representing the living nominal system, the Lord declares that while it feels rich and wise and great, it knows not that it is miserable and poor and naked and blind. It lives in the day of His knock, but the knock must be heard individually and responded to if the Lord would come in and sup with the individual, in the sense of feeding him with the heavenly food and giving him strength for the trials and burnings of the day in which we are living. The great majority of Laodiceans, as is here intimated, will not hear the knock, will not know the time of their visitation, and will be "spewed out" of the Lord's mouth, rejected from being any longer His medium in communicating His message to the world.—Revelation 3:14-20.

Babylon is Falling

UNDER another figure the Lord calls this Laodicean church Babylon, mother and daughters, a family name. He pictures her (Revelation 18:1-8) as a great city or religious system of many wards, and declares of the present time: "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. . . . Her plagues [shall] come in one day, death, and mourning, and famine; and she shall be utterly burned with fire"—destroyed as a system. We are already in the day in which Babylon is falling from divine favor. A little space remains in which the Lord's true people are to hear His voice, the "charge" or message which He gives to His "angels," His ministers, concerning the feet class, to bear them up, to sustain them, to hinder them from stumbling, falling, as the masses shall fall. Our Lord in His great prophecy of the end of this age again told of this falling, saying, "There shall arise false Christs [false systems claiming to be the body

of Christ, the church], and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24:24.

Our Lord's words just quoted show clearly where much of this trouble will arise. Sectarianism, which has grown in wonderful proportions, has become fortified and is Babylon. The vast majority of those who compose these systems are merely nominal Christians of the kind mentioned by the Apostle in the quotation already given. They have a form of godliness, but lack the power, the spirit of it; they love sectarianism though they love not the truth; so that now, when in due time the Lord sends forth the truth as meat in due season, it becomes a test, and distinguishes between the true and the imitation, between those who love the truth and those who love popularity and churchianity.

Many False Teachers

IN ADDITION to these false systems, and apparently to some extent outside of them, will be false teachers. The apostle Peter pays his compliments to these and locates them in the present time in no uncertain terms. He says: "As there were false prophets among the people [of Israel], so there shall be [future, in the end of the Gospel age] false teachers among you, who privily shall bring in damnable heresies, even denying that the Lord bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of." (2 Peter 2:1, 2) Here again we have the false teachers, the truth unpopular, and the majority falling into error. "Many shall follow their pernicious ways," few, therefore, will be able to stand, a little flock, not many great, not many wise, not many learned, chiefly the poor of this world, rich in faith, heirs of the kingdom. "A thousand shall fall at thy side, ten thousand at thy right hand."

We see these false teachers as distinctly as we see the false Christs (false systems), claiming to be bodies of Christ, claiming to be the church, while really there is but one church (the one body of Christ, all truly consecrated believers under the one Head). Theosophy is such a false teacher, outside the church of Christ entirely; Christian Science is such a false teacher, outside the church of Christ entirely; the so-called New Thought movements are false teachers, outside the church of Christ entirely. These are all outside of the church of Christ, because in no sense do they profess the essence of Christian doctrines. True, they all acknowledge Christ as a great Teacher; they could not do otherwise, even devils and the devilish must acknowledge His teachings to be grand. But a belief that Jesus lived and died, and the belief that He was a good man and a great Teacher, are not the essence of Christian faith; it goes far beyond all this and specifically acknowledges Him as the Redeemer "by whose stripes we are healed," who "died for our sins according to the scriptures," and who "was raised again for our justification."

Evolutionists not Christians

FALSE teachers have also arisen in all the various sects of Christendom. Teachers of the "higher critic" school have been poisoning all the various systems of churchianity, introducing the snares which will stumble all except the true feet members of the body of Christ. These so-called higher critics, plainly named, are infidels who have no belief in the Bible as an inspired revelation of the divine purpose. Neither do they recognize Christ as a Redeemer. Placing Him on a level with Shakespeare, Moses, Confucius and Plato, they are pleased to recognize Him because His name is popular in the civilized world.

The poisonous doctrines these men have been sending forth through all the students of all these seminaries and colleges for the past generation have been affecting Christianity in every quarter, in every denomination; so that today it is a rare thing to find a minister in any pulpit who fully and frankly will avow his faith in Jesus Christ as the Redeemer, and that His death was a sacrifice for the sins of the whole world, a sacrifice which justice demanded, provided and accepted as the offset to Adam's original transgression, and as the purchase price of the world, securing to it in due time a release from the tomb. The occasional one, who will frankly and without equivocation declare that he heartily accepts the death of Jesus as the ransom price for the world's sin is usually a country minister, not college bred, one who has not had a seminary course, or one who has

read and to that extent has profited by the presentations of Pastor Russell on this subject.

Death the Penalty

TO SOME it may seem strange that the doctrine of the ransom, that Christ was man's substitute and paid the penalty of the race by His death, which has been held firmly by even nominal Christians and in all the creeds, should so quickly become a "stumbling-stone." The secret lies in the great increase of knowledge and stimulation of thought in our day. The creeds of Christendom which say that Christ died to release us from the Adamic penalty are thus far in harmony with the Scriptures, but when they proceed to say that the penalty of original sin was eternal torment, and that Christ redeemed us from eternal torment, they are in violent opposition to the Scriptures, which declare that the penalty for original sin was death, and that Christ's death secured for Adam and his race a release from that death sentence.

Churchianity having in mind the teachings of its various creeds, and not having in mind the Scripture teaching, has concluded correctly that if the penalty upon the race was eternal torment, and if Christ paid that penalty for the race, it would have necessitated His going to eternal torment; and since He did not go to eternal torment, but to glory, they argue that He could not have been the substitute or Redeemer. The reasoning is sound enough, but the premises are false. The Scriptures do not declare that eternal torment is the penalty; that theory was invented during the dark ages. The Scriptures do declare that the penalty is death, and that Christ paid that penalty, and that the payment of it was the redemption price for the life of the world. Here is the secret of the power of the error upon those who have been error-taught and creed-instructed.

The effect is not only the repudiation of the ransom, but in due time, as their eyes open the repudiation also of the eternal torment theory as being inconsistent with reason. But still believing that the teachings of their creeds are the teachings of the Scriptures, and still having in mind certain twists given to certain parables, many are losing faith not only in the ransom but also in the entire Bible. They are making shipwreck of their faith, and proportionately everything that was formerly established in their minds in the nature of a religious hope becomes dim and uncertain. They are grasping after the theories of the philosophers and occultists; they are becoming more and more blind to the truth. As the Apostle declares, Christ is to some a stumbling-block and to others foolishness, but to us who believe, He is precious. To us who believe, the light of this twentieth century, by the grace of God, is bringing a larger understanding of the Word of God and a fuller appreciation of the divine promises, and broader and deeper hopes, which are the anchorage to our souls, sure and steadfast, entering into that which is within the vail.

Seeing the great test which is upon Christendom, seeing the vast majority are about to stumble over Jesus as a rock of offense, rejecting Him as a Redeemer, let us see to it that, as the Apostle forewarns us, we put on the whole armor of God that we may be able to stand in this evil day. Let us not think either that we can put on this armor by merely an intellectual knowledge of the divine plan; let us remember that it is only those who receive the truth "in the love of it" that will be able to stand, that will have the necessary assistance rendered them, that will be borne up by the good tidings of great joy, the message explanatory of the heavenly Father's plans, so necessary to our sustenance, strength and standing in this present evil day.

Let us hold fast the confidence of our rejoicing, the foundation of our faith, the fact that Christ died for our sins, that His sacrifice was a propitiation for our sins, and not for ours only, but also for the sins of the whole world. Every doctrine which does not square with this doctrine of the ransom may be at once set down as spurious, unscriptural and calculated to entangle and snare and stumble. All of the new theories, evolution, higher criticism, Christian Science, theosophy, spiritism, Mormonism, all can be tested and settled by this invaluable measure, the ransom. "If they speak not according to this word, it is because there is no light in them."

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

[195]St. Paul plainly tells us that the things here done foreshadowed better things to come. (Hebrews 10:1) God required in the law that the Jews should keep this day of atonement and offer these sacrifices through the high priest once each year. We remember that God had promised to Abraham: "In thy seed shall all the families of the earth be blessed." So St. Paul says that the law "was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator"; and that the law was a schoolmaster to bring the people unto Christ. (Galatians 3:19, 24) In other words, Jehovah was teaching the children of Israel concerning the great sin-offering that must be made on behalf of mankind and He was using them to make living pictures; and the record of the events concerning them has enabled all students of the Bible since to see how Jehovah foreshadowed the redemption and deliverance of mankind from the bondage of sin and death. To foreshadow means to foretell something coming; and this shows how important the great ransom is to mankind, that God would take so much time and go into so much detail to teach the people by these pictures. Hence this should encourage us to study the subject earnestly that we might see, understand, and appreciate it.

Ransom Promised

[196]Adam was sentenced to death, and when he actually went into death after nine hundred and thirty years, justice was satisfied. The law demanded the life of a perfect human being. It had received it when Adam died. Between the time of Adam's sentence and the time of his death he begat many children that were born into the earth. These being born imperfect had no right to life; hence the living of the children was only by permission of Jehovah, and every one who died, died because of imperfection resulting from the sin of father Adam.

[197]The Scriptures clearly show that God planned long in advance for the redemption and deliverance of the human race. Hence His wisdom led Him to embrace in the effects of this death sentence all of the human family, all of the offspring of Adam, so that in due time He might redeem them all through the sacrifice of one. (Galatians 3:22) The sentence against Adam and the resulting effects upon all of his offspring must stand. An earthly court may reverse its judgment because imperfect; but God cannot reverse His, because it is perfect, and He cannot deny Himself. He could make provision, however, for another man exactly equivalent to Adam to go into death voluntarily; and by thus dying his life could be given as a corresponding price for Adam and his offspring, that Adam and his offspring might be released from death and given a trial for life. The Scriptures definitely show that it was God's purpose and intention from the beginning to make just such a provision. He made a specific promise to this effect when He said: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13:14) This promise of Jehovah to ransom the human race must be carried out; for God is unchangeable. Having made the promise, He will perform it.—Malachi 3:6; James 1:17.

QUESTIONS ON "THE HARP OF GOD"

How often were these services performed? ¶ 195.

Why, then, was the law covenant made? ¶ 195.

What was the purpose of having the Israelites to go through these ceremonies once each year? ¶ 195.

What did the law demand relative to Adam? and how was justice satisfied? ¶ 196.

The fact that Adam's children were born after he was sentenced to death, what effect did that have upon the children? ¶ 196.

Why did God permit the sentence upon Adam to have a vital effect upon all of Adam's children? ¶ 197.

Did Jehovah promise to ransom man? If so, give the Scriptural proof. ¶ 197.

Must this promise be carried out? ¶ 197.

Today's Perplexities Foretold

Problems that the world is now grappling with were the events that the prophets said would exist as today's life.

519 B.C. Unemployment was spoken of as one of the causes of the unrest of today.—Zechariah 8:10.

33 A.D. Jesus told the disciples what the World War would precede.—Matthew 24:7.

628 B.C. Jeremiah foretold from what lands the Jews would return to Jerusalem.—Jeremiah 16:14, 15.

630 B.C. A clergy, distracted and incompetent to comfort the people, was foreseen, meddling in politics and every other matter except religion.—Jeremiah 23:1-4.

33 A.D. Revolutions were foretold as the sequel to the World War, with predictions of anarchy to follow. And you can see it coming, too.

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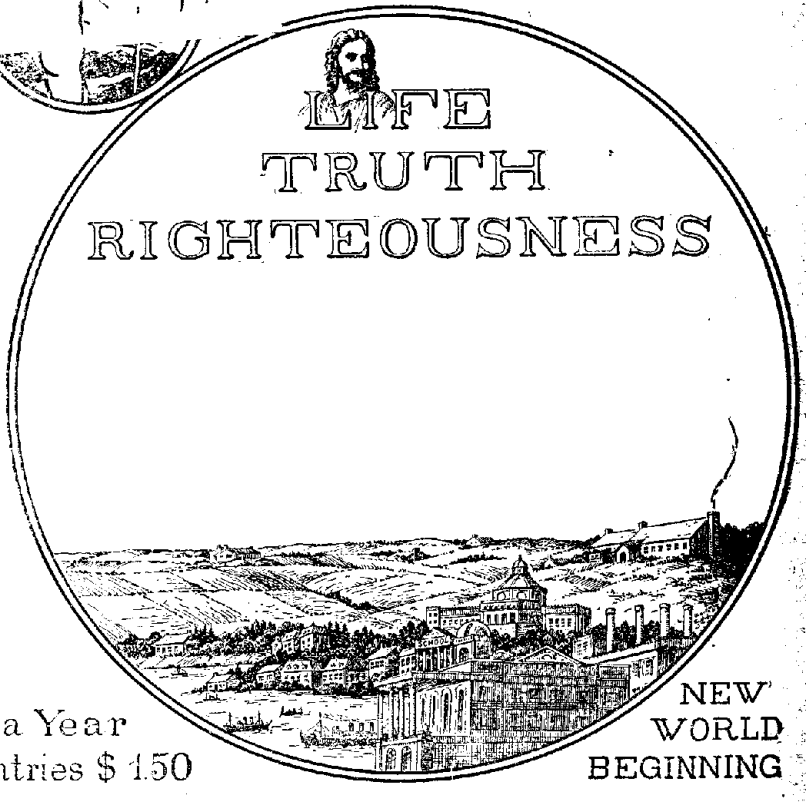
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A Glimpse at the Current News

READERS of THE GOLDEN AGE are aware that we do not follow the practice, common with many periodicals, of glancing superficially at the news of the day, but prefer to take up a subject at a time and give it more thorough study. However, in this issue we depart from our usual custom and notice briefly the items which pass through our hands in one day.

Samuel Gompers, president of the American Federation of Labor, has an article in the *United Mine Workers Journal* reporting that Charles Garland of Boston, a young millionaire, has set aside $800,000, which is being used to acquaint the mine workers of America with the policies and principles of Soviet Russia. Mr. Gompers is believed by many to be in the employ of big business or, at any rate, working in their interest. If this be true, his alarm at the spread of Soviet doctrines among the mine workers is easy to understand.

From Cleveland, Ohio, comes the news that a reward of $5,000 will be paid by the sixteen standard railway labor organizations for information respecting the lynching of a railway shopman at Harrison, Arkansas, last January. The statement shows that there is no government in Harrison. Men are assaulted, flogged, and driven from home for expressing sympathy for organized labor. Two former employés of the same railway system, innocent of any crime, were imprisoned at the command of the mob. The murdered man, E. C. Gregor, was accused of burning a trestle which union labor men believe was burned as the result of a defective engine's dropping live coals upon it. Gregor was not in the city at the time the bridge burned.

Prosperity and the Negro

THE United States is having a season of great prosperity. Wages are rising; there is a labor shortage. Wisconsin is proposing an unemployment insurance, all employers to be affected by the Bill except the government and those employing fewer than six persons. On the fourth day of his forced unemployment the worker begins to receive from the insurance fund one dollar a day. The worker must have worked six months in the state, and must show that he is unable to obtain employment. This is a good time to plan what to do for the workers in times of unemployment. The prospects are there will be plenty of unemployment six months hence.

The Negroes are again on the march. The shortage of labor is again pulling them from the South towards the North. It is claimed that 32,000 Negro farm-hands in Georgia moved north during the past twelve months. It is known that 5,000 Negro laborers in North Carolina went north recently in one week, resulting in the shutting down of some fifty highway construction projects.

Thirty-four Negroes have been burned alive in the United States since the armistice. The American Committee for the Art School at Fontainebleau, France, refused a scholarship to a talented Negro girl ,Augusta Savage, solely because of her color. One of the members of the Committee is a Spanish Jew.

As the wages of the workers rise, the cost of living rises. The average weekly earnings of New York factory workers were in February seven percent above a year ago, while wholesale prices are eleven percent above.

Judge Gary, the head of the Steel Trust that but a little while ago was inciting riots and producing anarchy in western Pennsylvania because workmen of the Steel Trust wanted better living conditions, continues to clamor loudly that there is a shortage of common labor in the United States. Let the Steel Trust provide suitable wages and proper working hours and working conditions to its employés, and it

will have all the employés that it will be to the good of the country for the Trust to have.

Mining Items

TEN thousand carloads of powder a year! (Not face powder, but explosives.) That is what we use in the United States. This would allow 43,177 pounds to each car, which is all the powder that any car ought to carry. It would make a train eighty miles long. Pennsylvania is in the lead, consuming over ten percent of all the explosives used in the United States. The other mining states follow in the order of their importance, West Virginia, Alabama, Illinois, etc.

American users of soft coal were charged from one hundred to two hundred percent more for their coal in April, 1923, than was charged them for the same kind of coal in April, 1922, although in the meantime there was no increase in the wages of the coal miners, no increase in freight rates, and no valid excuse for the increased charges.

The anthracite coal production jogs along at about 250,000 tons for each working day. This is 5,000 cars, with 100,000 pounds on each car, and makes a trainload thirty miles long every day that the mines work. In a hundred days this would make a solid trainload of coal all the way from New York to San Francisco. All this coal comes out of one little section of Pennsylvania, and it is no wonder that the people in that section are greatly interested in seeing that their homes are protected from mine caves.

The United Mine Workers of America claim that it was their five months' strike in the bituminous region, and longer in the anthracite region, that put a stop to the wage-cutting spasm of a year ago. Their 600,000 men refused to work until they had a new contract at the old wage scale.

In the manufacture of cement the rock is ground until it is so fine that seventy-eight percent of it will pass through a sieve made of bronze wire which contains 40,000 holes to the square inch, and will hold water. It is calculated that the ordinary cement particles are so small that 6,000,000 of them are required to cover one square inch.

Sugar Thieves and Other Thieves

THE sugar thieves have made another haul. The only remedy which the Harding administration seems able to suggest is the illegal, inconvenient boycotting of sugar by those who need to use it for canning purposes. Does it not seem strange that the government can be all-powerful when it comes to dealing with labor unions, and utterly helpless when it comes to dealing with the piratical New York bankers who engineered this latest steal?

People are chafing under the high cost of transportation. They would like to have restored to them the sleeping-car fares which were in use before the war and which in all conscience were then, and would be now, high enough. Indeed, the Pullman Company receives no advantage, the surcharge of fifty percent going to the railroads. The railroads, seeking to retain their ill-gotten advantage, are whining about the extra weight of the Pullman cars, which they claim carry only twenty-eight passengers as against sixty in an ordinary day coach. The other night we counted sixteen upper and sixteen lower berths in a car. The Pullman Company advertises that two persons can sleep comfortably in each of these thirty-two berths. Will not some statistician figure out for us how thirty-two berths, with two in a berth, makes a total capacity of twenty-eight?

Also, of late years the railroad companies have hit on a great scheme for increasing their revenue. They not only have raised the passenger fares from two cents a mile to the present high level, but have extra-fare trains between certain points. One road between Chicago and New York has so many "extra-fare" trains that it is difficult to find passage at regular fare. The extra fares are over and above the Pullman charges.

Secretary of Commerce Hoover has just made a speech carrying a cheerful tone regarding the business outlook, although he urges caution and warns against inflation. It was the last previous speech of Mr. Hoover's that brought on the five hundred million dollar sugar squeeze, and we were in hopes that he would hereafter keep still; but perhaps that is expecting too much.

Sensible Legislation and Procedure

SENATOR ATWOOD of Columbus, Ohio, has presented to the Legislature a bill providing a jail term and heavy fines for second offense violators of the Weights and Measures law. To back up his bill he cited several pas-

sages of Scripture, as follows: "Ye shall do no unrighteousness in judgment, . . . in weight or in measure." (Leviticus 19:35) "Thou shalt not have in thy bag divers weights, a great and a small." (Deuteronomy 25:13) "A false balance is abomination to the Lord; but a just weight is his delight." (Proverbs 11:1) "A just weight and balance are the Lord's." (Proverbs 16:11) "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?" (Micah 6:10) Mr. Atwood's bill was a sensible piece of legislation and he went at it in a sensible way. Not a vote was registered against his bill.

There are signs of returning sanity in the Legislature of New York State, where some of the vicious laws passed during the period of war mania have been repealed. One law was repealed, however, which ought not to have been repealed. New York State has now no law for enforcing the Constitutional provisions against the sale of intoxicating liquors. To have the highest law-making body of a country pass a law and then to make no provision for carrying out that law is anarchy.

In Houston, Texas, a grand jury has had the courage and the honesty to return twenty-six indictments against men engaged in terrorizing a community for two years by floggings and other acts of cruelty.

For the first time in more than three hundred years the Indians of Maryland, Delaware, and Virginia have come together in an inter-tribal conference. Although there are only about two thousand Indians affected by this move, yet the plans contemplate an inter-tribal alliance of all the Indians of the North American continent. Such an alliance would have influence with the powers-that-be, and would be able to make itself heard in matters affecting the interests of the native American.

Anarchistic Government Employes

A WOMAN in Oklahoma has presented to the Governor of that state forty-six signed statements showing that in the State Reformatory at Paul's Valley boys have been whipped by drunken guards until the flesh looked as if it were burned or blistered with a hot iron, that one lad of sixteen committed suicide because of the terrible condition existing in the institution, that one boy suffered a broken ear-drum following a blow over the head, that as many as from a hundred to a hundred and fifty lashes were administered to one boy, yet none were excused from work the next day. One boy who had been at the Reformatory eighteen months stated that he had seen eggs but once.

The Nation contains an interesting story of a laundry solicitor of Scotch-Irish descent arrested in Washington, D. C., for attending a meeting of "Radicals" and for being a "Red." He said:

"Let me tell you about some of the 'red' literature which was 'seized': Two copies of the *Nation* (O'Dea ran around with them crying, 'See the kind of stuff these damned reds are handing out!'), a copy of *Soviet Russia*, a ticket for 'Russia Through the Shadows' (an animated picture passed by the National Board of Motion Picture Review), and a book on the Bahai revelation. I asked O'Dea why he had not brought my Bible along also. On the third morning of my imprisonment I was brought before an audience of men, and placed upon a platform in the District Building. One of them told me to explain how I became radical. I told them: 'Through studying the life of Jesus, the Harvard classics, and the orations and writings of the founders of this republic.' I was questioned night and day by policemen whose questions I answered because I thought I had to. These answers were exaggerated, twisted, and distorted day by day in the newspapers."

We call attention to this matter because it strikes us that Mr. O'Dea is probably a Roman Catholic owning first allegiance to a foreign monarch, the Pope, and obviously, for other reasons, not a good American citizen. We call attention to this also because the United States Constitution guarantees freedom of public assembly and freedom of speech.

From these acts of anarchy on the part of a Government official it is a pleasure to turn to evidence that the Department of Justice is at last actually doing something for the people. The Government has won a suit against the Sanitary Potters' Association and sent eight of the ringleaders to jail. These men had combined so as to control eighty-two percent of all bathroom fixtures except tubs, and were (it is estimated) two-hundred-percent-profit Americans. Thus they were adding to the difficulties of the housing question. They well deserve what they got, and the Department of Justice should give its attention increasingly to these and similar *real* enemies of this country.

The courts seem bent on breaking the workers of the country. Case after case piles up

showing injustices toward the workers. It is a bad thing to have the working people of the country convinced by decision after decision that they cannot expect a square deal from the courts. How it comes that the courts are blind to the fact that they are ruining the country by not giving a square deal to the workers in their decisions is beyond us.

Aviation and the Next War

THE next war will be fought in the air with gas and microbe bombs as the weapons; and the claim is made that Germany, in spite of all restrictions, has now an air reserve second only to that of France, with America third. Nearly every country in the world is building up air fleets. The next war will aim to kill all classes, men, women, children, and at any distance from the front. When an airplane can fly from New York to San Diego in one continuous flight of twenty-seven hours and bombers can hit a mark one time out of five, it may be settled that the day of the battleship is past. The United States Government is now planning a flight around the world as one of the next achievements of the army air-service.

An American military aviator has flown 243 miles an hour. Today many airplanes can average 200 miles an hour. The French air strength at present consists of 5,000 machines—eight times that of Great Britain. The output of French machines is at a rate of eleven times the output of American airplane industries.

Germany is building up its airplane service, and therefore the number of airplanes available for military purposes, by carrying passengers and freight for less than two cents per mile. The American rate is seventy-cents per mile.

Among the horrors of the new war when it comes will be the cannon now perfected by the French, that will enable them to bombard London from cannons located on the shores of France.

Senator Borah is pressing for a declaration outlawing war, and has as one of his supporters as great and wise a man as Elihu Root. If a law like this could be passed it would put the true patriots of the country into the saddle, where they belong, instead of putting the power into the hands of those who are working against the interests of everybody, themselves included.

That Great Britain still believes in warships seems apparent from the fact that she is just about building a $55,000,000 naval base at Singapore. The explanation offered for this is that Great Britain may continue to have command of all the seas. This, it will be remembered, was supposed to be done away with as a result of the Washington Conference.

It is well understood throughout Europe that the Standard Oil Company is back of the grant made by the Turkish Government to Admiral Chester, giving him the right to reconstruct Turkish ports, build railways, and develop mineral and oil lands. It is well known that it is this oil question which has caused the conference at Lausanne to be prolonged all Winter and Spring. Meantime, the delay in settling the questions at issue between Turkey and Greece caused an infinite amount of suffering to the Greek fugitives from Smyrna, and generally speaking, to the Greek inhabitants of Turkey and to the Turkish inhabitants of Greece.

Peace on Earth and Reparations

THE *Los Angeles Examiner* tells us (and we believe it tells the truth) that the single great State of Texas, if it were properly drained, irrigated, plowed, fertilized, and intensively cultivated, could feed the entire population of the earth as it is today. Another paper draws attention to the fact that there is sufficient room on Staten Island (one of the five boroughs of the City of New York) to provide standing room for all the people in the world.

An impression has been widely spread that the Germans have paid practically nothing in reparations. The facts are that in the years 1918-1922 the Germans paid 42,780,000,000 gold marks. A gold mark is worth $.2375. The total amount in our money is $10,269,000,000. This is a German statement, and includes all payments to December 31, 1922, as well as all property seized by the Allies or turned over to them. It is obvious that the more there is seized of Germany's working capital in the way of property, the less Germany can pay hereafter.

Referring to the French refusal to accept Germany's offer of $7,500,000,000 cash or any sum above that amount which an international commission might agree that she could and ought to pay, *The Nation* says:

"What the French are after today is an economic and

militaristic despotism in Europe, and they propose to be the despots. They do not care a whit for the sufferings they are inflicting by this policy upon Switzerland and Holland and Sweden and Norway and other innocent bystanders. They care not at all that their keeping all Europe in turmoil is endangering the safety and stability and the prosperity of every other nation in Europe. As Sir Philip Gibbs says, they 'intend to smash Germany, and if we smash Europe in the process so much the worse' for Europe. They are perfectly willing to continue to starve women and children and to earn if need be the title of baby-killers, which a few years ago they bestowed with horror on the Germans. They are going right ahead, conscious that with their enormous army and unmatched air fleet they can impose their will upon England or anybody else. Talk about the German threat of world domination! If it ever existed outside of Allied propaganda, it was small compared to the menace of domination of Europe by France today. For Americans the humiliating thing about it all is not only that innocent American boys gave their lives to the number of 100,000 to produce this state of affairs, but that in the White House and State Department there is no leadership, moral or political, no one to call a conference to put an end to a situation which everybody must admit, whether he supports the French, the English, or the German position, menaces the foundations of civilization in Europe."

Pope, League, and Jew

THE Pope has refused to make a statement of what he and King George of England talked about when the latter monarch waited upon him on May 9. The Pope is planning to call a church council in 1925, and the Catholic press is claiming that the world-wide kingdom of Christ with the Pope as His earthly representative will be established in that year. This is a retreat from their former position, wherein they claimed for centuries that the Pope already ruled thus.

The League of Nations is still a vital question in England. The president of the Board of Education, speaking recently at Leicester, England, made the statement that "the policy of the League is the policy of the British Empire." Throughout Britain the word is going forth in leaflets distributed far and wide that "the failure of the League means the uprooting of civilization and the utter destruction of humanity. The next war will be inconceivably more hideous and terrible that the last. Mankind, unable to endure the agony of horror, will turn to anarchy. The world will be devastated from end to end."

The Jews continue to make progress in Palestine. A local rabbi has referred to the recent visit of Dr. Chaim Weizmann in these words:

"The romance of twenty centuries, the rehabilitation of Palestine as a homeland for the oppressed, seems now to approach realization. Millions of dollars have already been spent and many more millions will be devoted to reanimating the old home of the Jew and making it again a center whence shall go forth inspiration to the Jews of all the world, help and guidance in the solution of the world's problems."

Britain, Russia, America

THE British Government seems to have more trouble in bluffing the Russian Government than any other government on which this frequent recourse of British statesmanship has been tried. Just as Britain is about to determine what it will do to Russia for failure to obey its orders, one of the Russian officials dashes two thousand miles by airplane from Moscow to London and sits in the gallery of the House of Commons so that he can hear the debate. On the same day Trotzky, the military leader of the Russians, who has defeated all the armies which Mr. Churchill and other British statesmen have wholly or partly financed and sent against him, announces that he is ready for war; and the Russian people, angered by the murder of one of their statesmen at the Lausanne Conference, are eager to enter the fray.

England has other worries. The Labor members in the House of Commons have horrified the old-timers by singing a revolutionary song called "The Red Flag" on the floor of the House.

Despite the unprecedented prosperity of the United States in the past few months and its tremendous accumulation of wealth, London has regained its position as principal clearing house for international financial transactions. Its interest rates are more stable and lower than in New York. It is the great investment center of the world, as New York is the great speculative center.

The Pan-American Conference in Santiago, Chile, is pronounced a complete failure. The conference was unable to bring about any agreement for the reduction of armaments and was unable to convince Uncle Sam of the folly of pursuing an imperialistic policy in the Caribbean Sea and Central America. It seems quite clear that there will be no official Western Hemisphere League of Nations.

Stimulants, Vivisection, Religion

TEA, coffee, and tobacco are used in enormous quantities; and some one of these is used by almost everybody. Tea contains tannin, which dries up the tissues and shrivels the face. It produces wakefulness, irritability, and neuralgia. Coffee retards digestion, causes sclerosis of the liver and degeneracy of the kidneys, having an effect similar to that produced by small doses of opium.

Inasmuch, however, as people persist in using coffee, many may wish to know how to take out coffee stains, especially from delicate materials. This can be done by brushing the spot with pure glycerine, rinsing in lukewarm water, and pressing on the wrong side.

Tobacco was abandoned as a drug because so many deaths resulted from its use, even when applied externally. Nicotine dulls the nerve centers and injuriously affects every tissue, fluid, and organ of the body. It causes the loss of the delicate, bluish-white translucency of the tissue of the eyes, and sometimes causes blindness. A small part of the stain of tobacco smoke placed on the tongue of a cat causes the death of the cat in a few moments.

The curse of vivisection still goes on. Doctor Doyen of Rheims, still living, after removing from a patient a cancer of the breast, grafted a portion of the cancer upon the other breast, at that time perfectly healthy. In a few months the operation was a success; cancer developed in the second breast. In experimenting upon the infants under his care, Dr. A. H. Wentworth, Senior Assistant Physician to the Infants' Hospital, Boston, Massachusetts, punctured the spinal canals of twenty-nine children, five years and less of age. Some of them were punctured four times. Of these twenty-nine children fourteen died on the day of the puncture, and all but two within a very few days. After forty-five punctures, he admitted that the experiments had no value. At the Good Samaritan Hospital in Cincinnati, Dr. Roberts Bartholow drove red-hot needles an inch and a half into the brain of a feeble-minded girl, Mary Rafferty. The experiment was not a success, as the poor girl died shortly in the greatest agony.

The Bible is to be rewritten. So it has been decided by the Reverend Stuart L. Tyson, Honorary Vicar of the Cathedral of St. John the Divine. With several other "eminent" Episcopalians, the first steps were taken at the home of J. P. Morgan. It strikes us that this was a very appropriate place for such a meeting to be held.

Lawyers Back Big Business

ONCE in a while there is an honest lawyer, but not twice. The business of pleading the cause of the oppressed is one of the noblest in the world, but it requires courage, it requires honesty, it requires self-sacrifice; for the inducements of the profession are all in the opposite direction. Abraham Lincoln would never take a case unless he had first assured himself of the justice of his position; and then no matter how poor the client, he put all his great ability and his great heart into the case.

At a real risk to itself THE GOLDEN AGE on September 13, 1922, published the thrilling story of Isaac Herman Schwartz respecting the virtual homicide of Ned Thompson in the leased-convict lumber camp of the $800,000 Putnam Lumber Company of Eau Claire, Wisconsin, and Jacksonville, Florida. The story gave the details of the flogging of Schwartz almost to death, when he was so ill that he was unable to stand. Funds to pay for his release from the terrible penalty imposed for stealing a ride on a freight train came just in time to save his life.

A pretty howdy-do was created by the publication of that article. It helped to bring to light the murder by flogging of young Martin Tabert of North Dakota in the same camp, with all the nice details of how the flogging boss, Captain Higginbotham, put his foot on the young man's neck to keep him from writhing, while the boss finished the job of beating him with an eight-pound strap because Tabert was too sick to work at top speed ten hours a day standing in

water over his shoe-tops. It was a fine example of modern business efficiency—an $800,000 example.

The officers of the Putnam Lumber Company, and the stockholders, are probably nice people, church members, anxious to uphold our civilization, and to keep it from getting into the terrible condition of things in some of the European countries. The flogging boss is one of the means by which they hope, indirectly, to keep the "kingdom of God" intact. Boys should not steal rides on freight trains; if they do, inasmuch as a perfectly good "hell" awaits them hereafter for not being officers or stockholders in some one of the great corporations which furnish stability to our civilization, it is the duty of such corporation, through its lawyers, to arrange that such boys shall have a taste of hell in advance, and incidentally keep some of the officers and stockholders comfortably seated in their soft seats. So the convict-leasing system was worked out by lawyers in the long ago and would be going in good shape yet, were it not for such offensive publications as THE GOLDEN AGE.

The publication of the Schwartz article got us into hot water. Oh, yes! But when you have had your feet in hot water for a sufficient length of time, you can put in a little more hot water and rather enjoy it. One of our subscribers, a most estimable gentleman, who was so offended that he really wanted to get us into trouble for publishing it, sent a marked copy to the governor of Florida, and only regretted that he did not have other copies which, so he intimated, he would have enjoyed placing where they might have done us the most harm.

But the trouble was that the Schwartz article told the truth; and by the time it got into the governor's hands he was in hot water himself with the governor of North Dakota and a delegation of North Dakota lawyers (honest ones) and judges who visited the state and began an agitation against the $800,000 efficiency system that had hitherto worked so well. Now the flogging boss has been indicted for murder, and the lawyer of the Putnam Lumber Company has the dirty job of trying to save his neck and to make things look as well as possible for the officers and stockholders of the Putnam Lumber Company.

Already suggestions are beginning to appear in the papers that, after all, the Lumber Camp was a pretty good home, that Captain Higginbotham was only joking when he whipped these boys to death; that he lightly hit them only a few taps anyway (though some of the witnesses said not less than 125); and that the murdered boys, instead of being buried in the water, were given "Christian" burial in a real nice private cemetery which the Putnam Lumber Company keeps on its premises for all patients who die by accident or otherwise while at their sanitarium.

The despatches indicate that some of these wholesome suggestions emanate from the lawyer of the Putnam Lumber Company. Probably he is a college graduate. Very likely he has had a post-graduate course in law. Undoubtedly he is a church member. Without question he is anxious to uphold our Twentieth Century Snivelization, and without the least shadow of a doubt he does already have a poor opinion of THE GOLDEN AGE and will have a worse one when he reads this little skit. *Woe unto you lawyers!*—Luke 11:46.

On April 20th, with but one dissenting vote, the Florida Legislature put an end to the leasing of convicts to the lumber companies of that state, which means that no more men are to be flogged to death in the prison camps of that commonwealth. The State Senate also took another matter in hand: It ousted J. R. Jones from the office of sheriff of Leon county. Jones was charged with securing "$20 a head" from the Putnam Lumber Company for every convicted prisoner he turned over to their lumber camp.

In the trial of Sheriff Jones the camp physician, Dr. T. C. Jones, testified before the special legislative committee that Tabert, the North Dakota boy, died from other causes and that he was unaware of any condition prevailing in the camp that would justify prisoners complaining. The Legislative committee recommended in its report that the State Board of Medical Examiners investigate Dr. Jones "to the end that the medical profession be purged of a seemingly unworthy member." Representative Kennerly of the committee said that the lumber company and its officials made a display of armed force to frighten a Negro ex-convict who offered to show the investigators the spot in the pine swamp where Tabert died and where other convicts had buried the body.

A Brief History of Trade-Unionism *By George J. Dunn (Canada)*

ONE of the most characteristic features of modern industrialism has been the growth of various organizations for the promotion and protection of wage earners. No one can gainsay the fact of the rise of trade-unionism; for it is written on the pages of history over a period of 140 years. While in its earliest stages the movement was hardly discernible except to those most nearly interested, yet it was not long before its influence was felt.

The great opponent of labor has always been capital. These two giant forces, which are so dependent on each other, have never in history formed an alliance. Many efforts have been made to find a solution and bring about a peaceful state, but they can no more mingle than oil and water. Both sides are working for one selfish end, and that:

"The good old rule,
The simple plan,
That they shall get
Who have the power
And they shall keep
Who can."

Capital naturally has always had the best of it, for "money is the sinew of war"; and as capital is "that part of wealth which is devoted to obtaining further wealth," and as it does not matter how wealth is piled up or who suffers in the struggle providing the capitalist gets the profit, it is no wonder that the worker always had the worse end of the fight. But against all obstacles he has made progress. Concessions have been made grudgingly by the powers in control; the worker has had to battle against many influences—ecclesiastical, financial, and political. The ones to whom he has naturally looked for help, the preachers and teachers of the church systems, have always sidestepped the issue, and at the bidding of the financial and political rulers have used their influence against the common people.

One would naturally concede the exceptions that prove the rule; for during these years of struggle for better conditions men and women of all classes and vocations have stepped out boldly on the side of the worker. During the time when things looked darkest for the worker, when the common people began to realize their needs, and when the great struggle for freedom was starting, from 1781 onwards, at the time when legislators were passing laws in England to imprison those pioneers of the inalienable rights of all to live and have their share in the good things which they have helped to produce, Ebenezer Elliott wrote these lines:

"When wilt Thou save the people?
O God of Mercy, when?
Not kings and lords, but nations;
Not thrones and crowns, but men.

"Flowers of Thy heart, O God, are they:
Let them not pass, like weeds, away—
Their heritage a sunless day.
God save the people!"

History does not state whether he was imprisoned on a charge of sedition; but as we find his poem in church hymnals, maybe he had some pull with the ecclesiastical powers of his time. Had the poet been living but a few years later, when the time had come for the light to shine and for men to get an understanding of God's wonderful plan of salvation, his heart would have been gladdened by such promises as that of Zechariah 8:8, in which through the Prophet Jehovah declares: "They shall be my people, and I will be their God"; for in the Golden Age no man will need to say to his neighbor: "Know thou the Lord."

Obstacles Toilers Have Met

CONDITIONS of labor at the beginning of the nineteenth century were indeed bad. In the year 1780 we have record that the bookbinders of London, England, were working fourteen hours daily, and were evidently the first to form themselves into a society or guild with the endeavor to better their working conditions. In 1786 we find that their hours were reduced to thirteen daily, the first concession to a trade-union.

In 1790 the hours of labor in England were practically unlimited, children working as many as fifteen hours a day. By 1794 the London bookbinders, who were evidently the union with the "pep" in those days, had reduced their hours to twelve daily. This success evidently scared the masters; for by 1799 a bill was put through Parliament making every form of trade combinations unlawful.

In 1800 another bill was introduced, and passed in 1801, which made it unlawful for workers to combine for the purpose of discussing an increase in wages, and which also provided punishment for those who refused to work for the amount of wages that the master considered it right to give. When we read that earlier economists such as Adam Smith taught that the price of labor should afford the worker neither more nor less than a mere subsistence, one can imagine what the toiler of that day was up against.

In 1820 the London Society of Compositors, who were then a Friendly society, requested that the masters of the printing trades receive a deputation to consider the wage question. The masters expressed their willingness to meet the delegates, and five compositors were sent as the deputation from the union. These five men were afterward arrested and sentenced to two years imprisonment on the charge of conspiracy; and one year later five bookbinders were imprisoned for the same reason. So the struggle continued until 1824, when a bill was passed through the English Parliament repealing the combination laws and giving trade-unions the right to organize.

By 1830 we find the Labor movement getting into its stride; organizations began to be prominent in the United States, and were becoming powerful in England. Persecution, however, was still in order; for in that year Richard Oastler began an agitation for a ten-hour day for factory workers, and suffered imprisonment. His work bore fruit; for many prominent men began interesting themselves in labor problems — Sir John Hobhouse and Lord Shaftesbury in England putting through laws for the reducing of hours of labor for girls, children, and young boys under eighteen. In the United States, in 1840, President Martin Van Buren declared a ten-hour day for the Navy Yard and other public works; and many other industries fell into line. In 1847 the ten-hour day became law in England, and the following year France followed suit.

By this time the trades-unions had become popular among the workers, and their membership was being numbered by tens of thousands. Financially also they were becoming very strong, and the result was that they became dictatorial in their attitude toward the employers. The latter formed masters' associations for their own protection, and strikes and lockouts became numerous. The nine-hour day now became the bone of contention; but by 1872 the skilled workmen of England had won their point; for the majority were working a nine-hour day. The Trades-Union Act of 1871 had given a legal status to the unions; and both sides, capital and labor, being fully organized, the fight became more intense.

Free education had become a great factor in the lives of the workers, and with greater light and knowledge they saw more clearly the oppression under which they and their forefathers had been suffering. Dissatisfaction with their conditions increased, and many measures were brought before the House of Commons to advance the cause of labor. The lobbies were crowded with representatives of various labor organizations seeking interviews with their local members endeavoring to further their cause.

Employers sitting on both sides of the house fought these issues bitterly, and started a movement of their own to revive the ten-hour day. The result was more strikes; and it is interesting here to note that a strike generally affects more than the workers involved and, in most cases, that at least thirty percent more of other trades are affected and can be numbered among the unemployed.

Throughout the history of the trades-union movement right up to 1919-20 the fight was of a seesaw nature. But the representatives of labor were not to be denied; and factory laws for the betterment of working conditions and for the preserving of life and limbs of employés were passed, also laws for safeguarding the wages of the worker, making it illegal to stop any part of a person's earnings without the consent of the one involved or through a garnisheé order. To tabulate the successes and defeats of labor during this time would require a volume; for the workers in every part of the civilized world were agitating for better working conditions.

One outstanding event was the address of the deposed Kaiser of Germany to the parading troops, warning them that, if necessary, at his command they would have to fire on their own countrymen. The Labor-Socialist movement was getting so powerful in Germany that it had even gotten under the skin of the "all powerful."

Labor, and in fact the workers as a whole, has always been an unknown quantity to the economist. Labor has a power the extent of which it has never been possible to fathom; and it has upset many carefully laid plans of capitalistic corporations. Its chief and practically only weapon of offense and defense is the strike and boycott; and the endeavors of the leaders of capital have ever been to find ways and means to break or offset this powerful weapon.

During the years of the World War the worker came into his own. He was called upon to do the fighting, to supply munitions, food, and clothing; and nothing was too good for him. Those who were left to run the factories could have practically any wages they liked to ask for. The common people found that they were a very necessary part of the world of mankind, and began to appreciate themselves at their worth or, one should say, at the value the employer put on their services, owing to abnormal conditions. Then came the slump, and with such suddenness that the people were unprepared for the bad times. Some had used common sense and salted away some of their excess earnings; but the great majority had spent as it came, expecting the good times to last indefinitely.

It was soon evident that 1920 was to be a bad year; and with the stoppage of factories unemployment became prevalent, wage reductions were put into force and many strikes were caused thereby. The power of trade-unionism had reached its peak by the Fall of 1919. Although represented strongly in Parliament and Congress, and with large surplus of funds, yet the trades-unions were not powerful enough to hold up wages at the time of the decline in 1920; nor have they been able to force increases since then.

The evidence of the decline of trade-unionism is strong. The working people are as strong as ever, if not stronger; and their strength will doubtless be shown in the near future; but the organized element is weakening. If these organizations have been so strong and have achieved so many reforms, securing better conditions and wages for the worker, why is it, at this time when politically and financially their position seemed so secure, that a decline has set in?

Henry Ford in an interview aboard his yacht at Clayton, N. Y., on August 9, 1922, gave his view of this question when he asserted that the financial kings are responsible for big strikes. He further stated that they are behind these walkouts, as they are behind every disturbance in the ranks of labor or capital; that all unions were engineered by capitalists, who knew that men could be more easily handled as units than as individuals. Mr. Ford's statement is practically right, as events during the past three years have shown.

The Power of Money

THE writer well remembers the visit of an international official to the local of his union in 1920. In the course of his speech to the membership he made the statement that the Manufacturers' Association of New York had a special fund of five million dollars for the purpose of breaking the unions; and he warned us that this money would be used for bribing those officials of unions who were willing to use their influence against their fellow workers. The disastrous strikes of the past three years seem to show that this fund and many others like it have had the expected effect; for no success has come to the worker.

From the end of 1919 wages have been cut from twelve to fifty percent with an average of twenty-five percent. Mr. Clynes, Labor member in the British House of Commons, in a recent speech stated that wages of the worker have been forced down below the prewar purchasing value. Working hours in many cases have been lengthened; and in smaller factory towns that are not organized, conditions are very bad, as bad as fifty years ago and with the strenuous work of keeping pace with modern machinery to make them harder.

In one Canadian factory town today, men are working sixty to sixty-six hours per week at a wage of twenty-five cents per hour; and girls the same length of time for one dollar per day. Yet the same company which employs this labor has an American factory in which the forty-four-hour week is in force and the wages paid are on the generous side. The employés in the latter case, however, are working in a district where labor has always been able to organize.

The labor-unions still have some prestige; but with each defeat it lessens, and the unions

in most cases can but bear the blame. One remembers the walkout of the New York printers and pressmen in 1920—a quite legitimate act on their part under the then existing circumstances. But these men were outlawed by their Internationals, and their headquarter executives used their funds and authority to defeat their own members. This can be recognized as the beginning of the decline. It showed capital the weak spot in labor's ranks, and we know now to what advantage they have used that knowledge.

We have seen the disastrous strikes of the miners, railroad men, machinists, and engineers in England, bringing defeat for the unions and depleting the funds not only of the strikers but also of most other labor organizations which went to their assistance. The result is that the unions, having no funds to fight with, have had to make the best terms possible for themselves when new contracts have been under discussion. So wage cuts have been universal.

Are the workers satisfied with the situation? Whoever knows the average English worker can give the answer to that question. Maybe one would not be able to decide from casual meetings and ordinary conversation. But get inside the shops; and if one gets the chance to listen in at the noon hour or odd times when a few get together, one would say that he had heard sounds like the rumblings of a coming storm.

In the United States and Canada we have seen many strong organizations in the labor world go down in defeat. The ill-advised strike of the printing trades for the forty-four-hour week is a case in point. This conflict which started in both countries in June, 1921, is still being fought out, with the unions on the losing side. The bookbinders and pressmen have practically owned defeat, but the Typos, though still in the fight, have failed in their object to weaken production and so force the employers to come to terms; for of the twenty-four leading cities of the United States we find only four producing over ninety percent on the forty-four-hour basis, and two producing eighty percent. Of the other eighteen cities there are nine producing over ninety percent on the open-shop forty-eight-hour basis, and the others are averaging seventy-five percent. In Canada the printing centers are overwhelmingly open shop on the forty-eight-hour basis, and production is found to be equal to the amount of work offered. The International Typographical Union has a treasury fund of $3,500,000, but it does not seem to get the members anywhere. Their striking adherents get good strike pay; but every week finds them losing in other ways—in self-respect and prestige, for instance.

There is a great difference in the way strikes are handled today compared with those of the past. We read daily in the press of acts of violence on the part of striking railroad workers, miners, and other organizations that are fighting for the right to live. They received their lesson and example from the treatment of the steel workers, the brutality of which moved even some of the leaders of ecclesiasticism to action; and one can foresee this phase of labor trouble getting worse as time goes on.

The worker is being irritated by the constant cutting into his rights. Many of the extra conveniences that were installed in large factories during war-time have been removed — rest rooms, hospitals, bath, dining rooms, etc. The employer feels that there is now no need to make special provision to induce workers to stay with him and is looking forward to the time when, as shown in a cartoon of recent date, he will have the worker eating out of his hand; for, as another of these one-time advocates of the "big brother" system puts it, "a hungry worker is a willing worker." The student of economics can see the decline of trade-unionism. A writer in the *Sunday Chronicle* (England) used the expression in his article: "When Trade-Unions Were in Power," implying something in the past.

What, then, has the worker to look forward to? Some writers are giving the assurance that the elections will achieve all that organized labor has failed to do. Doubtless the worker will use his last weapon, the ballot, and will fill the Commons in London and the Congress in Washington with those who promise to further his demands. But one can also read and realize that capital is well aware of this plan of campaign on the part of labor and is making its plans to defeat it.

If labor would close up its ranks and present a solid fighting front to the forces of capitalism, a sweeping victory would speedily be assured to them; but the leaders, especially of the Inter-

national bodies, have always rejected any suggestion of the amalgamation of all sections of labor into one solid organization. The leaders of capital know that they could not hope to win against the solid mass of labor, and have centered all their forces on individual organizations, using their power to force strikes at the most convenient time to insure an issue successful for the capitalistic side.

If this state of things were to continue, it would be a dreary future of hopelessness the toiler would have in view. But God has promised through His Holy Word that this shall not always be; for by His prophet He says that He will loose the bands of wickedness, and undo the heavy burden, and let the oppressed go free, and that every yoke of bondage shall be broken.—Isaiah 58:6.

Save the High Schools from Barbarism *By Irene Davis*

A PASTOR in the southern part of the country writes in a recent Christian weekly of the dangers that threaten the young people of this and coming generations, through the dance problem in our public schools.

The pastor tells that some time ago he spent an evening in the home of a distinguished professor emeritus of an American University, and in the course of the conversation this experienced educator stated that he was one of a committee selected to pass upon the merits of a number of competitive essays from writers scattered over the United States, the purpose of the essays being to suggest methods of dealing with immoralities existing in the public schools of the country. So shocking had these immoralities become that a prize had been offered for the best essay telling how to deal with them. Since that time conditions do not seem to have improved, but rather grown worse. "So serious and alarming, indeed, have these conditions become, at least in some communities," said he, "that I am convinced that the high schools of our cities are threatening to paganize America."

He rightly deplores the dance craze which has struck our city high schools amidship, and which is producing results that might be expected. "As ye sow, so shall ye reap." The published news growing out of this condition is often unfit to read.

He said that in one city three hundred mothers had opened war on immorality among high school students, "booze parties and dances." He stated that in another city the police authorities have taken steps to regulate the high-school club dances. Dancing is the order of the day in some high schools, being a part of the regular school program. "Mixers" are had from time to time. A high-school dance party was held one night, and two mothers were talking of it the next morning. "My daughter did not come home until three o'clock in the morning," said one mother, "but I slept well because I knew that one of the boys would chaperone her home." "Ah!" replied the other, "I could not sleep for that very reason, but waited up until my little girl came home; and I think it high time that all mothers were awake on this all-important theme of their daughter's salvation for body, mind and soul."

The principal in one high school charges that some of the girls openly practise things in matters of dress that border on the indecent, if indeed they are not positively so. From one city comes the report that certain high-school boys and girls had indulged in an "outrageous bacchanalian orgy." "Cheek to cheek" dancing had been openly practised. Doubtless these instances could be multiplied, but these are sufficient to show the drift of things. Another deplores the atheistic teachings in certain high schools.

Someone has said that the general craze for the dance in its extreme and indecent forms seems to be a part of the nation's inheritance from the late war; and that the tendency toward the wickedness of Sodom and its immorality is the natural outcome; that this was why God permitted so many in decadent Europe to be destroyed. "The nation that forgets God shall perish."

A French Senator recently gave the solemn warning that "France will fall as Rome fell unless there is a regeneration of morals." He pointed out that the latest revue in the biggest music hall in Paris had ten naked women in one scene. The Senator declared:

"This city is plastered with immoral theatrical post-

ers. The dancing clubs are filled with half-dressed women. Even the street costumes of women are immoral. Women who come from the best families walk in the streets in indecent gowns, flaunting their physical charms. Unless all this is stopped, France will fall just as Rome fell and for the same reason."

The pastor points out that the time to call a halt is when there is a fighting chance to remedy the situation, and not after the texture of our civilization has been corrupted and weakened by rampant worldliness and unblushing shamelessness. If the tendencies in our high schools, pointed out above, continue unchecked, they will increase in strength until they become dominant; and then indeed the stream of our national life will become hopelessly corrupted near its source. There will be no desire for pure reading or spiritual literature. Even now, in order to hold their own, the denominational organs are paying all they can afford to writers of stories that will entertain, amuse, and please the pleasure-loving side of the reader.

Here are some of the remedies that are suggested:

1. "Make a clear and definite and insistent call for some of our finest young people to choose teaching in the public schools as a life profession. It is high time for us to look upon this form of service, not as a side issue, nor as a stepping-stone to something else, but rather as a high and holy task worthy of the best talent and the best energies of our choice young men and women. We need Christian colleges for the training of Christian teachers for our public schools just as imperatively as we need them for the training of ministers and missionaries.

2. "Dare to utter insistent and repeated warnings against the dangers that are threatening the students of our high schools. As we plan great things in other directions, let us not carelessly allow the stream of our national life to be hopelessly poisoned.

3. "Demand of local boards of education that dancing be eliminated from the public schools. If parents wish their children to dance in spite of all the warnings that are given, they can send them to private dancing masters. But there are thousands of parents who do not want their children to learn to dance. Under the prevailing arrangements their children are virtually forced to dance or suffer social ostracism in school life. Public school authorities are under no obligation to foster a practice in the schools that is, or was until recently, condemned by nearly all of the churches in the land. Therefore let vigorous protest be made. And if this protest is unheeded, carry it into court as has already been done in one case with success."

Just Over the Hill *By John W. Baker*

LISTEN, my friends! Just over the hill is another holocaust of death, destruction, bloodshed and misery, many times worse than was the slaughter from 1914 to 1918 to which your loved ones were driven.

Just over the hill your houses of worship will again be turned into recruiting stations.

Just over the hill will your ministers, professedly of God, again volunteer as recruiting officers.

Just over the hill will murder and hate again be taught.

Just over the hill will your lips of protest again be sealed and your last spark of liberty vanish.

Just over the hill will you again hear the blasts of war trumpets, and the thud, thud of military hosts tramping behind the drums that are leading on to death!

Just over the hill will you again hear the hypocritical cry: "Save Liberty, Democracy, Freedom, Civilization, Christianity"—or something else.

Just over the hill will you again be ridden, tortured, insulted, jabbed, and forced to buy bonds, bonds, and bonds.

Just over the hill will you again hear the epithet, "Slacker," when you will have done more than you are able.

Just over the hill will you again witness, as never before, rivers of blood.

Just over the hill will you again, dear father and mother, kiss, caress, and bid farewell to your fair sons, never again to see, speak to, kiss, or caress them, but to pine your lives away in horrified memory of the demon who took them from you. War again is at the door. And who is war?

War is the associate of death, destruction, misery, sadness and sorrow; war is the demon who refuses all food save human flesh; war greedily gazes into the faces of infants and is

impatient to wait for them to mature to battle age; war rips the heart from mothers, fathers, sisters and sweethearts and wrings the last ounce of hope therefrom; war with beak and cláw tears the last and only son from parents, their last support, their last hope; war robs the land of its manhood, and then advises our sisters to speed up and become mothers; war urges lax marital laws and encourages harlotry and whoredom that his ravenous appetite shall never run short of human bodies; war is a product of imperialism and run-down systems of government.

Upon the ruins of this dying civilization, will grow and flourish, to the honor of man and the glory of God, the Lord's earthly kingdom wherein freedom, love, happiness, the brotherhood of man and the Fatherhood of God will reign supreme.

Over there, in the valley of peace, beyond the next "hill" there will be no more hills to climb, no more graft, no more fraud, bribery, and greed, no more war to maintain wealth and power of the few over the many, no more slavery and bondage, no more need of a Moses to lead the people from bondage, no more Pharaohs to detain them, no more rending of hearts and withering of souls.

So be of good cheer, my brothers and sisters. Soon we shall have the opportunity of stepping out upon the calm plain of rest, peace and righteousness, where we shall no more gaze upon and ponder over the ruins of the ages; we shall no further travel upon the highway of the ages paved, mortared and cemented with human blood, flesh and bones! Come, I bid you, let's be on our way; we have now been too long on this miserable journey with its crimson tinted highway, marked with mileposts of human skeletons.

I see the golden hue on the horizon indicating the sunrise of a new and better day. So make ready, ye toiling masters of the earth. Stand erect and, with clear vision, greet the new day.

The Worship of Precedent *By Cyril Williams*

MAN in general is naturally given to worship. He *must* worship somebody or something. The world is in trouble. The earth is full of trouble. Can any give the reasons why this is so? We think so.

Perhaps one of the most fruitful causes for present troubles is found in the fact that mankind's proclivity for worship is, and always has been, turned in the wrong direction. It is recorded in the Bible that men worship and serve the creature rather than the Creator. For over six thousand years mankind have not known the Creator. Not knowing Him they have not been able to serve Him. It is not strange therefore that man's penchant for worship has found a ready outlet in his adoration of the creature. In serving the creature he has consistently served and worshiped idols. Of these idols Precedent is one of the greatest. As a mighty ruler it has swayed the hearts and minds of men in every age. Its rulership is in no wise abated in our own. Hoary with age, Precedent has throughout the ages played a great part in the subjugation of the people. Binding its tentacles tighter and tighter round the mentality of its subjects it has forced all to worship and pay homage — through habit. Webster defines Precedent as: "Something previously said or done; serving as an example to be followed; a parallel case in the past."

Mankind, roughly divided into two great sections,have bowed down in adoration before this fetish, this joss, this god. These two great sections we call the Civil and the Ecclesiastical. We take a brief look at the Civil. Governments come and governments go, but Precedent runs on forever. Does one government come into power upon the ruins of another, does a new one rise Phœnix fashion from the ashes of its predecessor, it still must be swayed by the acts and methods of the past! In a striking manner this is to be seen in the courts of law. Under the civil administration these courts carry out the function of justice (?). Someone has broken the law. The stage is set. Argument follows argument, while the small morsel of flesh and blood (the defendant) tossed like a shuttlecock from side to side tries, most times in vain, to follow the seemingly endless labyrinth of the legal mind.

Justice Defeated by Precedent

BUT halt!

Council has struck a knotty point—a rock. There seems to be a doubt as to the guilt of the defendant.

But listen: "My Lord, in the case of so-and-so tried before Judge Wiseacre at such-and-such a place we have a precedent covering this point."

Gone is that equity which should judge the offender and we have this god "Precedent" enthroned. One can almost see (he can certainly feel) the awe which seizes the ministers of the crown as their favorite joss is elevated and adored. What matters it if on really moral grounds the poor shivering wretch in the dock could be given the benefit of the doubt? It matters not. Our god "Precedent" has spoken. To extend mercy would only place on record another precedent, and a merciful precedent is dangerous. Of course, this is not always the case; but many times human flesh and blood has been imprisoned and oftentimes destroyed, that the hungry maw of Precedent might be filled and the dignity of the established order perpetuated.

And what shall we say of the Ecclesiastical section? Is this not the stronghold of Precedent? Verily. The average ecclesiastical mind has truly been likened to the oyster. It opens when it has a mind to do so. That, in the ecclesiastic's case, is not often. One approaching with a new thought would have to wield the crowbar! Throughout the many-centuried night of sin, men have worshiped mostly as their fathers did before them. Observe the church class of our day! How many nominal churchgoers attend their respective churches from personal conviction? Not many. Ask the Roman Catholic how he managed to become a Catholic. If he is honest he will invariably reply: "Why, mother was a Catholic." He does not think it strange that he is a Catholic. Ask a Presbyterian the same question. "Why, father was a Presbyterian." Of course he was; and so they all go on in their blind worship of their favorite joss. Passing strange that these very people never pause long enough in their worship to enquire whether Jesus was a Catholic, a Presbyterian, a Methodist, or a plain Christian. And yet these self-same people hold up their hands in holy horror at the heathen-ancestor-worshiping Chinese. Precedent is certainly blind to consistency. This has been a potent instrument in the hand of a debased priesthood in all ages.

Idol Worshipers Everywhere

LET us get nearer the heart of this kingdom of "parallel cases in the past." Ministers of today are glad to tickle the ears of profiteers. These men are mostly plain robbers. They dress well and above all they *give* well, and so in the name of Precedent they are hailed by an apostate clergy as *true* Christians. They are "pillars" of the church. They *have* been called caterpillars—crawlers. Precedent has made it possible for them to be welcomed into the churches of today. They have always been welcome in the nominal church of the past. Jesus said of the Pharisees of His day that they loved the uppermost rooms at feasts, and the chief seats in the synagogues. Today there are Pharisees in the pulpits, and Pharisees in the pews; and both are true to Precedent—their idol.

Again, in Luke 11:42, Jesus said of this class: "But woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God." And they did and still do this because of their love of Precedent. How deeply is the worship of this fetish implanted in the human heart is seen from even a cursory study of the home life of the people. Take mother! She brings the bairns up mainly on the ideas she has learned from Precedent. These ideas were given to mother by *her* mother. Her mother got them from her mother, and her mother's mother got them from *her* mother. So it is at least plain where they did come from. And father, too. He unconsciously treats Tommy as *his* father treated *him*. And the same was true of father's father's father.

We notice in passing, the morals of the rising generation. They are not high. Can Precedent have anything to do with this question? Alas! Precedent lies at the *root* of the matter. The lack of knowledge along sex lines can and must be laid at the parents' door. In their blind worship of their ancestors' ideas they have failed to enlighten their offspring on this vital point. Has not Precedent manifested itself in the "hush-hush" policy? Hear the excuse! "*We* were not told; therefore we obey the dictates

of our tin-pot joss, and we dare not tell you." This is the plea of ignorance.

Is this subservience to an idea, to an idol, to reign forever in the hearts and minds of the people? No! Thank God that the better day, the day of enlightenment, is here—the day in which the blind minds will be flooded with light. The day of the emancipation of the people has come. Even now this idol is tottering to its fall. In the clash of ideas preceding the "Just" age, Precedent is *counting for* less and less. Why? The answer is not far to seek. The invisible King is here and Satan is being dethroned! The kingdom of the Lord is here! "And he that sat upon the throne said, Behold, I make all things new."

The Three Classes that are Fooled

HE THAT sits upon the throne will *not* say to the politicians: "Of course in My new kingdom there will be ample scope for political graft; for precedent demands it. It would be a pity to disrupt the ideals of ages." He that sits upon the throne will *not* say to the financier: "I will be perfectly willing to allow you to finance My new schemes, and in return guarantee that you will reap more than your fair share of the profits. It would certainly be unjust to defraud you of the gains of your usury that precedent immemorial has given you." He that sits upon the throne will *not* say to the ecclesiastical element: "I shall be glad to receive your worship and your support (it will be so useful in keeping the people in subjection); and I agree to let you do it in your way. It certainly would be a shame to stop your using those pretty candles, that beautiful altar, those handsome vestments (My! Don't those jewels shine); and you are certainly entitled to all the incense, all the mummery, and the flummery; and the fire, and the flames, and the asbestos garments for the damned (they *did* seem to fit the other fellow well) that Precedent has plainly told you is your stock in trade." Ah, no! Already from the viewpoint of the New King this poor old joss is dead. Thank God that its votaries will not be destroyed with it; but that cleared and cleansed in vision they will not even bring to mind the former things; and freed from the baneful results of evil precedence, they will rejoice in the glories of the restored earth. The only vestige of the reign of this god "Precedent" will be the remembrance of the lessons learned through its foolishness. The function of the new kingdom is to bless all with *peace* and *truth*. And all will yet rejoice in its glory and greatness; and that will be without Precedent.

Land-Values Money Again

THE GOLDEN AGE'S item on the foregoing subject elicited the following comment from the author of the pamphlet which was under consideration:

"The foregoing is a fair sample of the reasoning that flows from the brain of the newspaper editor of the present day when he discusses topics relating to the subject of money! It illustrates the fact that even a highly educated scholar cannot intelligently discuss a subject that he doesn't understand.

"Incompetency to discuss finance is so apparent in this criticism that we shall not disprove all the silly assertions with which it abounds. There is but one allegation in the effusion to which it will be necessary to reply in order to show the critic's utter lack of monetary knowledge!

"We refer to the statement that:

" 'The pamphleteer imagines that this would be a money secured by wealth behind it.'

"The author of the measure does not 'imagine' what he is accused of imagining! What he imagines and demonstrates to be true is, that absolute money does not need to be 'secured by wealth behind it'! He shows that legalized currency, endowed by sovereignty with legal power to discharge contract obligations becomes, like metallic coins, the most available and desirable form of riches known!

"In predicting the dire consequences that would follow if Uncle Sam should conclude to monetize enough durable wealth to obviate the use of bank credit in commercial dealings, our critic says:

" 'The effect would be to run up all land values by forty percent. Land would be bought by speculators at a figure to net them a profit on the forty percent of currency, to be then issued to them at their request.'

"In his eagerness to demolish, summarily, so radical a proposal, the editor of THE GOLDEN AGE has reached a hasty conclusion and indulges in unwarranted speculation. He does not say, for example, of *whom* speculators would be able to buy land at a figure that would afford them the advantage he says they would derive.

On the contrary he assumes that the 'speculators' he has in mind would be crazy enough—if given the opportunity—to pay $1,000 for a piece of land because, under the proposed financial system, they could get $400 on it for an unlimited period at a nominal rate of interest. This prediction is on a par with the academic reasoning in relation to money that characterizes the editorials of the entire New York press. This assertion cannot be successfully refuted!

"Our critic admits that one of his objections could be obviated by making the money issue a first lien on the land, but to this provision he says: 'The citizen would object.' We are not informed why the citizen would object to so rational an arrangement; why he would be unwilling to give in exchange for money a first lien on his land, as The Holden Bill provides, when the lien does not bear interest and does not mature so long as a nominal charge for making the system self-sustaining is kept up.

"The lien is proposed—not for the purpose of giving value to the certificates, but merely to limit the issue and to insure prompt payment of the nominal tax that is levied for the purpose of making the constructive measure self-supporting. Productive land is utilized in the interest of society: to regulate the volume and to prevent fraudulent and unjustifiable issues!"

It is proper for THE GOLDEN AGE first to square itself with the truth by acknowledging that it was in error in assuming to discern the mind of the writer; and to acknowledge that, as he says, he did not imagine that currency of the kind he advocates would be money secured by wealth behind it.

It continues, however, to be our belief that such a plan would open the door to the influx of certain very serious conditions.

If the government should issue money to the extent of forty percent of the valuation of land, on request of and to the owner, the money not being a lien on the land, like a mortgage, it is plain that land on which the forty-percent arrangement had not been made would be worth just that much more than land on which the arrangement had been executed. It is the same as though each plot of land had buried in the earth a pot of money or a vein of metal. The land with the gold taken out would be worth less than that with it not taken out.

If the forty percent is a lien on the land, it leaves the owner only a sixty-percent equity, depreciating the selling price by that much. If the land is already mortgaged, what equity would a further forty-percent lien leave the owner?

It has been a quite general experience that currency devoid of wealth or substantial value behind it, possesses certain inherent weaknesses, attributable partly to human nature, which have made it advisable rigidly to restrict the volume of such currency.

When there are two kinds of money, one with real value and the other without it, the people naturally prefer the money with real value. This is not so apparent when the volume of the non-value currency is kept to a very low figure, as when the restrictions are loosed and the volume increases. When this takes place, the people begin to hoard the valuable currency, more and more rapidly, and the non-value currency depreciates in purchasing power.

It may be said that the volume will be permanently restricted to forty percent; but the experience of other countries is that when the valuable money begins to disappear, the government becomes hard up for funds and begins to issue non-value money to pay its bills. The necessities of the politicians—not statesmen—running affairs compel them, in the face of political ruin, to postpone some of their troubles by the simple expedient of starting the printing presses on more money. This is the cause, in part, of the monetary troubles of Germany, Austria, and other countries, and is what comes from the issuance of any considerable volume of such currency. Any country that desires to court such troubles has only to increase the quantity of non-value or "fiat" money to the point where it begins to displace valuable money. We believe it is plain to even the very uneducated, that when there are two kinds of money, valuable and non-valuable, anyone will prefer to possess the valuable money, and the more so as the non-valuable money shrinks in purchasing power.

It might be asked: How can it be certain that non-valuable money issued to the proportion of just forty percent of land valuation will always, in good times and bad, be in just the proper limited quantity to be kept from depreciating in purchasing value? If it exceeds at any time by even a trifle the limit where its purchasing power shows shrinkage, hoarding of the valuable currency begins—and the trouble is on.

Also, where will the high-minded brand of politician be found who will perpetually exercise the self-control to keep the volume of fiat

money down below the non-shrinking point? Governments are run, as a regular thing, by politicians. In moments of crises statesmen arise for a time, but the business of governing inevitably draws in the politician type for the year-in-year-out government work. To the politician's mind it is difficult to levy taxes enough to keep voters satisfied with the office-holder, and so easy to print more money, even if it should be worth a little less. To open the door to fiat money in large volume is to start on the toboggan slide that has so swiftly swept Central Europe to its ever lowering level.

There is doubtless a condition where the volume of money or credit—the same thing—is insufficient; but the main trouble requiring remedy is the unequal and inequitable distribution of it. The Golden Rule is the only solution.

We may not like all that is done by the bankers, but the common people can be thankful that applied selfishness in their instance gives and maintains a money with real value behind it.

Items on Birth Control

(From an address by Mrs. Myrtle H. Roper before a Convention of the United Farm Women of Alberta. Printed by request.)

THE nations with the highest birth-rate began the World War: Germany with 31.7 per 1,000 of her population; Austria with 33.7; Russia with 50; and Serbia with 38.6. Later Italy with her 38.7 came in, as the world is informed today, upon the promise of territory held by Austria. Among the persistently neutral countries, we have Holland, Denmark, Norway, Sweden, and Switzerland, all with lower birth-rates, the average being slightly over 26.

Germany, the leader in the struggle, increased her population from 41,000,000 in 1871 to 67,000,000 in 1918, while her food supply increased a very small percent.

In 1913 the *Berliner Post* had this statement:

"Can a great and rapidly growing nation like Germany always renounce all claims to further development or to the expansion of its political power? The final settlement with France and England, the expansion of our colonial possessions in order to create new German homes for the overflow of our population—these are problems which must be faced in the future."

H. G. Wells in a recent article tells us that the next war will be brought about by the problem of population. He says:

"Japan is teeming and she must expand; and unless modern social and political organization supplies a new and more humane process of adjustment before it is too late Japan will go to war. It is assumed that Japan will go to war within the next generation in order to provide breathing space for her overcrowded population."

It is a well-known fact among social workers that sub-normal parents are more prolific than normal ones. Miss Brooking, superintendent of the Alexandra Industrial School, Toronto, in speaking of the delinquent girl who she says is generally unbalanced, sometimes feeble-minded and almost always undernourished, makes this statement:

"The importance of the problem is seen in a moment's consideration of the special influence wielded by the 'mother sex.' It may be said that the effect on the race will be negligible, that this type is of small importance, that the very effects of sin lessen the danger of reproducing their kind, that the delinquent girl if unreclaimed frequently dies early. So she does. But I have known her to become the mother of nineteen children first, and then die comparatively early. I have seen four children before the mother was twenty. Many of these poor, unfortunate children may, probably will, die early, but enough will live to contaminate the race."

Sixty percent of all prostitutes are feeble-minded; seventy-five percent of the cases of venereal diseases are traceable to prostitutes. The New York Department of Health in 1914 stated that twenty-five percent of New York's population of 6,000,000 have venereal disease of some kind. Do you know what happens to babies born of parents affected with this disease? They are born blind or diseased. If they live at all, very few are normal. I could quote innumerable statistics, but shall give only the observation of Kaufman, this taken from the pamphlet, "Prevalence of Venereal Diseases in Canada":

"Among nine syphilitic couples there were sixty-six pregnancies; these included thirty-three abortions or still-births and thirty-three living children. Of the thirty-three living, twenty died, four during the first year of life, three suicided, two were epileptics and died at the age of forty. Thirteen are still living of whom only two are normal. In the face of these facts should people suffering from these diseases continue raising

children to further contaminate the race? Should they be denied contraceptive information? Should tubercular parents be refused the information, especially when sixty-five percent of the women afflicted with tuberculosis die as a result of pregnancy? Or perhaps their children live; are they healthy or tubercular? More often the latter."

These statistics do not tell of the overworked fathers, of the unceasing and increasing pain of overburdened mothers, of the agony of children fighting their way against the handicaps of ill-health, insufficient food, lack of education, and toil that breaks the spirit.

But even if there is no disease in the family, can any woman stand the annual baby? Physicians say that there should be two or three years between the children; that this is absolutely necessary for a mother to regain her strength and replenish her system. We hear much of woman's place being in the home. Granted that it is, but that does not necessarily mean that any woman shall have so large a family as to make a drudge of her for the rest of her life. Neither does it mean that children should come when there is no money with which to provide for them. The first right of the child is to be wanted.

Perhaps those who object most strongly to birth-control are the people who argue that it is against religion. Many Bible students tell us that there is nothing in the Bible which condemns the use of preventives. The simplest way is for all who believe it wrong to refrain from using those means, but not to try to force their morals on people who are guided by different standards of morality. "Religion is a matter of faith, not reason."

In Holland, where for forty years they have had birth control, they have less illegitimacy, less abortion and less prostitution. The same is true of New Zealand. Holland has a higher percentage of physically fit men in its army than any other European country; and the average stature of the Dutch has increased over four inches in fifty years.

When we consider natural resources, Holland is the poorest country in the world. The very land exists only through the perseverance of the inhabitants who keep it and themselves from sinking into the sea by an intricate network of dikes. But in spite of this it is the most prosperous of small countries. In Holland practically every child born is wanted, planned for ahead of its coming, and tenderly cared for afterwards. The stork brings no surprises. Fewer children are born, but a greater number of them live.

The sanity of Holland's birth policies is emphasized if you visit Holland. In Holland the children might wear patched clothes and wooden shoes, but their little legs are sturdy and their cheeks rounded. To show that this was not always true of Holland, we need only quote Dr. Rutgen:

"I remember in my youth the houses of our poor were deplorably overcrowded and the slums of our cities were a disgrace. Most of the families are now held down to one, two, or three children; and to see how decently people in the most modest circumstances now rear and educate their young is to realize at once the wonderful results of the movement."

Methods of regulating the birth-rate are known and practised in New Zealand today by the entire community. The information has been available for more than a generation. Preventives are on sale by chemists and specialists; and doctors, nurses and private individuals are free to give the information.

The birth-rate of New Zealand, 263 per 1,000, is low compared with other countries, but its death-rate, nine per 1,000, is so much lower than theirs that it has the highest natural increase; 17.3 per thousand. Australia comes next with an increase of 14.76. These figures are in happy contrast with those of the United States, where in 1916 there is a birth-rate of 24.8, but an infant death-rate of 14.7, an increase of 10.1. In a period of thirty years the Dutch baby death-rate dropped from 180 to 90 a thousand, which is the record rate for Europe. New Zealand has the lowest general death-rate and the lowest baby death-rate in the world. Does birth regulation, then, tend to wipe out the race? No one need fear that people will cease to want babies.

Moonshining and Lawlessness *By J. W. S.*

TIMES are very close out in the state of Washington. We have had a drought for six years, and the farmers are in bad shape. This is a terrible place for bootlegging. There are stills for the making of moonshine all around me, and the county officers are in on it. There is no respect for law, and it looks as if the end of the present order of things is near.

The Triumph of Life *By Hanna B. Yeakel*

EVEN while there lingers yet the memory of snow-clad hills and barren trees, of ice-bound brooks and frozen ponds, we gaze in astonishment to see the miracle of Spring wrought under our very eyes.—Psalm 104:30.

What magic power has brought forth those tender sprouts of green where but a month ago was seen only the bare, brown twig, giving us no sign of such promise? How could this mellow, fertile soil, which the plowman so eagerly turns, ever have been the solid frozen mass which gave the echo to our tread? And it is not only that the Frost King has been completely dethroned, but that the wand of some great magician, as it were [the power of God in the sunshine], smote the earth, in response to which a multitude of tiny, verdant blades have sprung from the ground, making our very footsteps rebound with their living instinct.

Down in the meadow, where the brook is flowing with a murmur of subdued gladness, as if it feared the return of thongs and fetters, there gleams a strip of brighter green along its course, painted by the same skillful Hand that has laid such beautiful tints of mingled azure and gleaming white upon the celestial vaults, which were gloomy and foreboding with Winter's leaden gray.

Every morning, at the break of day, there comes from the top of the cherry-tree such a message of hope and joy that it makes our pulses throb responsive to the song, whose trustful, light-hearted beauty is but vaguely understood by sinful, burdened humanity. It is a song of praise and wonder too, no doubt, for the Hidden Power that has brought back the warm rays of sunlight and the soft, gentle breezes that are so loved by robin and bluebird.

O thou wonderful, powerful Hidden Impulse, where art thou not evident! We hear thee at early dawn and at dusk of night. At noon thy forms are growing and gleaming about our path. We feel thine instinct within us, that lends fresh vigor to our sluggish veins, and wakens new thoughts and passions in our breast.

Copy of a Letter of Withdrawal from a Masonic Lodge

NORFOLK LODGE No. 1, A. F. & A. M.,
Norfolk, Virginia.

Worshipful Master, Wardens and Brethren:

1. I am enclosing herewith my check for $7.00, with request for demit, or withdrawal from Norfolk Lodge No. 1, and the Masonic Fraternity.

2. I give below my reasons for this action, which I trust will be carefully considered.

3. When I became a Christian and compared the tenets of the Masonic Fraternity with the Bible, which Masonry teaches should be the "Rule and Guide of our Faith," I note that they are at variance one with the other, that they are as far apart as the east is from the west.

4. I wish here to emphasize, however, that I have no quarrel with the Masonic Fraternity, or any member. I have nothing but brotherly love for you all. In fact, of all the Fraternal Organizations in the world, I consider the Masonic Fraternity without a peer. But as a Christian, I cannot hold to doctrines which place the Word of God at naught; doctrines based upon the first lie, which was told in Eden, and which lie also has been, and is at present, perpetuated in the religious systems both Catholic and Protestant, as well as the so-called heathen religions of the world.

5. As I desire to be correctly and thoroughly understood, I shall go somewhat into detail:

6. Upon entering the Lodge Room, even the Entered Apprentice approaching the Altar beholds the Holy Bible thereon, upon which are displayed the Square and Compasses. He is told that the "Holy Bible is to be the Rule and Guide of his Faith; his actions to be squared by virtue, and his passions circumscribed."

7. To this admonition every man and every Christian can heartily agree and subscribe.

8. In another degree, we are pointed to the sprig of Acacia and told that it is an emblem of Immortality, and symbolizes "the better part of man [referring to the soul] which survives [lives after] the grave, and can never, never, never die." Notwithstanding the fact that the Holy Bible upon the Altar, which is to be the

"Rule and Guide of our Faith" declares (Genesis 2:7) that man *is* a soul (a living, breathing creature), and Ezekiel 18:4 that "the soul that sinneth, it [the soul] shall die."

9. The Wise Man Solomon (to whom Masonic Lodges were originally dedicated) says (Ecclesiastes 3:19, 20) that both men and beasts die alike; that both have one breath; that both are of the dust and return to dust at death; so that man has no preëminence above a beast. Man, as well as the beast, would remain in the death state, had it not been for the ransom sacrifice of our Lord and Savior Jesus Christ. In Eccl. 12:7, speaking of dissolution the Wise Man says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The word spirit is not synonymous with soul (Hebrew for soul being *nephesh*, and for spirit *ruach*, which means primarily, wind, air). Solomon is here saying that the body (composed of the seventeen elements of the earth) shall return to the earth as it was, and that the wind, breath of life, shall return to the great storehouse of God—the atmosphere. God gives us the air we breathe.

10. The "Rule of our Faith" further states in Luke 12:4, 5, Jesus speaking, that we should not fear him who is able to kill the body but who cannot kill the soul, but rather fear Him (Jehovah) who is able to destroy both soul and body in hell fire (*Gehenna* fire—symbolizing utter destruction). In Psalm 16:10 and Acts 2:27, speaking of Jesus, it says: "Thou [Jehovah] wilt not leave my soul in hell"—the tomb, the death-state, oblivion.

11. As you see from the above, the teachings of Masonry are absolutely and diametrically in opposition to the Holy Bible, the "Rule and Guide of our Faith."

12. You can see that if the soul is immortal (immortality meaning a condition of life in which death is an impossibility) and cannot die, manifestly there could be no resurrection from the dead; for none would be dead. This doctrine, you see, denies the resurrection, which is so clearly taught throughout the Bible, and which is the only hope of a dead world.

13. Then you say: "That our bodies will arise and become as incorruptible as our souls." Now let us go to the Holy Bible, the "Rule and Guide of our Faith." The apostle Paul, in his great treatise on the resurrection in the fifteenth chapter of First Corinthians, proves that there are to be two kinds of resurrection; one (the first resurrection) a change of nature from human to life on the spirit plane, and the other resurrection to an earthly (human) nature. He also said that there are bodies celestial (heavenly, spiritual) and bodies terrestrial (earthly). "So also is the resurrection of the dead." But concerning the earthly body he says plainly that it will not be this body that goes into the ground which will be raised, but that "God giveth it [the being, the personality, the soul] a body as it pleaseth him." Then he goes on to show that a grain of wheat, which is planted and dies, but which is quickened with new life, brings forth wheat—not oats or some other grain, but the kind of grain planted. In other words, if in death we plant a human seed, in the resurrection a human body (not the one sowed, however) will be reaped; and if we have been begotten by the holy spirit of God to a new nature (spirit nature) through belief in the merits of the ransom sacrifice of Christ Jesus, then a spiritual seed has been sowed, which, in the resurrection, will bring forth a celestial (heavenly, spiritual) body.

14. These fundamental doctrines are mistaught not only by Masonry, but by the clergy and religious systems of our day, which are not according to the Word of God; and as a follower of the meek and lowly Jesus, I must and do desire to maintain my faith in the Word of God, even though it makes "every man a liar," as the Scriptures declare.

15. I trust that you will appreciate my position, and realize that in order to be true to myself and my God, I must choose between truth and error; and I choose rather to be guided by the Holy Bible, letting it, in fact and reality, be the "Rule and Guide of my Faith."

16. I wish to thank you very much for past courtesies, and trust that those who are seeking truth and righteousness may be guided into the truth; and that they may "seek righteousness, seek meekness. It may be that [they] shall be hid in the day of the Lord's anger" (Zephaniah 2:3); and that they may be among the "millions now living who will never die," as is so clearly stated in the Holy Bible.

With Christian love, I am,

L. W. CARTWRIGHT.

The Great Consummation

"Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption [consummation], even determined upon the whole earth."—Isaiah 28:22.

ACCORDING to our understanding of the teachings of the Scriptures we are now living in the harvest time of the Gospel age, in the great consummation mentioned in our text. The statement is not an absurd scarecrow to alarm the ignorant and the wicked, for we are fully persuaded of the truthfulness of the Scriptural declaration: "None of the wicked shall understand." (Daniel 12:10) The announcement that we are now living in the end or harvest time of the Gospel age is, however, a message full of importance to the Lord's people, to all who profess to be members of spiritual Zion. To these it means that a crucial test is upon the church which will fully separate the merely nominal Christians, the tare class, from the genuine Christians, the wheat class of our Lord's parable.—Matthew 13:24-30.

Our Lord's first advent was in the harvest time of the Jewish age, more than 1,800 years ago. Then His message and that of His apostles served as a sickle of truth and as threshing instruments to separate in that professedly holy nation the "Israelites indeed" from others. In that harvest time our Lord represented Himself as the chief reaper, and the winnowing of the threshed wheat to separate it from the chaff of that nation was a part of the ministry of the truth at that time. The result was the gathering of the Jewish wheat to a higher plane, from the house of servants into the house of sons. (John 1:12, 13) Subsequently the chaff of that nation was burned; that is, fiery trouble came upon them, which the Apostle declares was "wrath to the uttermost." (1 Thessalonians 2:16) The fire of trouble destroyed the national existence of the Jews, though it did not destroy them as a people.

The last of the prophets, John the Baptist, referring to Christ's work as a reaper of that age said: "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into the garner [gospel favor], but he will burn up the chaff with unquenchable fire" [the time of trouble which consumed the Jews nationally]. (Matthew 3:12) He referred to the same thing when he said at another time respecting the work and results of our Lord's ministry: "He shall baptize you with the holy spirit, and with fire." (Matthew 3:11) The holy spirit baptism came upon the "Israelites indeed"; the baptism of fire, of trouble, came upon the others, "wrath to the uttermost." Of that trouble the apostle Paul speaks saying, "What if God, willing to show his wrath, . . . endured . . . the vessels of wrath fitted for destruction." (Romans 9:22) Our Lord speaks of the same, saying of the coming trouble, "These be the days of vengeance that all things which are written may be fulfilled . . . for there shall be great distress in the land and wrath upon this people."—Luke 21:22, 23.

Christendom the Parallel to Judea

THE Jewish age was a prototype of the Gospel age. Hence the harvest of the Jewish age gives us clear conceptions of what may be expected in the harvest time of the Gospel age. Here as there we must expect the gathering of the wheat into the garner; we must expect the burning of the tares, as in the end of the Jewish age there was a burning of the chaff, for thus the Lord's parable relating to the present age explains the matter. But we are today on a higher plane, on the plane of the spirit instead of on the plane of the flesh, on the plane of sons instead of on the plane of servants, on the plane of spiritual Israelites instead of on the plane of natural Israelites; hence we must expect the gathering into the barn due at the end of this age to signify the gathering of the elect church to the Lord at his second advent in power and great glory, the consummation of the long-promised first resurrection to glory, honor and immortality, the divine nature.

As the wheat and the tares represent only those who profess to be God's people, God's church, this parable does not relate to the world in general, and consequently the burning of the tares pictures rather the troubles and fiery trials coming upon professed but not real Christians rather than troubles coming upon the heathen world. For instance, it is not the field (the "world") that is to be burned, but the tares. Nevertheless, nominal Christendom of today occupies so prominent a place in the fore-

front of the world that the great disturbances coming upon it must of necessity have world-wide influence. There is to be at the present time not merely a reckoning with spiritual Israel, as there was a reckoning with natural Israel eighteen hundred years ago, but at the same time that the reckoning shall come with spiritual Israel the consummation or reckoning time will come with the whole world of mankind. Here evil in every form is to be overthrown; the great adversary, Satan, is to be bound that he shall deceive the nations no more, that the light of the truth may in due time shine into the whole world and scatter its darkness and give a correct knowledge of the divine character and plan.

Final Defeat of Satan

THE Scriptures intimate that the "prince of this world" will not suffer his house or institutions to be broken up without a contest. One of our Lord's parables thus illustrates the matter: that if the master of the present dispensation knew at what hour the Lord would come as a thief, unknown to the world, to overthrow present institutions built upon selfishness, financial, ecclesiastical and social, the prince of this world would resist and seek to maintain control and possession. (Luke 11:21, 22; Matthew 24:43) This is not to be understood to signify that Satan could really resist the Almighty's power when the due time shall have come for his overthrow and binding, when Immanuel shall "take unto Himself His great power and reign" as the representative of Jehovah. (Revelation 11:17) Rather, it gives us the suggestion, elsewhere set forth, that God's plan in dealing with Satan and present evil institutions is not so much to overpower them and crush them as to permit their selfishness and immorality to wreck themselves.

On every hand we see these disintegrating forces at work. We see labor controlled by the spirit of selfishness, bent upon obtaining a larger share of this world's goods and growing daily more impatient of delay. We see capital selfishly entrenching itself in huge combinations behind laws which were doubtless equitable enough in their day, but which do not meet all the new conditions of the wonderful period in which we are living, which in the Scriptures is called "the time of the end" and the "day of God's preparation," making ready for the Millennium. (Daniel 12:4, 9; Nahum 2:3) We see selfishness in business, bloody wars in various directions. We see the real and nominal Christians, wheat and tares, are more or less involved on both sides of this question of selfishness and strife; we see that all these things are rapidly tending toward the close of the night of weeping preparatory to the Millennial morning of joy. We note through all the prophecies ominous words respecting the great time of trouble this will be, when the Lord shall call for judgment, for justice to be meted out, when the hour of His judgment shall come, and when the various forces, already well prepared, shall clash in selfish fury.

A Time of Strife

THE prophet Daniel describes this time and marks its date at the standing up of the great Prince. He declares that it shall be "a time of trouble such as was not since there was a nation." The trouble with which the Jewish age closed was an awful trouble, a foreshadowing of the coming trouble, but not so great, neither so widely extended. The trouble of the Reign of Terror in the French Revolution was an awful one, but not so great as this time of trouble that is coming, respecting which one of the prophets declares there shall be no peace to him that goeth out nor to him that cometh in; to him that buyeth nor to him that selleth; because every man's hand is against his neighbor. (Zechariah 8:10) The strife of nations and of parties, of unions and of combinations, will extend to the individuals of the world and produce an individual conflict and strife. Our Lord Jesus the great Prophet quoted approvingly Daniel's prophecy about this great time of trouble such as was not since there was a nation, and our Lord adds the consoling words: "Nor ever shall be." (Matthew 24:31) We are glad that this time of trouble will practically end the trouble of this world; that there never will be such again; that on the ashes of present institutions the Lord Himself will rear a kingdom of righteousness which shall establish justice throughout the world on a basis not of selfishness but of love and justice.

We are aware that these words seem like idle tales to many, especially to the worldly wise, the higher critics and evolutionists. The apos-

tle Peter more than eighteen centuries ago declared the scoffing unbelief that might be expected at this present time. Speaking of those who should be interested in the second coming of the Lord and the consummation of this age, he declares that, instead of following the Scriptures and the Scriptural hopes, they will be following the ungodly, higher critical desires of their own worldly minds, and he represents them as saying, "Where is the promise of his presence?" and declares that from their standpoint all things continue as they were from the beginning of the world—that they see no reason for expecting a harvest and a change of dispensation. (2 Peter 3:4) It is not our province to give ears or eyes to any; we merely call to the attention of those who have the hearing ear and the understanding heart the things which the Word of God clearly sets forth as being now due of accomplishment.

Be not Mockers

OUR text implies that many who hear the present message will be inclined to disregard it, and the Prophet warns such, saying, "Be ye not mockers"; do not scoff at this matter, lest your bands be made strong; lest the blindness and ignorance and misunderstanding of the divine plan, so general in the world today, shall bind you hand and foot and hinder you from entering into the joys of the Lord, from the understanding of His plan, and hinder you also from making the preparation of heart necessary to secure to you a place in the kingdom.

In the context the Prophet points out the lessons of husbandry; that there is one preparation of the soil for one kind of grain, another preparation for another kind of grain, and that there is one way of reaping and threshing one kind of grain and another way of handling another kind; and furthermore he points out that the husbandman does not spend all of his time in one part of the great work, but step by step the matter proceeds to the completion, the gathering of the crop. Thus the Lord gives a lesson to His people. We are to expect in the operations of grace, plowing, harrowing, seed-sowing, watering and weeding, ripening and harvesting. And we are to expect different crops, as, for instance, there was one crop dealt with during the Jewish age and a harvest in the end of that age, and another crop has been dealt with during this Gospel age and it will be harvested in the end of this age, and still a different crop will be dealt with during the Millennial age and harvested at its close. He who has plain lessons from nature and forgets to apply them under the Lord's direction in studying the operations of the divine arrangements will remain in measurable ignorance of the divine plan.

Who can intelligently study the Scriptural record of God's dealings with the nation of Israel and not perceive the deep plowing of that people in their Egyptian bondage, the harrowing of that people in their wilderness experiences, the sowing among them of the law, the weeding and culture given them as a people throughout their age, and the harvesting that came in the end of that age? And what "Israelite indeed" does not know something of the plowshare of sorrow and of trouble in his own heart experiences which first prepared him to become a true disciple of the Lord?

Evidences of Divine Order

WHICH of God's people cannot recognize the harrowing experiences which tended to make their hearts ready for the truth; which cannot see when and where the Word of truth was planted in their minds, their hearts; which cannot see how it was first the shoot, then the stalk, then the ripened grain; which cannot realize that trying experiences were necessary to take away the weeds which would have choked them as the Lord's true wheat and made them unfaithful? Which of the true Israelites does not long for the harvesting time, when all the true wheat shall be gathered to the plane of spiritual perfection and glory, when they shall be forever with the Lord and co-laborers with Him in the glory time that shall follow?

The great time of trouble with which this present evil dispensation closes is the plowshare of trouble which God will use in breaking up the fallow ground of the whole world to prepare it for the great planting of the restitution times, when the whole world of mankind shall have the care of the great Superintendent, who, we are assured, will yet see of the fruits of the travail of His soul and be abundantly satisfied. This thought that the coming trouble will bring righteousness to the world is abundantly borne out by the statement of the Scripture that "when

the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

If such a harvesting as we have noted is progressing, how does it find you and me? Does it find us thoroughly loyal to the Lord and to the principles of righteousness which represent His government, or does it find us living in a cold or lukewarm condition, striving to walk with the Lord and to walk with the world at the same time, striving to serve God and to serve mammon at the same time? We are not to expect that the gathering in the parable of the wheat will mean that at the present time the Lord will take hold forcibly upon those who are His and compel them to enter the garner; rather we are to expect here a procedure somewhat similar to that which took place at the first advent. We are to expect, then, that the gospel of the kingdom will be announced, and that all "Israelites indeed" will be glad to hear the joyful news. We are to expect that it will be an attraction to such, that it will attract them away from the errors and falsehoods which to a greater or lesser degree have been blinding all, not only during the dark ages, but since. We expect that it will attract all of this class from every denomination not to a new denomination, but to a closer heart-fellowship with the Lord Himself, that their union should not be a sectarian one, but a heart-union with the Lord and with all of like precious faith in Him and in His Word.

The Gate of God

THE Scriptures represent that in the end of the age the tares will be so abundant as to practically overwhelm the wheat and obscure it; and this whole class, wheat and tares, throughout the whole spiritual world called Christendom, and divided into hundreds of sects and parties, teaching more or less of divine truth and more or less of human tradition, is now to be dealt with. The Lord applies to the whole mass the name Babylon. The name has a double signification: primarily it means the gate of God, the gateway by which the world of mankind might pass from the world and sin to God and righteousness, and eventually have a share in the Lord's resurrection; but through the operation of Satan and inherent selfishness much of the good of Babylon became beclouded and much of it became replaced with error, so that today the name Babylon as applied to Christian people means not a gateway to God but confusion, mixture.

Looking back to the Jewish age and its harvest we can know the particular moment when the Lord said to nominal Israel: "Your house is left unto you desolate"; and so we can trace to the year 1878 the parallel of this—the Lord's rejection of Babylon and the declaration that Christendom as a whole is rejected from any longer being recognized as His.

Do you ask, then, what the Lord would expect His true people to do today? We answer that for our day there is a particular message of the Lord, and that in the same breath that it declares that Babylon is fallen, is fallen, from divine favor, rejected as fleshly Israel was rejected and for similar reasons, there comes additionally the message: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

The Test of Truth

LET it be distinctly noticed that these words recognize that the Lord's people have been in Babylon, and that they were not considered blameworthy for being there until the appointed time, until her rejection, until their eyes being opened they perceived wherein she had erred and misled them away from the Lord and the beauty of His Word and plan into doctrines of devils, which wholly misrepresent the divine character and plan. These words apply not to those who see nothing of what we see, who have no ears to hear the present message. They apply not to those who consider the doctrines of the nominal churches thoroughly satisfactory and Scriptural. They apply merely to those who have the hearing ear and the discerning heart to know the difference between the voice of the true Shepherd and the voice of strangers, to know the difference between the true gospel of God's dear Son, redemption through His blood, from the gospel of higher criticism and evolution; they are for those who can discern to some extent at least between the doctrines of devils, which misrepresent the divine plan, and the doctrine of redemption, ransom and restitution, which the Word of God sets forth. He

that hath an ear let him hear. He that hath not an ear for the truth, and no eye to discern the beauty of the divine plan in contrast with the horrible confusion of sectarianism, is not addressed by these words, but should stay in Babylon and be bound more and more tightly into her various bundles for the great day of trouble which is rapidly approaching.

As the Lord left a period of time in the end of the Jewish age between the utter rejection of that people and the culmination of the time of trouble and wrath upon them, so here He has left a space of time in which His people are to come out of her before she shall be utterly swallowed up as a great millstone cast into the sea. Those who are truly the Lord's people, yet refuse to abandon the false systems and their false teachings, make themselves proper subjects for a share in the plagues that are coming upon Babylon, because knowing her errors and blasphemies against the divine character they become participants in those blasphemies to a larger extent even than do many of the tares who constitute Babylon, and who might be said to know no better because they do not truly know the Lord.

Heard in the Office—No. 7 *By C. E. Guiver (London)*

SMITH rushed into the office one day, and in an excited whisper said: "Wynn is showing a parson over the place." "A parson?" said Tyler. "Yes, a real, live ecclesiastic." And, sure enough, Wynn entered shortly afterward accompanied by a short, stout, red-faced clergyman. Wynn introduced him to each member of the office in turn, and he shook hands with them very cordially. He came to Palmer last of all; and while they were greeting one another, Wynn said: "Mr. Palmer belongs to the Bible Students."

"Bible Students!" ejaculated the minister. "You do not mean Russellism, do you?"

"Yes; Pastor Russell's organization," replied Wynn.

"I am opposed to them," the visitor replied quickly.

"What is it that you do not agree with?" asked Palmer.

"All of it," he retorted.

"Have you read any of the late Pastor Russell's works?" Palmer inquired.

"I know all about you; I know all about you!" he exclaimed excitedly. He then went off at such a rate that Palmer could get a word in only occasionally. He said more in three minutes than most people would in ten.

"Pastor Russell was a bad man; he had no training; no authority. What right had he to preach? I had a collegiate education, have preached in twenty-five different churches. Why, I know more Greek than he ever knew. What right had he to make out everyone else was wrong? *Hades* and *gehenna*—what do they mean? Why everyone knows that they refer to the place of departed spirits. The dead unconscious? Ridiculous! 'Absent from the body, present with the Lord,' 'Happy are the dead who die in the Lord.' How can they be happy if they are unconscious? Why, you are opposed to the Roman church, the Anglican church. You are opposed to all the churches."

"We are not opposed to the true church," quietly put in Palmer.

"Why, if I believed what you do I would be an atheist!" continued the parson.

"If you believed what Pastor Russell taught, you would be a Christian," replied Palmer.

"What! What do you mean?"

"I mean that either you have never looked into the teachings of the Pastor, or if you have, you are now wilfully misrepresenting them; and in either case your course is unchristian; whereas I challenge you to prove that anyone of his teachings lead away from faith in the Bible."

Ignoring this the parson vehemently continued: "The soul immortal? Of course it is immortal. If the Bible did not teach it, the Bible would be a lie."

"Give me a scripture," said Palmer.

"A scripture—" and the minister paused. This gave Palmer an opportunity to speak.

"You cannot give me one text in support of the immortality of the soul, but I can give you a hundred to refute it."

"A hundred?" queried the minister.

"Yes, a hundred; and I will give you one to get on with: 'The soul that sinneth, it shall die.'"

"Everyone knows what that means," retorted the minister; "it means separation from God. When Adam sinned he did not die, he was separated from God."

"How would you explain this then; the Prophet says of Jesus that 'He poured out His soul unto death'; and Jesus said that we are to 'fear Him who is able to destroy both soul and body in *gehenna.*' How can the soul be immortal if it can be destroyed?"

"I know all about you, I have it all here," the parson said, pointing to a small pamphlet in his hand. "You deny the divinity of Christ."

"We do not," replied Palmer.

"You teach that Christ was a created being. I know all about you. Read the Athanasian creed." With this he hurried out of the office, closely followed by Wynn.

"Well, well," said Tyler, who had evidently enjoyed the spectacle. "What a hot-headed hypocrite! He proved nothing, but merely made unfounded charges. What did he mean when he said '*hades* and *gehenna*'?"

"Oh," said Palmer, with a smile; "these are two Greek words which in the New Testament are translated 'hell,' and our learned ecclesiastical friend evidently does not agree with Pastor Russell's explanation of them."

"What do they mean, then?" the other asked.

"They have been taken to mean that the infinitely wise God has provided a place where human beings are to be tormented to all eternity."

"I don't believe that," interposed Tyler.

"Neither do I; but they must have a meaning, and I think the Pastor has made it clear. In the Old Testament there is but one word translated hell. The word is *sheol,* and occurs sixty-five times in the original. Thirty-one times it is translated grave, thirty-one times hell, and three times pit. In not one of these does it suggest torment. It is described as a place of darkness, of silence, where there is no trouble, and all are at rest. Solomon says: 'There is no work, device, knowledge nor wisdom in *sheol* whither thou goest.' It has the thought of unconsciousness—oblivion.

"*Hades* of the New Testament is the Greek equivalent to the Hebrew word, as is clearly shown by the apostle Peter's statement in Acts 2:27, which is a quotation from Psalm 16:10. The only other word we have to consider is *gehenna.* This is the name of a valley on the southwest side of Jerusalem called in the Hebrew the Valley of Hinnom. At first it was very beautiful, but on account of idolatry being practised there by the Israelites it was turned into a destructor, and the refuse of the city together with offal and carcasses of animals were burned there. Sometimes the dead bodies of criminals were cast into its fires signifying that they were not worthy of a resurrection. Brimstone was used to aid in the work of destruction.

"No one thinks that the wicked are going to be cast into this literal valley whose fires have since gone out. It must, therefore, be understood in a figurative sense. What is the figure intended to teach? Torment? No one was ever tormented in the flames of the literal *gehenna,* so we are precluded from such a conclusion. The chief characteristic of fire is its destructiveness, and with this interpretation the plain statements of the Bible agree. It says that all the wicked will God destroy; and again it says that the wicked shall go into everlasting destruction."

"Why are two words in the New Testament used for hell?" inquired Tyler, who manifested deep interest in the subject.

"Because they refer to different things. Hades applies to the death state of unconsciousness of all who have gone into the grave because of Adam's transgression. But this state of unconsciousness is not to be everlasting; it is termed sleep in the Bible because Jesus has died and has arranged for their awakening. Jesus said that 'all that are in the graves shall hear the voice of the Son of man and shall come forth.' Notice they are not in a heaven of bliss nor in a hell of torment, but in the grave. Jesus raised Lazarus from the dead and spoke of his condition as sleep. All are to be awakened to have an opportunity of obtaining life through obedience and faith, but any refusing to render obedience after a fair trial will be cast into the 'lake of fire' which is explained in the Bible to mean the 'second death'; that is, destruction from which there will be no resurrection. *Hades* refers to the first or Adamic death, and *gehenna* to the second or everlasting death."—Revelation 20:14.

"Thanks," said Tyler. "I wish the peppery parson had waited to hear your explanation."

Advertising in The Golden Age

THE GOLDEN AGE is not used as an advertising medium. Occasionally we have taken an advertisement of something because we thought it would afford some of our readers a profitable business. Some criticisms have been lodged against THE GOLDEN AGE because of a notice that appeared in our columns about Firezone Oil. For this reason we publish the following communication from the Firezone Lubrication Company, College Point, N. Y.:

From G. S. Miller, the Manager

SINCE the first of February we have received and filled orders to the extent of 5,200 gallons, ranging from one quart to 3,000 gallons. The 3,000-gallon order was shipped to supply the Pacific coast trade on March 25th.

Mr. G. C. Van Amburgh, 2709 Simpson Ave., Aberdeen, Wash., says that his business has increased wonderfully as a result of demonstrating the heat-resisting properties of the oil, running a Ford without water, radiator or fan. He says: "In my first demonstration I ran my car six days without a drop of water, and four days without a radiator. Have signs all over it, and stop in front of every dealer's place, and call them out to look at it. They are simply speechless. Mechanics come out and say: 'Well, that's some demonstration!'

"I ran her first twenty-five miles over gravelly and hilly roads at a speed of twenty-five miles an hour, the best mechanic in Hoquiam driving; and on our return we climbed the steepest hill (and it's some hill) in Hoquiam, and then idled this 1917 Ford on the level pavement, down to four miles an hour."

Mr. Van Amburgh is selling to the gasoline filling stations in barrels and five-gallon cans to treat their stock gasoline for the trade. One of them, the Roblin's Service Station, writes us: "I have been using the FIREZONE OIL since April 1st, and my business has just about doubled in that time in both gas and oil. Accessories and tires are also going better. I'm sure pleased with the way FIREZONE is taking here, and am glad I started with it."

Mr. G. H. Wall, 30 N. American St., Stockton, Calif., says that he has a good testimonial from the stage lines and one from the city of Stockton, as well as several from prominent men who are using the oil. He has several gas stations using the oil in their trade with splendid satisfaction and many splendid prospects through the northern part of California.

We are shipping H. L. Brian, 422 Market St., Shreveport, La., 500 gallons, his first order for the state of Louisiana.

Thus far we have not received even one complaint about this oil. On the contrary, we could give many testimonials as to its valuable qualities. It is remarkable that in so short a time we have been able to get a large amount into general use. The low price at which we can market this oil, places it within the reach of all, and makes it a great benefit to the automobile industries of the world.

The Negro Exodus

THE wave of prosperity in the North has brought 100,000 Negroes from the South during the past six months. The exodus has been principally from South Carolina, Georgia, and Alabama. The South is already short of farm labor, large areas of cotton standing unpicked throughout the harvesting season because of labor shortage. What happens in these migrations is that the Negro workers in Southern mills and factories go north, while farm labor moves into town to take up industrial work. For the first time in history white women in the South are now sometimes seen working in the fields along with the men, rather than lose their crops; and many a Southern woman is now doing her own housework because the colored girls and women have gone north with their husbands and brothers.

The problems of the Negro in the North center largely in the housing situation, which is hard for the whites to solve and harder for the Negroes. The whole world is in a housing shortage. In England there are three million people who have no homes and who are living in with other families. There is overcrowding to suffocation in New York and other large American cities. Immense areas of New York city and of Chicago are solidly Negro, so that one may walk for blocks and seldom see a white person. The new arrivals from the South must necessarily locate in these sections, which expand their borders but slowly. Chicago's Negro population is estimated to have grown from 100,000 at the time of the race riots in 1919 to 110,000 at this time.

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.

[198]It is very important, then, that we understand the meaning of ransom; hence we here define it. *Ransom* means something to loosen with; that is, a redemptive price. It is the means or price or value which can be used in loosening or releasing something that is in bondage or in restraint or imprisoned. Necessarily the ransom-price must be exactly equivalent to, or corresponding with, that which justice requires of the thing or being that is in bondage or imprisonment. Hence we say that ransom means an exact corresponding price. A perfect man sinned and was sentenced to death; hence an exact corresponding price would be the death of another perfect man and the value of that life presented in place of the one who first sinned and was held in bondage.

[199]*Sin-offering* means the presentation and use of the ransom-price. On the atonement day performed by the Jews in type, the blood of the bullock represented the poured-out life; and therefore it stood for the ransom-price or value of the life. The carrying of the blood into the Most Holy and sprinkling it there pictured the sin-offering, that is, a presentation in the Most Holy (which represented heaven itself) of the value or merit of the perfect life. We will see, therefore, as we examine this question that the ransom-price was provided on earth by the death of Jesus; that preparation for the sin-offering was begun on earth, but must be finished in heaven, where the value of the ransom-price is presented.

[200]Other Scriptures show that it was intended by Jehovah that the great Redeemer should pour out His life in death and that this should constitute the ransom-price, which should be made an offering for sin. God foretold this—which is equivalent to a promise—through His prophet when he wrote concerning the great coming Redeemer the following:

[201]"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah 53.

QUESTIONS ON "THE HARP OF GOD"

Define ransom. ¶ 198.

Define sin-offering. ¶ 199.

Where and how was the ransom-price provided? ¶ 199.

Where was the sin-offering begun? and where is it finished? ¶ 199.

By what prophecy did God show that it was His purpose to redeem man by having His beloved Son suffer death? ¶ 201.

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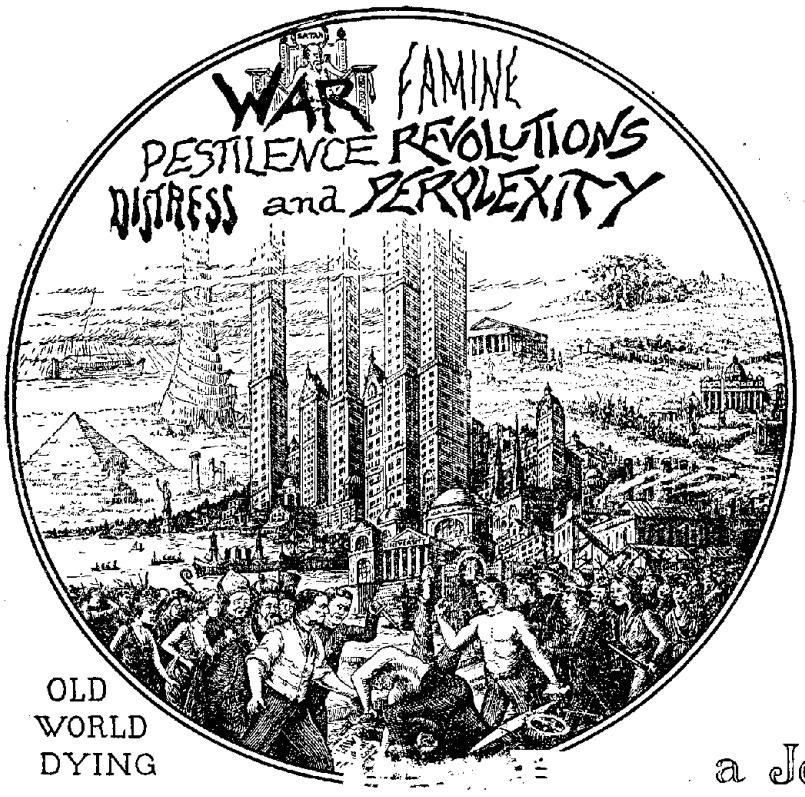
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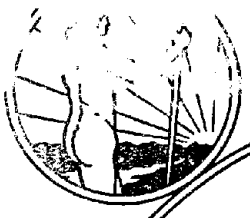


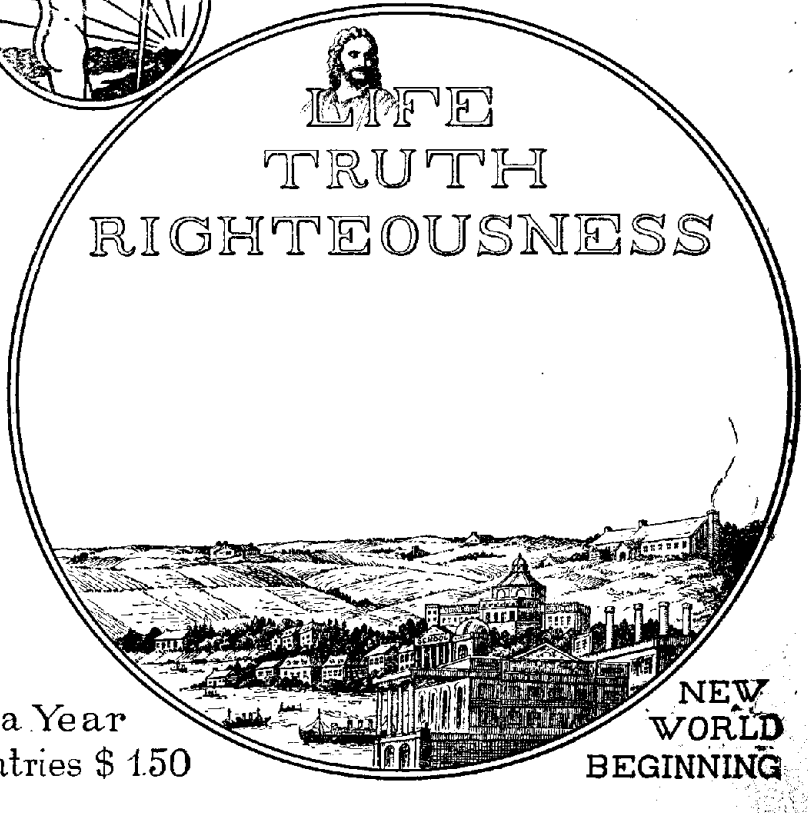
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The Golden Age

a Journal of fact hope and courage

Vol. IV Bi-Weekly No. 100
July 18, 1923





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Bits of Recent News

THE National Women's Trade League, consisting of twenty-seven organizations, met in Washington May 15 and 16 to consider the condition confronting wage-earning women in view of the Supreme Court's decision invalidating the minimum wage law of the District of Columbia. As was to be expected, a series of wage cuts of women workers in the District of Columbia followed almost immediately upon the heels of the Supreme Court decision. Before the decision the minimum wage rate was $16.50 per week; now the wages of maids and waitresses in the large hotels are down to the pre-war levels of $6 to $9 per week, mercantile establishments have made a like cut, and three large stores have laid off one hundred women each, admitting that they intend to put other employés on at much lower rates.

In a dignified and serious discussion of the dangers which confront women as a result of the Supreme Court's looking through property spectacles instead of through human spectacles these women pointed out that this one decision deprived nearly 20,000 workers of direct protection, called into question the minimum wage laws of twelve states and the wage standards of 1,500,000 women in those states, and potentially depressed the wages of all the 9,000,000 women workers in the United States.

These women expect to have another conference in November, at which there will be a discussion of what methods can be adopted to restrict the power of the U. S. Supreme Court, much of which power is believed by thoughtful persons to be usurped power. At that time they will consider the phrasing of amendments to the Constitution expressly insuring the protection of social and labor legislation and giving states and Congress the power to enact minimum wage legislation. We wish these courageous women success in their battle. It is an inspiration to read the report of their conference and to see instance after instance where these women, now leaders of their kind, have arisen from starvation wages and long hours to good pay and a forty-four-hour week because they have organized and have used their brains.

The Court was split on this decision; and for the credit of Chief Justice Taft attention should be called to the fact that he was on the right side of this question, dissenting from the majority opinion, and holding with other justices that Congress has a clear right to limit hours of labor and to regulate or abridge the right of private contracts. These five-to-four decisions of the Supreme Court are gradually making the United States a country ruled by one man, and not always the wisest man at that.

Low wages make cheap standards in employers and employés; they promote friction and discontent, and there is an unusually large turnover of help. A poorly paid person is bound to change his occupation and seek a more progressive and capable employer at the first convenient opportunity. A cut in wages is the first thought of an incompetent employer, and the last one of a competent employer. The decision is a setback to human progress. One of the suggestions for limiting the power of the Court to make such decisions hereafter is the enactment of a law or an amendment to the Constitution, if necessary, forbidding the Supreme Court to declare any act of Congress or of a state legislature unconstitutional except upon a vote of at least six or seven members of the nine men composing the Court.

Unions, Wages, and Religion

THE liberal wing of the Episcopal Church is backing up the 150,000 locked-out railroad shopmen who have been struggling since last summer to secure recognition of their union and their old seniority rights. In some cities large numbers of railroad shopmen from Great

Britain have taken the places of the locked-out men.

Wages in America have been rising in most lines, and are still rising in the building trades, but have fallen in clothing manufacture and in iron and steel. The iron and steel business continues to stand at the head of businesses which are inhumane to their men and are impervious to public opinion. Judge Gary in a recent address before the American Iron and Steel Institute, at which the question was up of changing the twelve-hour day to the eight-hour day, was anxious that the men should continue to work twelve hours per day and that they should have more religion. Probably by religion he means the old-style unbiblical and nonsensical hell-fire pabulum which in bygone years was peddled out to the steel workers whenever they wanted shorter hours or a raise of pay.

The Institute turned down President Harding's suggestion that they come to an eight-hour day, the same as all the steel works in Britain, France, Germany and other civilized countries, because the request did not come from the workers themselves. It was only a few months ago that the steel trust thugs in Western Pennsylvania were hammering in the heads of strikers because they did make such a request. Mr. Gary's memory is short.

Then Mr. Gary thought that prices would go up fifteen percent. They might; but suppose they did. The public have been robbed so recently on coal and sugar that they would hardly mind such a modest rise as fifteen percent on steel if thereby hundreds of thousands of workers would be benefited. And then, if some of the brains that are now devoted to squeezing the last drop of vitality out of the workers by scientific management were devoted to improving methods of manufacture and of salesmanship, maybe some of these steel concerns could get into the Henry Ford class, where the people of the country could look up to them instead of down upon them.

Then Mr. Gary thought that he could not get the 60,000 workers that would be needed in order to put in the eight-hour shift. This is a joke. Only a little over a year ago it was estimated that there were six million men out of work in the United States. No doubt some of them would be glad to get steady work with the steel companies. Mr. Gary might try to find places in his organization for some of the 150,000 locked-out shopmen. But don't worry; he will not do anything like that. No doubt he and his friends would like to see the shopmen thoroughly whipped.

Chasing the Profiteers

ON JUNE 1st in the city of Leeds, England, there was unveiled a war memorial which represents the World War as accomplishing another chasing of the money-changers out of the temple. Christ is represented, in priestly robes, as chasing a group of gentlemen in silk hats and frock coats. But if that is the way the World War worked out in Leeds it is not the way it worked out in America. Instead of chasing the profiteers out it chased them in. We have thousands of millionaires now where we had but hundreds before the war. And these millionaires are getting more and more insolent day by day, demanding and receiving a larger and ever larger share in the questions which determine how America is to be run. Indeed, most people are of the opinion that the profiteers here are really running the country. Court decisions bend to them this way and that, as if they were the lords of creation. The same courts ride roughshod over workingmen who are banded together for legitimate ends.

The designer of the Leeds University War Memorial is already in for some criticism because on his memorial he has quoted a Scripture text which is very unpopular with wealthy men just at this time, namely: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted."—James 5:1, 2.

Apparently in Canada they really are chasing the profiteers in earnest; for an Independent Labor party has come out, advocating everything that the profiteers would not want. Among these measures are public ownership of all public utilities, nationalization of banking and credit, initiative, referendum, recall, equal pay for equal work, no court to be legally competent to declare acts of Parliament unconstitutional, pensions for mothers, old age pensions, government control of cold storage, national health and unemployment insurance, maternity benefits, free hospital service, eight-hour workday, abolition of the senate, elimination of import duties on necessities of life, freedom of

speech, freedom of press, right of lawful assemblage, compulsory education, free text-books, and guarantee of material necessities of life, medical supervision and unlimited education to minors. What this party is asking for is Christ's kingdom, as no human government ever could or would do all these things in the interest of the people. A howl would go up from too many directions. Neither politicians nor profiteers will let go of any of these things until they must.

How the big fish eat the little ones is explained by the agreement between the Atlantic and Pacific Tea Company's 7,600 stores and the National Biscuit Company, whereby the A&P stores get a special discount of fifteen percent below the prices other stores must pay for the same goods and are able to sell two packages of Uneeda Biscuit at nine cents and make a profit, where a smaller dealer would suffer loss on the same transaction. The A&P business with the National Biscuit Company amounts to ten million dollars per year. But this is only half the story. The people of small means trade with the A&P, where they can get the best prices and the freshest goods. Thus by shunning the smaller merchants, the poor are helping to make the poor poorer, while the rich, who sell cheaper to the big merchants, are helping to make the rich richer, and there seems to be no way out.

Miscellaneous

MANKIND, having wrecked himself, has nearly wrecked nature. Streams of water which forty years ago were clear as crystal and smelled sweet and woodsy have been so polluted by sewage and drainage from factories that they now smell the reverse of sweet and are covered here and there with patches of greasy scum. The fish have gone, nobody knows where. There used to be plenty of them; now they are not to be seen.

A striking example of devotion of daughters to a mother occurred at Mountain Lake Park, Maryland, May 24th. A mother of ninety-four years was alone in the house when an explosion of gas occurred. Three daughters were in the yard at the time. They all rushed into the house to rescue the mother; but not one of the four escaped death. It was the first day of what was to have been their summer vacation.

Every once in a while we hear of someone who has for the moment a little place of "authority" as chaplain of a public institution, or as librarian, who may receive from the local bishop of the Roman Catholic Church a permit as to what he shall think, and who places THE GOLDEN AGE on the blacklist. We do not expect to publish all the truth, nor to reach all the people. But sometimes certain truths will percolate through the craniums of even such chaplains and librarians. Most libraries are under Jesuit influence or control. We imagine the libraries at the Iowa State Reformatory, Anamosa, Iowa, and the Albright Library at Scranton, Pa., to be thus controlled. But we are comforted by the fact that some of the greatest libraries and press associations in the world are on our subscription list. The Government has published statistics showing that the mentality of many millions of American people is on a par with that of a boy twelve years old. We would rather have a few on our list that "have their senses exercised to know both good and evil" than many times that number of others who will not use their own brains, and who do what they can to hinder others from using theirs. Things have got to a pretty pass in this country when we must have sitting on imaginary pedestals a few persons who are prepared to tell other people what they may read or what they may think about.

Gene Stratton-Porter, writing in the New York *American*, recommends as books for boys and girls over ten years of age the Bible, the works of Dickens, Thackeray, Cooper, Irving and Hawthorne, Robinson Crusoe, The Swiss Family Robinson, Paul and Virginia, Undine, The Vicar of Wakefield, Pilgrim's Progress, John Halifax Gentleman, Jane Eyre, The Mill on the Floss, Romola, Adam Bede and Uncle Tom's Cabin. It seems like a good list, especially if we add to it THE HARP OF GOD by Judge Rutherford and the STUDIES IN THE SCRIPTURES by Pastor Russell.

A new food has been invented in Vienna, the joint product of an Englishman, Robert Graham, and a Hungarian, Dr. Lazio Berczeller. The base of the food is the soy bean, from which a flour has been produced forty percent cheaper than wheat flour, and a milk which costs only one-sixth as much as cow's milk. The food is said to be delicious, and with green vegetables constitutes a complete food. The soy bean is largely grown in Asia and will grow anywhere.

It is freely predicted that this discovery will virtually put an end to human starvation.

Colleges and Schools

THE University of Chicago has decided that hereafter its president may or may not be a Baptist. It is supposed to be a Baptist institution, built and maintained by Baptist funds, although it is well known that of the $36,000,000 of Baptist money put into its treasury $34,000,000 came from John D. Rockefeller. The reason alleged for changing the rules so that hereafter the head of this Baptist school may be a non-Baptist is that heretofore the Trustees have sometimes found difficulty in getting a Baptist able to fill the position. This seems to us like a pretty thin excuse.

A carefully-planned experiment in a class of fifty students at Northeastern University, Cambridge, Massachusetts, has proven that the reports of eye-witnesses of an occurrence which takes place in plain view of the whole class are not to be believed. Three students were trained by the teacher to pretend a tragedy, which was made to the class to seem to be a reality. One pointed a banana at another and shouted in an angry tone, "Take that!" At the same instant the third, stationed some distance away in the back of the room, fired a blank cartridge. Forty-nine of the students testified that the man who had the banana in his hand had fired the shot. The supposedly injured man was dragged out by two men who sat beside him. Not a person in the class could give their names, although they were well known by all. Forty-seven who saw the banana said that they saw a revolver instead. Only twenty of the fifty identified the man who fell when the shot was fired. Several saw the flash of the explosion from the mouth of the banana when it was fired, and others saw the smoke. Two students said that a yellow weapon was fired. The descriptions of clothing of the participants were ridiculous, as well as the descriptions of their personal appearance. The banana carrier wore a bow tie, but every student testified he had on a four-in-hand tie. These students were all students of electrical, civil and mechanical engineering, and were as high a type of witnesses as could be found for any occurrence.

Reverend John J. Queally, rector of the Episcopal Church of the Transfiguration, Washington, D. C., has a poor opinion of many of our colleges. In an Easter sermon he said: "Under the pretense of new philosophies and progressiveness our colleges and universities are sending out young men and women—pagan intellectuals—who, smarting under restraint of any kind, cannot rest until they have given to the world their immature ideas on how to set the world in order."

The women students of Vassar College, Poughkeepsie, have raised and sent to Germany a fund of over $1,000 (over 20,000,000 marks) to help the German women students. This seems to us like a very noble-minded act, far different from the narrow, partisan spirit which has caused some communities to fly into a rage when they discovered that goods made in Germany were being sold again in America. What do such people expect the Germans to do? Perhaps they expect them to stop living altogether.

The United States is getting along with its educational work in the Philippines. It has established and maintains in the islands 7,641 public schools, employing 24,975 teachers. There are over a million young Filipinos in these schools. Only a few years ago the education of the Filipinos was all in the hands of the papal hierarchy, and it would have been hard to find on earth a more backward people.

The National Society of the Sons of the American Revolution has been examining some of the modern textbooks, and finds itself out of accord with the English-Speaking Union and other organizations which have in view the reabsorption of the United States by the British Empire. It passed resolutions condemning David Saville Muzzey's "History of the United States," now used in New York City schools, as hopelessly wrong and unfit for school use because it devoted but seven pages in a 538-page book to the Revolutionary War and only twelve pages of allusion to it in all. We feel certain that the attempt to get America back into the British Empire will never succeed.

Thomas A. Edison would have the children in the public schools instructed by movies. There is hardly a thing that cannot be taught by means of them. Educators have been slow to take up with the idea because it has been fought by the text-book companies. Naturally they prefer to keep a student's eyes within a book, if they can get the profit on the book.

Pastor Russell's Photo-Drama of Creation was shown to twelve million people free, and was greatly enjoyed by millions; but it was impossible to keep the Drama up on account of the expense.

Duty of the Press

THE Press poses before the people as a reliable teacher; and, as a matter of fact, it is about the only teacher the people as a whole ever have. It is to be regretted that the Press makes no greater effort to tell the truth, the whole truth, and nothing but the truth. Just now the British Press is up for criticism; and justly so. Not only do Americans who have been abroad feel indignant at the beggarly way the newspapers of Britain play up the minutest acts of dukes and lords whose existence benefits humanity not one iota, while they ignore America, the greatest English-speaking country under the sun; but the Britons are noticing the matter themselves. Mr. H. G. Wells, the English writer, in an article in "The American Magazine," takes note of the fact that American papers are forging ahead and becoming journals of world events, while the British papers are rapidly slipping backward, so that, in his judgment, there are now left in London but two daily newspapers worthy of the name.

The New York *Globe,* which will be 130 years old on December 9th of this year, and which is the oldest daily newspaper in the United States with an unbroken record of publication, has been sold to Frank A. Munsey, the publisher of the New York *Herald,* the *Sun* and the *Evening Telegram.* Mr. Munsey is the owner of many newspapers in various parts of the country. The 108 shares of stock in the paper, which had had a par value of $100 per share, were worth $6,944 per share at the time Mr. Munsey bought them; but it is claimed that since the paper was started, and down to 1918, its backers have had to contribute $3,754,372 to keep it going. They saw that the time would come when it would be a valuable property.

Mr. Mott is Alarmed

DR. JOHN R. MOTT, international leader of the Young Men's Christian Association, in an address at Fargo, North Dakota, in March, expressed a great desire to see the principles taught by Christ instilled into men between the ages of eighteen and thirty. He said:

"I have never been so alarmed over the world situation as I am today. The friction points between peoples and nations were never more numerous or more aggravated. More men, women and children have died during the last twelve months as a result of conditions directly traceable to the World War in a district stretching from Russia and Finland on the north through the Ukraine, Poland, Czechoslovakia and the Balkans, than died in armies on both sides during any twelve months of battle, even when the sacrifice was greatest."

At the conclusion of Dr. Mott's address there was a discussion of the evils confronting the young men of Fargo. One of the evils mentioned was cigarettes. It will be remembered that the Young Men's Christian Association was one of the organizations which enthusiastically supported the World War; also that it was engaged on a large scale in the selling of cigarettes to the soldiers at the front.

We have a suggestion for Dr. Mott and for the Young Men's Christian Association. Let the Young Men's Christian Association, if it really wishes to benefit the young men between eighteen and thirty, retire definitely and completely and finally from the war business and the cigarette business; and then when Dr. Mott and others tell of their anxiety that the young men should follow Christ there will be *some* who will believe that they are not doing it for business reasons. Christ's teachings are plain enough: "Resist not evil"; "They that take the sword shall perish with the sword"; "Our weapons are not carnal weapons"; etc. Perhaps Dr. Mott should go into some other business.

The Australian *Worker* has something interesting to say on this point:

"There has been a most alarming increase of crime in every country that took part in the war. Human nature seems to have grown more cruel, more violent, more brutal in the infliction of pain and death. And that was just what might have been expected. Yet, while the war was on, almost all our clergymen spoke of it with enthusiasm, with a fervid passion, as something that was going to purify our hearts, lift up our souls, make us spiritually beautiful! How can we ever trust them after that? Every jingo preacher of the gospel ought to hide his head in shame. Every parson or priest who stood up in his pulpit, and glorified the war as a mighty moral force, should be doing public penance today. But they're not. Their bells are ringing to call the people to their churches, just as if nothing had happened. They have the presumption to talk to us in the accents of godly

authority, and Archbishop Wright is horrified because the Sydney Agricultural Show is to be open on Good Friday, the day on which Christ died!

"Is there anything on earth so sickening as ecclesiastical inconsistency? The war-mad churches have altered the date of the crucifixion to August 4, 1914. And not all their faith-healing stunts can avail to make us forget that they helped to inflict upon humanity the most grievous injury it ever received, and infect it with a disease beyond the curative powers of hysteria manipulators. They extolled as a God-sent means of grace and regeneration a conflict that filled vast cemeteries with murdered dead, carried grief and suffering into millions of homes, and is crowding the jails with criminals. No, we can never forget; nor, while memory lasts, can we ever forgive."

As a matter of history we list the participators in the World War. On the one side were Austria, Bulgaria, Germany and Turkey. On the other side were Australia, Belgium, Brazil, Canada, China, Costa Rica, Cuba, France, Great Britain, Greece, Guatemala, Haiti, India, Italy, Japan, Liberia, Montenegro, Newfoundland, New Zealand, Nicaragua, Panama, Portugal, Roumania, Russia, San Marino, Serbia, Siam, South African Republic, and United States.

The Bible is now published in 770 languages and dialects, and the annual distribution in all languages is thirty million copies. Twenty-five of the dialects of China have the Bible in their own vernacular, as have also sixteen of the dialects of Japan. The Eskimos have never seen sheep, hence do not know what they are. Accordingly, the Eskimo translation of John 1:29 when rendered back into English reads: "Behold the Baby Seal of God, which taketh away the sins of the world," this being the best the translators could do.

Notes on Crime

THE professor of criminal law in the University of Michigan is of the opinion that the newspapers would render a great service to humanity if they published much more news of the penalties paid for crimes than they now do. As it is, much space is given to the crime itself, while but little is given to the punishment. The Toledo post-office was robbed; the papers made much of it. Most of the loot was recovered; and twenty-one men and women were sent to prison for the job, two of them for life and three others practically for life. This aspect of the affair received but scanty notice.

The interesting fact has been brought to light that women do not show mercy to women. Women juries convict women murderesses without hesitation, while men juries acquit them. When the juries are mixed, the women are for conviction, while the men are for acquittal. Women are inclined to be kind toward men, but cruel and vindictive toward women.

New York has had a bull fight. Spain sent over one of its star bull butchers. He chased the bull around a roped enclosure for a few minutes when the terrified bull broke through, galloped across a slippery floor and wound up, trembling and terrified, and with a great crowd at its heels, in one of the adjoining cafés. If these Spanish picadors really want something exciting they should try crossing upper Broadway on foot without getting run over by an automobile.

Statistics compiled by the National Committee for Mental Hygiene show that in the forty years from 1880 to 1920 the population of the United States gained 110.8 percent; while the increase in the number of insane, in the asylums, was 468.3 percent. More of the insane are in the asylums than was formerly the case and this affects the figures somewhat. Dr. A. H. Desloges, Director of Asylums, Province of Quebec, mentions some of the many symptoms which show that the world is going insane: Wild enthusiasm in play or work, out of all proportion to the importance of the matter in hand; the desire for publicity; disregard of the decalogue, and the substitution for it of the question whether or not it is safe to do the thing desired; war insanity; communistic insanity; patriotic insanity; worship of riches; spiritism.

Among the principal causes for this state of affairs Dr. Desloges places the World War with its incident tremendous nervous strain; the consequent high cost of living; the inevitable loss of confidence in so-called spiritual leaders and the resultant loss of all faith, due to the incorrect supposition that these religious leaders are really Christians and believers in the Bible. As a matter of fact myriads of them were in the hell business for revenue only, in the evolution business for the same reason, in the trinity business for the same reason, in the war business for the same reason, in the cigarette business for the same reason, and in the smug, sanctified,

soft-spoken, afternoon-tea, money-begging business for the same reason.

The so-called Marathon dances which have been going on in various places are illustrations of the coming insanity of the race of which Dr. Desloges writes. At North Towanda, Pennsylvania, a young man danced with his partner for eighty-seven hours continuously, and then dropped dead. At Cuthbert, Georgia, a young woman danced 104 hours and forty minutes, and perhaps would be dancing yet had not an angry brother carried her forcibly off the floor.

There is a connection between Marathon dances and spiritism. The medicine man dances in order to get into communication with the demons; the whirling Dervish dances for the same reason. The probable explanation is that the brain becomes overheated, and hence not under normal control of the person; thus it is more easy of access to a demon. Spasms and frothings at the mouth sometimes accompany such dances. After the war there was in Germany a dancing mania which spread to the remotest villages in the country.

In Constantinople the beggars have so increased since the World War that steps have had to be taken to suppress what has become a menace. Pedestrians can hardly make their way through the streets, on account of the demand for alms coming from every direction. At one roundup of beggars recently the police gathered in 2,000 children, of both sexes. Forty of these children were found in one nest. They are homeless, starving sufferers.

A horse-dealer in Moscow, by the name of Komaroff, has just been apprehended after making away with thirty-three men within the past two years, with robbery as the motive for the crimes. About every other week he lured a victim to his stables under pretense of selling him a horse, and killed him for what money he happened to have on his person at the time. the average amount obtained was about eighty cents. The odd thing about it is that the man bore an excellent reputation and was said to have a genial, kindly manner.

Wonders of the World

OF THE seven wonders of the ancient world, the Great Pyramid, the walls of Babylon, the temple of Diana at Ephesus, the statue of Zeus at Olympus, the Mausoleum at Halicarnassus, the Colossus at Rhodes, and the lighthouse of Alexandria, three are mentioned in the Bible, the first three; and the first of these is still in existence.

The Great Pyramid is 486 feet high and one-eighth of a mile long on each of its four sides, making it the largest building in the world. There are stones in it thirty feet in length, weighing 880 tons each, which fit so closely together that one may run a penknife over the surface without discovering the breaks between them. The Great Pyramid is located in the center of the land surface of the whole world. Its sides are exactly north and south, east and west. Its measurements disclose the exact number of days, hours, minutes and seconds in the year; the earth's distance from the sun; the length of the precessional cycle, and the length of all the important periods of human history as recorded in the Bible and in secular history. Bible students believe that without question God was its architect and that it is the witness to the Lord in the land of Egypt, referred to in Isaiah 19:19, 20.

The walls of Babylon were from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. On the summit were two hundred and fifty towers, placed along the outer and inner edges of the wall, tower facing tower. In the walls were a hundred brazen gates. The walls were torn down by Xerxes in 484 B. C., about fifty-four years after the fall of Babylon at the hand of Cyrus.

The temple of Diana at Ephesus, which figured largely in the experiences of St. Paul, was completed in the days of Alexander the Great, but without his help. It became a vast museum and storehouse of riches, and at one time was the most important outstanding financial and commercial institution in the East. It was also a refuge for fugitives and criminals, who could not be touched while in the temple. When the temple was burned by the Goths in 262 A. D., some of the stone pillars escaped destruction and were used in the construction of the mosque of St. Sophia, Constantinople, where they remain to this day.

The eighth wonder of the world is the Great Wall of China, of which we will have more to say in an early issue. The ninth wonder is the concrete viaduct over the Tunkhannock Creek, at Nicholson, Pa., on the line of the D. L. & W.

Americanization as an Ideal *By H. E. Coffey*

AT THE time of the Revolutionary War a common grievance served to unite the various American colonies. This bond of union continued to grow and to instill into the hearts of the founders of our republic an intense spirit of patriotism—love of country. It is upon the unselfish ideas and ideals which these forefathers of the United States embodied in our Constitution that the doctrine of Americanism is based. This doctrine serves also to teach love, honor, and respect for our national emblem. Its further purpose is to stimulate in each citizen thoughtful interest in national affairs and to make every citizen a voting citizen where one has the right of suffrage.

Many of the active promoters of Americanism are sincere, earnest men and women. Their idea is that the present and future welfare and safety of our nation depend upon instilling the doctrine of Americanism into each inhabitant.

Dr. B. K. Baghdigian, an Armenian by birth, ranks among the most noted lecturers and writers on this subject. Recently it was my privilege to hear him describe his former life—relating how he escaped from Turkish massacres to America while a boy; of his privations and hardships while struggling for an education in this land; of his fall into infidelity and Socialism, and of his later catching the spirit of Americanism and his present intense love for his adopted country.

In the mind of this man and many others, Americanism is a grand ideal which they worship with an intense spirit of devotion. It would be well if these ideals could be realized. It would be well indeed if each individual possessed such a noble spirit of self-sacrifice as to be willing to forego certain individual privileges for the common good. But students of past history who are also familiar with Biblical prophecy relative to the future see clearly that the goal of Americanism cannot be realized.

Neither can the cosmopolitan ideal of a world-wide union of nations to abolish war and perpetuate peace reach fruition. All past history has demonstrated that mankind in general are intensely selfish. The desire and concern for personal prosperity and welfare has always ruled in the hearts of the vast majority.

Almost every war of the past has given opportunity for the unpatriotic minority to gain places of greater prominence and more wealth, that they might lord it over their more stupid brethren. The great World War furnished opportunities of this kind, and the records show that there was profiteering on an unprecedented scale.

At this after-the-war stage of history the favored few are still scheming schemes and dreaming dreams as to how the majority may be kept in subjection. The doctrine of Americanism serves well their purpose. Why? Because Constitutional government by the people, in the full sense of the term, no longer exists.

In the Washingtonian days of long ago when almost everyone told the truth, and when one could know personally all the prominent men of the Republic, it was possible for one to vote intelligently. Those men could be elected who would serve the people rather than betray their trust for the sake of becoming their masters.

Today public thought is largely machine-operated by the public press. This octopus has no conscientious scruples and misrepresents, distorts and colors facts to accomplish whatever its heads may direct. "Americanism" serves excellently in this line to keep the people in subjection and contented.

Hence Americanism is not the superlative ideal. For the foregoing and many other reasons it is destined to pass away as a cherished treasure from the hearts of men. We should not regret this; for something grander and nobler is to take its place. Soon the great autocracy of Christ Jesus is to have world-wide dominion. The right to live in this dominion will be permanently granted only to those who become, not Americans, not so-called Christians, but real Christians in spirit, in deed and in truth.

A great many of the champions of the Americanism ideal I feel sure possess such nobility of character that will enable them to catch quickly the spirit of Christ's kingdom. Scriptural prophecy assures that this reign of righteousness will be the desire of all nations, and this is why I conclude that the Americanism ideal will cease to be, rather than perish as a fond regret. It will be submerged in the higher ideal that is to come.

Reports From Foreign Correspondents

From Norway

THE population of Norway is two and one-half millions; it still has a king. Its constitution corresponds with that of England, probably a little more free, however. The political leaders do their best; the condition is much better than in many other European countries; but here is also much hypocrisy, deception, and fraud in political, financial, and religious life. On account of big business and its different interests, the people are often used by the profiteers for personal gain. The people are one of the most thrifty and enlightened of the world's nations, and often put themselves in opposition to various enterprises. The political parties are divided into three main groups: the Right — conservative; the Left — liberal; the Communist—bolshevik. There are also two minor parties: the Right—Socialist, and the Farmers' party. The conservative (Right) is at present the strongest party; but as none has the upper hand in "The Storthing" there are often government crises—once "the Right" and once "the Left" has ruled. The Communist (bolshevik) are in the lead at the ballot just now.

In 1920-21 Norway had a railroad strike, a seamen's strike, and a general strike. These strikes revealed not only the enormous strength of the working classes in the country; but also the strength of capital. None of the parties, however, dared put the case to the deciding point. Conditions since have been more peaceful, but discontent is still smouldering among the masses, and the fight will be much harder the next time it breaks loose. Norway as a little country is depending mainly on its import and export trade with its neighbors. Unemployment is about 25,000 to 30,000. Norway has had lately several financial difficulties, but not nearly so heavy as some of the neighboring countries. The money value stands today fifty percent under the dollar, but was in 1920 down to 125 percent under the dollar.

Lawlessness is increasing; and the belief in the authorities and respect for them are fading. The prohibition law is openly violated, much on account of the big newspapers' demoralizing agitation against that law. The authorities see the violation, but lack the power and also the will to enforce the law. Just recently the government has abolished the prohibition law of "the hot wine" on account of pressure from the wine-producing countries against Norway, and also because prohibition is a hindrance to the work of the profiteers. This abolishment of the prohibition law is made notwithstanding the fact that it was passed by a popular vote with a large majority three years ago.

The State religion is Lutheran (Protestant), but all other Christian sects are well represented. The "bundles" are about to be tied together (by alliances, etc.); but as a whole the people have not yet turned their backs to the nominal systems, although the attendance has been small lately—notwithstanding the people's religious inclinations. The masses are awakening and are beginning to judge for themselves what constitutes true Christianity, and thus are freeing themselves of the leaders who would dominate and hold them in servility to the creeds of the dark ages. The literature of the International Bible Students is turning the tide.

From Canada

ONE of the first things that strikes the reader of our daily papers during the past few weeks is the activity of our various church organizations.

For instance, these two items are somewhat significant: The Vancouver *Province* states that a movement is on foot to reconvert to paganism the tribesmen of the Six Nations Indians, whose reserve is near Brantford, Ont. Considerable success has attended the efforts of the "foes of Christianity"; for we find the tribe, generally speaking, is more addicted to baseball and other activities of like kind on Sunday than to the church attendance which the church authorities would so dearly love to see. The churches do not participate in baseball gate receipts. Pagan ceremonies such as the Feast of the White Dog, which calls for animal sacrifice, are carried out under the tutelage of Deskehah, the chief of the tribe. This does not say much for the success of the missionary efforts of our various churches, right here in the heart of "Christendom," amongst a people that are ninety-seven and five-tenths percent Christian, according to the recent church census. Then, again, the Woodstock *Sentinel-Review* states that a formal demand on the part of the Council

of the Six Nations tribe for the return to them of a trust fund amounting to $700,000 which was placed in the hands of the British Government for administration for the benefit of the tribe generally, is meeting with opposition on the part of the Department of Indian Affairs, because the Indians refuse any longer to recognize the authority of the Canadian Government, and desire to throw away the blessings of civilization and return to the condition of their ancestors. The Truro (Nova Scotia) *News* comments on the missionary effort of the Methodist church and states that owing to a lack of funds amounting to between $300,000 and $400,000 there must be a curtailment of activity in the mission fields in China and Japan.

We might expect a little confusion amongst the ranks of the ecclesiastics after reading the following from the Toronto *Daily Star:* "Refused to Accept Old-time Doctrine, Licensing of Three Presbyterian Ministers Held up over an Hour," says the headline; and we note that the reason was, "Inability to accept certain long-established points of doctrine." The first objection was to "accepting the Old and New Testaments as the Word of God." They also objected to accepting the Westminster Standard as the basis of belief and teaching. We can understand the latter reason easily enough, but have difficulty in appreciating the former one. What object has a man in becoming the minister of God, if His Word is rejected to start with? Possibly the salary to be obtained for preaching has a little to do with it.

We find in the London *Free Press* headlines a comment on the modern church as follows: "Labor Class Alienated from Churches through Creeds and Disunion." They continue that, by actual count, ninety percent of the artisan class stay away from church, and illustrate the situation with a story of a darkey who attempted to become a member of a fashionable church the congregation of which were all white. The minister was much put out and, not knowing what to do, recommended to the darkey that he pray for guidance. Rastus prayed and prayed and prayed. Eventually he called on the minister and sadly announced: "It's no use, massa; I asked the Lord for guidance; an' He said to me, 'Stop worrying about that church, Rastus, I have been tryin' to get into that same church myself for thirty years!'" "It is my impression," goes on the *Free Press,* "that the general opinion of the working class about the churches is much the same; they bar out genuine Christianity and place creeds in its stead."

The Toronto *Daily Star* takes up the cry with the presentation of the views of Dr. Lorne A. Pierce, literary adviser to the Methodist Book Steward, the Rev. Dr. S. W. Fallis. "Men are weary of religion accompanied by jazz gospel songs and troubadour preachments," is the emphatic and critical comment concerning a modern trend in Christian pulpiteering in Canada, by Dr. Pierce. He severely scores the tendency to make the church a secular as well as sacred institution, turning it into a "rag-picker's paradise"; and he hits hard at punning and flippancy and even irreverence in the pulpit. He closes with words that find an echo in our hearts:

"The saddest thing in all the world . . . is that man . . . who stands in the sacred places . . . bearing the symbol of a power he does not possess. The man whose mind and heart the truth of God has touched will have a Gospel full of immediateness, which he will proclaim with power, with dignity and with reverence befitting an ambassador from so high a court."

From Moose Jaw, Sask., comes the plaint of the *Evening Times* commenting on the recent utterances of Bishop Gailor, of the American Episcopal Church, who has been talking plainly about "pulpit sensationalism." "The main desire among some of the clergy seems to be to shock somebody," says the Bishop. Commenting on the Bishop's utterances, the *Times* says that he is correct in supposing that the ordinary ministrations of the church seldom get into the public prints, but only the sensational items. "It is easy to imagine the headlines of the future," it goes on (after the public are surfeited with sensationalism): 'Noted Divine Declares Sinners Must Repent.' 'Bishop Asserts that Only Pure in Heart Shall See God.'" It all depends on what the public considers startling. After people have been fed long enough on sensational utterances they may come to think of commonplace Christian teaching as a tremendous sensation.

Money the Great Need

BUT the following puts the finishing touch on the whole matter. The Manitoba *Free Press* gives to the world the following press despatch from London, Ont.:

"It was announced today that the Financial Board of the Anglican diocese of Huron may proceed against some 2,800 of its communicants who owe the diocese about $45,000. This debt represents arrears of payment to the Anglican Forward Movement of a few years past. It is proposed that these arrears be collected by regular collection agencies or through the courts."

If memory serves us aright, this Forward Movement was the Canadian section of the "Interchurch World Movement." The affairs of this gigantic fiasco were wound up some months ago and registered as a failure. Although we do not favor the idea of any man's repudiating his promises, we think that this matter might be made retroactive. What happened to all the cash that was collected?

While we are on this subject of cash, here is an interesting little item culled from the columns of the Saskatoon *Phœnix:*

"Friday, March 30th, 1923, was Good Friday, a day when 'good' Christians are supposed to devote a considerable portion of their time to contemplation of the great sacrifice made by the Savior on this day for the benefit of the human race. Let us suppose, then, with all reverence that the Savior had come to Saskatoon and had wended His way to the Third Avenue Methodist church. What would He have found in the church? He would speedily have discovered that unless He was able and ready to pay twenty-five cents He would not be able to enter the church at all. Having paid the required sum, He would have been able to listen to some excellent orchestral music while a movie machine clicked merrily in the balcony and projected its story upon the back wall of the church, all for twenty-five cents. Wonderful! Has the church of God come to this at last? Had those responsible for this horrible piece of money-grabbing no qualms of conscience when there flashed on the screen the picture of our Savior chastising those who were desecrating His Father's house? 'My house shall be a house of prayer, but ye have made it into a movie-house.' By the way, we see that Harry Lauder is making another world tour. We wonder if the Third Avenue Methodist church will book this attraction again."

No comment is necessary, other than to add a note to the question of the newspaper, that Money, with a capital "M," seems to be the only worry of the church today.

To close this section of our report we append part of the contents of a letter recently received from the "Orillia Presbyterian Church," Orillia, Ont.: Heading—"Consolidated Debt Fund," dated April 2, addressed to Dear Sir or Madam:

"The entire church debt is now down to practically $36,000—organ $14,000 and property $22,000. There are 1,100 members in our congregation, besides a large number of adherents. The Finance Board has been so impressed with the fact that a small contribution weekly from 1,100 persons would very soon wipe out the entire church debt, that it has decided to put the matter before the congregation. Let us suppose that each brick in the building unpaid for is worth 25 cents, and we aim to pay for 1,100 each week, in addition to contribution through duplex envelopes, how many of these 25-cent bricks will you pay for each Sunday?"

Our query is, When can we expect delivery of the bricks so purchased? Or is it just one of those childish "Let's pretend" ideas whereby the necessary money is scientifically "eased" out of one's pocket with the least amount of pain? Come on, folks, line up for your bricks! Is not the line about the "in addition to duplex envelopes" just too intriguing for anything? The Government Finance Board is also "impressed" with the idea that a small contribution from a number of people will wipe out debts, but they do not offer to sell bricks out of the Legislature buildings to get the cash. This valuable idea should be internationally patented. Think what Germany could do with it, or Austria, or Russia, just now!

Conditions in the farming sections show little or no improvement. Reports from the West only serve to enhance the reports made through the columns of THE GOLDEN AGE recently. The condition of the West, financially, is deplorable. Moose Jaw *Evening Times* headlines an Ottawa despatch: "Rural Saskatchewan Sunk in Well of Indebtedness," the report of George F. Edwards, vice-president of the Saskatchewan Grain Growers' Association. Mr. Edwards gives some illuminating figures. One village of 250 farmers had a wheat export last season of 325,000 bushels and an indebtedness of $690,000! (Wheat averaged less than one dollar a bushel.) In one municipality, out of 1,440 quarter sections 274 were put up for tax-sale in 1919, 427 in 1921, in 1922 the list rose to 618! Conditions were described as "exceedingly distressing." We agree. Mr. Deachman, of Calgary, before the special agricultural committee of the House of Commons, agrees also. He says that in parts of Alberta cows sell for $20, horses are of no value, and cattle are being fed seed grain.

The Farm and Ranch Review waxes sarcastic about the coal situation:

"Fellow farmers and fellow philanthropists," it says,

"I am overflowing with admiration for our class! Do we exhibit the mean little traits of other groups of society? We *do not*. If any other class is robbing us, what of it? No one raises his voice in vulgar protest. Let the culprit live with his uneasy conscience. That shall be his punishment. Our time is claimed by matters of greater importance, such as politics, divorce laws, single tax, remodeling the Banff Bath House, door locks in hotels, recognition of chiropractors and many other weighty and momentous subjects closely related to agriculture. Such a commonplace matter as the price of coal to the prairie settler, for instance, cannot be permitted to intrude on our deliberations. If any settler cannot afford to pay three prices for coal, let him burn his kitchen table, or freeze. Nothing could be simpler. So the farmers throughout the West will be delighted to hear that the annual wage dispute between the coal miners and the operators has recently been satisfactorily adjusted on the usual basis, which is, that the miners get all they ask, and that the operators accommodatingly transfer the load to the consumer."

Here is our perennial bugbear, the coal situation. Canada with the largest potential coal deposits in the world, with perhaps the sole exception of Siberia, pays more in proportion for her own product than any other country in the world. Northern Ontario last winter had the pleasure of paying up to $24 per ton for American hard coal, with a country full of native coal untouchable. It is a delightful feeling to sit before the leaping flames and watch $24 coal crumble to ashes—if you don't happen to be the one that pays for it!

And if it is not coal, it is something else—wool for instance. The Moose Jaw *Times* tells us that in 1922 the farmer must sell the wool off fifty sheep to buy a suit of clothes! And we know that he might sell the hides off as many beeves and not have the price of a pair of shoes! And the war has been ended five years; and this is the great era of *prosperity* that was promised by the war politicians.

Perhaps the answer lies in the statement of Dr. Desloges, Quebec Director of Asylums. The Regina *Leader* editorially comments on Dr. Desloges' statement that in another quarter of a century the whole civilized world will be insane. The doctor goes on to say that in the past year a record has been made in the number of cases of insanity treated in Quebec asylums. He blames our artificial life, excitement, and abnormality of effort in work and play, and suggests that a cure lies in getting back to quiet family life.

Let us be thankful that we have at hand an entire thousand years under the rule of Christ in which to recover normalcy and poise. And now for a little real old-time, unadorned, bare-knuckle, Tammany-type *graft* without any redeeming features.

As is generally known, Canada has just had a shake-up over the nationalization, or more correctly speaking, the public ownership of certain lines of railroad, that were built at public expense and operated for private profit. The old Board of Directors gave place to new, and unluckily for someone there was some loose cash lying around. The Toronto *Globe* report is interesting reading. One naive confession reads: "The English Board of Directors on February 19th, 1920, voted themselves, as compensation for loss of office, a gratuity of five years' directors' fees." Somebody in the House of Commons got prying around and lifted the lid on as pretty a mess as has come to light in years of railroad grafting. After the smoke cleared, it appears that when the old Board reluctantly moved off the job, it carted along with it in the form of plasters for hurt feelings, and pills for that tired feeling, the tidy sum of $462,280 or more. Not too bad. We suspect that perhaps the amount was limited by the available cash. Had there been more in the Treasury, no doubt so valuable a man as the President of the Canadian National Railway would have spurned so paltry a sum as $35,000 as an honorarium for his invaluable services. And the other participants proportionately. Foolish people say that public ownership will not pay; but we rise to remark that by the looks of this record it surely pays some people!

The next report that comes to our hand is the "Manifesto of the Workers' Party," which is frankly and outspokenly Communistic. One of its subheadings is, "Imperialism and Economic Chaos":

"The first World War drew thousands of Canadian toilers into its maw. Some were forced to go, as an alternative to the starvation of unemployment. Some went under the influence of propaganda. All were told that they were fighting a war against imperialism and autocracy, the victorious outcome of which would be followed by the end of all war, the destruction of imperialism, the beginning of reconstruction, and higher living standards. Years of disillusionment have followed. Only a few months ago, through its agent, Lloyd George, British Imperialism had the audacity to try to

embroil the workers of Canada in its imperialistic war game of grabbing the Mosul oil wells. The invasion of the Ruhr is the outward renewal of the war for 'democracy,' now seen clearly to be a war for coke, iron ore, and steel. The lies of reconstruction have been exploded no less that the lies about ending imperialism and war. The European continent is in economic chaos. The speculative boom that America is supposed to be enjoying today is not based upon any fundamental reconstruction of world economics. As soon as stocks are replenished and the warehouses are filled again, out the workers will be thrown on the unemployment market."

Can one altogether blame workers for forming revolutionary parties in the face of a situation of which the railroad steal mentioned above is only one small highlight? With increasing thankfulness we look eagerly toward the foregleams of the incoming Kingdom of Righteousness and Peace, the Golden Age of promise.

Appleology

By Joseph Greig

A SMALL boy was once asked to write an essay on "Apples." And so with characteristic brevity, he began:

"Apples are born on trees and, unlike grapefruit and oranges, have to be eaten from the outside in. But if green, they sometimes make the inside outside. There are different kinds of apples. There's the Adam's Apple, the Apple of Discord, Sodom's Apples, the Apple of My Eye, Applejack, and Appleton's Cyclopedia."

But we turn to a more reliable authority for information on this king of the vegetable kingdom.

In the first place the composites of apples generally are albumen, sugar, gum, malic acid, gallic acid, fibre, water, and phosphorus. This combination is commended to offset and neutralize the chalky matter of other foods, and is used in nature to drive out foreign poisons.

Further, history tells us that climate has much to do in producing the great variety known to the horticultural world. Monuments have been erected all over the country to the originators of the various species. These monuments are to be found in the names of the fruits themselves. The "Standard Dictionary" lists 288 varieties of apples and at considerable effort and expense has collected data as to which are most popular. The varieties marked "Best" are listed in order as follows: Banana, Belmont, Bethlehemite, Bullock, Cogswell, Cox Orange, Delicious, Early Joe, Esopus, Fall Wine, Garden Royal, Grimes, Jonathan, King David, Lady, Melon, Mother, Pomme Grise, Porter, Primate, Red Canada, Summer Pearmain, Swaar, White Pearmain, Yellow Newtown. Besides these, 136 are reported as "Very Good," and all the rest are marked "Good" except the Doyle and the Rock Pippin, which seem to have no friends. The apples which grow best and are very successful, no matter where they are planted, are the Early Harvest and Wealthy, which are "Very Good"; and the Maiden Blush, Oldenburg, and Red Astrachan, which are marked "Good."

Surely a beneficent Creator filled this single fruit with an infinite diversity of richness, beauty, and flavors. But what will men say when the Invisible Blesser, who is now personally present, begins to touch the entire course of nature, and commands 'the earth to yield her increase,' 'the desert to blossom as a rose,' and the rejoicings of "the myrtle and the fir and box trees," to burst forth with a perfect earthly fulness?

A girl in Ohio procured some gummed letters of the English alphabet which she proceeded to fix on the surfaces of unripe apples then plenteous in her father's orchard. On one she put "1914—End of World"; on another, "No Fiery Hell"; still another, "Golden Age Here"; while on others Scripture texts were affixed. In due time the sun tinted the apple crop, also coloring these particular apples excepting under these letters. Removing the stickers revealed the printing clearly in basic green. When the neighbors saw the queer production, it aroused great excitement. And the report went far and wide that the Millennium was here, and that G——'s apples were coming out now with Scripture texts all over them.

Afterwards a few of these specials were boxed and mailed to Pastor Russell, as a test of his acumen. Immediately a reply came back from the venerable Pastor to the effect that he perceived that they had a wonderful Sun-painter in their orchard, and that the exhibit was beautiful.

To those who complain at being unable to eat apples without distress of some kind we suggest that, no doubt, the chemistry of the stomach has much to do with this; and since such a big variety exists, possibly other brands might be eaten without discomfort. It is a known fact, as has been elaborated on in The Golden Age, that no two stomachs are alike and can use the same rations identically. Work, weather, balance, etc., all have to do with the intake of foods. Equilibrium was lost in Eden, and will not be fully regained until the earth blossoms with the new trees of life.

The apple tree is symbolic of Christ: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. . . . Stay me with flagons, comfort me with apples."—Solomon's Song 2: 3, 5.

We conclude with the poet's beautiful settings of nature, as follows:

"What plant we in this apple-tree?
Sweets for a hundred flowery springs
To load the May-wind's restless wings,
When from the orchard row, he pours
Its fragrance through our open doors."

* * * * *

"And all amid them stood the Tree of Life,
High, eminent, blooming ambrosial fruit
Of vegetable gold."

According to Our Lord's Great Prophecy

Christ's kingdom was to be introduced, and to bring its blessings, in troublous times. The strife, trouble, perplexity, anxiety, and the multiplied problems pressing humanity today for a solution, with no relief in sight, are strong circumstantial evidences that we are passing from under the long domination of Satan in the affairs of men to the great righteous rest-day of the Lord Jesus Christ.

The seed of sin, sown for six thousand years, has ripened, and selfishness in every profiteering enterprise is the result. No League of Nations, no beneficent laws, no men, nor all of these together, can bring the blessings so much desired. Man must be broken in spirit, in purpose, in his wilful disobedience; and man's extremity is God's opportunity. We believe it is very near.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. . . . For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened [and there will be millions now living that will never die]."—Matthew 24: 7, 9, 21, 22.

Religious Changes in Europe

Newspaper despatches from Russia state that some churches have been converted into schools, and their bells melted into plows. Atheism is spreading over Russia, as it did in France during the French Reign of Terror. A favorite motto of the Young Communists is: "Come to our meetings. We'll prove that your Christianity is a borrowed religion, and that it comes from the Pagans. All gods and all religions are inventions."

Infidelity is reported as growing in Germany to so great an extent that efforts are being made to repudiate the Old Testament entirely and to contend that Jesus Christ was a Greek, solely because His pictures represent Him as fair-skinned. Anti-Semitism, which is growing greatly, is at the bottom of this move. There are hard times ahead for the Jews. Meantime the interesting information comes to hand that although, forty years ago, ancient Hebrew was a language which for many centuries had been considered dead, today it is spoken by ninety-six percent of all the Jews in Palestine, is the language used in the courts, the language of official documents, and that the stamps carry Hebrew inscriptions.

A June Vacation in Keene Valley *By Alice Lea Darlington*

IT WAS raining heavily as the green landscape sped past the windows of a swift railway train from the interior, bound for the metropolis. A merry party of four within chatted in high spirits, looking forward to an early summer vacation. Uncle Harry was a tease, Aunt Harriet a cheery victim; Niece Millie and Cousin Maude suffered also in turn. "No doubt we shall meet with more than one wash-out along this road after so much rain." "Oh, Harry! don't frighten the girls." "Oh, no! I mean it. There's a wash out now!" They looked for danger, but saw only a group of graceful festoons of clothing hung out to dry, near a small roadside home. And so it went, until they were aboard the ferry for the great city.

"Oh! what is that?" cried Maude as her eyes rested for the first time upon the wonderful vision of lower New York dimmed by gray mist, outlined against a sky of paler gray. "Do you mean that a city can be so beautiful as that?" "That is New York."



Later Uncle Harry placed all in comfortable quarters for the night at the Murray Hill; and from their window the girls, to whom everything was new, saw another beautiful wonder through the outside downpour—the long, low arch of double-dotted lights marking that masterpiece of construction, the Brooklyn Bridge. In the morning it was still pouring steadily, but nothing dampened the ardor of the ladies; they cheerfully hoped it would clear during the day, and it did. They left Uncle Harry in the city and took train up the Hudson east shore. At Saratoga they were joined by the fourth member of a projected art class, Mrs. Bird, a dear gentlewoman from Long Island, a friend of the hostess to be. Mrs. Bird brought the sunshine, and from that time on the rain was done. Oh, the lakes! and the hills! and the broad reach of sky bending over! From Saratoga by boat they proceeded through Lakes George and Champlain to Westport, where a wide, yellow sunset shone over the water; frogs of many tones called to one another from the brink, then moonrise, and whippoorwills, and a night's rest at the inn.

The Camping Scene

THE next day came a long ride by stage, every moment of which was enjoyed by all the party in the midst of that mountainous section, and a glad arrival in mid-afternoon at the home of Mrs. C. B. Coleman of New York city, their kind hostess and art teacher for the ensuing four weeks of June. She came forth to meet them, gave them a hearty welcome, and led them back to the door of her charming cottage in the glen.



The dwelling was guiltless of paint or plaster, veneer or varnish. The little company entered through a side door directly into the studio, a commodious L-shaped room with floor, walls and roof-ceiling of planed pine boards, beams and rafters. It was carpeted with burlaps, its sides "papered" with canvases from the owner's own skilful hand showing Adirondack scenery, still-life studies, etc., and relieved toward one corner by two old-time heirlooms—home-woven spreads, one blue and white, the other brown and white—two very neat tapestries, as they hung. The fireplace was at the center point of the L, facing the great north window. This portion of the room was open to the rafters; the southern part of the L was but one story high, supporting sleeping rooms opening upon a gallery reached by an open stair. The furniture was of sandpapered white deal, delightful to the touch as to the eye. On the mantel stood ornaments, vases of glass or china in handsome design. Over the center, well above the eye-line, hung a large plaque showing an attractive landscape in browns—painted with palette-knife instead of brushes, and with palette-scrapings in hasty application—a highly successful experiment under the

artist's practised eye and hand. In the corner by the great north window was a wooden bench or divan-seat built in; and along the south side opposite ran a broad shelf or counter under the south window, a convenient writing-desk when letters were in progress.

To the north of the cottage nestled Keene Valley village, some three miles away. To the west were wood, meadow and mountains; to the south old Noonmark looked down upon them benignantly—it was his part from far antiquity to point directly upward to the sun at noon, whence his name; to the east and northeast the glen ran up a gently rolling green velvet slope to the bit of board bridge crossing a rill, and on upward till the vale was lost amid the great hills. The rill ran more noisily and became Roaring Brook as it skirted the height on the north and tumbled over its rocky bed nearby the cottage, singing its ceaseless song of praise and joy.

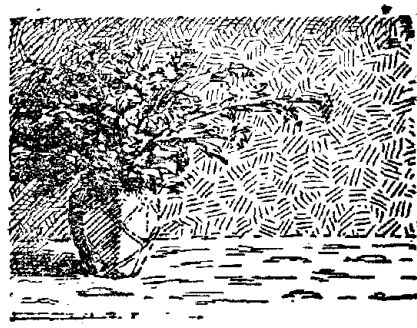
"And what is so rare as a day in June?
Then, if ever, come perfect days!"

June is the time for leafy greens and grassy carpeting. The four art students were left free from every care to pursue their pleasant labors, the household consisting altogether of their gracious hostess, her four pupils, and two maids for helps. During the forenoons the students painted landscape from nature: The wood interior, showing mead and meadow beyond to the west; they painted toward old Noonmark on the south, with foot-hills showing rocky bed of a dry mountain rill, and meadow with tall grasses and wild flowers between. Aunt Harriet, Millie and Mrs. Bird copied the cottage, shingled all over, an inviting remembrancer of happy days, with its fresh wood-color and setting of rich green foliage. Maude spent her energies, meantime, upon a nook up the glen. She raised her sun-umbrella, set her camp chair, and mixed her colors by the side of a tiny pool at the foot of a breast-high broken waterfall above the board bridge. To the left was a rolling green bank with a few trees and bushes; to the right a high, wooded hill; and above, a sky of broken grays bringing out all the emerald hues of the early leafage against the dark evergreens or other varieties of woods on the opposite shore. The subject was absorbing.



The student's industry was interrupted by a slight sound. She raised her eyes and beheld an interested cow looking directly at her with evident curiosity. The thought arose that the fine creature might take a fancy to her Florida hat of straws and grasses. She immediately gathered up her easel, canvas, palette, paint-box, camp stool, brushes, and umbrella and made for the cottage with all the serenity and speed she could command. Another morning she tried again; and again her lesson was interrupted, this time by a drove of eight or ten horses. A third time she essayed to fasten nature's beauty to the surface under her hand, and a small herd of kine appeared on the scene. So she politely abandoned the spot to them, realizing ere this that the animals came down to this little pool to drink; and who could blame them?

Wet days the party worked within doors at still-life or else copying their teacher's own charming studies, from the studio walls. Afternoons they rested in their rooms, read, wrote letters home. Again they would take walks into the surrounding country and find dainty, exquisite wild flowers, familiar and unfamiliar, mosses, and lichens, which were a joy to reproduce in water-color. One bright day the students sketched one another in water-color, or lay on the grass, looking up at the summer sky, while Millie read aloud from Ruskin. On spe-



cial days they took long drives about the country, and saw wonders and beauties in abundance. One day they rode to a height from which could be seen Mount Marcy with its cap of snow, and even Whiteface over toward New Hampshire; and the wide extent of billowy green gradually descending to the valley before them was a grand sight never to be forgotten.



Incidentally they visited various cascades or waterfalls within reach, seven in all, ranging from seventy-five to three hundred and fifty feet in height. No two were at all alike. The untrained eye has no idea of their height until informed by the mountain guide. One over three hundred feet was called the Bridal Veil on account of its lace-like transparency and delicacy, falling in one broad, unbroken, filmy sheen over the perpendicular rock wall. The floor below was seamed and fissured into squarish blocks like a tessellated pavement, the water flowing away between and amongst these great, flat stepping-stones and soon hiding itself from view. Another, still higher, was like a flight of stairs, constantly breaking over a fresh descent, and inviting to a great climb by its side, just because this appeared possible. Another was in the heart of the woods, framed in beautiful ferns and greenery, and shimmering with spray.

Fording the Stream

ONE fine morning our friends took their lunch and camped out all day by the lakes and streams, and boated among the isles. Emerging from a tramp through some tangled woods they had to cross a little river, whose simple bridge had been washed away by the Spring freshets as usual, year by year. There was nothing to do but to be carried across, one by one, in the arms of the guide. They were various weights, from, say, one hundred to one hundred and seventy pounds avoirdupois; but even the lightest felt the man's whole frame tremble under the burden as his boots kept slipping over the large pebbles of the river bed. They were indignant amongst themselves; for they had two guides that day, as luggage had to be carried, and of these two brothers one left this work all to the other, whose "boots were already wet." But the carrier said that he was very strong—had once brought home a five-hundred-pound deer on his shoulders, in past years.

At meal-time a level spot was found by the lake and a rude table constructed, about which the little company sat on camp-stools. Everything in the way of eatables seems twice as tasty in mountain air as elsewhere; and despite the strong flavor of the smudge which had to be kept burning in order to discourage the mosquitoes from devouring the entire party piecemeal, the feast was a success. After this, a boat-ride in the light of the setting sun, during which all eyes looked eagerly in hopes of seeing the stately form of some stray deer on the edge of the surrounding forests, and all ears listened with interest to the bird notes, chief of which was that of the American nightingale; then the return to the cottage.



Upon one of these drives our friends had the joy of following beside the dark waters of the Ausable river running between its banks of shapely pebbles. Millie and Aunt Harriet alighted from the vehicle and gathered a few of these beautifully rounded stones of feldspar, hornblende and mica in differing proportions —bed-rock granite also—for friends at home.

One day Millie dared Maude to run a race through the six-inch deep sand of the roadway toward the village. The air was bracing, and the mountain-dresses short for that time—to the boot tops. Maude came off victor, being the taller of the two. But, alas! she dropped somewhere in the depths of the sand a small goldstone collar pin. Both girls searched for it diligently for some time, but in vain. Mrs. Coleman learning of the matter said: "Tell the guide; he will find it. He always finds things. You will surely have it again, soon!" Maude wrote out four or five "Lost!" notices and fastened them to trees in the neighborhood, offering a reward. Early next morning there

was the guide waiting with the pin to see the owner and to receive the justly earned reward. "They say you always find things." "Yes," with a smile, "I most generally find 'em."

Sunday afternoon Millie proposed a walk. Maude sought Mrs. Bird with an invitation to join. The other two were resting. Mrs. Bird, reading in the hammock on the south-west porch, gently put off the request; but Maude urged. Everything was so delightful, and the walk would do them all good. "But—is not this Sunday?" "You surely do not think it wrong to go out into the woods and fields today?" "But a pleasure walk merely? My husband is a minister of the Gospel, and he would not do it—not that he thinks it wrong, but on account of some in his congregation who do think it so and might be stumbled; and I do not wish to do anything here that I would not do if I were with him." Maude, though disappointed, loved her for her sincerity and consistency.

The short, cool evenings were spent quietly at home in the studio, sitting about the open hearth fire of wood, resting after the activities of the day. The hostess was fond of the game of whist. Is it ever right to play in this work-time of the world? The lady was suffering from some inherited defect of hearing and could not enter into general conversation; and the silence of the game, the large ratio of skill to chance, the admirable rules and order to be observed, all appealed to her. Three of the others knew the rules and played with her; only Mrs. Bird declined. Of course there were no stakes of any kind, no late hours, no elations nor depressions at the results of the game. A more impartial pastime could not be imagined, under the circumstances. But Maude loved the conscientious objector Mrs. Bird the more that she did not play. Sunday evening they had some hymn-singing, and their good hostess asked her friend Mrs. Bird to sing. It was a precious hour. Mrs. Bird happened to be the only one of the five who really could sing, and she chose that grand old hymn, "New Haven." And as the wonderful words of life rose into the air, borne upon wings of a sweet voice into every corner, and soaring to the open rafters fell like a summer shower:

"As Thou hast died for me,
Oh, may my love to Thee
Pure, warm and changeless be;
A living fire!"

each heart responded in its own way and measure; and Maude felt herself renewed in mind and spirit. Doubts and fears instilled by higher criticism on the one hand, and unsatisfactory half-faith on the other, seemed to fall away and leave her free again to believe, even as a little child.

Quaint Chapel Visited

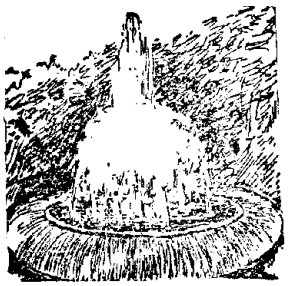
ANOTHER Sunday all five went together to church. Keene Valley village was some miles away. A union service was held in a pretty chapel within walking distance, served by an invalid Episcopalian minister, who had built the little chapel with his own hands. Thither the party went, enjoying as usual every step of the way—the grassy hillsides carpeted in widespread patches with the delicate, tiny quaker-ladies or bluets; again, with buttercups, daisies, violets, or other humble blooms. In the clay bank by the roadside, Aunt Harriet called attention to the holes bored by the borer wasp. Nothing of outdoor interest seemed ever to escape her observant eyes.

"Felsheim" was reached; and the party climbed to the minister's home built upon a picturesque rocky mount and, like the cottage they had left, without paint or plaster. The entrance hall, just like the northern portion of the studio, was unceiled and reached to the rafters above. This structure also Mr. Abernethey had largely helped to build in person, and had actually made every article of furniture in the house with his own hands. These all were of sandpapered white deal, like Mrs. Coleman's. He and his wife and four artist daughters gave our friends a cordial welcome, and showed them things of interest. Close by the home stood a good-sized log-house studio built for the daughters. One of these girls was a photographer, with her darkroom in the basement of her father's house; one painted in oil; one, in water color; and the fourth employed her abilities in embroidery. This studio was an oblong room, the walls within most interestingly decorated with the various kinds of art-work accomplished by the four daughters. It being rest-day, nothing was going on along these lines, but the whole place was beautiful and just wild enough to be charming at every turn. The life seemed ideal, particularly in summer time; yet we know that to all who love

nature, every season has its special charm. Mr. Abernethey lived in this altitude the year 'round, able in this pure mountain air to enjoy a freedom from lung trouble that he could not in his Southern home. The chapel was neatly finished in narrow boards of natural wood, varnished to bring out the grain—ceiling, walls and floor, and also the pews or benches. The discourse was reverent and helpful in a general way and the occasion an ever pleasant memory.

Early one morning a large dog belonging to a neighbor of Mrs. Coleman's ran away with the dinner. Her refrigerator stood upon the west porch and was filled, so that the large dish holding the uncooked beef roast was placed upon the lid; for the folk of the country were honest and true and would never have touched it. But evidently the sight was too much for the canine conscience; for all that was seen of the roast that day was its vanishing-point in the jaws of the flying marauder. But kind nature was good to these friends and bestowed upon them a quart of wild strawberries gathered by the guide from slopes not far away, whose rich, sweet, natural flavor far outdid anything under the same name that any city market could supply, though the berries themselves were exceedingly small and seedy—the largest being possibly five-eighths of an inch in diameter, and the smallest about three-eighths or less. They must have required a long time to gather, and the quart must have included several hundreds of the little gems. If "boughten" strawberries should lose their taste to you, try gathering wild ones in Keene Valley. But no; throughout these State Reserves only the licensed guides can take such liberties.

Millie's laugh was like the dripping spray of a summer fountain—the most liquid, soft, musical, unaffected laugh, a joy to have heard even once, and a delight to dwell with day by day. There was never one like it "in the recollection of the oldest inhabitant." Uncle Harry and others took great pleasure in waking it. Though never obtrusive it was ever ready and sweet; and Millie was just like her laugh.



While taking a siesta one warm afternoon in her room Cousin Maude was aroused by unfamiliar sounds outside which drew her to the window to investigate. Four or five small ground-hackeys were tumbling over one another in their play, up and down the wooden steps leading from the studio door. The merry little creatures seemed to understand that those steps had been constructed for their especial sake and benefit, that they might have a fine frolic daily, maybe, at an hour least liable to interruption.

Driving home through the mountain ways after one of their long holiday outings, our party came by a very deep river or small lake. The rolling, grassy bank sloped with some steepness into the water, but all was alive with foliage and green. Across the still expanse was a perpendicular rock wall several hundred feet in height and running down to great depth beneath the glassy surface of the stream, which at that moment was reflecting in a broad, golden glory the brightness of the setting sun. "A sea of glass mingled with fire" was the thought awakened. The precipice was upon the south, the green bank on the north; the western sunlight fell between in one long, illuminating glow.

Caroline Coleman's art lessons were every way valuable. Her pupils stretched their canvases themselves. The surface was then covered with a smooth coat of Indian red powder moistened with water to the proper consistency. This gave body to the painting. The outlines of the sketch were then lightly drawn and the palette set. The colors were mixed as needed, with the brush, not the palette-knife. The brushes were square, thin, elastic. With a brush full of color, preferably a very light gray, the picture would start at the highest light in the sky and work backward toward the shadows, the darkest depths being reached last in order. Every brush-stroke must tell; there must be no smearing nor unnecessary working over, to mar the freshness of the effect. The eye should observe with patient, thoughtful care the largest possibilities of each application of color, then the hand lay it on broadly, not lifting the brush until that touch was finished. The after-painting must not hide the earlier massing of



light, shade and color; only develop and particularize the details. There was the picture, a joyful achievement and pleasant souvenir.

On the journey homeward, at the close of those four weeks of happy, outdoor delights, our little company used the water-ways as far as possible, coming down the Hudson by moonlight and reaching New York at one o'clock at night. They sat out on deck all the way. The moon and its broken reflection brought to mind Longfellow's lines of beauty and pathos, and seemed a fitting cadence at the ending of the perfect June holiday. How glad we shall be when all the wide, wide world shall become an Eden and all the families of the earth shall share, under the righteous reign of the Prince of Peace, the health-giving joys then no longer possible only to the few, but open to all mankind amongst the countless blessings of the Golden Age! Welcome that bright day!

Sugar Refinery Questions Answered *By Edward Stark*

IN REPLY to the "Sugar Refinery Questions" that appeared in THE GOLDEN AGE No. 90, February 28, 1923, on page 338, I will answer the questions as enumerated:

1. Any manufacturing plant of any food industry must necessarily be for the good of mankind when operating under the laws of our country.

2. Raw sugar for direct consumption has proven not to be so palatable as the refined article owing to the molasses and impurities contained therein which are removed in refining.

3. Lime is used for purification purposes only, and neutralizes organic and inorganic acids contained in solution in the sugar and thereby removed.

4. If the syrup is reboiled after the addition of lime, this is done to have the chemical action more complete and to be sure that all lime salts are precipitated which otherwise would stay in solution.

5. There is no acid whatever used in refineries for the so-called cleaning of the sugar. The only time that acid is used is when the factory is shut down and the several apparatus are cleaned therewith.

6. There is no refinery operating anywhere that is using crushed bones for filtration purposes. However, bone-black or bone-char is used in refineries for the decolorizing of syrups. As this effect is purely a mechanical one and not a chemical one, there is nothing that can go into solution from this char into the syrups.

7. The reason the refineries have laboratories and skilled chemists whose duties are to obtain samples at all stages in the course of manufacture for analytical purposes is to determine: (1) The energetic purification of the juices; (2) the losses which may occur during the process of manufacture; (3) to guide the operator in the manipulation of the plant.

This, I believe, covers the ground thoroughly.

More Anent Refined Sugar *By C. A. Dann*

I HAVE noted with much interest the article in issue No. 90, "Sugar Refinery Questions," and I would like to quote a very comprehensive answer to the questions propounded, from the pen of Henry Lindlahr, M. D., as follows:

"WHITE OR DENATURED SUGAR.—Sugar sap, as it comes from the cane or beet or from the maple tree, is one of the finest and most perfectly balanced of Nature's food products. The sugars in these liquids are chemically blended with proteids and the most valuable mineral salts.

"While passing through the modern refinery, the sugar molecules are separated from the proteids and mineral salts. The more nearly the finished product comes to being chemically pure sugar, the more highly is it valued commercially. The sugar itself, however, has been reduced to an inorganic mineral condition, which is revealed by its perfect crystallization. Live colloid substances do not crystallize; they are amorphous (formless). *The valuable organic mineral elements, ferments and vitamines found in the sap have been destroyed and eliminated by treatment with heat and chemical poisons; what is left is dead, inorganic matter.*

"The pure sugar molecules, composed of negative elements (COH) only, by the law of chemical attraction leach the mineral elements, particularly iron, sodium, calcium (lime) and potassium, from the fleshy tissues and bony structure of the body, thus producing rachitis, scurvy, beri-beri, pellagra, anemia, decay of the teeth, and what is commonly known as hemophilia, or bleeders.

"White sugar is infinitely more injurious than white flour. White flour and other denatured cereals are produced by soaking, brushing, pearling, scouring and degerminating, which removes most of the vitamines by mechanical processes, but does not kill the life elements that remain in the finished product. The heat and chemical processes employed in the sugar refinery kill the vitamines and separate the mineral elements, proteid and other substances from the sap, leaving nothing but the pure sugar crystals robbed of mineral elements and the life sustaining vitamines.

"During the Civil War, in certain sections of the South which were suffering from great scarcity of foodstuffs, negroes were forced to live for long periods on practically nothing but the juices of the sugar-cane. It was found that, notwithstanding this one-sided diet, they maintained perfect health and full working capacity. On the other hand, it has been proved that animals fed on refined sugar, white flour, or polished rice only, die more quickly than other animals which receive no food at all.

"It is the general substitution of refined sugar and decorticated corn products for the old-fashioned cane syrup and home-ground meal, which explains, to a large extent, the steady increase in pellagra, rachitis, anemia and tuberculosis in portions of our population who subsist largely on such demineralized and devitalized foods. The prevalence of hemophilia among women of the wealthier classes of the South is undoubtedly due to similar influences. For generations they have lived on flesh foods, denatured cereals, refined sugar, adulterated candies, ice-cream and rich pastries."

In the light of the foregoing, it is my personal opinion that we shall be well-advised in dispensing with the products of the sugar refinery insofar as the supplying of our sugar necessities are concerned, and using instead such natural products as real maple sugar, maple syrup, honey, dates, figs, raisins, prunes, and fresh fruits such as sweet apples, oranges, etc., and we shall incidentally be blessed in the loss of all concern for the rising price of sugar, and also, possibly be able the better to appreciate the beneficence of the divine purpose behind the apparently harsh treatment that humanity is receiving in this the dawn of the Golden Age.

Bees as Barometers

THE following translation is from the newspaper *La Discusion* of Havana, Cuba, of April 4, 1923:

"As we have read in a newspaper from the province [They did not say from which province. There are six provinces in Cuba. The people of the city of Havana consider themselves superior to the people of the rest of the country. To them the rest of the country is the province or the interior.] arrived to *La Discusion* today,

"The contemporary states:

" 'Bees are excellent meteorologists and they can be used to forecast the weather in the plantations where there are bee-hives.

" 'The following are the rules:

" 'If the bees do not come out of their hives, rain should be expected, however clear the day might be. Even if the weather should be good, if the bees go back to the hive in groups, it is because a storm is threatening.

" 'They also announce to us whether the winter will be mild or severe. If at the beginning of the Fall it is noticed that they close the entrance of the hive with beeswax without leaving more than a perceivable hole, it is to be expected that the winter will be severe; but if they leave the entrance open, it may be assured that the winter will be mild.' "

The newspapers have had a deal to say about the opening of the tomb of Tut-ankh-Amen at Luxor, five hundred miles south of Cairo. After several months' delay the valuables have all been transported to Cairo in safety and will shortly be placed on exhibition. The treasures consist, in part, of throne, footstools, chair, vases, lotus-shaped alabaster cup, inlaid ivory and ebony basket, golden shrine, ornamental casket, alabaster box, ebony and ivory bedstead, and other appanages of royalty.

Heard in the Office—No. 8 *By C. E. Guiver (London)*

WHEN Wynn entered the office again he was promptly assailed with questions in respect to the conduct of his friend the parson. Tyler wanted to know if the college professors had forgotten to teach him the manners of a gentleman, and also suggested that he would do well to take a course in logic.

"He does not seem to be very sound in his theology," said Smith. "You are right; he does not," responded Tyler; "he appeared to have some difficulty in proving that the soul is immortal."

"But he was right," retorted Wynn. "Right! How do you make that out?" asked Palmer.

"Every Christian knows that the soul is immortal and that it is taught in the Bible. If it were not true, there would be no hope of a future life. It is only because you want to be different and to make out that others are wrong, that you won't accept it," replied Wynn.

"All the ancients believed in it," said Smith. "Many besides Plato accepted the teaching; and although I have never studied the matter, yet I think there must be good reasons for it to be believed by so many of the world's great men."

"I certainly agree with you about the number and kind of persons who have believed this teaching, but not in respect to the reasons they advance for its proof," said Palmer.

"We have a little time to spare," said Tyler, "and I shall be glad if you will tell us if you can, the reasons for and against this proposition. I admit that I am skeptical. A man dies and he is dead; that is all I know."

To which Palmer replied: "Like many others I was taught that the soul of man is immortal and I accepted the statement; but through the writings of the late Pastor Russell I was led to make inquiry, and so far as I can ascertain, all that has ever been said and written to prove this theory can be summed up in five arguments.

"Before reviewing these arguments let us have clear before us what it is that they are trying to prove. The claim is, that there is something in man called the soul which has the quality of everlastingness. They claim that the soul is the real and responsible part of man which must remain eternally conscious. Immortal means that which cannot die or be destroyed.

"Do not laugh at what the wise men give as their reasons for believing that the soul of man is immortal. The first argument is that there is an inequality of reward and punishment in the present life; which means that all the wicked are not adequately punished, nor are all the righteous sufficiently rewarded for what they do in this world. This is a statement with which we all agree; but does this prove that the soul is immortal? Certainly not. The only thing that can be said for this proposition is that if there is a supreme and righteous Ruler He should provide a time and a place for balancing these matters. It proves nothing in regard to an immortal spark.

"Number two says that the soul is immortal because the idea is innate; that is, the thought springs up in the mind without our being first informed. An assumption which cannot be proved.

"The third reason is that all men have respect for the dead. This may be true; but I would ask: Why do all respect the dead? Is it not because they believe all are immortal, and that when a man dies he is not dead, but more alive than ever! This is therefore begging the question; for it gives as a reason that which is the subject of inquiry.

"The fourth states that the soul is immortal because man desires fame after death. This is in the same category as the last, and of course proves nothing so far as our question is concerned. It would support the thought that man expects to live again.

"And now for the last; the soul is a simple substance, and a simple substance cannot be destroyed." At this there was a roar of laughter from the others. "The world's wisdom to prove the immortality of the soul is summed up in these five statements. The last is the only one which is in the nature of a direct proof. The others might go to support the proposition when established. The remarkable thing, however, about this last is that if it could be shown that the soul is a simple substance, which of course it cannot, it would prove more than the philosophers care to accept.

"Their claim is that the soul is the thinking part of man, and since it cannot be destroyed it must remain conscious forever. They claim that the soul is placed in the body at birth, and at death there comes a dissolution of the union, and the soul is free once more. During life the

body hampers the activity of the soul; but death comes as its gracious emancipator, and the soul is free to exercise itself without limitation. Man becomes more alive in death than he ever was in life! If you hit a person on the head with a heavy stick he is rendered unconscious; but if you hit him a little harder so that he dies, he wakes up and thinks as he never thought before.

"If the soul is the thinking faculty and if it is conscious after its separation from the body, it must have been conscious before the birth. I can see no other conclusion; and this is one which only a few such as the Mormons and the Theosophists will accept. I marvel when I think how poor are the arguments for this teaching."

"You will find it taught in the Bible," put in Wynn.

"It is not there, and I challenge you to produce one passage," replied Palmer. "A friend of mine was once talking to a minister on this question; and at the end of their conversation he promised the clergyman a cheque for £50 if he could give one scripture to prove the inherent immortality of the human soul. In a letter which I have seen, I was surprised to find that in his answer he gave such quotations as these: 'He that believeth on me hath everlasting life,' 'The gift of God is eternal life,' etc.; all of which prove that eternal life is conditional and only given to believers. This would prove that unbelievers have not immortality and therefore it is not an inherent quality of the human soul.

"One would think from what is claimed that this doctrine is taught on every page of the Bible; but, strange to say, the words immortal and immortality occur in only six verses, from Genesis to Revelation. They are so few that I took the trouble to memorize them. They are all found in the epistles of the apostle Paul.

"Romans 2:7. St. Paul speaks of some who 'seek for glory, honor and immortality.'

"1 Corinthians 15:53. Writing to Christians on the subject of the resurrection, he says: 'This mortal must put on immortality'; and again in the next verse: 'When this mortal shall have put on immortality.'

"1 Timothy 1:17. Of God he says: 'Now unto the King eternal, immortal, invisible.'

"1 Timothy 6:16. 'Who only hath immortality, dwelling in light which no man can approach unto.'

"2 Timothy 1:10. And last, of Jesus he writes: 'Who hath brought life and immortality to light through the gospel.'

"You will readily see from these passages that immortality belongs only to God, and that in the resurrection it will be given as a reward to believers. In the absence of any Scripture text to prove the question, we do well to inquire what the Bible has to say about the other side; and here we find its testimony emphatic, clear and convincing.

" 'All the wicked will God destroy.'

" 'Fear him who is able to destroy both body and soul in *gehenna*.'

' 'The soul who will not obey that prophet will be destroyed.'

" 'The soul that sinneth, it shall die.'

" 'They shall become as though they had not been.'

' 'The redemption of their soul is precious, and it ceaseth forever.'

"Wynn!" said Palmer, "there is only one scripture that I know which would support your thought." "One statement of the Word is sufficient for me," answered Wynn.

"Yes; but you will not be very gratified when I tell you. It is found in Genesis chapter three, and the words are spoken to a woman. They are: 'Ye shall not surely die.' Satan, of whom it is written that he abode not in the truth, is here contradicting the word of God when He said: 'In the day thou eatest thereof, thou shalt surely die.'

"The question is, Whom shall we believe, God or Satan? Let us accept the word of God, though it make every man a liar."

"Be strong to love, O heart of mine!
Live not for self alone,
But find in blessing other lives
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer.
Be strong to love, O heart of mine!

"Be strong to hope, O heart of mine!
Look not on life's dark side;
For just beyond these gloomy hours
Rich, radiant days abide.
And let the sacred Word of God
Dispel all anxious fear.
Be strong to hope, O heart of mine!"

Tabloid Wisdom *By Henry Ancketill (South Africa)*

EVIL is a principle or fundamental law; so likewise is Good. It is impossible for the mind to conceive the beginning or the end of a fundamental law. Good and Evil have an alternative relationship, like light and darkness, heat and cold, etc. Both Good and Evil can be active or passive. When Good ceases to be passive and becomes active we may call the result "Love and Life." When Evil follows the same course and becomes active its name is "Sin and Death." Then antagonism arises between the two. The battle becomes not so much a contest between Good and Evil as between "Love and Life," and "Sin and Death" with its endless brood of iniquity. There can be no scope for an armistice; the battle must be waged to a finish. Eventually Love, which is infinite, must win as it is constructive; whilst Sin, which is finite, is destructive and exhausts and consumes itself in virulent passion. Hence it is only a question of time when the moral preëminency of eternal and infinite Love will again hold sway forever and forever! Thus, as the poet said:

> "There is some good in the thing Evil,
> If men would but observantly distil it out!"

Satan and the Alphabet

SATAN has a special lien or claim over two letters of the alphabet; namely, S and P. The first begins his name, the second heralds his implements of warfare against the human race. These can be classified under three headings: *Pulpit*; *Profiteer*; *Parliament*; and they use for their "big stick" the Press. The Pulpit is controlled by Pope, Prelate, Priest, Predikant, and Parson. The business of the three agencies during the Satanic reign is Picking the Pockets of the Poor People!

Order and Disorder

ORDER is heaven's first law. The handmaid of Order is Carefulness. Satan's primal law is Disorder; the handmaid of Disorder is therefore Carelessness. More than two-thirds of the trouble in life is caused by careless people, yet carelessness goes for the most part unrestrained and unpunished. A crisp definition of Order is to do the right thing, at the right time, in the right way. Disarrange this sentence how you will, and you must get the expression of Disorder. Try it. Thus, for instance, to do the right thing in the right way at the wrong time, or to do the right thing at the right time in the wrong way, or to do the wrong thing at the right time in the right way! These are Satan's methods.

Courage and Bravery

THE expressions Courage and Bravery, though often used interchangeably, are in reality not synonymous. Bravery is instinctive and in the blood. Nearly every animal is brave, and will fight fiercely for its life and for that of its offspring; and for the most part the same can be said of man. But courage is the distinctive characteristic of the human race alone and is unknown to the brute creation. The reason is not far to seek. Courage is actuated by a moral principle. For this reason, while bravery may be common amongst mankind, courage is rare. What, then, is the moral principle that governs and controls courage? Surely it must be a high sense of duty. Hence a man may be brave, and yet not possess an atom of courage. The converse is also true: A timid man may be capable of the highest evidence of courage; and of course one may find the two qualities in combination. In war-time this combination will be found in the man who is fighting for the victory of a cause, his *morale* will only be shaken when his cause fails him.

The merely brave man is fighting for victory in itself and his *morale* will be broken when victory fails him. Hence we find a bully is always at heart a coward, brave only so long as he believes himself to be the stronger. The word "bravery" occurs only once in Holy Scripture; namely, in Isaiah 3:18; and even here, according to Leeser, it should be rendered "beauty," and the reference is to the tinkling ornaments worn by women. The exhortations to "courage" on the other hand are fairly numerous, such as Deuteronomy 31:6; Joshua 1:6, 7; 10:25, etc. In Psalm 31:24 the Lord indicates the conditions under which courage which it is our duty to exhibit shall be supplemented by Him so as to insure the ultimate triumph of our cause: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." In a word, if we prove courageous the Lord will provide fortitude, or

national bodies, have always rejected any suggestion of the amalgamation of all sections of labor into one solid organization. The leaders of capital know that they could not hope to win against the solid mass of labor, and have centered all their forces on individual organizations, using their power to force strikes at the most convenient time to insure an issue successful for the capitalistic side.

If this state of things were to continue, it would be a dreary future of hopelessness the toiler would have in view. But God has promised through His Holy Word that this shall not always be; for by His prophet He says that He will loose the bands of wickedness, and undo the heavy burden, and let the oppressed go free, and that every yoke of bondage shall be broken.—Isaiah 58:6.

Save the High Schools from Barbarism *By Irene Davis*

A PASTOR in the southern part of the country writes in a recent Christian weekly of the dangers that threaten the young people of this and coming generations, through the dance problem in our public schools.

The pastor tells that some time ago he spent an evening in the home of a distinguished professor emeritus of an American University, and in the course of the conversation this experienced educator stated that he was one of a committee selected to pass upon the merits of a number of competitive essays from writers scattered over the United States, the purpose of the essays being to suggest methods of dealing with immoralities existing in the public schools of the country. So shocking had these immoralities become that a prize had been offered for the best essay telling how to deal with them. Since that time conditions do not seem to have improved, but rather grown worse. "So serious and alarming, indeed, have these conditions become, at least in some communities," said he, "that I am convinced that the high schools of our cities are threatening to paganize America."

He rightly deplores the dance craze which has struck our city high schools amidship, and which is producing results that might be expected. "As ye sow, so shall ye reap." The published news growing out of this condition is often unfit to read.

He said that in one city three hundred mothers had opened war on immorality among high school students, "booze parties and dances." He stated that in another city the police authorities have taken steps to regulate the high-school club dances. Dancing is the order of the day in some high schools, being a part of the regular school program. "Mixers" are had from time to time. A high-school dance party was held one night, and two mothers were talking of it the next morning. "My daughter did not come home until three o'clock in the morning," said one mother, "but I slept well because I knew that one of the boys would chaperone her home." "Ah!" replied the other, "I could not sleep for that very reason, but waited up until my little girl came home; and I think it high time that all mothers were awake on this all-important theme of their daughter's salvation for body, mind and soul."

The principal in one high school charges that some of the girls openly practise things in matters of dress that border on the indecent, if indeed they are not positively so. From one city comes the report that certain high-school boys and girls had indulged in an "outrageous bacchanalian orgy." "Cheek to cheek" dancing had been openly practised. Doubtless these instances could be multiplied, but these are sufficient to show the drift of things. Another deplores the atheistic teachings in certain high schools.

Someone has said that the general craze for the dance in its extreme and indecent forms seems to be a part of the nation's inheritance from the late war; and that the tendency toward the wickedness of Sodom and its immorality is the natural outcome; that this was why God permitted so many in decadent Europe to be destroyed. "The nation that forgets God shall perish."

A French Senator recently gave the solemn warning that "France will fall as Rome fell unless there is a regeneration of morals." He pointed out that the latest revue in the biggest music hall in Paris had ten naked women in one scene. The Senator declared:

"This city is plastered with immoral theatrical post-

How is the Earth to be Subdued? *(Contributed)*

IN THE GOLDEN AGE, Number 85, appear two articles entitled "About Electrons" and "How is the Earth to be Subdued?" The two are closely related to each other.

The question, "How is the earth to be subdued?" is answered by the suggestion that mankind will do it by "learning more and more of God's laws and how to use them."

This answer might be stated in another way, viz.: "By Discovery and Invention." Discovery relates to the learning of the existence of God's laws, and Invention to the finding of ways and means for putting those laws into practical operation. Manifestly, discovery of the law comes first, and usually as a delightful surprise. Then man's inventive genius begins to operate along definite lines; and after much hard labor and study, often involving years of patient toil and effort, the result is a machine or apparatus which makes the newly discovered law useful, practical, and a blessing. These laws are gifts, bounties, from a beneficent God, intended for the blessing of all His creatures.

The past one hundred years have brought forth many discoveries, and numberless inventions have made these blessings of inestimable value to mankind. In the Golden Age, now so near at hand, doubtless many more of these discoveries will be made, thus permitting a much wider scope to man's inventive genius than ever before, and resulting in blessings almost inconceivable to our present imperfect minds. Then patents, copyrights, royalties, and charters on God's bounties will come to an end. Every man will love his neighbor as himself; and the blessings will be free to all, and not limited to a favored few.

Most emphatically do the Scriptures teach that the subduing of the earth is not left to insensate nature, but that it will be accomplished by divine laws, directed by an intelligent governing head; and that that head is man —perfect man. Adam was given the "dominion" first. (Genesis 1:26) And then he was told to "subdue the earth." (Genesis 1:28) Whoever would subdue the earth must have the "dominion." When Adam sinned he lost the dominion of earth—the power and authority to govern or control—and hence lost the *ability* to subdue it.

To subdue means to bring under complete control; and since the earth has never been subdued, it is manifest that subduing it will not be restitution.

Dominion Restored to Man

THE question before us, then, is this: Of what does the dominion consist and how is it to be exercised? The Scriptures answer this question.

Note carefully the statement of Genesis 1:26: 'After our likeness let them have dominion [let them have a dominion *like ours*] [1] over fish, fowl, cattle, creeping things, and [2] over all the earth.' It will be seen that there are two phases of this dominion—over animate and inanimate things. The Bible pictures of the subdued earth confirm this thought of the two phases of the dominion; we cite but two of these pictures:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain."—Isaiah 11:6-9.

"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, . . . the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, . . . the parched ground shall become a pool, and the thirsty land springs of water." —Isaiah 35:1, 2, 7.

Let man have a dominion *like ours,* was the divine mandate given in Genesis 1:26. God's dominion over fish, fowl, cattle, and creeping things would be exercised through His will. His dominion over all the earth would be exercised through the operation of *divine laws,* governing atmospheric, climatic and soil conditions, and every other earthly condition.

Did not our Lord Jesus, as a *perfect man* give us examples of how perfect men will exercise this dominion, when the perfect day comes? He rode with perfect control the colt "whereon never man sat." He kept the fish away all night, and at the opportune moment had great numbers of fish at the proper place, so that the net

was full to the breaking point. He walked on the waves, and calmed the storm. I believe that He was using the powers of a perfect human being, and not superhuman powers on these and some other occasions. He was simply exercising the *"first dominion"* power (Micah 4:8), using the divine laws, of which he had a knowledge.

The Power of Perfect Man

MR. RANGER in his article, "About Electrons," suggests that it was not superhuman power that Jesus used in healing the sick, but simply the flowing of electrons *from* one who had an abundance *to* one who had too few, thus equalizing the supply in each, healing the one and weakening the other. If this thought is correct, any perfect man could have done the same. The restoration of this dominion seems to be hinted at in Job 38:33: "Knowest thou the ordinances [laws] of heaven [that control the earth]? Canst thou set the dominion thereof in the earth?" *Job could not;* but during the Golden Age, now dawning, *The Christ* will take the millions now living, as well as all who are in their graves, and by processes of a gradual restitution of all bring them back to the perfection of being lost by Adam, and restore to them the old, lost dominion. And what possibilities spring up in our minds as we meditate. Some of these possibilities seem to be suggested in Job 38:34, 35: "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?"

Can it be possible that an ability to produce rain (moisture) as needed, will be a *part* of that *old lost dominion?* Not long ago the newspapers reported that a German professor was successfully producing local showers, and we learn that experiments are being made in Saskatchewan, in Western Canada. *It is easy to believe.*

In Verse 35 Job is asked: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" The means used in producing the rain is electricity. Everybody knows that lightnings are but discharges of electricity. And in the last few years, man has learned a *little* (Edison says that we have only begun to learn) about this great and wonderful power which God made ages ago, and which He is *now* revealing—*just at the dawning of the new day.*

Universe is Electronic

AND now come the scientists with the "electronic theory," which, briefly, is this:

"Matter is composed of many molecules *bound together.* Molecules are composed of many atoms *bound together,* and atoms are composed of many electrons *bound together.* Set these electrons *free* and the *result* is *electricity—light.* Every known form of matter, if reduced to the electronic state would consist of the same original stuff." (Wm. F. Hudgings' "Introduction to Einstein and Universal Relativity.")

Thus all forms of matter, all known substances, are composed of electrons—electricity. Everybody knows what a handmaiden to man is electricity. It is used to make heat, power, and light. It is electrical energy that sends the telephonic and telegraphic message. More recently we have the radio; and what are the possibilities of radio in the near future? Nobody can tell. Then there are radium pads, radium glasses, and radium belts. What are these? They are simply different ways of applying radioactive energy to healing. When man is perfect, regains the dominion, and gets a perfect knowledge of electricity, he may ride in noiseless electrically-propelled vehicles over earth and sea and through the air, thus doing away with the smoke and dust and grind and noise of present-day power vehicles; he may sit under electric light; have electric heat; use electric sweepers, electric irons; use electrons to keep him well; destroy insects, germs and weeds by electrical energy; vivify plant and animal life, and converse to earth's remotest bounds by using the same invisible energy.

Thus the Scriptures, confirmed by well-known facts of our day, seem to point conclusively to the fact that *man, acting as God's agent,* and *using His laws,* will do the work of subduing the earth, and that one of the greatest principles used, will be the principle of electrical energy.

What a field for the inventive genius of man is opened up here! What a beautiful picture is presented to the mind's eye—everything on earth and in its atmosphere (climate, soil, the elements) functioning perfectly, harmoniously, under man's control, as God's representative, flooding the earth with all those blessings which God had in mind when he told the first man to "subdue the earth"!

Deluded Men

By F. C. Benjamin

WE FIND in a popular newspaper Article I of "Our American Adventure," telling of the arrival of Sir Arthur Conan Doyle and his family in America and of the message that he received in his home circle, giving him the inspiration to make this journey across the seas to impart what he apparently accepts and believes, and surely asserts to be "high assurance from the other world" of the immortal soul in the spirit land. The following day Article II was published, relating his coming ashore and his first lecture, telling of personal instances—how he talked with his dead son, brother, and others.

A few days before I had reread some of Robert G. Ingersoll's Lectures (published in book form in 1887), and I wondered to note the great difference in opinion of these two great minds. Conan Doyle apparently is very positive in his conclusions regarding the future existence of man; while Ingersoll demands liberty of thought, expression and action here, and seems more like Confucius in being desirous and willing to let the future, which may or may not be, take care of itself.

In reading the lectures, works, and expressions of thought of these two wonderful minds one cannot help but note the love, the kindly feeling for fellow man that both possessed, as well as the lack of pure faith and assurance of the divine plan. Both minds seem to have hungered for the truth and have wandered far, and famished, in search of it. And when one reads the doctrines and creeds of elders and bishops, the bulls of popes and cardinals, and the teachings of priests, scribes and Pharisees, the history of Catholicism, Protestantism, Mohammedanism, etc., the hunger and famine for the truth are not to be wondered at.

The literal confusion of Babylon in history is of small comparison with the present confusion of Babylon, mankind in general. An inquiring, investigating mind is soon confused in the dismal darkness of the creeds and denominations and, unless given some light, is soon lost in despair. Some minds become disgusted and angered in their confusion and will discontinue looking for the True Light and accept one or more of the many false lights or mirages offered. Other minds build artificial lights of their own liking and follow them in circles; while others put full reliance and confidence in false teachers and guides that may be wearing solemn robes or a solemn look, trusting that all is right regardless of the sloughs and pitfalls into which the blind guides may lead them. Others stumble and fall in the darkness and say that they do not need light, apparently as fully satisfied and contented as the blind fishes in the Mammoth Cave.

The mixed doctrines of devils and saints, preached by false prophets and teachers greedy for worldly praise, power and money, send many honest seekers for light and truth into the dismal swamp of confusion. An honest heart can agree with Ingersoll fully in that no loving, kindly, thinking human being can truly reverence or even tolerate the God of hate, malice, and wickedness that the various creeds, denominations and sects picture in preaching concerning the immortality of the soul, eternal torment and the damnation of the heathen, infidels and sinners. One can sympathize with Conan Doyle in his desire and effort to convince himself of a better and more considerate and loving God than one who would devise such a diabolical and cruel punishment for ignorance, infidelity, and sin as the first liar and father of lies has propounded and perpetuated through his agents.

But both of these wonderful minds seem to have lost track of the beautiful teachings of Jesus, the Christ Head, regarding the plan of the Father, the great Creator. And it is no great wonder that these two great minds, as well as millions of other minds, both great and small, should lose track of these blessed teachings.

The worldly will not have truth, whether comforting or otherwise, unless it comes according to their own ideas. "He came unto his own, and his own received him not." The men of Nazareth would not have the comfort of the message; for they hated the Messenger. The scribes and Pharisees found fault with, ostracized and crucified Him in His first presence on earth; as He is belittled, ignored, and crucified even unto this day. All through the Scriptures one finds warning and admonition regarding the evil spirits, mediums and sorcerers. "And Jesus answered and said unto them: Take heed that no man deceive you."

[202]Because of this death sentence standing against Adam, he was and is held in restraint or imprisonment of death. He and his offspring who have died are in the great prison-house of death, and the grave is thus spoken of by the Prophet.—Isaiah 42:6, 7; 49:9.

[203]The dead could never again live, nor could those who are living ever hope to have eternal happiness unless the disability resting upon mankind because of sin be first removed; and the Scripture is quite clear, as above noticed, that this can be removed only by means of the great ransom sacrifice. Since ransom means an exact corresponding price, the ransomer must be exactly like the perfect Adam in Eden.

[204]A perfect man had sinned and lost everything; therefore none but a perfect man could provide a price sufficient to buy and release Adam and his race from this sentence of death and its effects. Divine justice demanded the life of a perfect human being and this was received when Adam went into death. It followed that divine justice would accept nothing more or less, as a price for releasing Adam and his offspring, than a perfect human life. In order to meet these divine requirements, the ransomer must be a perfect human being.

[205]When God gave the law to Israel at Mount Sinai He indicated by the promise of that law that the only means by which the human race could be redeemed or ransomed would be by the giving of a perfect human life in the place of Adam's perfect human life, which he had forfeited by his disobedience. We remember that St. Paul said that this law was a shadow of better things to come. That law required an eye for an eye, a tooth for a tooth, a foot for a foot, a life for a life; that is to say, a price exactly corresponding to that which had been lost. As an illustration: Under the law if one man knocked out another's tooth, he must lose one of his own teeth. If he struck out a man's eye, he must give up his own eye. If he took the life of his fellow creature, he must give up his own life. Thus the law pictured that the great ransomer would correspond exactly with the perfect man Adam when Adam was in Eden.—Exodus 21:23-25; Leviticus 24:17-21; Deuteronomy 19:21.

Man's Extremity

[206]But who in all the world was able to bear this burden or meet the requirements of the divine law? Adam could not redeem himself. All of his offspring were imperfect and God could not accept an imperfect human being as a ransom. Was there nobody, then, on earth who could redeem the human race from death according to God's promise? The Prophet of the Lord answers: "None of them [no creature on earth] can by any means redeem his brother, nor give to God a ransom for him." (Psalm 49:7) For this reason, then, it seemed hopeless for man ever to expect to be released from the condition of death.

[207]Furthermore, this judgment and sentence against Adam was entered in the divine court of heaven, and it follows that the ransom-price, namely, the value of a perfect human life, must not only be provided by the death of a perfect human being, but the value of that life must be presented to divine justice in heaven itself; and no human being has access to heaven.

QUESTIONS ON "THE HARP OF GOD"

In what sense are Adam and his offspring held in restraint or imprisonment? Give the Scriptural proof. ¶ 202.

What was the first qualification of the one who would provide the ransom-price? ¶ 203.

Was it necessary for the redeemer to be a perfect human being? and if so, why? ¶ 204.

Give an illustration under the law. ¶ 205.

Did the law picture what should constitute the qualification of the redeemer? and if so, where and what is it? ¶ 205.

Could Adam redeem himself? or could any of Adam's children redeem him or their brethren? Give Scriptural proof. ¶ 206.

Why was man's condition hopeless without a redeemer? ¶ 206.

The ransom-price when provided, where must it be presented? ¶ 207.

Could any human being present the value of that ransom-sacrifice in heaven? ¶ 207.

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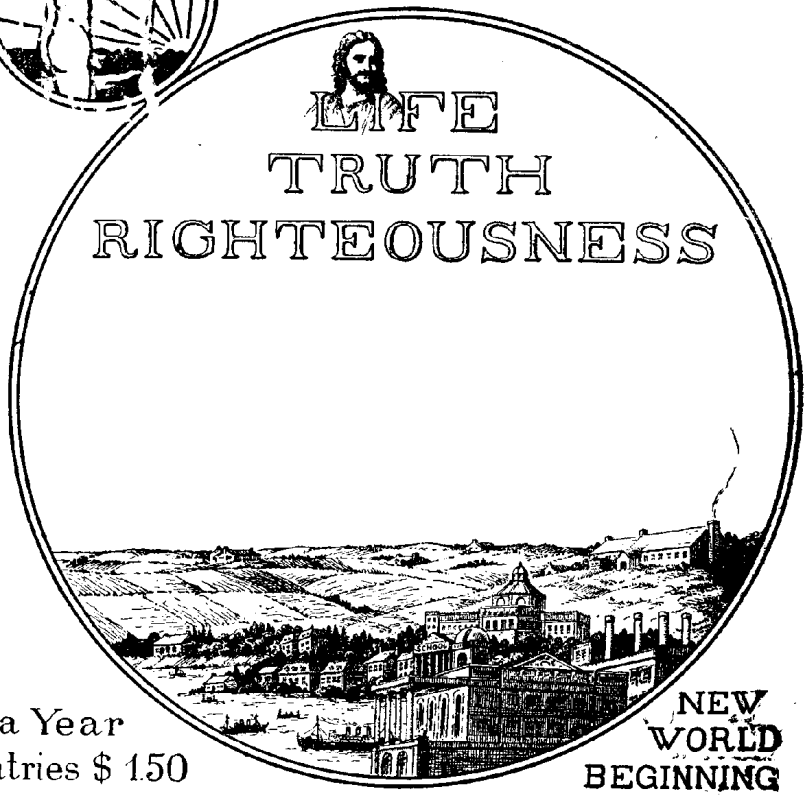
OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

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August 1, 1





CHINA AND HER PEOPLE

GETTING READY FOR WAR

THE PLAN OF THE AGES

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China and Her People—In Four Parts *(Part One)*

CHINA may be said to be the land of exploitation. She has grown for centuries from a vigorous youth to an overlarge, sluggish nation with untold wealth lying at her feet, lacking ambition and energy to grasp what is within reach. And with stoical perseverance she stands idly by and watches the daring and avaricious White man come in and bag her resources, enslave her people, and make way with the spoils. But it is time for China to wake up; and wake she must.

In tracing the peoples of earth it is not necessary to go farther back than the Flood, which was almost 4,400 years ago. The race thereafter sprang from three heads: Japheth, the progenitor of the Whites, who went west and north, and settled throughout Europe; Ham, the forefather of the Blacks, who went south and west, settling in Africa; Shem, the ancestor of the Hebrews, who was undoubtedly the head of the eastern and northern races of Asia. It is not likely that racial distinctions were as great then as now; that in the beginning there was much intermarrying is also probable.

There is a tradition among the Chinese that the first man was Shum, who can easily be identified with the Bible Shem. It is believed that the peaceful king who subdued Egypt and built the Great Pyramid about 4,100 years ago was Melchizedek, who was none other than Shem. Leaving Egypt as peacefully as he entered it, he moved his band north and east through Babylonia and Assyria, settling in Asia. Now and then families or bands would drop out and form roving settlements, generally pushing eastward. From Shem sprang the Tartars, Mongolians, Chinese, Japanese, Filipinos, Eskimos, American Indians, and the Aztecs of Mexico.

China was called the "Celestial Empire" because her first emperors were "heavenly" deities, or descended from some deified personage, as is the traditional origin of rulers with most heathen nations. Also, China has been known as the "Flowery Kingdom," not because she has so many varieties of wild and tame flowers, but because she is "the flower of kingdoms." Having been shorn of so much glory, she is now struggling to learn to walk as a republic. With a great future before the Chinese people, the next few years are sure to be filled with more or less perplexity and agitation; and it would not surprise us if, in the remaking and remodeling of the nations in the ushering in of the Golden Age, China would take a most important position.

Distribution of Population

CHINA is a vast territory; counting Manchuria, Mongolia, Turkestan, Tibet and China proper, it covers an area of 4,300,000 square miles, an area considerably larger than either Europe or the United States. In latitude, Harbin corresponds with Minneapolis, Peking with Philadelphia, Shanghai with Mobile, and Canton with Havana, Cuba. The population is estimated at 350,000,000 to 425,000,000. The most conservative estimate of the distribution is as follows: Manchuria 18,000,000; Mongolia 3,000,000; Turkestan 3,000,000; Tibet 3,000,000; China 323,000,000. Six-sevenths of her population live in one-third of her area, the southeasterly section, and are fairly well served with waterways. China has a coast line of some 2,000 miles; the mainland is made up of a series of parallel river plains running into the Pacific ocean. At the head waters of these rivers there are hills and mountains and vast wastes of unexplored country; the lower valleys are broad, fertile, and thickly populated. Into these the White man has pushed his way. China's great cities are built along the rivers and harbors. The greatest canal in the world is built 100 miles inland, connecting the Hoang-Ho and

Yangtse rivers, and is 1,000 miles in length. No nation in the world is better watered.

Like the United States, China has a great Northwest. This Northwest is beckoning for a man; eventually it will find its J. J. Hill. The railroads will pierce this vast territory, and give the young men there a chance to go west and grow up with the country. Our "wild and woolly West" is therefore not the only one. Wild animals, wild birds, wolves, antelope, etc., are numerous. Mongolia is a dark and gruesome place; an explorer some time ago brought from there over 2,500 zoölogical specimens. As the Mongols never bury their dead, it is not uncommon to see thousands of bands of semi-wild dogs devouring the human dead. It is unsafe to go anywhere unarmed, and to venture out at night is suicidal; for unlike the cat, you'll never come back! The toughness and gameness of the wild ass in Mongolia is described in the fact that a handsome specimen was run down, going over thirty-five miles and at times at a burst of speed of forty-five miles an hour. After being caught, he was rubbed down, washed, photographed, and turned loose.

Devastation of Streams

HAVOC is sometimes played by the streams of China. Defective transportation facilities and floods destroy millions of Chinese. Every few years other millions perish in their river floods. This is one of the reasons that China's population does not increase. For the past fifty years her population has been estimated at near 400,000,000. But, notwithstanding, the great plain of China continues to be the richest farming land in the world. It is interesting to know that the loess, or fine silt, which makes the fertile plain, and incidentally causes the floods by forcing the river to build itself above the land-level, comes by the air-route from the great desert of Gobi. It is this wind-blown desert that is at once China's joy and China's sorrow—the source of her food supply and the destruction of her population. This plain is a little larger than the semicircle of the Gulf States; yet it supports about one-half of China's great population.

China has her "Isle of Patmos," her place of exile. About 500 years ago three small families were driven into exile in a barren mountain pass, supposedly for being traitorous to China. They were supposed to have died, being unable to find food. But they found food and lived on, increasing in numbers, until they now have thirty medium-sized villages. The quaintness of the Chinese dress, the manners and habits of 500 years ago are still preserved by these people of the "Hidden Valley."

Differences in the Yellow Race

AS THERE are wide differences in the White peoples of earth, so we find in the Yellow. While Manchuria is not a part of China proper, it is much more intimately related to China than Mongolia. There is as much difference between the Manchus and Chinese as between the Chinese and Japanese. But Manchuria and Mongolia are no longer looked upon by the Chinese as dependencies, but as integral parts of the Chinese Republic; and there is a sensitive ambition to exercise national control over these two important regions. Japan dominates the economic development of Manchuria, due to the control of the South Manchurian Railway. When Americans sell machinery and other merchandise to Chinese in Manchuria there are delays, holdups, and mistakes made so that buying from others than Japanese becomes very embarrassing. China is learning what it means for outsiders to control her transportation. The twenty-five-year lease on this railway expired last March, and China demanded that the road, 1,000 miles in length with its feeders, be returned. But Japan flatly refused to heed the demand; for in 1915 the treaty, which has become famous for its twenty-one points, extended the control of the railway ninety-nine years longer. This treaty was forced upon China, and no doubt Japan will try to hold her unfair advantage.

That China is awaking and trying to avoid being imposed upon longer is evidenced by the fact that early in the year the Chinese Parliament passed a resolution through both houses declaring that the treaties of 1915 were abrogated. Before this, Wang Fu, a member of the Washington delegation, resigned when he saw how China was being trampled upon with apparently no means of redress. Alfred Sze, minister to the United States, who seemingly sees matters from the financier's viewpoint, reported that China was having a fair deal. Both of these gentlemen were candidates for Minister of Foreign Affairs in the Chinese Cabinet. Wang Fu was promptly chosen. Thus China

snaps her fingers defiantly at the Hughes brand of international justice.

Relations between China and Japan are intricate and complex; and the way the tangled skein is unraveled may depend upon the brand and quality of gunpowder the Powers deliver on order, or upon the cunning of the politicians in inciting banditry to harass and embarrass the government. The astute, oily character of diplomacy of the Powers, especially in view of the understanding which the Powers have had with Japan, will have much to do with the outcome. Some well-posted men say that Japan has a spirit of conciliation toward China; that there is not liable to be grievous trouble; that Japan is even now retrenching in Manchuria and gradually relinquishing her hold, but seeks to retain her trade relations and keep out Western competition. But this statement may be and probably is the adroitness of diplomacy concealing the truth.

Isolated for Centuries

RATHER than be in the limelight and pander to pride China has of her own choice been isolated, a hermit nation. Her geographical setting has contributed to this end. The Mongolian deserts formed a natural barrier on the north; the impassable Himalayas have been her silent sentinels on the west; the sea and the oceans swept her southern and eastern boundaries. Thus hemmed in, she has developed a unique civilization which has seemed to the Chinese superior to that of other nations.

When nations came knocking at her doors China was annoyed, but not alarmed. The Portuguese came first in 1517; next came the Spaniards in 1575; the Dutch in 1622. But these touched only the fringe of the hermit giant. It remained for aggressive England to assume the right of breaking the shell of China, and in 1793 a party of Englishmen ventured in boats to Peking. English diplomacy failed then to establish an embassy, as was also the case in an effort made in 1816. What suavity could not do, gunpowder accomplished. The seizure of opium belonging to a British subject was the excuse England had for declaring war on a helpless, overgrown, dull youth; and of course the Lion was victorious. By the treaty of Nanking in 1842 Hongkong was ceded in perpetuity to Great Britain; and the ports of Canton, Amoy, Foochow, Ningpo and Shanghai were opened to foreign trade.

China was greatly concerned at the brazenness of the "barbarians." Causes of friction multiplied, and a second war in 1858 compelled China to open up the Yangtse to foreign trade. England kept plowing up the fallow ground and succeeded in her objective—the establishing of diplomatic relations with the Imperial Court, having the treaties so worded as to cause no offense—in England. China from then on has been plundered, exploited, deceived, and robbed by the so-called "Christian" nations of the world. To her credit the United States has refrained from the frantic grasping of spoils. Several times the Washington officials have endeavored to get treaties through which would preserve the integrity of China and save her from complete dissolution.

China Highly Civilized

LAO-TZE, who lived in the sixth century before Christ, was China's first philosopher. From the days of Lao-Tze China has been a highly civilized country in all that concerns art and literature, manners and government; in fact, China is too civilized to fight in dishonest warfare. As long as scheming politicians and militarists attack China from overhead and bigoted missionaries and avaricious merchants from beneath, what show has she to recover her equipoise and become independent? Is there nothing to be preserved to her peoples because she is stupid in the art of war and careless in the use of soap? Potentially she has been the most powerful nation of earth; her history antedates that of all other Gentile nations; and in point of numbers she could carry on a continuous civil warfare and still have enough soldiers to make the world respect her. All she needs is sanitary conditions to conserve the health of the nation; for all the arts of modern warfare could soon be learned.

In the remote past the Chinese must have been an inventive race; for many things are credited to their skill, such as gunpowder, the mariner's compass, printing, etc. But today they are awaking from a long slumber; they must bestir themselves if only as a means of self-preservation. The encyclopedias say that opium has been the great curse of China. What a crime indeed it has been to compel her, a nation unschooled in the ways of gunpowder

churchianity, to accept at the point of bayonets all the opium that the cargoes of the world's "civilizer" nation could dump on her shores! Perhaps it was opium that put her to sleep. Since about 1906, when importation of this drug into China began to be stringently curtailed, the people have been arousing from their lethargy.

China's Great Resources

EVERY country has that in which it excels. China has inexhaustible beds of porcelain earth, the basis of her industry in chinaware. Gold, silver, and copper are found there in limited quantities; coal in abundance, also mercury and iron. She abounds in seven hundred or more kinds of birds; two hundred species of mammals, including the tiger, leopard, bear, badger, elephant, and rhinoceros. The rivers teem with wild ducks, geese, swans, and pelicans. Fish are exceedingly plentiful, and the cormorant has been trained to catch fish. This is sometimes shown in movies: A ring is placed around the neck of the cormorant so that it cannot swallow the fish; it dives from the prow of the boat, catches the fish with great skill, and brings them up in the pouch under its lower mandible.

Our goldfish are from China. The varieties of trees and shrubs are said to be wonderful; some are of great value, notably the tea plant and the mulberry tree. The silkworms feed upon the latter. We are indebted to China for many varieties of flowers and vegetables. Some of our chickens are known as Asiatics. Chinese silk outlasts that from any other country, through either a better way of feeding the worms or a greater dexterity in handling the silk in the weaving—possibly both.

The farms average one acre, and eighty-five percent of the people are agriculturists. In the north the principal crops are wheat, sorghum, millet, corn, cotton, sweet potatoes, and vegetables; in the south are rice, sweet potatoes, sugar, cotton, mulberries, and vegetables. The Chinese are not strictly a rice-eating people; for there are over 50,000,000 who eat no rice.

Vast areas, rich in natural resources, await railroads and settlement for development. The Chinese are industrious; but not having an inordinate love of money they do not take to building railroads and other commercial enterprises whereby their money may work while they sleep. They practise intensive farming. When the hillsides are too steep to cultivate they convert these into huge stairsteps, making suitable for gardening all the land possible. Hence they get the largest yield per acre of any farmers in the world. The principal industrial centers are Tientsin, north; Shanghai, center; Canton, south.

Business Interests of China

SILK production originated in China many centuries ago, and for a long time remained a secret with that country. Nevertheless the failure to readily adopt modern methods in production and manufacture has caused the Chinese silk industry to be surpassed by that of other countries employing more efficient methods. Hongkong ranks first in the knitting industry, the machinery of her mills having been imported from America. Owing to the increased demand for cement in construction work, a company capitalized at $3,000,000 has been formed to erect a cement plant at Shanghai. Another factory has been established at Nantungchow to make lime from the shells of oysters and clams.

In 1918, the General Edison Company, finding freight rates extremely high to the Pacific coast and the breakage something terrible, decided that they would try making their electric lamps, globes and bulbs in China, and do their shipping over the peaceful waters of the Pacific rather than over the railroads, with their rough handling, in America. The bulbs made in China last fifty percent longer than those made here, and the cost of labor is $4.50 in America against sixteen cents in China.

The openings in China for American trade are illustrated in the Foochow district, where small-type machinery has been sold for manufacturing hosiery and cloth, and for hulling and polishing rice, pumping, etc. Electrical machinery, electrical goods, small electric light plants, dyes, paints and chemicals are in demand; and there is a good market for cotton piece goods. One authority says that the results of the World War have been to make Europe and America undesirable fields for the captains of industry; for returns are insecure, and subject to ever-increasing taxation. Thus China looms as a veritable El Dorado.

Some expect that sooner or later American industries will be moved to China, and the prod-

ucts therefrom shipped back here to be sold in competition with American labor. In fact, this was the threat in 1921. This is the extent to which big business is prepared to go to reduce the workingman here to conditions bordering on peonage. The blame will be fastened on labor. Should this come to pass, we must not look upon it as a sordid scheme for profits, but as the highest form of altruism known to man —a sacrifice for the larger good, that ultimately the trade between the United States and China might be increased!

Trade-Unions Springing Up

NORMALLY, business in China is almost a social institution, and the important affairs are transacted at the dinner table rather than elsewhere. The merchant is a heavy buyer, respects his obligations, is guided by dictates of conscience rather than by law, is not accustomed to provide letter of credit with order, does his business over the teacup rather than the telephone and, ordinarily, is friendly to American people and things.

There is at the present time over a million and a half spindles, utilizing about 225,000 tons of cotton yearly. If the rate of increase keeps up, and internal strife ceases, China could make enough cotton to supply the demands of the world. But American labor has nothing to fear on this score; for trade-unions are springing up, especially in the South, with remarkable suddenness and vigor, and also it is said that Bolshevism is making rapid headway among the more intellectual classes. Keen competition to exploit the resources and wealth of China is manifested in the rivalry of some of the "Christian" nations. This has come about by the "Open Door" policy, which throws the door open to the West, but not to the East.

Some reports indicate the rising of an industrial system in China, the worst in the history of the world; unbearable conditions are reported in the factories. Children, nine years of age and up, are employed by the tens of thousands, because their parents cannot afford their keep. Miners work ten hours a day, seven days in the week, and sometimes are flogged by overseers; and the pay is about eight cents a day. These low-paid workers are forming unions. Employés in iron foundries work from thirteen to eighteen hours a day, and the skilled among them get about twelve cents a day. It is hardly to be wondered at that they strike, and demand shorter hours and increased pay.

The railroads often employ girls and young married women as ticket clerks and bookkeepers. Even the richer among the women, who do not necessarily have to work, are now taking up manual labor, such as light work in factories, making towels and socks, etc. They realize that employment brings health, more happiness and a measure of independence which they could not enjoy otherwise.

Transportation Facilities Inadequate

EARLY in her history China made use of her abundant waterways, and these have served well. The Chinese are building ships. At Shanghai is a large shipyard operated by the Government, but its engineering problems are superintended by Englishmen. The workmanship is high grade, and a number of these ships are used by the American Government in Philippine waters. The waterways and rivers are delightful, and houseboats are numerous; these are well provisioned, and a cook is always taken along. The oarsmen stand to propel and guide the houseboat. Life on the river is filled with peace, quietness and repose; and Mother Earth supplies a scenic beauty of landscape that is charming. Much freighting is done by water.

The Chinese coolie comes in for his share. In some places in the interior it is not uncommon to see much traffic on the roads; two- and three-mule carts, carrier coolies, mule litters, ox trains, camel caravans, sedan-chairs and, most of all, wheelbarrows. Sometimes there may be two men at a barrow, and ofttimes the load weighs over 500 pounds—one man at the handles hanging the load from his shoulders and the other hitched in front pulling with a rope; and the roads for hundreds of miles may be rough enough to make travel for a horse difficult. Imagine the sweating and fatigue of body, the unhappiness of mind, and the aching void after feasting on a bowl of rice or macaroni after a hard day's work, then dreamily and wearily falling to sleep in the inn courtyard with the pigs, chickens and mules, without a bath to cleanse away the dry sweat and dust; all this for about eighteen cents, American value. But this is merely one phase of the Chinese life; America has its correspondencies.

Enormous Engine in China

RAILROAD building is constantly going on in China, and roadways for automobiles. American coaches, engines and cars are in demand. Not long ago the largest locomotive ever built was sent to China; it weighed over 300,000 pounds, and the engineer's seat was ninety feet from the cowcatcher. The "good roads" movement has opened up the market for autos with renewed vigor. About 4,000 cars are in Shanghai alone.

One of the largest orders placed by the Chinese Government for American locomotives was in 1921, when forty-two engines were contracted for at a cost of $2,600,000. Three hundred freight cars were ordered about the same time. Recently the Tientsin-Pukaw railway, the most important north and south trunk line, bought five complete American railway passenger trains of eleven cars each, including dining, parlor, and sleeping cars. Evidently investment in commercial and shipping activities for American capital is unlimited; for the Western ideas are that the development of the railroads there should reach the enormous sum of $5,000,000,000—about three times what it now is.

It may be that China will find it to her best interests not to encourage railroad building too much. If she should acquaint herself with the controlling powers operating our transportation systems and find what an uncontrollable and intricate piece of machinery it really is, perhaps she would see the advantage of going slowly and building her roads with her own capital, thereby enabling her to run the railways for the benefit of the people instead of for the enrichment of the investors. But maybe the automobiles and the flying machines will, from now on, check the growth of the railroad business. The Chinese are learning aviation. They have a school in Victoria, B. C., and ten made initial flights in February and did exceptionally well. When they have passed their examinations, they go to China and engage in commercial aviation there. This school is said to be the only one of its kind in North America.

The Chinese Labor Problems

DURING the World War the increase of industries along the Yangtse river in factories, power houses, spinning, agriculture, commercial and fishing enterprises totaled 167; and the aggregate increase in capital reached over $80,000,000. To keep these and other industries going many young people were pressed into the labor ranks. Like other countries the lower classes of physical laborers, whose living is from hand to mouth, have been exploited for a long time by the landowners and capitalists. The uneducated and propertyless classes multiply and overproduce their kind as compared with their richer brethren. The average family in the north consists of from eight to nine children; in the south, from five to six children. The servant work is done almost entirely by the maid servant employed by rich families. Servant employment agencies work their nefarious game of extracting a fee from both servant and employer, sometimes as much as twenty percent from the employed.

There is a coolie class among the women. Some are really slaves, and do not know it. They work in the fields; they help coal the ships, and do other hard manual labor. They carry huge loads. They have raucous voices and shout epithets at each other as they pass, and occasionally show their relationship to the same class of women elsewhere in the world by being ready to scratch one another and pull each other's hair.

There are men, women and children, the toilers, who are nearly forgotten when the upper crust fight for "privileged" rights which these never had. These toilers carry the burden of sustaining day by day the machines and mills which mark the transition of China's society into the realm of modern snobbery. But sometimes they are forgotten too long, then thud—comes a strike. This group has raised its voice time after time the past year, and forced itself to the front, compelling attention to its real rights and needs; and in some places its power commands deference. Most of these strikes centered around Shanghai, the most prosperous city in China. The high cost of living, one of the unavoidable chronic diseases necessarily rooted in the capitalistic system of production, pitilessly gnaws at the proletariat, the poor wage-earning class. Prices go up, and the life of the laborer is sapped until he cries for mercy. He is appeased. The machinery starts its grind anew; and when the upper and nether millstones again come together, there is another cry for mercy. So the merciless conflict goes on and on and on.

Work Done by Little Girls

A CLOSE-UP on the profiteer may be interesting. In the silk thread mills of China are employed 90,000 women and girls; one-third of the latter are children. They work thirteen hours a day, with one hour off at noon, seven days in the week; and during the rush season they are compelled to work fourteen hours. The hardest work is done by little girls eight to nine years of age, who stand all day at basins of boiling water putting in cocoons and baling them out with dippers. Often they cannot get the cocoons in that way, and so the hands must be used to fish them out. Labor-saving devices in Italy are so constructed that it is not necessary to touch the boiling water; but not so in China.

In the past the apprentice at iron and steel workshops worked sixteen hours a day, and got nothing for it; he was poorly taught so that he would last longer—as an apprentice. Farm hands have been getting about five dollars and their keep a year. But labor conditions are rapidly changing for the better; the Chinese laborer is learning to strike. The monumental gall and rapacity of the employer will stand out in glaring and frightful colors shortly, after the reign of righteousness under Christ begins, when He shall bring the laborer into the proper light. Let the employer get the view now, by exchanging places for the moment, and ask himself how he would like to be treated if the tables were turned.

Finances and the Public Debt

WHERE in all the world are the finances of a country in such a muddled condition as in China? Her case is hopeless; for her leading men are not financiers, and it is not to be hoped that they could cope with the astute White man. The total indebtedness of China is over $2,000,000,000 of which about $500,000,000 are without security; and at present she is in no condition to make payment. This worries not only the Chinese but the financiers and economic experts in foreign countries. These outsiders are watching the civil strife and trying to protect their interests. According to some, this debt is negligible when the resources are taken into consideration. This latter statement is designed to encourage the Chinese to go still further into debt by a billion or so, that the coffers of the lenders may burst with the usury to follow.

The Chinese Consortium (an organization of foreign banks) was formed to assist the Chinese and to liberate them from poverty by loaning money for various purposes. Like the Federal Reserve, it is a means by which financialdom may tighten the fetters which bind, and wield the power which money always secures. The Consortium is a legalized international looting machine by which the Powers may jointly exploit China and drain away her resources. Last year the Consortium declared that China must put her house in order, establish a responsible government, stop civil warfare, demonstrate her power over the provinces, and prove that she can conduct herself in an orderly, businesslike manner, before she could borrow more money. When China has internal strife she may obtain no money; but when she is good and obedient to her masters, the banking groups of America, England, France, and Japan are prepared to let her have the money to construct her enterprises, build her railroads, etc.—at so much per centum.

American Banks in China

THIS Consortium, whose main business is to keep China docile, was endorsed by the Harding administration. It involves an international bankers' pooling of funds and power to supply China with needed public utilities; as she lacks the money to absorb the overproduction of her friends—the people of the countries of the money lenders! A writer on this subject says: "If the American bankers who occupy the dominant position in this pool shall apply to China the spirit and methods by which they have exploited transportation in this country, we may be sure that the friendliness of China will *not* continue."

There are three American and one Chinese-American bank organizations in China. And these banking institutions, together with the big Consortium, as we might expect, are not there doing business for their health.

The Consortium's American representatives meet in the office of the J. P. Morgan Company whenever there is any discussion of China's financial problems. Always there is the scheme of the money lenders to bring about something which shall involve the victim nation in embarrassment, to draw her into debt; and nothing has succeeded so well as war.

China's Capital Corralled

IN ALLOWING the grabbing of her finances China shows imbecility were it not for the fact that she would rather be abused than take to arms. Her people cannot help seeing that they are being imposed upon, but they are submissive and suffer it. This is really a commendable trait, and in the end will work out for the good and glory of China. Some sweet day, not so very far off, justice will dominate the affairs of earth.

The principal revenue-producing agencies of the Chinese government are the maritime customs and the "salt gabelle," as the salt revenue administration is popularly designated. These are largely supervised by foreign officers employed by the government, and the yield is about $100,000,000 a year. The direct import and export trade is almost entirely in the hands of non-Chinese merchants; ships trading in China ports are largely of foreign registry. How would *you* like to have your business supervised by men of a different race!

Upon the formation of the first international Consortium in 1913 a loan of $125,000,000 was forced upon the Peking authorities to reorganize the finances of the newly-established republican government. As security, the annual receipts from the tax on salt ($80,000,000) was accepted. The contract between the Chinese government and the loaning group, consisting of British, French, German, Russian, and Japanese banks, provided that the system of collecting the tax on salt should be modernized (something the Chinese can hardly understand) with the assistance of foreign advisers. Production, transportation and sale of salt in China are strictly limited by treaty with the foreign Powers to natives of China.

Robbing Done "Legally"

THE salt belongs to China; it is sold to her own people; a tax is put upon it to appease the wrath of the foreign Powers; the revenues are handled by agents of the foreign banking interests to insure payment; and no human being knows how big a steal the salt business of China really is. And as foreign officers handle the revenue derived from maritime customs it is hardly to be wondered at that China is financially embarrassed. China is systematically being driven to the poorhouse.

The international bankers who have taken an interest in the affairs of China express grave concern about the financial future of that country. A crisis is near at hand; and the Chinese bankers being hard pressed for funds are trying to borrow from their friends in America and England; but banks which advanced credits on Chinese collateral are becoming restive and in many cases business relations have been broken off. The trouble is, the financiers are beginning to see that there is no real government in China, that rival factions continue to wage war for personal enrichment; and they are afraid there will be a division of the spoils with themselves left in the lurch. A recent London advice says in effect: That for years all the foreign capital loaned to China has been utilized for munitions or corruption, and that such bonds as are secured on the Chinese Customs receipts can no longer be regarded as safe, for even the British Navy cannot compel people to import goods they cannot pay for; therefore all holding Chinese securities of all kinds should sell them for what they will bring.

Sometimes we hear that China's greatest peril is Japan. The greatest peril of China is the professional Chinese politician who, having learned the Western tricks, plays into the hands of the Japanese and is willing to sell China's independence, resources, labor, and everything to Japan or anybody else, if he can thereby line his own pockets with gold.

Interesting Items of Cities

NEARLY all Chinese cities are electrically lighted; the better class have their electric irons and washing machines. There is rivalry between some of the towns in the matter of electric light plants. Each tries to outdo the other; and if a town in an obscure district gets an electric plant the neighboring towns immediately put up a better one. Nantungchow prides itself on being the "model city of China"; besides electric lights it has over a hundred miles of hard-surfaced roads, 300 primary schools and over 20,000 students. The city proper has 150,000 population and the district over 1,500,000. It is a great cotton center.

Many of the cities are built within high and strong walls, which apparently go through and over every obstacle. In the construction of these walls great stones are often used which lie along the paths of farm gardens, being geometrically laid out, and presenting in many in-

stances really scenic and architectural beauty. In nearly every city, fine old Chinese homes and slums seem to be mixed promiscuously. A strange custom is to have one's home in one part of the city, and his tea house and labyrinthine gardens quite remote from his residence.

Shanghai, strictly speaking, is not a Chinese city; it is the melting pot of the Orient. It is not much unlike a large city in the United States; for all the modern conveniences are to be found there. It has about 700,000 population. English is taught in the schools, and some of the brands of "Christianity" are said to flourish there. The East and the West, barbarian and sinner, rub elbows in Shanghai. Along the water front it is not unlike other ports; there are Japanese, Chinese, American, British, French, and Filipino business sections. Over the city fly the flags of many nations. Six- and seven-story buildings mark the prosperity, and are indicative of the possibilities of the future. Nanking Road, the Mecca of the tourist, has its American, European, and Chinese shops in rows; and the climax is reached when the traveler comes to the two department stores where the goods of the East and the West mingle indiscriminately, as do their customers. Through the streets the British tram-car clangs along, rickshas scurry, motorcars wend their way, and horses with human freight dodge here and there.

Shanghai has its games, gardens and sports, movies and playhouses, gambling and other dens. It is said that because the streets are crooked we are not to conclude that they follow the proverbial cowpaths as in America; but because the evil spirits of China travel in straight lines, the streets are constructed in such a way as to avoid them. Likewise the entrances of some of the houses are zigzag—to fool the spirits and cause them to strike their heads on some obstruction. Native guides throng the entrances of the city and insist on directing the visitors, expecting to have their "mitts" greased liberally. The streets are so narrow in places that it is impossible for the sun to peep in; but the populace jostles its merry and gruesome way. A juggler entertains in the courtyard; a hawker sells whirligigs; the jovial beggar gets his handout; a Buddhist priest chants and burns incense; and painted-faced damsels sing in the restaurants. "Shanghaied" in China means the same as "Buffaloed."

The Supposed Capital of China

PEKING is not a rice-eating city; it is famous for its wheat bread and noodles, its duck, and many succulent green vegetables unknown to us. Peking is supposed to be the capital of China; its district has a population of about 1,000,000; of these but 1,000 are Americans. Foreigners are not permitted there without passports; for this reason it is called the "Forbidden City." The streets are a continuous carnival. The house fronts are gay with lacquer and a medley of signs and banners. The cries of peddlers fill the air. Barbers do a thriving business, equipped with stool and charcoal burner. Street sprinklers do their work with a bucket and long-handled wicker scoop. Food venders balance a complete restaurant on each end of a long pole and swing along, looking for customers. Pedestrians are lost to sight under their bundles, which they carry on their heads; and all giggle and chat on meeting an acquaintance. To a Westerner everything seen is curious and amusing. The funerals resemble gorgeous circus parades. There is no social code on the streets—simple manners, courteous recognition, and suave hospitality everywhere. Childhood personality is respected, and unaccompanied children in the parks are in no danger.

The walls of the "Tartar City," North Peking, with its palaces, temples, pagodas, and bridges are most beautiful. They can hardly be said to be a protection in time of war, but sometimes they protect life in civil strife. There is room for promenade on the south wall. The gate towers, crowned with their gorgeous tiles, which glisten in the blaze of the unclouded sunshine which Peking enjoys for the greater part of the year, lift themselves at regular intervals above the walls, and span, not mere holes, but splendid archways.

Some wealthy people, born in New York, now living in Peking, prefer the Chinese city. In New York servants are hard to get, they are hard to manage when you have them, their wants are never satisfied, and their afternoons off come always at inopportune times. In China the lady has ten servants; they are obedient, careful, solicitous, always on duty, and provide their own food. And the markets in China provide all the staples demanded in America with many foreign additions.

Current Events

BY THE time this is published we shall probably know whether or not Captain Roald Amundsen has started on his projected airplane flight from Point Barrow, Alaska, via the North Pole to Spitzbergen, 2,800 miles. If successful, we may even know of his success. The flight will be over seas and ice-fields without any prominent points by which the route may be fixed. [After making his test flight, his expedition was abandoned.] Unless the sun is visible all the way the flight must be by compass, in a region in which the compass changes very heavily. In case of contrary winds there are great dangers of missing the North Pole and Spitzbergen. Constant sunshine, no fogs or clouds, no winds and perfect machinery may grant success; the chances are against it.

Flying 1,400 miles between Houston, Texas, and Mt. Clemens, Michigan, in eleven and one-half hours, Lieutenant H. G. Crocker in the latter part of May made his way through twenty-nine separate and distinct rainstorms. For an hour of this time he was above dense clouds, flying by compass, until finally he found a rift through which he could pass to the under side.

Professor Raimond Nimfuhr of Austria is said to have perfected a stabilizer for airplanes, likened to the antennae of insects, which automatically corrects errors of pilots, so that the machine remains in steady flight regardless of the disturbances encountered. The device is said to make an airplane practically fool-proof.

In every quarter of the world the big nations and the little ones are buying airplanes and training airmen. Siam has 300 trained pilots. All the South American countries are prepared to do battle in the air if they should go to war tomorrow. Russia has bought large numbers of Italian and German airplanes and is known to have many German pilots and instructors. The Allies have done everything in their power to throw Germany and Russia into each other's arms and seem to have succeeded fairly well. Airplane service has been established between Berlin and London. The trip takes six and one-half hours and the rate of fare is about the same as first-class railroad and steamship fare. The Germans, who were admitted to have been the masters of the air along the western front during the World War, are not permitted to have airplanes suitable for military purposes, but have made great improvements in light-weight and commercial planes. Perhaps they are intending to do their military aviation with machines ostensibly owned in Russia.

The Duke of Sutherland, under-secretary of the British air ministry, commenting on the achievement of M. Georges Barbot in gliding across the English Channel in one hour, says that in a short time light airplanes will be in as general use as motorcycles; that the machines will be small enough, when the wings are folded, to push through an ordinary field gate; that the price of the machines will be about $500, the fuel consumption will be about 100 miles to the gallon and the instruction period will cover not more than ten hours. The day of the airplane flivver seems to be here.

Other Transportation Items

THE United States Department of Agriculture is engaged in building roads through timber properties owned by the Government. The roads average about ten miles each in length, and are doubtless much appreciated by farmers, lumbermen, and others who have occasion to use them. One hundred and seventy-five such projects have been completed, and at this writing eighty-nine more are in hand.

Your uncle Henry Ford is said to be the wealthiest man in the world. His latest automobile enterprise is the projection or establishment of an immense cotton mill in the South, in which to make all the cotton fabrics used in the curtains and upholstery of his machines. Henry will probably be the next president of the United States. Go to it, Henry!

But although Henry is admittedly a great man he is not the greatest one in the transportation business. Not by a long shot! Henry would have to try several times before he could make a globe 8,000 miles in diameter, with four-fifths of its surface covered with water two miles deep, and set it spinning at the rate of over a thousand miles an hour, yet withal so carefully as not to spill a drop of the water.

And when it comes to making a sun so great that the flames shoot from its surface to the extent of 330,000 miles in one hour, and the heat so nicely regulated that it furnishes the aforesaid globe with just the amount needed for its comfort, Henry would have to quit. Surely no Ford sun could perform such a task.

The Gulf Stream continues its merry task of melting the frozen North. It is cutting deep into the ice-fields of the Arctic, with the result that the North Atlantic has had more dangerous ice-floes and huge icebergs than in any other season for many years. Vessels are being warned to keep far to the south of the routes ordinarily followed at this season. One huge iceberg, extending over 120 feet out of water, was found one hundred miles further south than icebergs are usually found.

The Panama Canal is a huge success. Within the past year the number of vessels passing through the canal has increased from about 220 per month to about 400 per month, and the canal tolls are considerably over a million dollars per month. The transcontinental railway lines are feeling the competition, but their own net revenue is the greatest ever known.

The Wheels of Finance

UNCLE SAM is wasting some of his money. That is to say, he is importing more goods than he is exporting, to the tune of, say, $50,000,000 per month; and the bill will eventually have to be paid by the American people who are also spending large sums in foreign travel. But don't let it worry you. Uncle Sam is just now very prosperous, and can stand these little items, although there is no doubt about his extravagance.

The mail-order houses have grown to immense proportions, but they have largely pursued a policy that will work for their downfall. In the effort to increase profits qualities have been sacrificed, goods have been made light weight and of skimped dimensions. Three or four inches off the length of a blanket, two inches off the width, two inches off the length of women's stockings, excess of juice in canned goods, etc., make cheaper goods seem cheap until they are compared with standard quality goods, when discontent is sure to arise. No better way to kill an enterprise could be devised.

Sugar prices continue to rise, and the people are feeling the pinch. The housewives have been advised to boycott the sugar; but it is the canning season, and neither the housewives nor their husbands feel like seeing the fruits go to waste which otherwise might be saved and which will be needed during the winter. If some of the sugar profiteers could be canned for a few months, however, there are some housewives who would be willing to postpone their own canning operations.

New ways are being discovered all the time for making fortunes dishonestly in Wall Street. A gang of sharpers from out of town mailed large checks to every important stock broker in the city, ordering purchases of stock. At first the stocks went up; then when it was found that the checks were all worthless, the stocks went far below what they had been. Here were opportunities for fortune-making by those who knew what would happen. Forged letters indicating that sound concerns were unsound, bogus telegrams respecting receiverships, mysterious telephone calls supposedly from leading banks but actually from parties unknown—all these and many other schemes as dishonest as highway robbery are being used constantly in New York to sway the stock market this way or that to the schemer's profit. If by these means he may sway the market ever so little, he and his friends may make in a moment so much money that they need not work for a lifetime.

Thomas W. Lawson, the financier, who wrote an exposé of the crooked doings of many of New York's leading financial lights, in a book entitled "Frenzied Finance," in 1904, and who was ruined by these men as soon as they could find the opportunity, has repaid all his debts and is about to return to New York to reënter the Street.

Almost all of the South American countries have recently been large borrowers of American money, ranging from $250,000,000 to Argentina down to $7,500,000 to Haiti. In the list are Cuba, Guatemala, Colombia, Peru, Bolivia, Chili, Brazil, and Uruguay. Most of these countries have pledged their taxes and tariff receipts to big business for the loans; and financial and U. S. government commissions have arranged the details of tax collection and distribution and police and military power in these countries in such a way that big business cannot lose. In case of a war to collect these bills, the American people as a whole would fight the war, and pay for it in the people's blood and treasure.

Bonus Men and Bankers

IN MANY of the large cities there are "bonus men" operating in connection with the banks. A small contractor gets into a tight place and needs money. He goes to his bank and hears a

hard-luck story about how difficult it is to get money just now. The bank tells him where he may find a man that might help him. He gets the help, at twenty percent interest, by the time all the charges are paid; and the bank gets a rakeoff. This is one of the ways of getting rich and staying rich at the expense of workers.

There are many bankers whose fortunes have been built up by this crooked bonus system, by foreclosures of mortgages on the thinnest of excuses and by stock gifts for favoring this or that concern. In other words, there are many bankers who have used the money of the people in fighting the people and fighting for themselves. Occasionally one hears of an exception, a banker who is really honest and who tries to help his fellow men; but the banking business does not promote honesty. The reason for this is that the basis upon which it rests, interest, is in itself inherently wrong.

In the effort to put Central Europe on its feet, a loan of $25,000,000 is being made by some of the largest New York banks, the Steel Trust, the Standard Oil Company, and the General Electric Company. It is not believed that Austria can possibly pay the eight percent which these bonds carry. Very evidently this is the beginning of a scheme to compel the American people to finance Europe whether they wish to do so or not. The big business interests get in first; then the politicians drag the Government in; then the press advertises the arrangement; then the preachers sanctify it; and then the people pay the bill, all of it, including the original loan.

The International Bankers have made all necessary arrangements to give Mexico a thorough cleaning. Among the things that the Mexicans must part with are the entire proceeds of the oil export tax, ten percent of the gross revenue of the railways of the country, and the entire net revenue of the railways; and they must turn the railways over to a group of the bankers. The Mexicans will be allowed to retain their eye-teeth and the hair on their heads. Meantime the recognition of the Mexican Government by our Government is delayed until the final papers are signed.

Getting Ready for War

WHEN the common people see all the greatest departments of the Government talking about war, and when they all talk about it at the same time, it is a pretty fair indication that something is about to happen. At least it has that appearance.

May 25th, at Atlantic City, former United States Supreme Court Justice John H. Clarke made the statement that a recurrence of the World War is expected in the comparatively near future, as a result of a German-Russian alliance. He said that this is the opinion of many well-informed persons.

May 25th, at San Francisco, Secretary of War Weeks said that the standing army of the United States is too small, and urged that it should be brought back at the earliest possible date to a minimum of 150,000 enlisted men and 13,000 officers.

May 26th, at Newport, Secretary of the Navy Denby said that we know now that wars between great Powers or groups of Powers always involve many other nations, and that "we cannot say with certainty that such a war may not come at any time."

May 27th, the New York *Times* contained an article by W. F. Fullam, Rear-Admiral United States Navy, urging that the Panama Canal be supplied at once with an overwhelming air force and a strong submarine force composed of long-range and mine-laying boats, as well as with smaller boats of the quick-firing type "used with such powerful offensive effect by the Germans."

Europe now has under arms 600,000 more men than she had before the beginning of the World War, despite the fact that the armies of the Central Empires are 700,000 less. If one looks closely into this he finds that this great increase is in the countries that border upon Russia; namely, Finland, Poland, Ukrainia, Czechoslovakia, Roumania, Jugoslavia.

France is the greatest military country in the world, and the most militaristic in its plans and methods; and it has concentrated all its strength upon Poland. Marshal Foch, the Marshal of the Allied armies in France, is now Marshal of Poland. He has under him the pick of the officers of the Allies, and many officers from Germany and Austria as well. Foch is said to believe and to teach that unless Poland is protected from both Russia and Germany there will be inevitable world collapse. In view of the importance attaching to Poland in the day's news we expect shortly to make a study of it and to present the results to our readers.

France, Germany, Russia

THAT the next World War, when it comes, will find France on one side of the problem and Germany and Russia on the other is a foregone conclusion. France is depending upon officers, airplanes, and cannon. It cannot depend upon men; it has been bled white. Germany has officers, it knows how to make airplanes and cannon; and Russia has plenty of men. But millions of men can be destroyed in a short time by the new methods of warfare that will be used—airplanes and poison gas.

Every newspaper one picks up has something more to say of the efforts that France is making to force the German people to desperation. Some months ago the French seized the Krupp works, which for the past three years have been engaged in the manufacture of agricultural machinery, locomotives, automobiles, bridges, turbine engines, watches, clocks, instruments, and a thousand and one other things that men need a million times more than they need the guns formerly made there.

When the French seized the plant, they undertook to steal all the automobiles about the place; and the workmen struck. The soldiers who had seized the plant turned a machine gun upon the workers, killing fifteen of them, and sent the directors of the works to prison for fifteen years for causing the strike. The natural effect of this throughout Germany is to make the Germans hate the French and to hasten the day of reprisals. The French seem bent on trying to force the Germans into Bolshevism, possibly so that they may have an excuse for sowing the country with poison gas and wiping out the whole German race.

The German government has tried in every possible way to make the Allies understand that she is unable to pay the amounts of reparation demanded, and has asked again and again that the question as to whether or not she can pay what is asked be referred to an arbitration court of disinterested parties. The Allies always refuse this; and Communism gradually spreads among a people that find themselves confronted by conditions which they believe they cannot meet.

Seventy percent of the artificial flowers used in America are made in Germany. The poppy is the symbol used by the American Legion to commemorate the share played by American boys in the World War. Some of the posts in various parts of the country have been shocked to find that the poppies which they used this year on Decoration Day were made in Germany.

Britain and Other Countries

THE appointment of Stanley Baldwin as Premier of Great Britain, in place of Bonar Law, who is too ill to continue to fill that post, is said to be due largely to his ability to produce whenever the occasion arises facts and figures, especially figures, which are convincing even to opponents. His popularity as a leader in the House of Commons was enhanced by the prompt way in which he arranged for the payment of the British debt to America, as well as by his general efficiency as Chancellor of the Exchequer. Taxes have been reduced, and a surplus is available justifying further reductions. The new government is less severe toward Russia than the retiring one.

Workers in New Zealand are voicing objections to further immigration at this time, claiming that most industries are oversupplied with labor in some of the cities, that only rarely is the supply inadequate, and that the housing situation is such that overcrowding is unavoidable. They call attention to the fact that last year public aid was necessary for many immigrants.

Peace has been finally arranged between Turkey and Greece, after negotiations which have taken all winter. When the situation seemed almost hopeless the American minister at Switzerland, Mr. Joseph C. Grew, by staying up all night and working alternately first with the Turkish ambassador Ismet Pasha and then with the Greek ambassador Eliptherios Venizelos, succeeded in convincing both of these gentlemen how very much each had to lose by renewing war and how very much they had to gain by coming to the agreement which was finally reached. Greece claims that she was egged into the war by Powers which subsequently made treaties with Turkey and left Greece unprotected. Evidently Great Britain is the one she has in mind.

The British Government has voluntarily divided its Palestine government in half. The portion east of the Jordan has been turned over to the Arabs for self-government, under the lead of Emir Abdullah. This newcomer among the governments of the world will have

its headquarters at Amman, and will go under the name of Transjordania.

Italy continues its mad ride under the direction of the Roman Catholic anarchist Mussolini as Prime Minister. One of his characteristic utterances is that men nowadays are tired of liberty. He makes this an excuse for his overthrow of the Italian government by force, and adds: "Liberty is no longer a chaste, severe maiden for whom generations in the first half of the last century fought and died. For the intrepid, restless youths who are now in the dawn of a new history, other words exercise a greater fascination; namely, order, *hierarchy*, and discipline."

According to the New York *Times* the Soviet Government at Moscow is putting into effect regulations providing for the punishment of snobbishness on the part of Government employés, the punishment of bribery, the shutting down of unprofitable factories and the speeding up of the profitable ones.

At the International Conference of Socialist Women, held at Hamburg, Germany, in May, it was brought out that political equality of women now prevails in Finland (the first country to grant it), United States, Germany, Denmark, Austria, Czechoslovakia, Holland, Poland, and Latvia. In England women may vote if over thirty years of age, and in Belgium on certain conditions. Delegates from twenty-one countries took part in the conference.

The national executive committee of the Socialist party in America has announced that it will start a campaign which has for its object the retirement of Chief Justice Taft from the bench of the Supreme Court of the United States, on the ground that it is contrary to public interest for one to occupy that position who is a beneficiary of the Steel Trust.

On May 22nd the Socialist Party of America demanded nationalization of the coal mines of the country; and on May 26th the American Bankers' Association, which is in favor of stealing only when it is done on a large scale, agreed that forthwith school teachers, librarians, and bank officials should be enlisted "to combat the radical and subversive movements being urged in some parts of the world [Russia?] with unusual vehemence." Manifestly the hearts of the financiers are failing them for fear at the things which they see coming upon society.

The Prohibition Question

UNDER this title the *Manufacturers' Record*, of Baltimore, has compiled a book of 100 pages from which, and from additional sources, we glean some facts. Where Chicago formerly tried 200 drunks on Monday, now the average quota is fifteen; two courts have been abolished for lack of business; the city jail attendance is but a fraction of what it was ten years ago.

The President of the United States recently said:

"In every community men and women have had opportunity now to know what Prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and that more money finds its way into the savings banks."

Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, said:

"The longer I live, and the more I see of it, the more bitterly I am opposed to the manufacture and sale of liquor, because I look upon it as the basis and foundation of ninety percent of the crime and criminals we have in the country today. While it is true that we have the illicit manufacture and sale of liquor, yet it is largely used by those of the leisure class; and it has the decided advantage of destroying many of these parasites, because much of the manufactured liquor of today is deadly poison. Liquor is also used and there is much drunkenness among a class of our young people who desire to believe, or make the world believe, that they are 'fast' or 'tough.' Back of all that I can truthfully say that drunkenness has decreased at least seventy-five percent among the workers."

Dr. Harvey W. Wiley, former Government food expert, said:

"From the point of view of public health Prohibition has been a wonder worker. I am not a believer in the use of distilled spirits as a remedy. Alcohol is never a stimulant, but always a narcotic. My belief is that the death rate in such diseases as pneumonia and influenza is much higher where alcohol is used as an internal remedy than where it is not. Long since the medical profession has ceased to regard alcohol in some of its beverage forms as a remedy for tuberculosis, and it is now practically the universal belief that it is on the other hand an aid to speedy dissolution."

Raymond Robins, political economist, said:

"Two-thirds of the States voted dry by a popular referendum before the passage of the Prohibition Amendment to the Constitution. More than two-thirds

of each house of Congress voted to submit the Amendment. Forty-six states have ratified this amendment. New Jersey came in the other day with a ratification delay of over two years. It was supposed to be the wettest territory in the United States. No political party dares to support repeal of the Volstead Act, much less the Amendment. There will be several years of battle finally to break the back of the whiskey ring, and then the liquor traffic will be as extinct as the dodo."

The following is a statement of the annual arrests for drunkenness in certain cities before Prohibition and since. The comparisons are usually between the years 1917 and 1921:

Annual Arrests for Drunkenness	*Wet Year*	*Dry Year*
Boston	72,897	30,987
Cincinnati	14,070	500
Milwaukee	4,738	3,385
St. Louis	4,958	993
Washington	10,793	5,765
New York City	13,844	6,247
Cheyenne	907	150
San Francisco	15,106	5,530
	137,313	53,557

A survey made by the *Cosmopolitan Magazine* shows that the number of drinkers in the United States has decreased from about 20,000,000 to about 2,500,000, while the deaths from alcoholism in New York city are known to have been decreased from 560 in a wet year to 119 in a dry one. The insurance companies report a notable increase in length of life since Prohibition went into effect. In England, where they still have liquor, Dr. Templeman, Surgeon of Police, reports 461 cases which have come under his observation where babies were killed by being overlaid by mothers too drunk to hear their death cries.

In its fight to put down the liquor anarchists the Government deserves the hearty support of all decent people. Its greatest enemy at this time is the British liquor fleet, with branches in New York, Canada, London, Scotland, and Bermuda, which sails up and down the American coasts with the liquor-laden vessels Istar, Cartona, Strand Hill, and Beatrice, all under the British flag, and loaded to the gunwales with whiskey until they dispose of it to the American lawbreakers who are in league with them.

In the effort to ingratiate himself with the Roman Catholic, pro-liquor, Democratic party, Governor Smith of New York State has signed a repeal of the Prohibition Enforcement Act in New York State. The Roman Catholic church is opposed to the Soviet régime in Russia, which has put down the liquor traffic in Russia with an iron hand and kept it down.

Notes on the Judiciary

PUBLIC men continue to express their indignation over a system by which a man who has been one of the 435 Congressmen or one of the ninety-six Senators of the country may get upon the Supreme Court bench and by his single vote, in a five-to-four division of the Court, may override the wishes of all the Congressmen or Senators with whom he was once associated, or the 110,000,000 people who elected them. A list of five-to-four decisions of the Supreme Court, all of which were strangely in favor of big business and exceedingly distasteful to the people of the whole country, were the income tax decision, the stock-dividend decision (by which $2,000,000,000 in stock dividends were exempted from taxation against the known wishes of the Congress), the Newberry primary expense decision, and the minimum wage decision discussed in our last issue.

The New York city bar is opposed, and properly opposed, to the present arrangement by which some courts must be always open in the suburbs, and with virtually nothing to do, while the courts in the center of the city are overworked. They want the court business consolidated in the center of the city, and they are right.

In Colorado, the home of the famous children's judge, Ben Lindsey, it is a penal offense to publish the name, address or picture of any child arraigned in any court, even as a witness. This is to protect children from the stigma of a criminal record. In Staten Island, for the same reason, none but parties directly interested may be at any child's trial.

A judge in White Plains placed two boys on probation for five years. They had pleaded guilty to robbing a cigar store. For five years they must not smoke cigarettes, and must go to work, keep away from bad company, and keep off the streets at night. It would be a good thing if all the boys in the country could get similar sentences. Girls need sentences, too. Meantime, the judges have to worry over the fact that we

are grinding out 12,500 new laws each year with which they are supposed to keep pace.

President Harding wants the United States to enter the World Court, a sort of back-door entrance to the League of Nations. Tom Watson's paper, *The Columbia Sentinel,* does not favor this and says:

"Latin American States are committed to the papal throne, and those nations would outvote us in the world court, sixteen to one. If America enters this world superstate, Anglo-Saxon democracy and sovereignty will be lost forever and ever. The power behind this new government is divided into groups: (1) The Sovereign Pontiff; (2) International Exploiters, of all nations; (3) an attempt to submerge Anglo-Saxon civilization."

The Progressive South

AMONG the many things for which the South claims priority over the North is the invention of artificial ice, the self-binding reaper, the threshing machine, and the Gatling gun. Orphan asylums, industrial schools for girls, the weather bureau, and the charting of ocean currents had their origin in the South. The first steamship to cross the Atlantic sailed from Savannah.

During the Civil War it took the 3,000,000 of the Northern armies four years to conquer the 600,000 men of the South. One Southern regiment which entered the battle of Gettysburg with 800 men came out with less than eighty. When the army of Lee surrendered at Appomattox, it had been without food for three days.

From the South come 99% of the sulphur of the United States, 100% of the turpentine and resin, 99% of the phosphate rock, 90% of the aluminum, 75% of the gasoline, 66% of the commercial fertilizers, 60% of the graphite, 60% of the natural gas, 57% of the petroleum, and 60% of the world's cotton crop. Every year it ships North several hundred thousand carloads of fruits and vegetables. There are 135 mountain peaks in the South the summits of which are more than 5,000 feet above sea level. The value of the South's manufactured products in 1919 was slightly under ten billion dollars. It has ten percent of the active cotton spindles of the world. It has 91,100 miles of railways.

From Denver to Galveston is 779 miles less than to New York; from Kansas City to Port Arthur is 518 miles less than to New York; from St. Louis to Mobile is 359 miles less than to New York. Baltimore, which claims to be a Southern city, is about 150 miles nearer Pittsburgh and all points west of there than is New York. This gives the South great natural advantages, and the commerce of Southern ports is building rapidly. One of the South's best friends is the *Manufacturer's Record,* Baltimore, from which the above data are compiled. Its editor is a capable and fearless champion of true Americanism.

American Politics

VISITORS from Great Britain, France, and Germany, as well as many other European countries, where Communists hold seats in their parliaments, must note the fact that Communism in the United States is outlawed, and must wonder why those who hold these peculiar and, to us, unworkable views should not be given the same liberty to air them in this land of the free as people have in those countries which are supposedly less free. There must be something radically wrong in a country where freedom of speech and of the press is at one and the same time constitutionally guaranteed and unconstitutionally denied. Somebody is either crooked or afraid or both.

The Democan-Republicrat party is disturbed because persons with agrarian, radical, or liberal tendencies have been boring within and are threatening to vote together in the next Congress on questions of public interest, and to vote as they think is right, instead of voting as the bosses tell them to vote. The bosses are angry about this. How can they do what Morgan's United States Chamber of Commerce tells them to do if the men who are supposedly under them will not do as they are told?

There are two things that are to be set down to the credit of women voters: They are standing for the support of the Prohibition Amendment, and they are standing together for the outlawing of war. Here are two of the greatest curses of mankind, war and liquor; and if the women will stand solidly against them, in fair weather and in foul, they may accomplish much good for mankind.

According to the National League of Women Voters, there were in 1920 only 26,705,346 actual voters out of 54,421,832 men and women in the United States that were eligible to vote. In other words, the number of people that could have voted, and did not vote, was more than a

million greater than the number that did vote. Apparently more than half of the people in the country are convinced that no matter how they vote the financiers and politicians will do as they please anyway. At least that is what they do. There is discussion of making voting compulsory. What is needed is compulsory doing to others as each would be done by; and this is just what is coming under the administration of the King of kings and Lord of lords.

Lieutenant Col. Theodore Roosevelt, Assistant Secretary of the Navy, has had a change of heart. He was one of the men who voted for the expulsion from the New York Legislature of the five duly elected Socialists, representatives of constituencies in New York City. Now he says, in *Public Affairs* for June:

"As long as the individual advocates governmental changes through due process of law and under the Constitution of the United States, he is absolutely within his rights, no matter what those changes may be. Any man has a perfect right to advocate that this country be turned into a monarchy or that all law be abolished, providing that he advocates these changes be accomplished by law, and not by lawlessness."

The politicians see the rising tide of popular indignation against the efforts which have been made within the past few years to throttle all liberty of thought and speech. Governor Smith of New York State has signed the repeal of the Lusk laws, which had as their aim the domination of the minds of the teachers of the state. The laws are better dead.

Science and Invention

AMERICAN industry spends about $70,000,000 annually to promote scientific research. Dr. C. H. K. Mees, of the Eastman Kodak Company of Rochester, N. Y., research department, is of the opinion that the release of power from atoms is about to supersede the burning of coal and oil, and that the most of our freight and passenger business to and from Europe will be by airplanes traveling 400 miles an hour at a height of 30,000 feet in the air. He says truly that things are moving so fast in the world that parliaments can now only talk about the things that happened last year instead of looking forward to the things that are about to happen. In other words, though he does not say so, Christ is here and is rapidly taking the control of earth's affairs.

The radio is bringing people who live thousands of miles apart as near to one another as though they lived next door. For hours at a stretch wireless telephone conversation has been carried on between the offices of the American Telephone and Telegraph Company on Broadway and stations in England. Wireless telephony across the Atlantic is no longer experimental. Ships are now in constant touch with the shore, and can call for and receive medical treatment from doctors on shore. At three o'clock in the morning nine miles from Baltimore a sailor fell into the hold of a vessel. The captain of the ship sent a wireless broadcast asking for help, and in less than an hour a surgeon from the Public Health Service was at the ship.

Uriah Richards, of Dubois, Pa., a man of fifty years of age, has been deaf since he was twenty months old. He was treated to a radio concert, amplified six hundred times, the first sounds he had heard since spinal meningitis destroyed his hearing in infancy. His friends are now hopeful that he may learn to speak and to understand speech as well. At present he does not understand any language, having never learned the meaning of words.

There are now 590 broadcasting stations in the United States; and, owing to new inventions, powerful stations now operate side by side without any conflict of waves. It is not now necessary for a broadcasting station to stop at a given time to avoid trespassing upon the time of another. It is astonishing what has been accomplished in the two years during which broadcasting has been in operation. Cardinal Dubois in France and Episcopal Bishop Coadjutor Wilson R. Stearly, of Newark, N. J., are complaining that the broadcasting of church services is cutting down church attendances; that at first it was a distinct advantage to the church, but that now it threatens its ruin. The Cardinal and the Bishop Coadjutor are right; the church nominal has had its day. The searchlight was turned upon it in 1918; its shame and nakedness were exposed to all men. The Lord, by His own methods, is bringing it down to the dust.

Some sadly misinformed persons speak and write as though they thought the findings of astronomers are about on a par with the wild guesses of evolutionists. They forget that astronomy is a mathematical science; and that the accuracy of its findings has been proven

to the second, again and again, by eclipses and other astronomical events taking place at just the time calculated, and visible in just the area calculated. The astronomers who have returned from the wilds of Northwest Australia, where they went last year to study and to photograph the total eclipse of the sun, which was visible only in that part of the world, report a complete confirmation of Einstein's theory that the light from a star is bent by the gravitational influence of the sun. By means of the spectroscope, the 100-inch telescope, and other modern astrophysical apparatus it is now possible to determine with accuracy the brightness of suns, their temperature, their weight, their diameter, their density, their composition, their distance, their angular motion, and their linear motion in miles per second, and whether approaching the earth or receding from it.

Great things are expected of the new Diesel-engine automobiles which are in process of construction at what used to be the Union Iron Works, San Francisco, and is now a branch of the Bethlehem Shipbuilding Corporation. Tests which have been made show that the new engine will haul a Ford fifty miles on a level road for a total fuel cost of two and one-half cents. The fuel burned is a light oil, the same as that now used in navy submarines.

A despatch from Paris announces the discovery of a solvent of hard resins, making possible the recreation of varnishes similar to those used by ancient violin makers and artists. This process has been lost for about two hundred years. From the same city comes announcement of the perfection of a new movie machine which makes two hundred and fifty photographs per second and which will film the flight of a bullet. A St. Louis invention performs the work of ten mail clerks, handling two enclosures, inserting them in an envelope and sealing the envelope ready for the post in one operation.

Caring for the Sick

THE Beth Israel Hospital in New York has installed radio receiving sets beside every one of the 150 beds. The object of the radio is to take the minds of the patients from off themselves, and thus to reduce their wakefulness, nervousness, and pain. It is believed that this installation will greatly reduce the amount of narcotics used in this hospital.

Commissioner Simon, of the New York Narcotic Squad, says that he has never met a drug addict who is religious and has never known of a lasting cure unless the addict became soundly converted. How evidently this shows that man cannot live in the enjoyment of all his faculties without the blessing of fellowship with his Creator!

The United States is tobacco mad, the annual rate of consumption per person having grown to eight and one-half pounds, while the number of cigarettes consumed annually has arisen to the enormous total of 60,000,000,000, or about 550 for every man, woman and child in the country. The Government's income from the sale of the dirty stuff is $300,000,000 yearly. Does anybody suppose that the use of all this tobacco is of any benefit to any of these people? Tobacco causes blindness, heart and kidney trouble, ruined teeth, and a breath that smells like a glue factory or a fertilizer plant. It is expensive in itself, and it causes many expensive fires.

England has something serious to worry about if reports be true that in the Lyceum Union Spiritualist Sunday schools there are 13,340 children between the ages of ten and eighteen who are training to be spirit mediums, In other words, here is an army of active and intelligent young persons who are placing themselves in the hands of demons, to be used as the demons will.

Instances multiply where adrenalin hydrochloride, injected into the heart muscles of infants born dead, or of persons who have died suddenly, has resulted in the heart's resuming work. None of the persons resuscitated have any stories to tell of experiences in heaven, hell, or purgatory. Science is gradually proving the Bible true and the theologians untrue.

The New York Department of Health every year treats about six hundred persons who have been bitten by animals supposed to be mad. The number of such animals actually having rabies is about fifty percent; but as three-fourths of these cases are out of the city it limits the number of persons bitten annually in New York city, by animals known to have rabies, to about seventy persons. Of patients treated for rabies only eight deaths from rabies have occurred in six years; this is out of 1,504 cases.

In the city of New York, in March, 1923, the

number of deaths was 7,724. Among the number were seventy-five suicides and twenty homicides. Where there were more than 100 deaths from any one cause the causes were as follows:

Organic heart diseases	1,612	20.9%
Pneumonia	1,334	17.3%
Tuberculosis	583	7.5%
Cancer	554	7.2%
Bright's disease	489	6.3%
Violence	387	5.0%
Congenital debility	345	4.5%
Influenza	336	4.3%
Diseases of the arteries	320	4.1%
Children's diseases	220	2.9%
Appendicitis	101	1.3%
Other causes	1,443	18.7%
		100.0%

The Health Commissioner, Frank J. Monaghan, calls attention to the dangers to which vacationists are exposed. Many vacationists return to the city with typhoid fever, due to the fact that the country water supply is not so pure as that to which the city dweller is accustomed. The old oaken bucket that hangs in the well sounds well in poetry; but it has too many microbes in it to suit a city dweller that is accustomed to getting absolutely pure aerated water out of an iron pipe.

Earthquakes and Volcanoes

THE unusual disturbance under the bed of the Pacific Ocean, and extending down through Mexico and South America, continues. We say unusual because this area has always been more or less volcanic and subject to earthquakes; but the phenomena this Spring are more pronounced than usual, and scientists are anticipating the possibility of new lands being heaved from the ocean bed.

After showing signs of increased activity for several days Mount Etna belched forth on June 17 with alarming vigor, terrorizing the inhabitants for many miles and destroying homes and growing crops and vegetation in every direction. Many small villages dot the slopes of Etna, and the people fled from their homes as immense clouds of smoke and blazing cinders were hurled hundreds of feet into the air. The eruption was accompanied with a series of loud explosions and deep rumblings, and at times violent earthquakes shook the ground.

The whole top of the mountain glowed with white heat, and five streams of running fire streaked down the mountainside; and while the spectacle was majestic in its wonderful boom of fire-works and racing rivers of lava the people scrambled for safety. One stream was estimated at a mile in width and thirty feet deep, rolling, plowing, destroying everything in its wake. Rapidly these flaming waves rolled toward the villages at Etna's base. Heroic efforts were made to save the towns by digging trenches and diverting the oncoming flow of liquid fire; but the intense heat and the rain of ashes made these noble souls flee for their lives.

For three days the mountain increased its flow; new craters were opened up; nearly 50,000 people were made homeless; many people were crazed by their losses. The whole threatened territory became a praying country; superstitious ideas brought to their minds Dante's Inferno and the "end of the world."

Why cannot people be taught the truth that these convulsions of nature are but evidences that our earth is going through its preparatory stage, making it eventually the peaceful habitation of man, where nothing shall hurt nor destroy, instead of looking upon them as the burning up of the earth? Why have they not been taught that Dante's visions were merely the dreams of a misguided and fevered brain which was crazed by the doctrines of demons, who have always delighted in tormenting the human race!

Volcanoes, like other troubles, sometimes bring blessings in disguise. It is well known that ashes make one of the best soils for growing plants. The slopes of Mount Vesuvius are said to be beautiful beyond compare, and have always been so in the area covered by the ash fall. Of course there is a difference between an ash fall and a flow of hot lava, molten rock.

T. Alexander Barnes, a returned traveler, describes the crater of the great Kilimanjaro mountain, in Africa, as twelve miles wide, a veritable garden of Eden, and probably the richest game preserve in the world. The crater is thickly carpeted with clover, flowers and shrubs and is filled with elephants, rhinoceroses, ostriches, tigers, leopards, and lions, besides small game of all kinds. His estimate was that not less than 75,000 beasts are living contentedly within this crater.

One of the most beautiful lakes in the United States is Crater Lake in Southern Oregon. An idea of the size of this volcano when it was doing a regular volcanic business may be judged from the fact that the crater covers 249 square miles. The edges of the crater project 1,000 feet above the water level, all around the lake.

Yellowstone National Park has mud volcanoes and hot-water volcanoes galore. The Park has more geysers, hot-water volcanoes, than all the rest of the world put together. The Giant Geyser spouts for an hour at a time, throwing the water over 250 feet in the air. The Old Faithful Geyser throws out its stream of steam and hot water at exact intervals of sixty-four minutes; it is always on time; it never varies. The Sawmill Geyser and the Lion Geyser make noises corresponding to their names. In other national parks are the two largest and oldest living things in the world—the General Sherman Tree, thirty-six and one-half feet in diameter, and the General Grant Tree, thirty-five feet in diameter.

Rome to Rule the World?

THE *Impero,* organ of the Fascisti (Roman Catholic) movement, which has destroyed Italian liberties, comes out with the statement:

"Rome must rule the world of reason. We are convinced that the world's welfare and prosperity will thereby be advanced in the highest degree. We aspire, we dream, we prepare for a new era of Roman supremacy. It is necessary to draw a sharp line between those born to rule and those born to obey."

Where did we hear that stuff before? Sounds like some corpse of the dark ages trying to push the lid from off his coffin. A despatch from Rome says that the Pope is putting in a Fascisti army in place of the old army which went on strike for shorter hours last summer.

Adolf Keller, Secretary of the Evangelical churches in Europe, reports that the middle classes, which have heretofore supported the Protestant churches of Europe, have almost vanished, and that as a consequence the churches are passing through their most critical hour since the Reformation, many of their activities having already come to an end and the remainder being threatened with extinction. This is playing directly into the hands of Rome; and as a consequence the pro-Roman press is boasting that the Pope today has more real power than ever before in history.

For the first time since the Reformation a British sovereign has visited the Pope at Rome. At the same time he conferred upon the Anarchist Premier Mussolini the Grand Cross of the Order of the Bath. This may have been acceptable to Mussolini, making it unnecessary for him to take one. We cannot say as to that, but we can say that it was a poor piece of business all around. The British Minister to the Holy See accompanied King George on his visit to the Pope. Why not have a British Minister to the Methodists, a British Minister to the Presbyterians, etc.? There is not a bit more sense to it.

Although the British press knew that the sentiment of the people of England was against this act of recognition of a bogus church by a monarch, yet all the appeals from the Protestants all over the country sufficed not to obtain recognition, showing that it had been determined beforehand to carry through the program willy-nilly. The London *Times* is accused of suppressing a cablegram from a quarter of a million Canadian Protestants who protested against the visit being made. On the other hand there are ostensible patriots in England, such as Lord Halifax, who boldly advocate the complete surrender of the English Church to the Pope.

Papal pretensions spread. The first Roman Catholic Apostolic Delegate to South Africa landed there the last day of April. This man's job will be "to report upon ecclesiastical affairs, effect consolidation and advancement, secure unity of command and concerted action," and to do such other things as are appropriate to a vicar of the Vatican. Incidentally he mentions that "at present there are about twenty such delegations, and the heads of states are pleased at this facility for communicating with the Vatican at Rome."

Going Up! Going Down!

NEWS comes from Spain, supposedly the most Catholic country in the world, that the country is in a ferment which may result in a break between the Vatican and the Government. The new ministry, headed by Marquis Alhucemas, elected on a program guaranteeing freedom of religion, has received peremptory orders from the Archbishop of Saragossa that

it must either break its election pledges or face a war between the church and state in which all the priests will do everything possible to knife the government under the fifth rib. At the same time we are told that a Fascisti movement is in the air. Of course; of course. It is in the air everywhere. It is the final manifestation of Roman Catholic activity, the anarchistic stage.

On March 31st the Roumanian Government passed an act prohibiting all Roman Catholic congregations in Roumania, ordering all Franciscan, Capuchin, and other monks to leave their monasteries, and requiring numerous Catholic schools and hospitals to be closed. It is supposed that these stringent measures were taken at the instance of the Greek Catholic Church, which is the predominant church in point of numbers in Roumania.

The Catholic Church in France has been the backbone of the French invasion of the Ruhr. It looks now as if that invasion would be a financial failure; and if failure be admitted, the Radicals and Socialists will come back into power and Catholicism will be in for a hard time. Moreover, the French Catholic clergy and the German Catholic clergy are at loggerheads over the matter; and the Pope is reported as much concerned over their harsh language to each other.

The action of the Soviet Government in putting to death Vicar General Butkievitch, of the Roman Catholic Church in Russia, for treasonable communication with the enemy in war time and organization of forcible resistance to levy on church property for famine relief, in spite of protests from the Pope and the governments of Great Britain and the United States is said to have had the desired effect of putting the churches out of politics.

Reports From Foreign Correspondents

From England

WHILE there are no great or outstanding events to note or report since last writing, there are happenings which may mean much to the welfare of this country and to Europe, or even to the world. Mr. Bonar Law's sore throat developed into a condition which made it necessary for him to relinquish the office of Prime Minister of Britain; and in present circumstances almost anything politically could result from that happening. For the moment it appears as if the Conservative party will carry on without much outward change; for there is outwardly little rivalry showing in respect to the leadership—though everybody knows there is much rivalry not revealed. Had Lord Curzon not inherited his earldom, and therefore not by law been prevented from appearing in the House of Commons, it is almost certain that he would have been sent for by the King and have become the leader of the Government. He is a bigger man than Mr. Baldwin. Under his leadership there would almost certainly have been an increase of reactionary politics, whether of attempted acts of Parliament or of orders in council; for as recently stated in THE GOLDEN AGE this country, ostensibly ruled by Parliament, is really ruled by the inner privy council. Then there would have come revulsion of feeling, and perhaps a hardening of the opposition of the growing Labor vote. Now, with a more moderate man, as Mr. Baldwin, in power there is not the same danger of immediate advancement of Labor opposition. Both Mr. Lloyd George and Mr. Churchill have expressed themselves as more fearful of peril to the British Empire and its constitution through Laborites than from any other direction.

The tasks before the Government are great, and may well be considered terrifying. As the complexity of the political situation grows, the ability of the men called to deal with it lessens. The trade figures seem rather good on report, and the politicians try to make the most out of them. But there are at least 1,100,000 persons out of employment, and millions are living just on the poverty line. The country certainly holds together, but there seems no road out of any of its difficulties. It is like a top in its spin just when it is slackening. Forty millions of people must create some trade, and there is always some overseas demand; but the trouble is that there is no outlook, and that there can be no forward confidence, which is the foundation of all trade. But the people seem to be heedless of the situation and its peril, and are taking as much pleasure out of life as their circumstances

afford. It is pleasurable to see them getting the fresh air and such relief as their limited means allow; and one feels some tolerance even when their pleasures and excitements are gained in no better way than through the close atmosphere of the picture house. But there are on the increase both in London and in other great centers those degrading pleasures, the dancing saloons and night clubs which destroy body and soul, making and gaining their appeal to the people. These cater for those who will indulge self at any cost to themselves or to any one else, or at the cost of the welfare of the community among whom they live. At the great football final played recently in the new London stadium the two clubs took away between them £16,000 ($80,000) as their share of the profits.

The churches are in about the same condition as the country, but theirs perhaps can be more definitely defined. Their spin is nearly ended, and they have gotten to the reeling stage. No doubt when they lose some more of their momentum they will give the final roll, as the boy's top does; and then they may become somewhat dangerous to anyone in their vicinity. The I. B. S. A. lectures have been telling the country that Satan's empire is falling, and the clergy do not like to have the people told this. They deny the statement, and act as if they are glad to deny it. Probably they have an inward feeling or fear that after all their empire is in some way dependent upon Satan's great organization. The church organizations have been holding their annual meetings in London, and have been encouraging themselves because after many years of loss of membership they are able to report some increases. They cannot, however, keep up with the increase of the population, even though the increase is less than normal; and so their outlook is but poor. They seem to have gotten past their yearly wail about the loss of spirituality in their churches. They more frankly turn to material things; for now their congregations are only to be converted to the good works which are their means for amending the world.

In one of the large meetings a reverend gentleman rather boldly stated that the attitude of the ministers had been all wrong when they urged the congregations to support the World War and when they themselves became such active recruiting agents. The audience gave hearty applause. The newspaper man who reported said that it is a very different thing to applaud under such circumstances. He wondered what the clergy would do if again they were called upon by the Government and by sentiment. No doubt the clergy would again take the popular way; for they no longer represent their professed Master, Jesus Christ.

Reporting Judge Rutherford's Lecture

MAY 6th Judge Rutherford gave his now famous lecture, "Millions Now Living Will Never Die," in the auditorium at St. Paul, when about 3,800 gained entrance and about 3,000 were turned away. In the neighborhood of $1,200 was spent by the I. B. S. A. in advertising the lecture in the newspapers of the Twin Cities. Good reports of the lecture were furnished to five of the papers, some of these promising a good writeup. The lecture was easily the biggest piece of news for the day; but the writeups of the lecture were very short, from two to about eight inches, single column, each. This is the result of the edict of "higher ups" who own or control the metropolitan press.

Evidently, in the audience sat Mr. Wm. F. Markoe, special correspondent of the *Daily American Tribune* of Dubuque, Iowa, which is said to be the only Catholic daily newspaper in the United States. The report is so manifestly fair that we publish it in full. His "barque of St. Peter" is the Catholic Church, and his "Vicar of Christ at its helm" is the Pope; but who should object to little things like that? The article carried a two-column head and is as follows:

"The half-page display advertisements in the secular press announcing the above lecture by Judge J. F. Rutherford in the St. Paul Auditorium recently, claimed that 13,000 persons had listened to him in Royal Albert Hall, London, while 10,000 had been turned away; and that 10,000 also had been turned away from Carnegie Hall [rather, Hippodrome] in New York.

"That these statements are true is not hard to believe,

for the St. Paul Auditorium was packed to the highest seats in the top gallery, and the first announcement from the stage was that on account of the thousands who were unable to gain admission, another lecture by Benj. H. Boyd, of New York, would be given at 8 p. m. on the 'March to Armageddon.'

"That Judge Rutherford, who is not a clergyman but a lawyer, puts up a clever argument strongly buttressed with scriptural texts from every book in the Bible, if not every chapter and page, cannot be denied. His Bible knowledge seems prodigious and his familiarity with texts really remarkable.

"His claim, however, that there were probably more Catholics than Protestants in the vast audience was emphatically refuted by the fact that when invited to sing the hymn, 'All Hail the Power of Jesus' Name,' the entire audience rose to its feet and joined heartily in the congregational singing which is thoroughly characteristic of Protestant worship, but practically unknown in a majority of our Catholic churches in this country!

"A study of the sea of faces revealed many types of foreign physiognomy, including the white, black, brown and yellow races, but not one that anyone would instinctively set down as Catholic. It was a conglomerate gathering stamped with the unmistakable characteristics of honest, earnest, sincere, old-school, Bible-reading Christians.

"The lecturer disclaimed any ulterior motives in getting his message to the people, declaring his only desire being to induce his hearers to read and rely on the divine promises, and thus fix their hearts and minds in these latter days of the 'distress of nations.' He indulges in no controversy, but discusses truths that are common to Catholics, Protestants, and Jews.

"Like one who has discovered the key to a Chinese puzzle, he gathers the scattered fragments, and pieces them together in a perfect fit, till the whole map or picture is complete. He finds the present abnormal conditions prevailing in the world clearly foretold by the prophets of the Old and New Testaments. He recognizes their fulfilment in the World War, famines, pestilences, revolutions, anarchy, and the return of the Jews to Palestine. He has the 'year,' the 'day' and the 'hour' all figured out with remarkable accuracy; and everything happens exactly on schedule time as planned by God and foretold by his prophets centuries ago.

"He sees the world today under the dominion of three great forces which have linked hands for their own selfish interests and are exploiting the people while governments are powerless to curb them. They are commercialism, or 'Big Business' and 'Profiteers,' statesmanship, or 'Big Politics,' and 'ecclesiasticism,' or a faithless clergy who are supported by the first two forces, and preach everything but the gospel of Jesus Christ. He flays a false clergy, though lauding their office as the most exalted on earth.

"His analysis of the late 'Interchurch World Movement' is rich. 'It is,' he says, 'what its name really implies; to wit, the world moving the church, or the church moving in the way of the world.' 'The movement is really organized in the interest of big business and political forces.' He quotes a writer who says: 'We are proud of the large sums of money we are able to raise by our mass movements,' acting all the time as if silver and gold could take the place of spiritual power and the grace of God.

"He describes the impotence of the League of Nations and various Peace Congresses in the words of Isaiah 8:9, 10—'Gather yourselves together, O ye people, and be OVERCOME, and give ear, all ye lands afar off; strengthen yourselves, and be OVERCOME, gird yourselves, and be OVERCOME. Take council together, and it shall be defeated; speak a word, and it shall not be done; because God is with us.' He declares: 'The inducing cause of the League is admittedly fear; faith in God and His promises is entirely ignored.'

"The old order of things ended legally in 1914 at the beginning of the World War, exactly as, and at the time, the prophets foretold it would. A new era will be established in the Jubilee Year, 1925. (Convening of Vatican Council?)

"It is impossible to give an adequate idea of this lecture which is attracting so much attention in these latter days of which 'both David and the Sibyl sing,' when the world seems to be tossed on the waves like a ship without chart or compass, and even the stars are hidden behind dense clouds.

"The lecture as printed in pamphlet form of 128 pages, including seventeen pages of references to Scripture texts, is worth perusing, not so much for the supposed proofs of the lecturer's thesis, 'Millions now living will never die,' as for its remarkable record of the concrete and specific fulfilments of prophecies in this age. Our Lord Himself declared: 'As in the days of Noe, so shall also the coming of the Son of man be: for as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came, and took them all away: so shall also the coming of the Son of man be.'—Matthew 24:37-39.

"The barque of Peter, like Noe's ark, is the only craft truly that rides the mountainous waves securely, with the Vicar of Christ at its helm, against which our Lord Himself has promised: 'The gates of hell shall never prevail.'

"All those who wish to live forever, will do well to take passage on this second 'ark' whose safety has been insured by Jehovah Himself.

"'Blessed is he that readeth and keepeth the words of this prophecy; and keepeth the things which are written in it: for the time is at hand.'—Apocalypse 1:3."

The Plan of the Ages

THE Bible is the grandest of all books; it is God's plan-book and revelation to man. We will very briefly scan its pages. We affirm that rightly translated it is true, though we will concede that each has the right to decide this for himself. If any cannot accept its inspired message, this does not militate against its infallibility, and the reason may be apparent in what follows.

Man was created mentally, morally, and physically perfect. Such a wonderful being does not exist today. He was placed on trial, not to see whether God should take him to heaven, but to test his fidelity to his Maker; if loyal, he would have everlasting life on the earth. He disobeyed and began to die. In a dying condition he did not have the virility to transmit an undying life to his offspring, hence they were born dying and under condemnation. St. Paul affirms that 'by one man's disobedience sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned.' This is the cause of our aches, pains, diseases, loss of eyesight, hearing, speech, and is the reason why some people hate each other. All the asylums, penitentiaries, and graveyards are the direct result of mankind's being condemned in Adam, the first man.

God loves His earthly, cast-off, rebellious children; for He recognizes that personally they are not fully responsible for their misdeeds. He saw in advance the course the world of mankind would take; so He arranged for a wonderful redemption, and formulated a plan for our recovery which would be the most conducive to our eternal welfare—teaching us the undesirability of sin and the reasonableness of keeping ourselves in the love of God, and the happiness that would result thereby.

That plan spans seven thousand years, divided in a general way into seven 1,000-year days. The first six are work, labor, trouble, and sorrow days; the last one is a day of rest, in which Edenic perfection with its joys and blessings of health and happiness will be in a process of restoration. God made promise to Abraham to this effect: "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 seashore. . . . And in thy seed shall all the nations of the earth be blessed." God dealt principally with the posterity of Abraham because of this promise, until they rejected His Son, Jesus. St. Stephen, telling the Jews that God had not kept His promise with Abraham up to his day, was pointing to the future for the Abrahamic blessings which were to come upon all. Stephen suffered martyrdom for telling the truth.—Acts 7:2-5, 54-60.

Two Classes in Resurrection

ST. PAUL throws a flood of light on this question by telling us that the Abrahamic "seed" is a composite body, of which Jesus is the glorified "Head" and of which the glorified church will be the "body"—Christ the husband and the church His bride are made "one" in the heavenly marriage. This is the "star" seed-class in the above promise; for they share in a celestial resurrection. Christ and His bride become the Second Adam and the Second Eve. When the seventh-thousand or rest-day period shall have fully dawned then the billions of the human family, in the grave and out of it, shall be regenerated as the "sand" seed-class and they shall have their blessed portion here upon the earth; for they are to share in the terrestrial resurrection.

The Jews might have had the cream of the promise fulfilled to them and might have filled the celestial class to the full, no Gentiles being permitted to have the special favor. But as a nation the Jews rejected the offer and crucified the Holy One of Israel. It was necessary for Jesus to die in order to become a Redeemer; otherwise the world would have been without redemption and salvation. So God merely permitted the Jews to remain blind to their privileges and, because of their lack of faith and reverence, to exercise their own wisdom—as a lesson to show the futility of resting wholly upon human judgment. St. John says: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:11-13.

None of the heavenly or star class were selected before the days of Jesus. He was the first. The apostles and first members of the church were Jews. Then God's favor was extended to the Gentiles; and "out of them" has

been taken a "people for his name." These are the other members of the church. It was not God's purpose to take all the Gentiles, nor all of any one family, for Christ's bride. He makes a selection, an election, of suitable characters for His purpose—elect and precious, the Apostle says. No injustice is done any one not chosen; it is God's business.

There is one sense only in which salvation is universal. The Bible says: "Jesus Christ by the grace of God tasted death for every man"; "God will have all men to be saved." Jesus is a propitiation for the sins of the whole world; and He himself said: "I give my flesh for the life of the world." The proper thought is that as all have suffered the penalty of death because of one man's disobedience, so by the righteousness of one man and by His sacrifice, dying the Just for the unjust, the free gift of an offer of life is to come to all. It is expressed in familiar words: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Everybody must, therefore, have one opportunity for believing in Jesus; or else He died measurably in vain. But Christ did not die in vain. As all who lived before Jesus' time did not, could not, believe in Him; as many millions have been born and have died since Jesus' day without hearing of the "only name given under heaven whereby we must be saved"; and as there are many living today who have never heard of Him, it stands to reason that there must be a day future when these people will hear the words of salvation.

How the World Receives its Blessing

WHEN we come to see the plain teaching of the Word of God that the "day of salvation" and the "day of judgment" and the "thousand-year reign of Christ" are all the selfsame day, what a flood of light illumines our poor, dull minds! For this day Jesus taught His disciples to pray, saying, "Thy kingdom come, thy will be done on earth, as it is done in heaven." We should not let our minds become closed to the proper thought by the mistranslation of St. Paul's words, "Now is *the* day of salvation." Paul never wrote those words. Note first that the text, 2 Corinthians 6:2, is a parenthetical statement, and is quoted from Isaiah 49:8, and reads: "In *an* acceptable time have I heard thee, and in *a* day of salvation have I helped thee." This unquestionably refers to the overcoming church of the Gospel age. This company must be chosen and raised from the dead to a resurrection glory in heaven. These, with Jesus, become kings and priests to reign with Christ a thousand years. Now notice particularly the last part of verse 8, which says: "I will preserve thee [Christ and the church made one], and give thee for a covenant of the people [the world of mankind], to establish the earth, to cause to inherit the desolate heritages." Here the Prophet says that the "thee" class is going to bless the world—the "heavenly" seed is to bless the "earthly" seed. "In thy seed shall all the families of the earth be blessed."

"God hath appointed a day in which he shall judge the world in righteousness by that man whom he hath ordained," and "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." Is not that a glorious prospect? The judgments therefore are to be uplifting and not downcasting; they will be corrective, encouraging, and a blessing to all. The knowledge of the Lord is to cover the earth as the waters cover the sea. A new covenant will be made in which God will write His law in the inward parts of humankind, write it in their hearts, so that it shall no longer be necessary for a man to say to his neighbor or to his brother: "Know the Lord"; for they shall all know God from the least even unto the greatest. The ransomed of the Lord are to return from the graves and live upon the earth, come into harmony with the Lord, if they will, and thus shall "be accounted worthy to obtain that world [or age, or order of things], and the resurrection from the dead." These, explains St. Peter, shall be refreshed and have life-privileges granted unto them in the "times of restitution [or restoration] of all things which God hath spoken by the mouth of all His holy prophets since the world began." The world of mankind are to live on the earth forever, and not in heaven. "The righteous shall inherit the l-a-n-d, and dwell therein forever."—Psalm 37:29.

Presently, 'the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them . . . and shall wipe all tears from their eyes, and there shall be no more death.' —Revelation 21:3, 4.

The Light of the World *By John Dawson*

IN A recent article in the Chicago *Examiner* the Editor assembles the opinions of H. G. Wells, Rev. Percy Stickney Grant, the Bishop of Lincoln, and the Archbishop of York as to the why and the wherefore of the empty churches of Christendom. The Archbishop of York attributed the present wave of indifference to religion partly to the war, in which all of the ideals of Christendom were shattered. He said also that signs of indifference to religion are to be noticed in the literature, art, and music of the country. The Editor expresses himself thus:

"After all, religion is a big factor in the lives of most nations. The editor of a leading magazine in London is asking distinguished bishops and prominent laymen, leaders in thought and opinion, to give their views on the controversy raised by the Archbishop of York in England and Dr. Grant in New York."

One feature here which is, perhaps, unnoticed by the distinguished bishops and prominent laymen is that a man of the world—a magazine editor—is calling the attention of the higher-ups to the condition of things in the churches; and the higher-ups are frankly stating their own opinions. When Pastor Russell very gently and kindly called their attention to the approach of these conditions thirty or forty years ago, the higher-ups in the churches were ready to skin him alive. The modern church, so-called, has spent vast sums of money ostensibly to convert the world; but that it has made a miserable failure witness the World War. And now the unconverted world asks the high dignitaries in the church and prominent laymen for their opinions as to why the churches are half empty.

Who is the Light of the world? An old hymn said:

"The whole world was lost in the darkness of sin;
The light of the world is Jesus."

Many of the higher critics boldly and coldly announce from their pulpits that they no longer have faith in Jesus and much less faith in the Bible, the Word of God. Evolution and the survival of the fittest "have got 'em going." If they have lost faith in Jesus as the Light of the world, they cannot help but lose faith in prophecy; for "the testimony of Jesus is the spirit of prophecy." (Revelation 19:10) The empty churches witness to the fact that the world is passing its judgment. While Jesus is still the Light of the world, the churches have ceased to reflect that light.

Churchianity's Light is Cold—Lifeless

MR. WELLS in his comments says:

"This is an age of great distresses, but it is also an age of cold, abundant light. People know more than was ever known before. As the Archbishop of York says, 'people are repelled at the mysterious chants and motions and incomprehensible sacraments. Until Christianity sheds these priestly and theological incumbrances it will encounter greater and greater difficulty in serving Him it claims as its founder—the Son of man.'"

Mr. Wells further says:

"I think religion is a larger thing than Christianity, and will go on, a growing power in the hearts of men, though they cease altogether to call themselves Christians. I would suggest that Christianity sell all that it has and follow after Jesus of Nazareth; that it scrap its theologies and organizations, and taking neither scrip nor purse, set out to find the lost kingdom of God."

We may remark here that Mr. Wells, in common with many other men prominent in the world of affairs, fails to distinguish between *Christianity* and *churchianity;* and also that the lost kingdom of God is just around the corner, so to speak. The trouble with the distinguished bishops is that instead of studying the Book of God, they have been studying the books of this world; and of the making of these many books there has been no end. The kingdom of heaven Jesus once likened to treasure hid in a field, which when a man had found, he sold all he had and bought that field. But do not think for a moment that the man found the hidden treasure without first digging for it, and digging deep. The sweetest water is deep down; and so the sweetest truths in the Bible are found only by hard and steady digging; and while the learned bishops and ecclesiastics have been indulging in their strifes over foolish questions and genealogies, etc., against which Paul warned them, like a thief in the night the Lord has quietly been selecting his jewels, and this work of selection is just about finished.

Jesus said: "The kingdom of God cometh not with observation, but is among you." (Luke 17:21, margin) It is gratifying to know that all the controversy in the world will not delay the establishment of the Lord's kingdom; and whether the parties to the world-wide controversy like it or not, "the kingdom of heaven is at hand."

Heard in the Office—No. 9 *By C. E. Guiver (London)*

IT WAS obvious that Wynn did not like being defeated in his discussion with Palmer about the immortality of the soul, neither was he satisfied that the last word had been said. A few days later when opportunity offered, he opened the subject again. "Mr. Palmer," he said, "I have been thinking over what you said about immortality and it appears to me that you dealt only with certain points that suited your views and twisted the Scriptures to harmonize with them, but overlooked entirely many important passages upon the subject. The Bible says that at death the spirit returns unto God who gave it. Surely this passage proves that the soul exists after death? If not, how do you explain it?"

"Before answering your question," replied Palmer, "I would like to know what you think is the difference between the spirit and the soul?"

"There is none. Both terms refer to the same thing," quickly replied Wynn.

"It surprises me that so many Christians quote scriptures without taking the trouble to find out what they mean."

"What do you mean?" asked Wynn.

"I mean," replied Palmer, "that the words of Scripture are not used loosely, but have a definite meaning. There is a distinct difference intended in the use of the words spirit and soul. In the original two different words are used which must not be confused with each other. On questions of this kind the Bible explains itself. We must not go to it with preconceived notions and make certain passages mean what we want them to mean.

"The Bible explains this one just in the place where it would be expected to do so, even in the account of the creation of man. And its statement is simple and clear if we accept the matter as stated. The record is, 'God formed man of the dust of the ground.' This statement refers to man's body, which was made out of the elements of the earth. But more than an organism is necessary to make a conscious living being; and so we further read that God 'breathed into his nostrils the breath of life, and man became a living soul.' The body without the spirit is dead, and the spirit without the body is merely inanimate power. But the operation of the spirit of life in the organism produces a living soul. Man does not possess a soul; he *is* one.

"Let me illustrate it for you. If you take an electric lamp, no matter how exquisitely it may be formed it is no better than a piece of iron for giving light by itself; but immediately that marvelous invisible power called electricity is properly connected to the lamp, a brilliant light appears. And so with man: Immediately the mysterious and marvelous invisible energizing power of the spirit of life was placed in him, soul resulted. Man became an intelligent, sentient being; he became a living soul.

"The question then arises, What occurs when a person dies? The Bible answers it in the text you raise; and bearing in mind what we have seen of its teaching respecting man's creation, the words are full of significance. The body goes back to the earth, from whence it was taken; and the spirit returns unto God, who gave it. It is the spirit of life which God had breathed into the body of man which goes back to Him, and not the soul. The spirit had no consciousness before its contact with the body, but it produced consciousness by its operation; this same spirit leaving the body carries no consciousness with it to God. Consciousness has to do with the soul. What happens to the soul at death? It ceases to be. A soul is the effect of the operation of the spirit of life on a particular organism; and just as any effect ceases when the cause of its existence ceases, so it is in the case of a soul.

"When the current is switched off from the lamp, the light which was the result of its operation goes out. Whither does it go? It just ceases to be. So with the soul: When the spirit of life leaves the body, man becomes as he was before he was created—unconscious, non-existent."—Psalm 146:4.

"But," broke in Wynn, "why does the Bible say that the spirit goes to God who gave it?"

"Because when once the spirit leaves the body no power on earth can restore it again. Only God has the power to bring to life the dead; therefore the spirit is said to be in His hand."—Psalm 31:5.

"I cannot believe that man is unconscious in death," said Wynn.

"Assuming that the soul is immortal," said Palmer, "and that one is conscious in death, I would ask: What becomes of the soul when a person dies?"

"The souls of believers go to heaven and those of unbelievers go to hell," replied Wynn.

"I will not ask you for your proofs, but would further inquire: Do you believe in a resurrection?"

"Oh, yes!"

"What is the purpose of the resurrection?"

"To judge the living and the dead," answered Wynn.

"Do you mean to say that the more-alive-dead ones need to be judged a second time?"

"How is it the second time?" asked Wynn.

"If at death the good go direct to heaven and the wicked to hell, is this not a judgment? And if they are judged at death what purpose can there be for another judgment? Can it be possible that the infinitely wise God has made a mistake that He has to consider the matter a second time? Do the righteous need to be brought from their heaven of bliss and the wicked from their place of torment to see if some mistake has occurred? Why, the thing is ridiculous! There is another point: If the soul does not die, how can it be resurrected?"

"It is the body that is to be raised, not the soul," said Wynn.

"The body! Is the soul, which according to your theory is freer without a body than with one, to be reincarcerated? Do you call that a resurrection? The Apostle says: 'Thou foolish one, thou sowest not that body which shall be, but God giveth it a body as it pleaseth him'! What is the 'it' of which the Apostle speaks? Why, the soul; for it is the soul that dies and it is the soul that is to be resurrected and given a body, such as divine wisdom sees best."

"If the soul is not immortal," said Wynn, "then there can be no hope of a future life."

"You have said that before, but it certainly is not true. The Bible declares that the hope of a future life depends not upon some inherent power in man but upon the power of God to raise him from the dead. The apostle Paul says that 'if there be no resurrection of the dead, then they which are fallen asleep in Christ are perished.' If a Christian at death goes direct to heaven, how could it possibly be said, if there be no resurrection, that he has perished! It would not matter one little bit to him whether there is a resurrection or not; he would be quite safe if he had already gone directly to heaven at death.

"You see by this how a wrong view makes void the Scripture, whereas the truth brings out the full meaning of all the words.

"When a person dies he is dead, whether he has been good or bad; and man knows of no power by which life can be restored; and if there be no resurrection he must remain in death forever; he has perished. How grateful we should be for the wonderful tidings that Christ has been raised from the dead, a proof that the dead must rise. On this basis there is hope, and the only hope of future life."

In Crazyland, on the Looney Pike *(Author Unknown)*

Have you ever been to Crazyland, down on the Looney Pike?
There are the queerest people there; you never saw the like.
The ones who do the useful work are poor as poor can be,
While those who do no useful work all live in luxury.
They raise so much in Crazyland, of food and clothes and such,
That those who work have not enough, because they raise so much.

The children starve in Crazyland, to satisfy the greed
Of plunder-sharks who only live to loaf around and feed.
They work young girls in Crazyland upon starvation pay;
And then they brand them when through want the victims go astray.
They outrage working women, and they starve the working men;
And if these steal a loaf of bread, they land them in the pen.

They breed disease in Crazyland; there are microbes everywhere,
In poisoned food, polluted earth, and foul and fetid air.
Most babies die in Crazyland from germs of filth and swill,
And preachers down in Crazyland proclaim it is God's will;
For everything in Crazyland that ought to be abhorred,
The crimes which men commit themselves, are laid upon the Lord.

The greatest god in Crazyland is Mammon, god of gold;
The crazy way they worship him amazes to behold.
They have big wars in Crazyland; they fight to beat the band,
And slaughter for their crazy gold and love of Crazyland.
The prophets down in Crazyland, they crucify and stone;
In pulpits they put hypocrites, seat tyrants on the throne.

The robber class in Crazyland makes every crazy law,
And runs the crazy system with club and fang and claw.
And if a sane man cries against their crazy ways and deeds,
The crazy priests and rulers yell, "He's bursting up our creeds!"
Just take a trip to Crazyland, down on the Looney Pike;
You'll find the queerest people there; you never saw the like.
They're wrong-side-to in Crazyland; they're up-side-down with care;
They walk around upon their heads with feet up in the air.

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.

[208]Hence there were two reasons why it was utterly impossible for any of Adam's stock or offspring to redeem mankind: (1) Because all were imperfect and could not provide the price; and (2) if the price were provided, it could not be presented in heaven by any such.

[209]Thus is evidenced to the human race a condition of absolute helplessness. Thus we see that mankind was wholly without power to release itself from the condition of death, and that there never could be any hope of any one of the human family enjoying life everlasting in a state of happiness unless God, in the exercise of His loving-kindness, should make some provision. He had promised to make such provision. His great plan provided for such. It is first necessary, however, for us to see man's absolute extremity in order that we might appreciate God's opportunity for blessing mankind, and the great debt which the human race owes to Jehovah and His beloved Son for the provision made.

[210]If a man found himself and his family in a dungeon and a million dollars were required to release him, and he had not one penny, but a friend of his appeared and provided the money and released him and his family, that man would owe a great debt of gratitude to his deliverer. He would feel much gratitude in his heart. He would surely love his deliverer and would be anxious to do anything he could for him. Adam and all of his family are either in the prison-house of death or under the effects of death; and if we find that the great Jehovah God has made provision for the release and deliverance of all such from the tomb, the prison-house of death, with a view to granting them everlasting life, liberty, and happiness, then such fact should bring joy to every one who learns of it.

The Great Ransomer

[211]The apostle Paul, having in mind these things, wrote: "We were children in bondage under the elements of the world: but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." (Galatians 4:3, 4) How did God send His Son? Since a perfect man had sinned and the life of a perfect man must be given as a sin-offering, it is now important to see if the Son of God whom He sent was qualified to meet the requirements of the law and be the ransomer or redeemer.

[212]It is easy to be seen that Jesus when on earth could not have been merely an incarnated spirit being, because that would constitute a fraud, and God would not sanction anything wrong. He must be a man, perfect in every respect, equal and corresponding to the perfect Adam while in Eden. It is also easy to be seen that Jesus could not be part God and part man, because that would be more than the law required; hence divine justice could not accept such as a ransom. The divine law definitely shows that the ransomer must be exactly corresponding to Adam, a perfect human being. How, then, did God send His Son? And when God sent Him, was He part man and part God?

QUESTIONS ON "THE HARP OF GOD"

What two potent reasons, then, are there which make it impossible for Adam's children to redeem their brethren? ¶ 208.

Show how man's future happiness wholly depends upon the divine provision for redemption. ¶ 209.

Does man's complete extremity enable us to appreciate more highly the value of the ransom-sacrifice? ¶ 209.

If we find the proof to be conclusive that Jehovah has made provision for the redemption and deliverance of all mankind, how should that affect the mind and heart of every honest person? ¶ 210.

Was it important that Jesus should be qualified to meet the requirements of the divine law in order to ransom the race? ¶ 211.

Since ransom means *exact corresponding price,* had Jesus been an incarnated spirit being would He have been qualified to ransom mankind? ¶ 212.

If Jesus had been part man and part God, would He have been qualified to meet the requirements of the divine law? ¶ 212.

What does the divine law definitely require as to the qualification of the redeemer or ransomer? ¶ 212.

In GOLDEN AGE No. 97, page 555, paragraphs 7-9: These dates should read: "Abraham lived from 2008 to 2183. . . . Isaac was born A. M. 2108. Jacob was born A. M. 2168."

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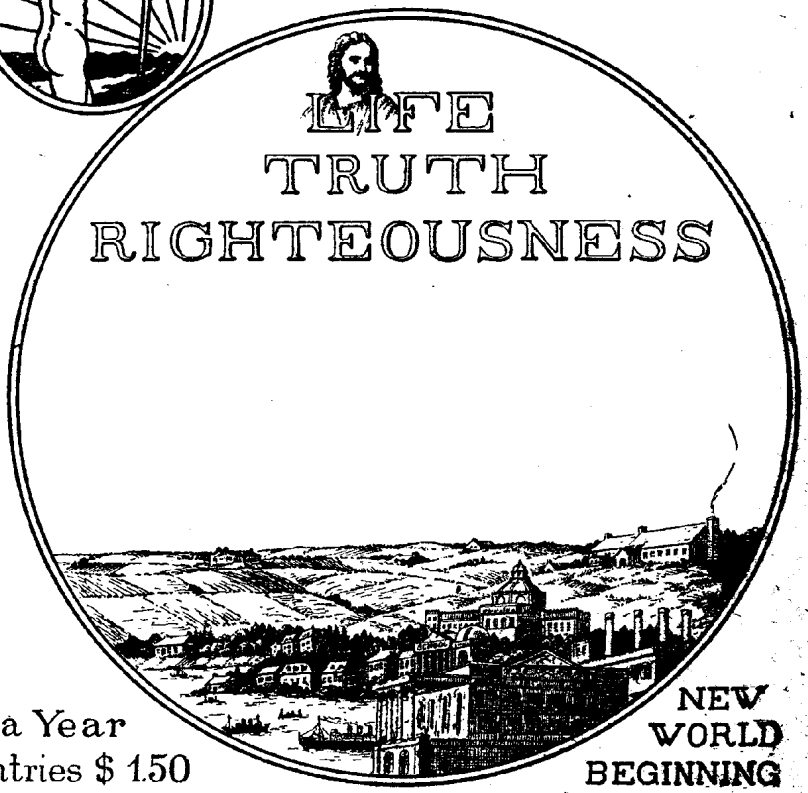
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Poland, Child of the Battlefield

In Two Parts (Part I)

POLAND was born on a battlefield, and has been on one ever since. There are sections of Poland which have been traversed seven times by advancing or retreating armies since that fatal day in 1914 when the Czar of all the Russias posted the red notices of universal mobilization everywhere throughout his far-flung dominions and the march against Przemysl, the Austrian fortress, was begun.

In 1917 the government of Russia, at that time one of the Allies, proclaimed the independence of Poland; and the nucleus of the present government was formed, with its headquarters at Warsaw, the ancient capital of the kingdom. Poland, as a separate government, had been out of existence for 122 years, since the emperors of Russia, Austria and Germany had laid violent hands upon it and divided its territory. The League of Nations confirmed Russia's cession of territory, and added certain areas from Germany and Austria.

In the east a line was fixed, called the Ethnic line, beyond which it was not considered wise for Poland to go, on the principle that the new Poland should be, as largely as possible, Polish in fact as well as in name. The ancient boundary on the east had been considerably farther away, but the intervening territory is now largely populated with Ruthenians and contains very few Poles.

Within the territory assigned to the new Poland, and in other territory seized and held by her in addition to that granted by the League of Nations, there is an area as large as Germany, and a population of 30,000,000, a little more than one-half of whom are Poles. Official Polish figures admit 8,000,000 non-Poles within the area; other estimates are higher, running to nearly one-half the total population.

The new government is a republic, with a constitution adopted March 17, 1921, vesting the power in a president elected for seven years, an assembly called the Sejm, a senate and the courts. Men and women twenty-one years of age may vote. The constitution provides equal rights in religion, free compulsory education, state care of orphans, and prohibition of night work by women and by children under fifteen years of age.

As was to be expected in a country containing millions of Germans, Russians, Lithuanians, Ukrainians, and Jews, besides the Poles, the assembly is a cosmopolitan affair, with nineteen distinct political parties in the field; and of course the new government functions laboriously. This natural difficulty is heightened by a disposition on the part of many of the Catholic Poles to say to all these other persons that they must, in substance, become actual Poles in language, manners, religion, and culture, or expect to be treated as traitors and enemies.

The first President, Doctor Gabriel Narutowicz, was assassinated by a political opponent five days after his election. The present President, Stanislas Wojciechowski, is a leader in the coöperative movement, and is supported by various liberal parties, but highly respected by less liberal elements as well. There are six women members in the Polish parliament.

During a crisis in one of Poland's many military adventures an American organization offered to plan and equip five sanitary trains; but before a move could be made, it was necessary to obtain the individual approval of fifteen department heads, a minister of railways, and the military commander.

A drastic law provides that every attempt against the government of the existing régime, army or police, with the object of seizing power, is punishable with death; and every preparation for such an attempt is punishable by im-

prisonment for twenty years. It is said that on one occasion 15,000 Ukrainian Nationalists were arrested before and during the polling in East Galicia, all the candidates of the Communist party were arrested, labor union leaders were arrested, the union offices were closed, and the funds confiscated. These steps against liberty of thought and expression indicate fears for the stability of the government and tend to promote its instability.

Making War a Business

THE early history of the new Poland shows that war was its principal industry, the business to which all other enterprises in the country were subordinated. One would have thought that after all the harrowing experiences through which this war-torn section of the world has passed, its inhabitants would have welcomed nothing so much as peace; the reverse seems to have been the case.

When the armistice was signed Poland had no army; in a year it had 300,000 men under arms; in another year it had 700,000 under arms; today, next to Russia and France, it has the largest standing army in Europe. Not all of these are fighting men, however. Cracow has gained fame as the headquarters of a cavalry regiment of young noblemen which has a distinct understanding that it is not to be sent to the front. In some of the cities there are officers in excess of soldiers. This is due to the fact that when war is on it is the peasants from the country that do the actual fighting. Wounded officers are seldom seen.

Like all other countries with great armies, the militarists have found plenty to do; and Poland has been embroiled in wars north, south, east and west. The new Poland has had an overflowing abundance of that mysterious thing sometimes called patriotism, but not properly so called, which makes a people ready for conflict with neighboring nations on the least provocation. For a time it looked as if the Polish people had become accustomed to war as the normal thing, and dreaded peace as bringing with it dangers to which they were not accustomed.

About the time that he left Poland the great musician Paderewski, the world's most famous pianist, made the statement that it was necessary for Poland to maintain an army of 800,000 men because she dared not swell the ranks of the unemployed by further demobilization.

Because of its geographical position Poland lays claim to being the barrier of civilization against the spread of bolshevism. There is enough truth in this so that as long as the nation puts up a warlike front against Russia, whether necessary to maintain such a warlike front or not, it can confidently count on free food and free clothing for its army and an income for the aristocrat officers who would otherwise have to go to work the same as other people. The financiers of the world find it profitable to maintain a great Polish army rather than brook a system which seeks their elimination as governing factors. In the end it is the common people of other lands that are maintaining the army, anyway. There are ways of getting it out of them by legislation, drives and otherwise.

Peace as a Desideratum

POLAND has been made a barrier against Russia, but is the last country in the world to make an effective one geographically; for it has no natural frontiers. The country is a vast plain, something like our Middle West, a paradise for agriculturists, but not for warriors. And as a real barrier thirty million people, even though well armed, will hardly keep apart sixty million Germans and a hundred and eighty million Russians if the Germans and Russians really determine to get together.

Running a country as a war-making machine has the natural effect of destroying in it everything of beauty and of value. German and Austrian Poland, when turned over to the Polish government, had 7,500 miles of State railways, 1,800 miles of rivers navigable for 1,000-ton boats, superb schools and universities, post roads, civil and military buildings, and telephone and telegraph services. These desirable things have not been extended and improved upon; they have been restrained. Bridges have been neglected. The peasants have been reduced almost to starvation, living on bark, grass and acorns ground into flour; and this in one of the most fertile spots on the globe.

War does not tend to spiritualize people, all the preachers of the world to the contrary notwithstanding; it tends to bestialize them. Mrs. Israel Winebrom of York, Pa., arriving in

America just after one of the Polish wars, reported that a few miles out of Warsaw the train was held up and systematically robbed by Polish soldiers.

The soldiers have a hard time of it, too. In one of the campaigns a visitor reports that he had seen several trainloads of wounded soldiers return from the front. They came in box cars, sick, dead, and wounded lying on the floors unattended and amid stench and agony unspeakable. What is there "spiritual" in this?

War destroys the incentive to save. Warsaw has grown in a few years from 600,000 to 1,200,000 population; and here the money obtained from France, England and the United States is largely spent. Warsaw is a fine modern city, full of handsome stone buildings, wide, well-paved streets, gardens, and open squares filled with trees and plants. Its residents spend their money as they get it; a fair dinner costs about $1.50 in American money.

The Parliament has endeavored to do what it could to improve the condition of the peasants. A law has been passed, limiting the size of the landed estates. All the estates of the Czar and the Russian church have been confiscated. The forests, which constitute twenty percent of the country, have been nationalized. These are the things to which Poland needs to give attention, and not the affairs of her neighbors, except to be at peace with them. On account of the fertility of its soil, eighty-five percent of the whole area of Poland being arable, it has the densest population of the whole middle east of Europe, averaging two hundred for each square mile. Under a proper government it has tremendous possibilities.

Wars in the North—Lithuania

TO THE north of Poland lies Lithuania, the little Baltic state which has Latvia on the north, Russia on the east, Poland on the south, and Germany on the west. Lithuania is to Poland what Ireland is to Great Britain; it prefers its own separate government. There is a Lithuanian language as there is an Irish language; but as the Irishman prefers his own rule, even though he speaks the English language, so the Lithuanian prefers his own rule, even though he speaks Polish, as is often the case. There was a time, centuries ago, when the two countries lived under one Polish king; and both countries suffered alike under Russian misrule later.

When Lithuania had its own separate government, generations ago, its capital was Vilna, the principal city on the railway line from Warsaw to Petrograd. Its population is about half Jewish, with minorities of Lithuanians, Poles and Ruthenians. It is the natural capital for Lithuania, and no other Lithuanian city would be so acceptable to the Lithuanians. The Jews of Vilna are friendly to the Protestant Lithuanians, from whom they have received kind treatment, and hostile to the Catholic Poles, from whom they have received much unkind treatment.

Now it happens that Vilna, if possessed by Poland, would give Poland a corridor to Latvia, and make a wall that Russia must climb over to get in touch with Lithuania. And it also happens that Vilna was the birthplace of General Pilsudski, sometimes called its George Washington. And it still further happens that General Pilsudski, in the language of the New York *Times*, "is animated by vast personal ambition, by immense and bitter hatred of Russia, and by fervent patriotism of the narrow nationalist type, whose prime object is to extend the country's rule and power to the utmost limits, regardless of justice or even of possible consequences."

At Suvalki, October 7, 1920, Polish and Lithuanian delegates agreed that Vilna and the territory for forty miles to the south should remain a neutral possession. On the same day the Polish General Zellgowski attacked Lithuanian troops with Polish regulars, and two days later occupied Vilna. Since then the usual hypocritical palaver has been had before that council of highwaymen known as the League of Nations. Everybody admits that Zellgowski acted illegally; but all the same Poland keeps Vilna and will keep it, and Lithuania has been despoiled of ever becoming a respectable country. The League of Nations has had the matter up before it ten times; but the conclusions finally are that since Poland is in Vilna with a strong army and refuses to get out, the all-powerful League of Nations can do nothing for Lithuania. At one time it did threaten to send an army, but failed to do so.

The League of Nations finally awarded Vilna to Poland, preferring to do an irreparable in-

justice to a small country rather than to offend its disobedient son. Of course the League of Nations promised to have the city restored to Lithuania, which of course they will never do, and of course the Lithuanians are angry clear through. They say now that they want Vilna back, and want to retain their independence; but in the event that this is impossible they say that they will turn en masse to Russia, Germany, or any other country rather than Poland.

Seeing Poland disobey the League of Nations and finally get its approval of the disobedient act, Lithuania soon did the same thing. It seized the port of Memel, which the Allies were expecting to make into a free port for the joint use of Germany, Poland and Lithuania. But the Allies at once sent warships and a thousand French soldiers to retake the port.

Over 50,000 soldiers of Lithuanian descent fought with American troops in the World War. These Lithuanians are demanding that something be done to curb Polish rapacity. They claim that when Polish troops invaded Vilna they imprisoned prominent citizens, closed newspapers, attacked high schools, placed teachers under arrest, and ejected the students from the schools and even from the orphanages. They also claim that the soldiers outraged seven women, among them two sisters thirteen and fifteen years of age, and killed seven Jews and two sons of a Russian priest. Russia has offered to mediate between Poland and Lithuania, but Poland has declined.

War in the South—Ukrainia

POLAND has had trouble with Czechoslovakia over the coal mines of Teschen, but the dispute did not result in war. The Allies awarded the city of Teschen to Poland but gave the mines themselves to Czschoslovakia. They were already in Czechoslovakian hands, and the Czechoslovaks said that they intended to keep them, no matter what the League of Nations decided; so the League decided to let them keep them. But the decision was unacceptable to Poland, and is assigned as the reason why Poland refused to join the "Little Entente" of Czechoslovakia, Serbia, and Roumania, formed for their mutual protection against Russia.

Poland's real war in the south was in what was once the extreme northeastern part of Austro-Hungary. This country, commonly called Eastern Galicia, borders upon that portion of the Czar's former dominions commonly called the Ukraine. Taken together, the Polish provinces of Galicia and the Russian provinces of Volhynia, Podolia, and Ukraine constitute Ukrainia. The majority of the people in these four provinces speak the Ukrainian tongue. The Allies promised them that their future status should be decided in accordance with the wishes of the inhabitants; at the same time they practically told Poland that she could go as far as she liked in subjugating Eastern Galicia and in bringing its citizens into the Polish Republic whether they cared to come or not.

So Poland entered upon a war of conquest. This was four years ago. A cigar maker, Simon Margulies, returning to New York in the fall of 1919, made the statement respecting this campaign:

"Although everybody knows that the population of Eastern Galicia is almost entirely Ukrainian, the Poles claimed all of the country and characterized Ukrainian soldiers as bands of robbers and murderers. No robbers and murderers could have been worse than the Poles. When the Poles entered Tarnopol this year, they seized all the horses, cattle, and grain which they could find. They even robbed the people whom they met of their shoes and clothing. Many a man was stopped on the roadway, and forced to divest himself of every bit of his clothing and give it to the Polish soldiers. Even I, an American citizen, was held up and robbed of my clothing."

It is claimed that throughout the elections held in Eastern Galicia force, fraud and forgery have been perpetrated against the Ukrainians; the educated have been put into prison, and great numbers of the common people confined in concentration camps which have no sanitation and have become breeding grounds for epidemics; the harvests have been seized and confiscated and the inhabitants, even the Polish population, are deeply hostile to Polish rule. Eastern Galicia is the richest country in Central Europe; it has extensive oil wells, and is a key position to the interior of Russia.

There came a time in the spring of 1920 when the Ukrainians, some of them, decided to break away from Russia; so they entered into a bargain with Poland to invade Russian Ukrainia, with a view of conquering Volhynia, Podolia, and the Ukraine, in return for which these Ukrainians would give up their claims on Eastern Galicia. The bait to engage in another war

was alluring; so in the Poles went pellmell. The Poles reached Kiev, their objective, on the morning of May 8, 1920. Then the Russians got after them and chased them four hundred miles, almost to the doors of Warsaw, incidentally frightening the whole snivelized world into hysterics.

The Poles left Kiev in a panic and were in a continuous panic until midsummer, when the Bolshevist rush was stopped. But the effect upon Poland was to close largely one of the best markets for Polish goods. The Ukraine is a natural outlet for the products of Eastern Galicia; but trading between the two is now difficult, on account of the mutual suspicions on both sides of the border.

War in the East—Russia

AT THE same time that Poland invaded the Ukraine, with a view of gaining for the Ukrainians a freedom from Soviet Russia which apparently few of them really sought, they also invaded White Ruthenia, on the ground that part of this area had once belonged to the Kingdom of Poland, some 150 years ago, although it has been Russian ever since that time, and was not included by the Allies within the area the Poles might properly have.

The Russians considered this a wanton attack; and the most capable military officers rallied to defend their fatherland, although, as the San Francisco *Examiner* remarked at the time, "the Russian people probably did more than any other great nation in history to avoid this war with the Poles, and even allowed the Polish armies to march two hundred miles into Russian territory and occupy it for months without making an armed resistance."

The Russians made the mistake of moving upon Poland faster than their supplies could follow them; but by the middle of July the Poles, who sixty days before had been far into Russia, were being chased across their own country and were asking for an armistice.

On July 31, 1920, the New York *World* in its headlines told the situation in a nutshell: "Debacle of Poles is Pitiable Sight; Men in Wild Panic; Bolshevik Patrols are Fast Rounding Up Broken Fragments of Northern Armies; Allies to Limit Terms that Poland may Accept; Munitions Being Rushed to Warsaw from All Sides; Hungary Would Mobilize."

On August 7, 1920, the New York *Times* reported the Russian armies as only forty or fifty miles from Warsaw and a general exodus of the inhabitants under way. All outgoing trains were crowded to the limit, while the incoming Oriental Express from Paris had but five passengers aboard. Several of the legations had already cleared out, and the remaining foreign representatives were expecting to go shortly.

On August 9, 1920, the Philadelphia *Press* reported a complete internal collapse in Poland, a military catastrophe; that three hundred deserting officers had been placed on trial and twenty-three of them executed; that the Polish government had ceased to coördinate, the finance ministry being the first to leave.

On August 14, 1920, the New York *Times* reported the Russian troops only twenty miles from Warsaw and advancing all along the line except in the extreme south; that the population of Warsaw was in a frenzy, and hundreds of refugees were fleeing they knew not where.

These despatches are sufficient to show that the great Polish army, despite its size, withered before the Russian advance. The advance was actually checked by a new army of 75,000 women, peasants armed with scythes, boy scouts, veterans of other wars, and a few of the regular troops, hastily raised by the Polish General Haller and the French General Weygand. These were sufficient to break the greatly extended line of the Russians and compel a retreat. But this particular war, in which the Poles were the aggressors, leaves them nothing of which to boast. They had a narrow escape.

When the Russians were nearest Warsaw, they sent airplanes over the city and deluged the defending armies with literature stating that they were friends, not enemies, and urged the Poles to stop fighting where they had everything to lose and nothing to gain. The New York *Times* of July 30, 1920, commenting on this phase of the situation, acknowledged that Bolshevist sentiment was shaking Poland, and that Warsaw might turn Soviet at any moment.

At the Peace Conference

AT THE peace conference which followed this disastrous campaign the proposals which Russia put forward electrified the intelligent people of the world, those who were apprised of the fact through such newspapers as

are not afraid to print the good that people do. These proposals were so different from what the Allies would have put forward, so much more reasonable, and so much more sensible.

They began by reminding the Polish people that they had no wish to interfere in any way with Poland's independence or liberties; that they did not wish any of the spoils which victors in wars are accustomed to claim, and which the Allies did claim from Germany; that as far as frontiers were concerned they were willing to give the Poles even more territory than had been allotted to them by the Allies, but that they did wish the Poles to stay on their own lands and to be peaceable, and to cease allowing themselves to be used as catspaws by the French bankers. To cap the climax, they served notice that unless the Poles would agree to an armistice within ten days, they would at once begin a winter campaign against them.

The Poles saw the logic of the situation, and peace was arranged. But so strong was General Pilsudski's desire to reëngage in another war with Russia the succeeding summer that he was saved from it only by the strong influence of others who have Poland's real interests at heart.

In the latter part of last year, at the Moscow Disarmament Conference between Russia, Poland, Hungary, and Roumania, the Polish government stated that it could not reduce its army below 373,000 without the consent of its French advisers.

It is of the highest importance to Poland that it should be at peace with Russia, the natural market for everything Poland has to sell. Polish banks have always done the bulk of Russia's banking business, and Polish engineers have always managed Russia's largest industrial enterprises. Even as it is, a considerable percentage of Polish textiles finds its way into Russia through the hands of Jews and Ruthenians acting as middlemen.

War in the West—Germany

THE trouble between Poland and Germany has been largely over the Silesian coal fields, claimed by each of these countries as vital to their interests. The whole of Silesia was not brought into the argument; as a whole it is estimated to be about seventy-five percent German population. There are parts of Silesia where seventy-five percent of the population are Poles; these were not excluded in the voting which was to determine the future of Upper Silesia, so the Poles had an advantage. To qualify for a vote one must have lived in the district since 1904. The vote resulted in a proportion of sixty-one to thirty-nine in favor of Germany and against Poland.

The Poles complain that the voting was unfair, as the proprietors of the large estates in that section organized their workmen to vote as they desired. It is said that of two hundred meetings planned by the Poles in Allenstein only forty were held without being broken up, and that during the final week before the voting the Poles were unable to hold any meetings at all. The Poles also complain that they did not have opportunity to return to Upper Silesia those Polish patriots forced out of Silesia in the eighteen months of German terror after the war.

Before the war Dr. Paul Weber, a German statistician, estimated the Poles in Upper Silesia as fifty-eight percent in 1889 and fifty-three percent in 1910. Polish statisticians estimate the Polish population in Upper Silesia at sixty-two percent. THE GOLDEN AGE simply gives what data it has on this subject, without guaranteeing accuracy.

Before the plebiscite was taken, German officials charged that Poland was mobilizing 140,000 troops with the intention of seizing the district, no matter what the plebiscite showed. This charge was true; and its truth was admitted months before the seizure by General Korfanty, the officer entrusted with the seizure and later made a member of the Polish cabinet.

At the time Korfanty's troops seized the area it was under the care of the Allies, so that the seizure was virtually an act of war against them. But without a doubt Korfanty was merely obeying orders that had come to him in a roundabout way from France.

British reports state that when the seizure occurred, men and women were dragged from bed, flogged and tortured, for having Germans under their roofs. Local companies of Germans made some effort to protect their properties, but desisted from defence when warned by the Allies that they must do so. The League of Nations has awarded the bulk of Upper Silesia to Poland, despite the belief of England and

Italy that Germany should have it so that she might meet her reparations payments and restore world trade to normal.

For the year 1923 Poland seems to have gotten along pretty well, except that it narrowly escaped conflicts with Danzig, the free city on the Baltic which acts as its port of entry, and again with Russia through open encouragement of a revolt by the Ruthenians against the Soviet administration. Marshal Foch advised the Poles to close their border against Danzig and route their goods through some other port, if they cannot get along with the people of that city, and to mind their own business as regards Russian affairs. This is very sound advice. The population of Danzig is largely German.

When the Russians were in contact with the Germans all along the north-central frontier of Poland in the summer of 1920 they showed the utmost friendliness to each other, although the Germans would not allow them to cross the line, and fired at some of them when they endeavored to do so.

Poland's course with Germany would seem to be to retain her good will, and not encourage her ill will. Poland now has several million Jews and others who would welcome a German government; for they can remember when under that government they were well fed, well clothed, business was good, prices were moderate, and there was quiet and comfort. Why be always on the warpath?

Reports From Foreign Correspondents

From Switzerland

LLOYD GEORGE wrote some time ago: "The confusion in the economical life of Central Europe is continually growing worse; everywhere the shivering insecurity increases."

If 1922 was the year of fruitless, resultless world conferences, 1923 may be termed the year of complete stagnation.

If we look at it from a distance, it would seem as if all big politicians, big business concerns and big clergy would be condemned to inactivity; and that they would stand like paralytics, helplessly watching the increasing dissolution. Nothing is moving onward or backward; everything stands perfectly quiet.

The opposing elements of society have entrenched themselves, as did the soldiers during the war, so that they cannot move. From the economical standpoint we see the conditions, too, so embroiled that the great men of this world do not dare any more to take any energetic measure. If they try to take one, then immediately there are serious dislocations discerned which they fear may be worse than the actual conditions. Therefore politicians prefer to keep matters as they are, although they concede that the continuation of such conditions will surely lead to a wreck.

But if, from our high tower of THE GOLDEN AGE, we consider more attentively the motion beneath in the bustle of worldly affairs, we must recognize that the stagnation is only an apparent one.

It has been generally conceded that 1922 produced nothing at all; that it was found impossible to bridge over the chasms of disagreement, and that there will never be an agreement, either political or economical. Efforts to come to agreement have been virtually abandoned.

A few optimists only cry for a world conference at which, in every case, the questions of war reparations and of the treaty of Versailles shall be revised, hoping that thereby every difficulty may be lifted. But others point to the endless conference at Lausanne about the Orient question, where the most extreme efforts of the mighty ones of earth did not succeed in arranging a satisfactory peace. Very evidently these diplomats are far from being able to solve the thousandfold, difficult European problems.

Because of this recognized inability to create orderly conditions we notice how, far at the back, there develops a feverish activity. What is the meaning of this activity, of this intense recruiting, of this concentration of all energies in every camp?

Did the mighty ones recognize that there must be a thorough change in the leading of the people; and are they just now busy instructing the masses of the people, to prepare them for the incoming order of things? Not at all!

Quite the contrary! They hold more obstinately to their old principles and aims; and it seems that an iron determination animates them to try everything, so as to gain or to die. As the Reichskanzler Cuno said on this line on March 6th: "We shall go this way unto the end, even if it is a long and difficult one." Otherwise stated, they prefer to come to an extremity rather than to lose their positions, as the well-known English leader of the railway workers, Thomas, said: "We know we go to the precipice, but we go not alone."

Or, as Trotsky said a few days ago at a demonstration against England, according to No. 105 of the *Iswestija:*

"In case we come to it, the war will be for life or death; therefore does Russia wish that 'this cup' may pass away until Soviet Russia shall be sufficiently armed and prepared, and then shall it begin the war itself."

It seems to be the chief activity of most of the party leaders of the present time to influence the great masses of the flock. The masses of faithful followers are being always better organized and instructed—for what? For the great and final conflict, which the Scriptures also foresaw long centuries ago, and which they designate, in order to show the difference between it and all other former battles of national kind, as the greatest fight of classes, the Battle of Armageddon.

And really there is no doubt that if we examine more strictly the actual conditions in the world, we must recognize that all classes and groups of interests are preparing designedly and systematically for this mighty final fight. We do not know whether they hope to be victorious; but certainly they seem to be entirely dominated by the thought that the best thing to do is to put all the cards into the game, in order to obtain a decisive result, as there seems to be no possibility of peaceable settlement.

Fascism and Bolshevism have therefore, under such conditions, the very best prospects of flourishing; and more and more is humanity divided into these two mighty parties. The intermedial elements, which still speak words of warning and preach reconciliation, are termed pernicious individuals, without principles, who prejudice the courage of the attacking troops.

The opposing forces want no more conferences. They demand the most extreme concentration of all forces for the last and decisive battle.

The clergy, too, does not make any exception. Everywhere we see it in the first ranks of the armies of the wealthy classes, and specially do we see the Catholic church coming to the front as chief factor, developing an intense and unexpected energy.

Dostojewsky puts in the "Grossinquisitor" these significant words into the mouth of the Catholic church:

"I will gather again the flock, I will quiet it, and this will I do from now and forever. . . .

"They will gaze at us, and fear us, and yet be proud of us, because we are so mighty and wise, and because we were able to tame the revolutionary flock. . . .

"We shall absolve them, because they are weak and miserable; and they will love us like children, if we allow them to sin."

But the effort of the church to bring the tumultuous and discontented masses of people under its dominion will very soon prove to be a failure; and the church itself shall fall in the great final conflict, according to the clear witness of the Scriptures.

Don Sturzo, Secretary of the Catholic popular party of Italy, has in view to create a big "Catholic Internationale" as a counterbalance against the "Socialistic Internationale"; and for this purpose he treats also with the leaders of the "Christian Socialists." They first of all think of a coöperation of the "Popolarie" of Italy (Catholic popular party), of the German "Zentrum," and of the Austrian "Christlich-sozialen Partei."

The events in the world develop, as we can see, in the lines pointed out, exactly as the prophets of God foretold it.

With giant strides we are rushing toward the battle of Armageddon, and today we are able to assure with certainty that this gigantic and final conflict will be the birthday of the new order of things—the Golden Age.

"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens [the ecclesiastical conditions], and the earth [the social order], and the sea [discontented mob], and the dry land [the wealthy class]; and I will shake all nations, and the desire of all nations shall come."—Haggai 2:6, 7.

From Canada

WHILE the saying that "an army travels on its stomach" cannot be taken literally, it expresses crudely a fundamental truth. Nations travel upon wealth produced primarily from the land; and it is possible to travel wisely and unwisely, depending to a great extent on the ability and character of those in control of national affairs.

Canada, of course, is mainly an agricultural country, its extensive grain fields being the heart of its national life and prosperity. The following from the *Free Press Prairie Farmer* expresses a principle which would well apply to the basic industry of any country. Under the heading, "Canada's One Outstanding Industry; Why Not Help It Along," it says:

"Has Canada one outstanding industry? She has. What line of manufacturing is it? It isn't manufacturing at all; it is farming.

"Are there figures to substantiate this? There are. You can find them in a government blue book.

"What is the total amount invested in agriculture? In 1921 it was placed at $6,832,000,000.

"How does that compare with the money invested in other industries? Leaving out the railways it is as large as the capital in all other industries put together.

"Then if the farming industry were being encouraged and were doing well in Canada, the country would be increasing in wealth and business would be good generally and employment provided for everybody? It would. Even a fool could see that.

"But do the men we elect to Parliament see it? That's often the question.

"Then what sort of men are they? Now you've asked something."

With cheap land, long hours of labor, big shipments of grain and cattle, and ninety per cent of the farms mortgaged to the hilt, the farmers are beginning to wake up and to say that something is wrong. They have investigated freight rates—water and rail, government price control, the milling industry, the bank act, credit restrictions (at times vital to the farmer), machinery combines, and the everlasting tariff wall (the price of big business) the lowering of which has been the hoary promise of the professional politician for many decades. The farmer now declares loudly that he has been flim-flammed long enough.

Seeing the writing on the wall, the moneyed interests have endeavored through a corrupt press to keep farmer and labor apart, to keep them fighting one another. This has failed, as the evidence proved that both were being robbed by the same astute and relentless enemy—a combination of financial and political power. Joint action by farmer and labor is in evidence everywhere. This fact makes unnecessary the quoting of much statistical evidence proving that the great majority of the country, made up from these two classes, have a common grievance expressed in their slogan: "Production for use and not for profit."

Those who own the money and the factories desire "production for profit." It is to their interests to get as large a margin of profit in a foreign market as is possible in competition with other countries; hence the organized effort to secure earth's products at a low price through credit restrictions and low wages.

The following from the Toronto *Star*, June 7, is self-explanatory:

"The plight of the Canadian farmer was pointed out to the Toronto Methodist Conference today by Rev. S. W. Dean, in his report on the financial department of the church. 'The basic industry of our country—agriculture—suffers serious handicap,' he said. 'The farmer is computed by the dominion department of labor to be receiving for what he sells only 10½% more than in 1914, while he now has to pay 112% more for what he buys than he did then.'"

That the farmer no longer expects the church systems to champion his cause, is evidenced by the further statement that "there were 1,200 preaching places without churches, and 300 circuits yet without parsons."

When the people see how the surplus wealth of their country has been poured out, and is being poured out to further enslave them, we think drastic reforms will be in order.

The Moose Jaw *Evening Times*, May 25, 1923, in its editorial puts its finger on the visible source of the trouble:

"The fact that the increase in the National Debt this year was $49,000,000, as compared with $81,000,000, for the previous year, proves that the Government has accomplished a great deal by way of putting a stop to the war spirit and war attitude towards expenditures. But satisfaction to this fact is liable to cloud the vision to the other fact that $49,000,000 has been added to the National Debt upon which interest has to be paid to the amount of approximately $2,500,000 a year."

To get a better view of the trouble, however,

we must look at the matter in an international way, and note the other nations are doing the very same thing.

The fruits of the labors of the farmer, the hired man, and the factory hand are being taken by heavy taxation for the purpose of paying off the heavy bonded indebtedness incurred during the last great war as well as to build up the material and man power for future wars when the same toilers or their sons will be called out to destroy one another because Big Business so decrees.

The Annual Report of the Department of Labor shows loss of trade-union membership as follows:

"During the three-year period from 1920-22, decline in trade-union membership in Canada, 101,425, the loss in the last calendar year being 156 in branches, and 36,699 in members."

The recent efforts of labor to better conditions resulted in failure and consequent loss of their union funds, and a measure of disheartenment. The foe was too well entrenched and organized, and the result is that a large number of workers despair of getting redress by constitutional means. This condition should be noted by the "powers that be," instead of inwardly rejoicing at a surface victory.

Unfortunately in this hour of stress our great church systems, Catholic and Protestant, offer no panacea or even anything to alleviate conditions. The Protestant systems like an army taken by surprise are in great confusion, absolutely oblivious to anything but efforts toward church union—recrimination, mutual distrust, selfish striving, is the order of the day. But notwithstanding some spirited opposition by about one-third of the delegates it looks as though union would be consummated by the Presbyterians, Methodists, and Congregationalists.

Instead of being occupied in giving out the gospel message to the people, they are on the defensive, even seeking to justify their existence in the eyes of the people.

We might multiply quotations from the Canadian Press to prove the point, such as:

"'The working man has a grievance with the Church,' said Rev. G. Dickson, . . . 'these men are at the Church door demanding an explanation. We must open the door and let them in for a consultation. What will happen when that takes place?'"—Manitoba *Free Press*, May 9, 1923.

Reference to a "non-church goers union" at Newbury, Ontario, was made by Reverend C. D. Farquarson of that town, in discussing church attendance at the closing day's session of the Congress of Social Service Council of Ontario:

"'I have been invited, and have attended, a meeting of the Union,' he said. 'Discussion was quite frank . . . they charged us with all kinds of falsehoods. One man said we were old fogies. So we are,' added the speaker frankly."—Edmonton *Journal*, May 10, 1923.

According to the Nelson *Daily News*, Archbishop Du Vernet, addressing the triennial session of the provincial Anglican synod, states:

"If we are to justify our existence as the Anglican Church, organized to function in this province as one united body, we must coöperate more as a provincial unit, with other corresponding church units, to bring the influence of a united religious force to bear upon the provincial government in matters pertaining to the social and moral welfare of the people of this province. United we stand; divided we fall."

The papers are flooded with accounts of healing campaigns which seem to be very well attended, though no doubt many go from curiosity. A climax to the various "healings" by Rev. Chas. S. Price, in the Vancouver Arena, is found in the Vancouver *Sun*, June 2, 1923:

"Rev. R. Edwards dies at Sanitorium of violent overexcitement. He came to Vancouver as a minister deeply interested in this evangelistic campaign to witness and study the conversions and healings reported to be brought about under Mr. Price's ministry. He was profoundly impressed, and went before Mr. Price on the Arena platform to be healed of the conditions which impaired his general good health. He was anointed by Mr. Price, and he collapsed on the platform. He stated afterwards that he did not lose complete consciousness, but he did not know that he had fallen down. It was apparent to his friends who saw him that he came under some powerful psychic influence. In a few moments he came around, and he stated that he was healed. He was absolutely sincere, and was moved to a high pitch of religious fervor by his experience. Under the impulse of this suggestion he attended all of the Price meetings and took an active part. He was most enthusiastic and was quite carried away. As a result he overtaxed his strength, and a week ago last Tuesday suffered a complete nervous breakdown. He became daily worse, and was taken to Dr. McKay's sanatorium, where he died on Wednesday morning."

China and Her People—In Four Parts *(Part Two)*

CHINESE habits and customs make interesting study. Many of these are childlike and simple; others are gruesome and hardly understandable to the Western mind. The Chinese have happy natures. "Instinctive happiness, quiet dignity, patience, and pacific temper, dependence on justice rather than force, and love of wisdom for its own sake," is said of them. These are values which a world bent on mutual destruction through the application of the science of war can ill afford to ignore. China needs our sympathy and all the assistance we can give her, not for the money it will bring the benefactors but for the blessings it will bestow upon humanity. In the past the Chinese men and women have dressed alike; and to many they have looked alike. Their jewelry is distinctively their own; they wear jade principally, and a great deal of gold; they are as much addicted to diamonds as are Americans, and one frequently sees a pretty Chinese girl with barbaric jade ornaments in her ears and the conventional blazing on her fingers.

The Chinese have deep and shallow wells, like other countries; but they draw the water with closely woven baskets and empty the contents into heavy wooden buckets, which, two in number, swung across the shoulders, they carry on bamboo poles. For sprinkling they use a basket fastened to a long pole of the same kind.

Much has been said by the missionaries about the Chinese women bumping their heads upon the rocks and causing severe headaches, about the mothers throwing girl babies into the rivers, etc.; but the facts do not seem to warrant such exaggeration. And for years they have been getting away from the terrible practice of encasing their feet in small shoes.

The Queues are Gone

CARTOONISTS habitually picture the Chinese as wearing queues. This was never a Chinese institution, and they no longer wear them. The queue was ordered to be worn by the Manchu dynasty as a symbol of submission to the reigning monarch. When the Manchus were overthrown, the first thing to go was the hated queue, Chinese by the thousands being publicly sheared daily while bands were playing.

Prior to the World War camel-hair and goat-hair were imported from Europe for the making of filters and strainers. But thanks to the Chinese for getting the sensible notion of cutting off his pig-tails some time before this. A firm in Houston, Texas, bought up these queues; and when goat-hair and camel-hair became short Chinese hair was thrown on the market, and 800,000 pounds were disposed of, representing the hair of 2,400,000 heads, or nineteen carloads.

For hundreds of miles along the Wall the people are quite poor, eking out an existence from the stony ground with great difficulty. Unable to own a donkey, they often harness themselves to the crude implements of agriculture. Yet honest, smiling faces greet the traveler along the way. Little children gather wild flowers for the stranger; adults toiling in the fields will stop and politely and gladly prepare a bowl of rice for the hungry, ofttimes imposing their kindness upon the traveler.

There is not only the large, peaked coolie hat, used as a protection against heat, but other hats which are emblematic of rank. For instance, the social position of the Manchu woman can always be determined by the ornaments on her bonnet, often consisting of precious jewels. These hats are said to range in price from a few dollars up to $10,000 each.

Most of the tea made in our country is like lye. The Chinese know how to make tea. It is light amber in color—a "nectar with an intoxicating fragrance, half aromatic, half like the meadows in June, combining the freshness of spring with the beauty of summer sunshine robbed of its dust and heat." Now, if you do not take your next meal at a Chop Suey, we'd like to know the reason why.

Chop Sticks and Chop Suey

MANY have wondered at the Chinese use of the chop stick, or "kwei-tsze," as it is called. Many centuries ago they used metal forks, like other civilized people, but a really bright physician among them discovered that contact with metal mars the delicate flavor of many a dish; and finding it hard to make forks of bamboo, they did the next best thing. Besides, the use of forks hastens the process of taking food, while the chop sticks necessitate the gathering of food in smaller quantities, thus en-

abling the eater to linger over the flavor of the dish, much to the benefit of his digestion.

One of the popular Chinese dishes in this country is chop suey, which means "mixed fry." It is simple enough to make: Peanut oil is poured into a deep frying pan, where it is heated until it smokes. Then chopped celery, onions, various kinds of meat, sprouted beans, and other vegetables according to taste are added, as well as salt and seasoning. Cornstarch is used to add nutritive value, with a dash of syrup and of soy bean sauce for extra flavoring. Prolonged simmering over a slow fire makes the dish very easy to digest. The same process—chopping up the ingredients and cooking them over a slow fire—is used with practically every Chinese dish. Those who eat Chinese food rarely suffer from digestional or intestinal troubles.

The foreigner in China must transport himself and goods with the Chinese means of locomotion. The usual journey is made by rickshaw or on pony-back. The trunks, bedding, food, etc., precede, piled on donkey carts and covered by large tarpaulins. The donkeys jangle the bells hanging around their necks, as their tiny hoofs patter over the dusty roads. The drivers doze and sleep, and stop along the way to drink their cups of tea and to chatter over the rice or macaroni bowls.

Fashion's Capricious Whims

DEALING with the most conservative people in the world, it has been next to impossible to push the Paris nonsense into the minds of the Oriental women. It has been customary for the Chinese women to change their style of dress about once in every ten or twenty years. But now impressing the Western idea of civilization of changing the style at least once a year, blossoming out at Easter in the fastidious crazes of the French modemakers, is the business of the foreign merchant. Part of the education now is to teach these simple folk the vanity of new duds and to get them to ape the American woman; and it is not unusual to see their little feet in French slippers, with high heels.

The Chinese enter into many activities of the American business life. Perhaps the poorer classes take to the laundry business, eating, sleeping and working in their shops; and often it is claimed they work nearly the whole of the twenty-four hours in a day.

They love fireworks. On arriving at a Chinese temple, the worshiper is given some fireworks to explode, presumably to put the god into good humor. On the Chinese New Year the entire night is spent by the household in sending off skyrockets and making every imaginable noisy display. However old, disgruntled, and out of sorts the Chinese may be, he enjoys these occasions. This celebration resembles our Christmas and Fourth of July in combination —everybody buys fireworks and toys.

The Chinese have a great liking for games of skill. Their chessboard has 256 squares, and the game they play is quite complicated. They have simpler games, and often play for money. Since the smoking of opium has been tabooed and largely overcome, gambling may be said to be their chief vice. In their idle moments they congregate in convenient places along a stone wall to smoke cigarettes, making a holiday of it, forgetting their troubles, and talk and laugh and have what is thought to be a good time. They probably get more out of life, from the mere pittance upon which they exist, than any other people could possibly get.

Think of the inconceivably happy lot that shall be theirs when the Lord's kingdom is established upon the earth with plenty to eat, plenty to wear, with a good home, with labor-saving devices equitably distributed for the benefit of all, with nothing to molest nor make afraid, when wars and exploitation shall have ceased, when there shall be no sickness, pain or sorrow anywhere, with the prospects of living forever filling their hearts with gratitude, and of seeing the return of their ancestry, for whom they have always had such reverence!

What the Traveler Sees

WHAT strikes many travelers in the Orient is the ordered leisure of the Chinese, as compared with the rustling, bustling rush here. This does not mean that the Chinese live a life of inertia; for often it is one of deep contemplation and meditation. But it does mean longevity for them, minds untorn by the roar of traffic, hearts more at ease from business pressure, and nerves less tense—a thorough easy-goingness which unquestionably shall obtain under the peaceful administration of the King

of kings and Lord of lords, when the necessity for such devitalizing bustle is relegated to the memories of the past.

A traveler sees little mud houses, high plaster walls, pagodas and palace roofs, long lines of camels with their burdens, heavy wooden-wheeled carts with prairie schooner matting covers, flocks of long-haired goats, a great variety of domestic animals, and often wild beasts. There are long avenues of cypress trees, walls made of blue and yellow tile and carved dragons, arches, swinging windbells, marble bridges, pools for water fowl, stone-paved courts filled with roses, monasteries with gongs; and the sun and the moon shine the same in China as here.

There are large families in China; and while the housewife has a sort of humdrum experience she is proud of her boys and girls. But she drifts with the tide, never questioning, acquiesces to the age-old order of things, and takes things as they are as the basic principle of her existence.

The Chinese make perfect hosts and hostesses. They retain their fine spirit of hospitality that seems to belong to another age. They have poise and grace, and a guest is considered above all things. They have a graciousness which is sadly lacking today in the United States. They are fond of gayety, but retain their inherent dignity. They do not want intrusion; but they are interested in you, if you are from the outside world.

Courtship and Marriage

GREAT and beneficial has become the change in the matrimonial customs. Formerly it was the rule for parents to sell their daughters or to wish them off onto the prospective husband, even though he were a total stranger, as far as the girl was concerned. Few girls will now wed a person with whom they are unacquainted, and much less will they consent to concubinage. Very many of the families are becoming conservative, and encourage the damsels to marry only those suitable and pleasing to the damsel herself. Instead of reverencing the slow moving of their parents to the inevitable change the daughters take the "law" into their own hands and elope with their heart's choice. May we not suppose that they in this, too, are copying their White sisters? As the young girls become educated and more and more in a position to assert their rights as to the choice of life-partners, let us hope that a high regard for virtue will come with it, so that polygamy and immorality shall become unknown among them.

There is a difference of opinion as to whether baby girls are still sold in China. Yet in 1920 there sprang up a demand, and ten dollars each was the price paid. Sometimes the sale of a Chinese girl would be consummated in this country among her own people. Seven hundred dollars was the price paid for a twelve-year-old girl not very long ago. She was dressed in long clothing, and sold by her foster mother to a rich restaurant proprietor. This was aired before the Supreme Court, and the judge annulled the marriage.

A noted Chinese editor has this to say about marriage in China:

"The Chinese cupid is a most philosophical imp. Love with us is not the greatest thing in the world. Love is a delusion, an intoxication, a mirage, the product of a deluded brain. It is a disease, a most contagious, deadly disease, a kind of 'dementia Americana.' It is a pathetic malady, turning the strongest head and making the wisest man a fool. When a man is under its spell, he acts in the most idiotic way and performs all sorts of antics which he will utterly renounce and repudiate when he is free from its hypnotic influence."

We must remember this is a Chinese view, and a base and God-dishonoring view. If this editor got his ideas from the infidelity or misconduct practised in America, then shame to the White trash that caused it. Conjugality, love of home, love of children, conservation of life and property, is a normal condition. Marriage is a sacred institution and should be hallowed, and its purity protected. Some wives are held in such low regard that they are little above a cheap substitute for a harlot, reducing the legal companionship to one of debasement and slavery. The world today has largely lost its conception of the sacredness of the marriage tie, and herein lies the secret of the immorality outrunning the progress of the age. Debauch the mother, lower her ideals, take away her refinement, refuse her devotion and respect, and foster a system which takes away her purity—by bringing her into politics, usurping the functions of manhood, and letting her smoke cigarettes—and the nation that does these

things is dead. It is but a question of time when it will sink into the cesspool of licentiousness, and then slide into oblivion. Marriage with the Chinese may, as with some others, be merely a matter of business. Perhaps this is the reason why they sell their little girls, and why many of them live such lives of shame.

Lim Tsuie was a Chinese slave girl. She was kidnaped by bandits in Kwong Tung and sold for $25 to a woman in Canton, who kept her as a servant girl until she was fifteen years of age. Then she was sold for $100 to a dealer in slave girls, who later sold her for $200 to a "rich man" in San Francisco, who smuggled her into America as his wife. Then again she was sold, this time for $3,600. In telling her story she said that a Buddhist priest in San Francisco's Chinatown had a part ownership in her during a period of six years in which she brought in $18,000 to her masters.

When a Chinese girl marries, she becomes the property (not partner) of her husband, according to the old standards. She is bound to obey not only him but his parents as well. If her mother-in-law beats her, her husband is not supposed to interfere. This often makes the wife's lot a very unhappy one, and sometimes she resorts to suicide. But these conditions are gradually passing away.

A Chinese Romance

SOMETIMES the romance in the Chinese life does not differ much from that of other people. A young, pretty Chinese maiden comes to America, enters school, takes readily to art, music, literature and the sciences, becomes a Christian (?), which means she now has more reverence and adoration for Christ than Confucius. Then she goes into Chinatown and helps her native kith to acquire an education; and incidentally she tells what she knows about Christ. She endears herself alike to both old and young. She goes to a convention of religions.

A young man, born of distinguished Confucian family, educated in law and chemistry and engineering, comes to America and enters college to receive the polish of Western civilization, but eschews Christianity and tries to keep his college brethren from becoming inoculated. He becomes a subject of prayer by Christian (?) workers, and in six months he professes love for Christ as against the religion of his ancestors. He attends a convention of religions—the same one the young Chinese lady is attending. Their eyes meet, their voices charm each other, their words are fascinating, their hearts are aglow with anticipation of a continued companionship, they pledge their lives to each other; and, shortly, there is a marriage in true Chinese style.

The young man decides that China is the best place on earth for him. She heartily agrees. The bride calls on her old friends in Chinatown; they regretfully say "Good bye." Some of them shed tears, and the little kiddies can hardly comprehend why their teacher and benefactor is about to forsake them.

The honeymoon trip becomes the opportunity to launch the life-work. The husband lectures en route. The wife sits in the audience, attentive and interested. The bride regards the trip as the greatest adventure of her life; she sees to it that the husband's bags, books, manuscripts and umbrella are not lost on the way. How dutiful, loving and solicitous she is! Arriving in the homeland her job becomes one of delightful pleasure to her—that of keeping the home fires burning, of decorating and beautifying those sacred precincts of the domicile, and of gracefully serving tea to the man of the house, who is never afraid to bring his men friends along whenever he wants to have a chat about something—or nothing.

Chinese Homelife and Patriotism

CHINA cannot be defined. It is more than a map. It is one of the most potent elements on the face of the earth. China represents the persistent will to live in spite of every obstacle of nature—the will to work and not to plunder. The Chinese are peace-lovers, domestic in taste, and patriotic. The nations of earth would like, if they could get away with it, to despoil China by making chop suey of her and dividing the spoils. Such, however, is not to be; for the avaricious nations have internal troubles much too big to turn their attention wholly to China. The United States has thirteen stripes. Would we care to part with one stripe? If so, which one? China has five stripes in her flag. One stripe represents the Mohammedan population of Turkestan; another represents the great family of Mongols; another the people of Manchurian descent; another represents Tibet; and the fifth, the sons of Han.

A Chinese does not want to be called a Chinaman any more than a Negro wishes to be called a nigger; both terms are considered disrespectful. An educated Chinese commenting on his being a Chinese said:

"I cannot help being a Chinese any more than millions of my countrymen can help it. If I had been able to make a choice of my complexion I might have taken blue or green, but as it was I had to take yellow. The complexion is not the man; it has been found that all blood is red; and a Chinese is a human being, after all."

The women of China are very radical in some things, outstripping their foreign sisters. For instance, they bob their hair, wear tight trousers and short jackets; while the men wear long coats as of yore. It is feared that the new traveler from America could not distinguish between male and female, except where the former might be adorned with hirsute appendage. In the more fashionable quarters the women do not dress unlike the women here. A style, radical and mannish and scant, is conceived in Paris; it ventures on the street; it jumps to New York; then it scampers at 186,300 miles a second across the country to Hollywood, hurdles the Pacific; and Miss Chink parades in the pride of a Langshan rooster. We suppose that when the fear of the Western women in going beyond the bounds of discretion, propriety and modesty in dress shall have passed, such may be true also of the Chinese ladies.

Some Chinese are sensitive about alluding to their wives as slaves. They prefer to have us think their womenfolk are not neglected, that their privileges are not suppressed by the menfolk, and that they do have a social standing. The women by traditional custom have sought a measure of seclusion, preferring the homelife. For the past twenty years they have been coming out of obscurity, and in some instances taking their positions alongside of the men. With unshackled feet the modern Miss China bounds out from the monotony of housework and the responsibility of child-bearing, and runs in the race with men in many activities. The more pronounced strides in this respect began when China became a republic. The women there began to interest themselves in the political welfare of the country; the suffragette deigned to appear and bombard the lawmaking bodies, after the manner of her White relative. We are not to think that the women have no voice in the home; for China has as many henpecked husbands as any other country, and no one is more dominant in the Chinese home than the old grandmother.

A person should not judge the Chinese people by the low element, found in every country. By careless and unthinking associational processes the American unconsciously pictures to his mind the Chinese as a person indulged in ill-conduct, saturated with vice, and devoid of ambition. Twenty years ago the narrow-minded inhabitants of certain localities in China thought of the people of the United States as consisting of just two classes—drunkards and missionaries.

Burial of the Dead

FOR about fifty years the reputed population of China has been 400,000,000. Why does not the population increase? The death rate is enormous; sixteen millions of them die every year. The Rockefeller Institute in China has studied the problem of defeating disease and bringing about a better health condition, an effort being made to save annually ten million of these deaths by scientific methods. What a wonderful thing it would be if the moneyed men of the world would assist China to proper sanitation, in the handling of the garbage, burial of the dead, and other simple laws of health, keeping from them American-made flour and breakfast foods!

A very benevolent character, writing on this subject, figured out the saving. He said: "Ten million people a year would mean 500,000,000 in fifty years; and 1,500,000,000 in one hundred and fifty years, not counting the birth-rate increase. What will the world do with so many Chinese?" he adds! Is it not a shame that a man would allow himself to think so loud! Why not let them live? Whose earth is this?

But China and the neighboring lands in Asia form the vast storehouse of infection from which great epidemics sweep in waves around the globe. The cause of many of the deaths is confined to children, in that they are not kept clean; plenty of soap and water not being used, bodily filth prevails. But China is not very far behind the times. Less than eighty years ago bathing was unlawful in Boston, except on medical advice; and just eighty years ago Virginia levied a tax of $30 on every bath-tub. So the Whites have nothing much to gloat over.

There are said to be 1,000,000 blind in China; and they are regarded as accursed, and in some parts are shunned and feared, as they are thought to be victims of angry gods for some sin. The blind are a pitiable class. Some have been drowned, some poisoned, and others sold to a life of shame.

Some of the monuments and tombs of the rulers are very imposing and elaborate. The Ming tombs are among the grandest royal sepulchers in the world. That of Yung Loh (1402-1424 A. D.), the sovereign who laid out Peking as a Chinese capital, even in its decay remains a marvel. The huge vault where he lies on his "jeweled bedstead" in the richly lacquered coffin, is said to have cost several million dollars, even in his day. The graves of his successors are scarcely less wonderful, on a smaller scale.

Some one has said that all China is a graveyard; but of course this is not true. Some of the graves are so shallow that people walking over them break through into the rotten coffins. Weather-beaten coffins are often seen awaiting burial; for the people ofttimes wait until the priest tells them that it is a lucky day for burial, and then the corpses are interred.

Not many years ago, it is said, China was afraid to have railroads put through the country for fear that the roar of the trains should wake the sleeping dead. China also feared that the airships would anger the spirits of the air.

Too Much Reverence for the Dead

IT IS remarkable and pathetic to note the reverence the Chinese have for their dead. They believe in a spiritual resurrection after death, and think that those who die in foreign lands have their "spirits" released sooner or later, and that the spirit finds its way to China. An obscure laundry worker may die, and his body be forgotten in a friendless grave; but let that body be shipped to his home, and it is received by the whole clan of relatives, buried with impressive ceremonies in a cemetery alongside his ancestors, and the family historian adds his name to the long list in the village chronicles, which date back a thousand years or more. The rich who die outside of China invariably leave instructions in their wills to ship the body home to lie beside the ancestors.

What the Chinese and all mankind need to know is that there has been much humbuggery practised in the name of religion, by the priests of every heathen faith and of so-called Christian faith. There is no life anywhere after death until the resurrection. In the resurrection all mankind (except a saintly few who have known God and who were known and accepted of God) will come forth to human, fleshly, earthly conditions, with bodies similar to the ones dissolved in death—so much so that every one will recognize himself; for he truly shall be his old self, but in a normal condition of health. The body laid away at death has nothing whatsoever to do with the resurrection. The period in death, though it be five thousand years, passes like a flash; for the dead are unconscious, and know nothing of the rolling on of time. On being awakened each individual will be brought to a knowledge of the truth of the Almighty Creator, and given his first opportunity of qualifying for life and living forever in a condition of perfection, in health, in morals, in happiness, with surroundings superlatively grand and beautiful upon this earth, like unto Eden. No such opportunity has ever yet been granted.

This is absolutely sure, and cannot be denied even one individual. The life seed sown now, whether good or bad, will have a bearing on the progress that shall then be made; and the ultimate salvation of any will depend upon the progress then made. If the Chinese would only transfer their roses from the coffin to the pre-death days and open their alabaster boxes to sweeten and cheer the homelife, how much better it would be. How much better for all!

Language, Spoken and Written

THERE is a similarity of language among all the yellow races. In China there are several dialects, and it has been customary for the Chinese who learn to write to use 50,000 characters. However, the writing of the language is undergoing a great change, being made much simpler. Three-fifths of the people of China speak the Mandarin dialect. China has never had a written language which could be spoken, and no spoken language which could be written.

Andrew Carnegie, Theodore Roosevelt, and others tried to introduce and make popular phonetic spelling; but we were so intrenched in the old habits of spelling katar c-a-t-a-r-r-h, enuf e-n-o-u-g-h, hikkup h-i-c-c-o-u-g-h, and tho

t-h-o-u-g-h, that they could not "put it over." But China, never having had an alphabetical language, is doing the greater task of getting a phonetic language and dispensing with the ideographic burden, reducing 50,000 characters to 40. All classes are learning to read and write.

With leaps and bounds the Chinese will now acquaint themselves with world events. Their minds becoming energized, they will become alive to present-day changes. Their potentialities will awaken, and prepare for the new civilization which is bound to follow the collapse of the worn-out system now giving way under the light of inventive genius resulting from the preparations of the Golden Age. Why should China awaken? Has she not within her borders more than twenty-five percent of earth's population! Think of the handicap they have labored under. They are taking the spoken language and symbolizing it into writing, and therefore the old written language will now become extinct. This will serve as a means to rid China of her illiteracy, and the general enlightenment of her people will come in one generation. It is said that old women master the reading of the language in an incredibly short time, that the middle-aged are able to read in a month's time, and that the boys and girls read with considerable expertness in less than a month. In the past it has been necessary to memorize about 5,000 characters in order to read at all, and then additionally to master the writing of an unspoken language, whose characters or ideographs each represented a word; and for every new word a new symbol had to be invented, and practically all words were of one syllable. Only about two percent of China's population could read.

The phonetic system of writing was first proposed about twenty years ago; but innovations in China have come slowly. Within the last three years great progress has been made, and sleepy China is fast becoming a reading nation. Imagine a typewriter with 8,000 or more keys! Would it take up as much space as, say, three pianos? Now the new characters are put on the ordinary keyboard, and China now belongs to the typewriter class. The Chinese language is taught in Harvard and Cornell Universities; and these schools also have their Chinese professors.

The word "Fu" (or Foo) added to the name of a place signifies first class; "Chow" (or Chau) signifies second class; "Hien," third class. "Shan" signifies mountain. "Shantung" means Mountain Province. "Kiang" means stream; hence if we say "Yangtse-Kiang," it is improper to add "river"; for that would be equivalent to saying "Yangtse Stream River."

Education and Learning

THERE are about 360 newspapers published in China. About half of the paper is devoted to advertising, Japanese predominating, with some American and Chinese advertising. The papers are not large, but it costs money to print papers; and millions of Chinese are unable to spend three or four cents daily for a paper; so a system of renting papers is in vogue. Each reader or renter may retain the paper one hour, and then pass it along to the next. The papers are worn to shreds, then burned.

We should remember that illiteracy does not always mean incompetency. The court of Charlemagne was illiterate, as also were the British Parliaments up to a hundred years ago. There are plenty of men with marked ability who are considered ignorant. One of the greatest contractors in New York city is unable to read or write, but can tell, to a cent, just how he stands every day with every person with whom he deals.

There is very little discrimination between the boys and girls in the matter of education. Instead of schools for boys and schools for girls, the partition is breaking down; and they often sit side by side, very orderly and happy, during their lessons. A passion for education is stirring China to its depths—not the ancient, hard-boiled kind, but the up-to-date Western brand with its push and virility. The distinction between the Oriental and Occidental peoples lies in technique and in knowledge, rather than in intellectual caliber. There may be differences in point of view but not in fundamentals. The passiveness of China, about which Li Hung Chang spoke thirty years ago, "Well, in a thousand years China will adopt it if it's any good; a thousand years may seem long to others but China has a written history of five thousand years; China has lots of time," is passing away. Scientific knowledge and labor-

saving machinery and education have brought to them the value of enjoying life, and they are bestirring themselves to get out of life what is to be had. Add to China's knowledge of agriculture and skill in imitation, scientific machinery and labor-saving devices; and the results will astound the other three-quarters of earth's peoples.

The Chinese have been a conservative people, reverencing antiquity, not given to changing their mode of life. They have preferred to live in a rut rather than to take chances with something different. They have let others do the experimenting. When they have come to see the practicability of any innovation, they have imitated their fellows; and when they find that it works, they take hold with determination and are not dismayed by difficulties and obstructions. What China needs is a man, a leader, one in whom she can put her trust and confidence to lead her to the success which she is beginning to feel lies just ahead.

At this time Americans have been throwing themselves whole-heartedly into the work of educating the Chinese. They have been building and endowing schools and colleges; and by mixing with the Chinese socially they have fostered generally a spirit of good fellowship. But while Western civilization has been arousing China from her lethargy, it has done something else: The officials and leaders have imbibed too much of the Western "culture." Being expert imitators, they have imitated some of the badness; and while at one time honesty was dominant in the public life it is now saturated with cunning, scheming politics.

In the forepart of 1921 the Philippine Legislature, unquestionably controlled by the United States, passed a law requiring all business firms in the islands to keep their books in English, Spanish and native dialects, thus threatening the 15,000 Chinese merchants there. The Chinese are mostly small merchants, unable to hire expert bookkeepers and translators for the conduct of their business. Their investment amounts to about eighty-five percent of the business of the islands. Thus the "Christian" nations feed the "heathen Chinee" with molasses candy in one quarter, and harpoon him in another.

Another outstanding item in Chinese economy is that of the educated students from America. They return with the fine ethical sensibilities of Confucianism obliterated, according to the Chinese view, are filled up to the brim with the Godless and Christless philosophy taught in the colleges, and are made to shine in the twentieth-century culture of infidelity, hypocrisy and pseudo-piety, thoroughly educated away from their own people and unable fully to enter the Chinese life again.

Nation Hard to Understand

THERE is no nation in the world so enshrouded in mystery as China; no people is so difficult to understand. John Hay once solemnly said: "Whoever understands China socially, politically, economically, and religiously holds the key to the world's politics for the next five centuries." In religious beliefs, in habits and customs, they are a puzzle to the Western mind.

The Chinese are weary of foreign interferences in the government of their country. China has sovereign rights which she feels are being abridged by foreigners. It is a mistake to suppose that one country is better or worse than another; they merely differ as to the direction taken by their criminal tendencies. It has often been noted as a misfortune for China that her national aspirations have had to be presented to the world through the medium of Western interpreters.

A well-informed man, who has traveled 35,000 miles in seventeen provinces, reported that the Chinese are alive to the advantage of modern machinery and up-to-date transportation facilities. They need railroads and factories; they desire to open their coal and iron mines and to develop their agricultural and mineral resources; but they have a right to think that the money should go to enrich China and not to fatten the purses of the foreign financiers. Technical, and in some instances, financial assistance is sought. In this respect Americans are preferred above all other nationalities. Rapid development is being made in Chinese flour mills, steam silk filatures, foundries, machine shops, ship yards, electric power plants, and six- to nine-story department stores. The nine-story department store in Canton is said to sell everything from "pins to elephants."

The Great Stone Wall

IT IS claimed that the great stone wall of China was built about the year 200 B. C., and that it took over fifteen years to complete. The wall has stood the ravages of time, like the great Pyramid of Gizeh, until the present; and as it has been repaired and rebuilt in places it will probably stand for ages to come. It is mentioned as the "Eighth Wonder of the World"; but if it had been surveyed, as is possible to be done now, it probably would have the honorable position of second place in world wonders. It is estimated that the wall contains more brick and stone than all the buildings in Great Britain. As early as the fifth century B. C. walls are mentioned in the Chinese Chronicles as barriers against enemies. Building walls for protection was one of the means of early warfare. Jerusalem, Jericho, and Babylon had their walls. In China there were several walls built by different tribes seeking refuge from those who were more warlike. These were utilized, connected and enlarged by Chin Shih Huang Ti, when he built his "Long Rampart" from Shanhaikwan, on the northwest seacoast of the Gulf of China, to Minchow in Kansu, about 1,250 miles west; but the windings make the Wall about 2,000 miles long. It runs north of Peking, and was constructed to protect the more peaceable Chinese from the more barbarous Mongolians, and later it was a great barrier until 1644 against the encroachments of the Manchus.

In the *National Geographic Magazine* for February, 1923, is a detailed description of the Great Wall, with photographic illustrations and maps. One of the latter represents the Wall set in the United States, in the same latitude, running from Philadelphia to beyond Topeka, Kansas, some sections dropping down into Virginia, Kentucky, and Arkansas; thus giving us a better idea of its immensity. It is said that three hundred thousand troops, besides prisoners of war and all the criminals in the land, including many dishonest officials, were impressed for the work. The wall extends over mountains, in one place going over a peak above the snow line, 5,225 feet high, through valleys and canyons, swings around cliffs, and passes through deserts and across plains.

When we think of the times in which this Great Wall was built, the unskilled labor, the crude tools and methods of transportation, it surely becomes a marvel. There was great privation and loss of life through various districts from enemies and famine. There is no symbolic significance in the Wall, as it follows no scientific line and points to no star. In some places its course is zigzag, in others curved and diagonal; and sometimes it happens to run straight. The Wall has been demolished in places; but generally it has been kept in excellent repair, especially since the dynasties of 386-577 A. D. It has "needle eyes" or gates or, as the Chinese call them, "mouths," at easily defended points; but these may have been made in more recent years.

Wall Strengthened and Rebuilt

THROUGHOUT the Eastern section the Wall is about twenty-five feet thick at the base, varying from fifteen to thirty feet high, and is fifteen feet across the top. The top is protected with narrow brick walls, which disclose many port holes; and occasionally there is a high tower with many smaller ones, probably 20,000 in number, which were built in 1368-1644, the window openings of which resemble present-day architecture. At this time the Wall was greatly strengthened and embellished. The Wall gives the impression of being a boundary between two worlds, a racial boundary between two civilizations, dividing the herdsmen of the north from the tillers of the south. "The wave of true Chinese civilization rolled southward, engulfing all that it met on its way till it reached the boundary of the ocean. Thus all, from wall to water, owned the sway of the sons of Chin." Culture and progress traveled south, but primitive crudeness remained with the peoples of the north.

The Great Wall never proved an impregnable barrier; for China was often overwhelmed by racial movements of the Tartar hordes, which for 2,000 years devastated Asia and even troubled Europe from time to time. But it was a valuable rampart against petty raids of unorganized bands of marauders. It is no longer considered as a defensive fortification; and while the simple folk at one time thought this Wall kept the evil spirits from coming from the north, their credulity has been shattered sufficiently so that this is no longer believed.

Some one writing on the Great Wall remarks:

"Standing on the highest point at Kupehkow, one sees the cloud-capped towers extending over many declivities on single files, both east and west, until, dwarfed by miles and miles of skyward perspective, they dwindle into minute piles, yet stand in solemn stillness where they were stationed over twenty centuries ago, as though condemned to wait the march of Time until their builders return." This may have been a flight of oratory; but the Bible gives just such hopes. In the governing of the nations man is soon coming to his extremity. Then the Christian's Messiah shall assume control of earth's affairs, stop all strife, inaugurate universal peace, bind every evil influence, stop people from dying, and begin the awakening of all the dead, in the reverse order to which they died. The builders of the Great Wall shall return from the graves, and again mingling as men with mankind will be able to identify the very bricks or stones which they so long ago handled in its construction.

The Reading of Fiction *By A. J. Eshleman*

THERE is an insatiable craving on the part of this generation to devote its time to the reading of fiction. This is true of people of all classes of society and of all ages. From the stripling boys or girls to the aged, gray-haired fathers and mothers, this practice is indulged in. The tired business man, returning from a day's mental and nervous toil at the office or store, apparently finds gratifying diversion in the newest fiction, brought home by friend, wife, or children. From the family of wealth and nobility to the impecunious home King Fiction is enthroned.

So prevalent is this practice that one can hardly enter into a circle of worldly friends wherein is not discussed the latest pen production. To profess no interest in such matters, is promptly to stamp one as abnormal; to express aversion for it is to be branded as an old fogy.

Even the ultra-religious element is quick to discuss the latest fiction with a familiarity which evinces a deeper interest in such matters than in the Book which they purport to represent. The chief of modern evangelists has found ready subject matter and illustrations from such fables as Dr. Jekyll and Mr. Hyde.

From the metropolitan newstands to the small town stores one can find huge supplies of the latest and most popular productions. Our libraries, too, easily accessible to all alike, are filled to their utmost shelf-capacity with books on fiction.

All must concede the baneful effects of most fiction upon the mind of the immature boy or girl. Who has not witnessed the undesirable and unsavory aberrations of youth resulting from constant feeding of the mind upon fiction? To mould the character of youth is a grave responsibility; for out of the rising generation come future fathers and mothers. Obviously, it is important that the mind of the young child should be fed upon wholesome literature which would elevate it to future usefulness in managing the affairs of society. But how can this be done, when the parents themselves are grossly addicted to the habit?

While we charitably grant a measure of extenuation to the younger people, however, we cannot hold guiltless those who are supposed to be the leaders of society and lights in advance of civilization; viz., the teachers and professors in our colleges and seminaries, upon whose shoulders rests the responsibility of tutoring the minds and morals of youth.

I am aware that my asseverations will appear strong to those who find pleasure in perusing present-day books and magazines; but with the sober-minded element which realizes that we are creatures of purpose and destiny, this article will strike a responsive chord. It is admitted that not all fiction has had a positive influence for evil; but that the major portion of it appeals to the material passion of humankind, no one will deny. This is the effect, indisputably.

Apparent Object of Fiction

WEBSTER'S DICTIONARY implies that the underlying motives of authors of fiction are to exhibit operations of passions, and particularly that of love. A lucid verbal description of such passions invariably excites the mind to an undue extent. Were the facts known, might it not be that much of the crime and immorality lurking

about are traceable directly or indirectly to fiction-reading?

Moreover, to dramatize the characters of fiction as in filmdom, and to exhibit vividly the human passions upon the screen in no wise mitigates the evil thereof.

Of course it is contended that fiction is popular; and the book concerns, sensing the thirst on the part of the public for more novel-matter, skillfully furnish it. Hardly is one book read until another volume is ready, the writers and publishers keeping just a few paces ahead of the reading public. Popularity is that state or condition of being wherein a person or thing is lifted high in the esteem of the majority of the people and held there by the general consensus of opinion. When it is once appreciated who creates popular sentiment, it will be readily seen that to espouse an idea or to follow a person or thing for the sake of popularity, is inane.

Popular vogues in dress are created in Paris; popular wars in Wall and Downing streets; popular ideas are formed in our colleges; popular shows are created at Hollywood; but popular fiction, where? It is well known by a few that many of the fiction writers acknowledge that their talent is somewhat of the supernatural; that it is a spiritual (?) gift with them; and that their minds and pens are at their best when they are seemingly carried from the material to the ephemeral. Judged from the nonsense poured forth their contention is sustained; for most of their writings are without beginning, without continuity, without ending, moral-less, senseless, useless. Now the real and primary fault is not with these writers but with the great arch-foe of the human family, the invisible yet powerful one whom Holy Writ designates as the father of lies.

Real Author is Invisible

RIGHT here let me say that this wily one is also responsible for the prominence and popularity of the daily comic page, the major portion of which is senseless if not degrading. What editor, professor, or minister will not admit that his influence in the affairs of men must take second or third place to the popularity that is accorded the "funny" sheet? Several Sunday papers and magazines will more than fill the rest-day with reading matter, and when the day is finished what advantage accrues therefrom?

Because a thing is popular it does not follow that it is of real value. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." But shortly there will be a grand reversal of this order; and only that which has passed the Divine censorship and approval will be submitted in literature, movies, and church worship.

The Bible is admittedly the most popular book in existence, from the standpoint of the number of copies in circulation; and yet the invisible author and publisher of popular fiction makes it exceedingly unpopular to study the contents of the Bible exegetically or practically, by deceiving his subjects into the belief that the Bible is a book whose meaning is so shrouded in mystery that it is unintelligible to man, making it something desirable to own and beautiful to look upon, but no more.

Again, it is contended that fiction is thrilling, and satisfies the mind that craves romance and adventure. Readers laud the bravery of the heroes of the story, as they follow the narrative with an intensity of interest that holds them to the end.

But where could one find greater examples of undaunted courage, splendid heroism, and inflexibility in purpose than those recorded in sacred history? Dare to be a Daniel of the Hebrews, or a Paul of the Christian era!

The sublime life, death, and resurrection of Jesus of Nazareth afford all the fascination of adventure one could wish. He it was who, with a bold disregard for danger and an unflinching loyalty to the principles of righteousness, sacrificed His earthly life for mankind.

The unspeakable humility of Calvary's redemptive price, is of no special interest to the masses who are woefully obtuse regarding the things that are really worth while. But the time is near at hand when His name shall be engraved upon the hearts of all mankind.

Another reason given for fiction reading is that the love stories contained therein awaken a nobler and more abiding love in the home, the neighborhood, in society, and that which is proper between the sexes. This, however, is not the case; it has been proven to have the opposite effect. An expurgation of the writings on

love matters would have a salutary effect upon those who are attracted to fiction.

Bible Love Stories Elevating

ON THE other hand, what in all fiction can compare with the divine love which translated us from alienation into favor? What is sweeter than the affection between Ruth and Naomi? or the abiding friendship between David and Jonathan? the fervent love between Jesus and John? or the sincere affection between Paul and Timothy? What could be sweeter, more awe-inspiring, or more gripping upon the soul than the disinterested love which provides redemption and life for all mankind? Some of the greatest love stories in the Bible are those contained in Solomon's Canticles which, when properly explained and applied in the symbolical sense, are exquisitely representative of divine love.

There are still others who argue that fiction will elevate them to higher moral planes, and equip them better as leaders of society in ethics of law, business, and governmental administration. Frequently one hears citations from authors ancient and modern by eminent men, from the small town lawyer pleading his case with animation and pathos to the gifted orators in the legislative and executive chambers at Washington. It is considered a mark of distinction to be able to quote from poets and fiction writers.

But now, truly, where can we find a more practicable system of laws than those laid down by Moses? Some of our greatest statesmen have conceded their superiority, and the Constitution of these United States was framed by men who acknowledged the Mosaic law as of divine origin, thoroughly workable in the affairs of men. They are also applicable to man commercially and industrially. The decalogue is a brief synopsis of the whole law, and its code of worship and morals must strike every student as remarkable. They are transcended only by the teachings of Jesus of Nazareth, in his sermon on the mount.

It is argued that the Bible lacks interest because its truths are couched in old English phrases and sentences, which are now considered obsolete. While we admit that the translation of the Bible is not inspired word for word, yet by diligently comparing its phraseology with English as spoken today, who could disparage a study of its pages on account of this seemingly objectionable feature?

Let no one construe this article as advocating the reading of the Bible publicly in our schools and colleges now, while we are still wandering about in a labyrinth of confusion. Such a course would prove thoroughly impracticable under the present order. But when the desire of all nations will have come, then under the benign influence of the reign of the King of Glory, all objections to Bible study, fancied or real, will fade away.

Furthermore, when God's law is indelibly written upon the hearts of all mankind, and His character imaged in their beings then the Bible, as a book, will be but a record of events richly reminiscent of man's experiences as shaped by divine providence—a memory-etch of God's all-abounding love.

It is to be hoped that readers of THE GOLDEN AGE can see in the Bible the drama of the ages, with Jesus of Nazareth as the hero, whom God has crowned as king over all the earth and before whom all nations and peoples must bow ultimately, to the end that they might have life. Satan is the villain in the play, whom God will destroy along with all the opponents of righteousness and truth, in due time. The woman in this drama is the church, a body of consecrated people selected from among men to be the bride of Christ and reign with Him in majesty. The family of this union between Christ and His church is composed of all the redeemed of Adam's race.

Those who digest the articles in THE GOLDEN AGE will readily recognize it as exclusive in the firmament of publications, in that it is the only paper whose pages identify events past and present as a part of this divinely-arranged program. Such honest hearts will sense that fiction reading is subversive of good social order and inimical to the highest welfare of mankind, a thing sedulously to be avoided; but that honest and reverential study of the Bible as God's Word is the beginning of true wisdom and everlasting life.

"God's Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.
Would all could know the riches of that mine!"

The Desert Shall Blossom *By J. L. Bolling*

AN INTERESTING item about reclaiming arid lands appeared recently in the public prints:

"Professor Imbeaux informs the French Academy of Science that the Sahara desert covers a vast belt of artesian water," says Arthur Brisbane, "and that it is possible to reclaim the entire desert by means of artesian wells, transforming that arid region into a garden of fertility and productivity for the benefit of both man and beast. The Professor further states that the irrigation of the Sahara would completely wipe out of existence one of the worst disease spots on the globe. Where disease, pestilence, death and barrenness have flourished for ages, health, happiness, cleanliness, life, prosperity, joy and singing would hold sway, and the abundant fruitage of the field would reward the patient toiler, and gladden the heart of man!"

Where the sun rose on a dry, barren and treeless waste of parched sand, without inhabitant, it would smile on long stretches of "corn and wine," flower gardens, luxuriant vegetation, waving meadows, and beautiful sun-kissed fields of fruit and grain. The thunder of the locomotive and the dashing of great trains of steel cars, filled with happy, prosperous passengers, would take the place of age-long silence. The more clumsy freight, laden with the products of the field, would be seen wending its way to the great city. The laughter of happy children, the song of birds, and the honk of the automobile would add luster to the glory of the great achievement! And Professor Imbeaux tells us that the cost of irrigation would be $400,000,000 less than France has squandered in her occupation of the Ruhr—a sum insignificant compared with the cost of the World War.

But will the transformation come? you ask. It most assuredly will; and what is more encouraging, there is no power on earth that can prevent it, for it is assured and guaranteed by the Word of God, which cannot be broken or nullified. Isaiah, looking forward to the time when Messiah would come to break the shackles of sin and death, which hold humanity in bondage, declares that during the thousand years of Messiah's presence "the desert shall rejoice and blossom as the rose."—Isaiah 35:1.

We can now see how God will fulfil His good Word through a perfectly natural process; and all doubt about the matter is forever silenced when we see that the great and gracious Creator has provided for the reclamation of such a vast, sandy, barren waste as the Sahara by placing beneath it a veritable sea of clear, pure water, only waiting the due time when God will permit man to tap the great reservoir and utilize it in the transforming work. Truly, "all nations shall come and worship before thee" when this and other of Thy mighty acts are made manifest!—Revelation 15:4.

Commercializing Religion

A CLERGYMAN, Dr. P. B. Hill of San Antonio, Texas, has commercialized his religion. He believes in the "scientific methods" of selling religion, and a prospect is not "cinched" when he is induced to attend the church one time; so he has adopted a follow-up system that keeps 'em coming. In other words, admitting that the Word of God as propounded is uninteresting and unattractive, he must resort to business methods. The plan may be a winner so far as increasing membership is concerned, but just as soon as the novelty wears off and the "cinched" ones get their eyes open to the motive prompting such practices they will see that they have been humbugged by the religious art of commercialization. We have before us a statement touching the high spot of the subject under consideration. It reads:

"Everything commercialism touches it mars. There is no hope for the world until commercialism is driven out, and we live and work for life and for happiness, rather than for cheap and vulgar profits."

If the world needs it driven out to purify business and make the world a desirable place to live in, what must we say of the pastor who resorts to it to purify and enrich his church! The church nominal has no spirituality; it might be improved by preaching merely dietetics.

An equable distribution of the necessities of life would do much practical healing of bodily ills. But the church systems are too much allied with the rulers of this world and are being used to "draw a herring across the trail." And it is because this knowledge is dawning upon the people that we look for drastic reforms in the near future.

God's Book of Remembrance

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Malachi 3:16, 17.

WORDS are but pictures by which we convey thoughts. Thus considered, the words of our text are not limited to books shaped and bound after the ordinary custom of our day, nor to books written and rolled as a scroll after the manner of books of olden times when these words were penned. Rather we should take the broader thought; namely, that a book is a symbol of a permanent record, no matter how the record is made, by pen or type impression or by the impress of memory.

The God revealed in the Bible differs totally from the gods of the heathen. One noticeable difference is that the heathen gods are all represented as being so great, so dignified, so distant, as seldom to notice their subjects, and then usually in anger and with punishments. But the God of the Bible, on the contrary, reveals Himself as one who, though great, looks down in compassion upon His creatures, taking interest in every incident and affair of their lives, and especially interested in those who are devoted to Him. Repeatedly we are assured that He remembereth our frame, that He knoweth we are dust, that He looks with compassion, sympathy, yea, with love, upon His creatures, notwithstanding their fallen condition. Our text and various other records of the Scriptures emphasize this thought, not only that the Lord takes notice of the interests of His people, but that He takes a permanent or lasting note of their loyalty, that their fidelity to Him is not forgotten and will surely have a reward, even though for the present time circumstances may seem to contradict this, and the Lord's faithful ones may seem to be neglected and in no sense advantaged above their enemies.

Lists of God's Friends

GOD'S books of remembrance are frequently mentioned in the Scriptures, but never as records of evil, of sin, nor of sinners. Only of the good does God keep record according to the instruction of this symbol. It may be profitable to notice just why this is so. It is because the whole race of mankind came under condemnation through the disobedience of our first parents. Condemnation to death passed upon all without exception. There was no need of writing the names of the condemned ones; for all were condemned. But when God, in great mercy and compassion, provided a redemption of the world through the death of His Son, the proclamation of mercy and forgiveness went forth. During this Gospel age, while mankind are still in bondage to sin and death, and while the god of this world, Satan, still holds control over the masses of mankind, blinding them through sin and superstition and ignorance and prejudice against the truth, against God and against righteousness, the few who exercise faith in God are specially pleasing to Him. God does not change conditions so as to interrupt the faith of these or make it unnecessary; but, while testing or proving their faith, He promises them the greater proportionate blessings in the future. It is this class that is addressed in our text and respecting whom it is declared that their names are written in a book of the Lord's remembrance, which signifies that this class, specially pleasing to the Lord, will not be forgotten by Him, and that He has special rewards for them when His due time for giving the rewards shall arrive.

To be thus written in the book of God's remembrance signifies His friendship, His love, His blessing. And as the divine disfavor mean the sentence of death upon father Adam and upon his race, so the securing of divine favor through Christ implies a return to the favor originally lost and to the everlasting life which God originally purposed for all of His intelligent creatures in accord with Himself. In other words, favor with God means life everlasting, and divine disfavor means the loss of life everlasting, means the second death, means extinction. The condemnation to death that came upon the whole race of man is now being offset to some extent, because through Jesus a way of return to divine favor and to everlasting life has been opened up, and those who secure the divine favor thus have their names written in God's remembrance as His friends. It does not surprise us, therefore, to

find this book of remembrance elsewhere styled the "book of life."

But while the names of the Lord's faithful ones are now written in this book of life, in this book of His remembrance, as among His friends, those whom He approves and desires shall enjoy His favor forever, nevertheless life itself is not secured now. Life is not granted now; merely the promise of it may now be enjoyed. Our names are thus figuratively written in the book of life, in the book of God's remembrance, from the moment we exercise the proper obedient faith in Christ and make our consecration to walk in His steps. But unfaithfulness on our part would cause our names to be blotted out of this book; hence, having come into full relationship, our great concern must be to continue so faithfully in His love and service that He will not blot out our names, that He will continue to esteem us worthy of His love and favor through Christ down to the very close of this present life; and that then as a result of this we may be granted a share in the first resurrection, in which we shall get back the life conditions, the perfect conditions, absolutely free from imperfection and death.

Some Names to be Blotted Out

THIS thought is repeatedly presented to us in the Scriptures. I quote you our Lord's words in His message to the churches: "He that overcometh, the same shall be clothed with white raiment, and I will not blot his name out of the book of life, but will confess his name before my Father and before his angels." (Revelation 3:5) The same thought is presented to us in another form in Daniel's prophecy. Speaking of the resurrection at the close of this Gospel age, the message is: "At that time thy people shall be delivered, every one that shall be found written in the book."—Dan. 12:1.

Not only are the Lord's faithful people of this Gospel age interested in this book of life, but the world of mankind during the next age, the Millennial age, will be similarly interested, though not in the same book of life. The book of life now open is merely for the overcomers of this present time, those who overcome through faith, those who are now called in advance of the world of mankind. With the end of this age this book of life will be permanently closed; for the call of this Gospel age is a spiritual call, "a heavenly calling," a "high calling," to a change of nature, to life everlasting on a spirit plane and not as human beings.

With the dawning of the Millennial age the divine plan will reach the world in general, and the divine proposition of blessing does not offer a spirit existence to mankind but a human, earthly existence, which through the apostle Peter is explained to be "restitution" (Acts 3:19-21) to all that was lost through the fall, to an earthly life, to an earthly Eden, "Paradise restored," recovered from the curse. The new conditions properly enough call for new tests, and likewise the different reward of everlasting earthly perfection and life implies a different record, a different book of remembrance from the one now open, in which only those granted a share in the heavenly calling are recorded.

It is in full harmony with this thought that we read in Revelation 20:12, in the picture of the Millennial age and the judgment or trial then granted to the world of mankind, these words: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

One Chance for Every Man

WE WHO now believe in the Lord Jesus rejoice that our faith in Him secures to us a new trial for eternal life. In the first trial our first parents represented themselves and all of their posterity in their failure, and consequently all shared their penalty, death. It was because Christ redeemed us from that sentence of death that we have this trial for eternal life in this present time, and it is because of this same sacrifice for sins that ultimately the whole world will have a trial for everlasting life, through Him who loved us and bought us with His precious blood. This Gospel age is the trial time for the few that now have ears to hear and hearts to obey and to walk by faith. The next age, the Millennial period, will be the world's trial day, when those who have not now ears to hear and eyes to see God's grace in Christ shall have their eyes of understanding opened and their deaf ears unstopped, and be brought to a knowledge of the truth.

The text just quoted (Revelation 20:12) gives

a picture of the world's day of trial for life everlasting. The great white throne beautifully represents the justice and purity of the trial, a full, fair opportunity to be granted every creature to come to a knowledge of God and to a knowledge of His gracious arrangements, and, if they will, to attain to the divine favor and blessing of life everlasting. The dead small and great standing before the throne represents how the world of mankind, including those who have gone down into the great prison house of death, shall during the Millennial age come forth to the blessed opportunities and privileges of the Millennial trial time. The expression "and the books were opened" refers to the general unsealing of the knowledge of the truth in that time; particularly it refers to the books of the Bible which are now sealed, dark and incomprehensible to the majority of mankind, but which then shall be opened and clearly understood by the whole world. The truths which will test mankind during the Millennial day will be the very ones which the Lord has emphasized in His blessed Book, the words of the Lord Jesus and of the apostles and prophets. Thus our Lord declared in advance: "My words shall judge you in the last day," the Millennial day of a thousand years length. All who will ever come into harmony with God must reach that harmony on the basis of obedience to the divine requirements, the essence of which divine law is love for God and for mankind.

Another Book of Life to be Opened

DURING that time of testing and proving "another book of life will be opened." The overcomers in that time will not be joint-heirs with Christ in the heavenly kingdom and sharers in the heavenly glory, for such is not the divine provision nor the divine offer. Those exceedingly great and precious promises are for the little flock who during this Gospel age are faithful even unto death, following in the footsteps of Jesus. Nevertheless, the blessing God has in store for the world is a wonderful blessing, far greater than mankind in general is able to conceive. All those who under those conditions pledge themselves to obedience to the Lord and His kingdom of righteousness will have their names written in that book of life. For the entire thousand years, to its very close, those names may remain written, and will not be blotted out except through a direct violation in letter and in spirit of the contract under which the names were written. And at the close of that period a general test will be applied to them all to prove whether or not they are at heart, as well as outwardly, loyal to the Lord and to the principles of His government, the principles of righteousness. If found disloyal in any degree, their names will surely be blotted out, for nothing is more clearly set forth in the Word of God than that all sins, and every person and thing having the slightest sympathy with sin, shall be blotted out of existence by that time; so that the new dispensation, the eternity beyond the Millennium, will not only be totally free from sin, but, additionally, all who will enjoy that eternity will be such as love righteousness and hate iniquity.

That the class mentioned as written in the Lord's book of life during the Millennial age is a different one entirely from the class whose names are now being written is evident in another manner, by the declaration that those of the Millennial age will be "judged according to their works." On the contrary, we who are now being judged or tried for life everlasting are judged according to our faith. "According to thy faith be it unto thee." Our faith must be corroborated by our works, but under present conditions our works cannot be perfect because of weaknesses of the flesh and imperfections of our surroundings. Only our faith and intention can be perfect now, and according to these the Lord deals with us. During the Millennial age, on the contrary, faith will be a comparatively easy thing, and hence not an adequate test. Then, too, works of righteousness will be more and more possible as the world of mankind make progress out of the sin and death conditions of the present time, up, up, up, by restitution processes, nearer and nearer to the perfection that was lost in Eden and redeemed at Calvary.

But we are specially interested in our own conditions of the present time, although we greatly rejoice to see in God's Word the blessing and peace provided for all the families of the earth, and which shortly, in due time, will be put within their reach through the glorified Christ, Jesus and the church which is His body. Deeply interested in the writing of our own names in the book of life, the book of God's

remembrance, we turn again to our text to note some of the conditions therein set forth, that we may be the better prepared to make our calling and election sure—to make sure that our names are written in the Lord's great record and that our course in life may be such that He will not blot them out.

Now We Count the Proud Happy

THE context clearly describes the conditions as they have prevailed through the period known as "this present evil world," the period in which evil prevails and righteousness is at a discount, the period in which "the prince of this world" works and rules in the hearts of the children of disobedience, and those who are faithful to the Lord are not only in a small minority, but are discredited by the majority and obliged to endure hardness as good soldiers, the time to which our Lord referred, saying (John 15:18), "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love its own." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven!" If such be your experience for righteousness' sake, be assured that your names will be written in the Lord's book of remembrance and not blotted out.

Verse 15 says: "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These words describe the present time, when the prince of this world flourishes and when his followers are numerous, and when the followers of righteousness and true holiness of heart are correspondingly repressed and disdained by the world. The Lord in our text is giving His people the proper thought to offset the discouraging outward circumstances of the present time. From the human standpoint they might have expected that their becoming the Lord's followers would have meant an increase in worldly prosperity and in immunity from the tribulations, had it not been for the Lord's distinct statements on the subject, assuring all who would be His followers that they must take up their cross if they would follow Him, and that through much tribulation they must enter the kingdom. The consolation is that the Lord knoweth the sincerity of our hearts and of our loyalty to Him and to the principles of His righteousness, that the Lord makes a record of this matter, so that there will be no danger that even a hair of our heads should fall or a solitary disadvantage come to us through obedience to Him that would not be known to and appreciated by Him and ultimately have its reward.

It is in view of the exceeding great and precious promises which the Lord has set before His people in the Word, and which they see with the eye of faith, that they are enabled to withstand the trials and difficulties and persecutions and evil speakings associated with the narrow way in which they are called to walk as true followers of the Lord Jesus Christ. To these, in proportion as they exercise faith in the Lord, the promises of the future will much more than compensate for the sacrifices and self-denial of the present life. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

There is a precious thought here: The class which the Lord is now selecting, the bride of Christ, the little flock which shall be joint-heirs with Him in the kingdom, are to know that in the Lord's sight they are specially precious, "jewels." They are to know that when God so loved the whole world as to provide through Jesus a great salvation, which shall ultimately extend its opportunities to every member of the race of Adam and give to all an opportunity to come to a knowledge of God and to obedience to His laws and correspondingly to everlasting life, He made a special provision, first, for those loyal to Him during this present evil time, when sin so abounds: these are His special jewels, His loved, His own.

God's Jewels Being Polished

AND this thought of being "jewels" carries with it an explanation of the trials and difficulties which the Lord permits now to come upon these. The trials and difficulties of life are but the polishings by which these jewels are being prepared the more perfectly to reflect the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord. In view of the blessings and glories of the future this jewel class may well esteem, as the Apostle did, that present trials and difficulties are but light afflictions working out for us a far more exceeding and eternal weight of glory.

With this thought before the mind, we can well overlook the things of this present time, which are but transitory, and keep the eye fixed upon the heavenly things which God hath promised to them that love Him.

Incidentally the Lord mentions a fact that is apparent to us all; namely, that this jewel class that "feared the Lord" rather than feared man, and that hearkened to the Word of the Lord rather than to the creeds of men, that feared not what man might do or say unto them, but rather were careful to secure the Lord's favor and blessing, these "spake often one to another." Such are drawn together; their love for the Lord and for righteousness naturally and properly draws them to others who have the same love; and this is the Lord's intention, that they should speak often one to another respecting Him and His promises, upon which their hopes are built, that they should encourage one another in the narrow way and build one another up in the most holy faith. As the Apostle expresses the matter, they should forget not the assembling of themselves together, and so much the more as they see the day drawing on.—Hebrews 10:25.

It does not surprise us either that our text declares that when the Lord's faithful ones come together to talk of Him and His righteousness and His promises and His plans, and to stimulate each other's faith and to develop one another and to stir up one another's pure minds by way of remembrance of the Lord's Word, it does not surprise us to be informed that the Lord hearkened, listened, that He takes note of their sentiments of loyalty and faith, and that these things are associated with them in the divine remembrance; these things mark them as His people, the ones whom He is pleased to bless, and who will be blessed ultimately by being received to Himself as joint-heirs with the Lord in the kingdom.

They that Thought upon God's Name

SOME who draw near to the Lord with their lips, but whose hearts are far from Him, think upon their own "name," their own honor; others think upon the "name" or honor of the sect or party with which they are identified; but those whom the Lord will remember as His jewels will be those who think upon His "name," His honor. Let us be of this class. And such a respect for the divine "name" or honor, will surely not only hinder us from associating that holy name with false doctrines, "doctrines of devils." which misrepresent our heavenly Father as purposing the eternal torment of nearly all of our race, but will on the contrary make us zealous in pulling down such falsities which got their start in the dark ages and are blasphemies against our God, whose name is love, and whose mandate is that all the wilfully wicked shall be destroyed, not tormented.

Those who fear the Lord, who reverence His name, who think upon His Word, who are seeking to copy His disposition and to be fashioned under the hand of divine providence, should remember the importance of honesty, "truth in the inward parts," when as members of the body of Christ they come together to study the divine Word and to help one another. "Let nothing be done through strife or vainglory." Let each esteem the other greater in saintliness than himself, and seek to see, as far as possible, in each other the good, the noble, the true.

It will not be very long that the wicked shall flourish as the green bay tree, as the Psalmist describes; it will not be very long that Satan will be the prince of this world; it will not be very long that he that would live godly shall suffer persecution and opposition. Very soon the prayer which our dear Master taught us will be fulfilled, "Thy kingdom come; Thy will be done on earth as it is done in heaven." Very soon the great adversary himself will be bound that he shall deceive the nations no more until the thousand years of Christ's reign are ended. Very soon we shall be changed from the earthly conditions to the heavenly conditions, be like our dear Redeemer, see Him as He is and share His glory. Very soon the great time of trouble which is now overhanging the world will burst and pass away, and prepare the world for the Millennial blessings; very soon the knowledge of the Lord shall fill the whole earth, so that none will need say to his neighbor, "Know thou the Lord; for all shall know him from the least of them even unto the greatest"; very soon the grand consummation of the divine plan will thus be accomplished. Let us be glad and rejoice and give glory to our Lord, and seek more and more faithfully to walk in His footsteps even to the end of the journey. His grace be with us all.

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.

[213]The Scriptures answer, as we have heretofore seen, that prior to His coming to earth the Son was the Logos, a spirit being; that His life was transferred to the human plane and that He was born a human being. He was rich and for our sakes became poor (2 Corinthians 8:9); that is to say, He was rich in heavenly glory and power possessed by Him as the great active agent of Jehovah in the creation of all things, and He became poor by becoming a man. It was absolutely necessary for Him to be a perfect man; hence He must be born holy, harmless, separate from sinners and without sin; and He met this requirement. (Hebrews 7:26) Furthermore, He met the requirements because He was made flesh and dwelt amongst men. (John 1:14) He partook of flesh and blood, became a human being for the very purpose of destroying him that has the power of death, that is, the devil; and to deliver mankind. (Hebrews 2:14, 15) He took upon Himself the form of a servant or bondsman and was made in the likeness of men. (Philippians 2:7) He was the only perfect man that has ever lived on earth, except Adam. He was not part human and part spirit being, because He "was made a little lower than the angels for the suffering of death." Angels are spirit beings, and thus creatures that are lower than angels are human beings. Our Lord was human. Had He been part God and part man He would have been higher than the angels instead of lower, for the reason that angels are the lowest order of spirit beings.

[214]Being a perfect man, our Lord had the power to produce a perfect race of people and with these populate the earth; therefore in every respect exactly corresponding to the perfect man Adam in the condition he was in while in Eden. Jesus was perfect in every respect, full of grace and truth. (John 1:14) When He stood before Pilate, silent as a sheep is dumb before its shearers, when the mob incited by the Jewish clergy of that time were demanding our Lord's life blood, Pilate, in order that he might shame the Jews for such action, cried out unto them: "Behold *the* man." The emphasis here is on the word *the*. We might paraphrase Pilate's words thus: 'The man whom you are asking me to put to death is not only the greatest man among you, but he is the man above all other men on earth.' The people there had seen a perfect man. None of us have seen a perfect man. He was the only One who has ever lived on earth qualified to become the redeemer of mankind. He was sent to earth by Jehovah for that very purpose. Under the law that God gave to the Jews a man must be thirty years of age before he had reached his legal majority, that he might qualify as a priest.

[215]We note that Jesus grew from boyhood's estate to manhood's estate, and that when He was thirty years of age He presented Himself to John at Jordan to be baptized. At the age of thirty, then, He was perfect in body, perfect in mind, perfect under the law, in every respect an absolutely perfect human being; hence qualified to be the ransomer or redeemer of Adam, the perfect man, and of all Adam's offspring.

QUESTIONS ON "THE HARP OF GOD"

How did God send His Son? and when He came, was He a man or was He God? Give Scriptural proof. ¶ 213.

Had any perfect man lived on the earth from Adam to Jesus? ¶ 213.

Suppose Jesus had been greater than a man when He consecrated at the Jordan, could He have met the divine requirements and become the redeemer of mankind? ¶ 213.

Did Jesus have power to produce a perfect race? and if so, did He in this way correspond to the perfect Adam? ¶ 214.

State what occurred before Pilate. Paraphrase the substance of Pilate's statement to the Jews. ¶ 214.

Under the Jewish law, what must be the age of a man in order to be qualified as priest? ¶ 214.

What was the age of Jesus when He presented Himself to John for baptism? ¶ 215.

Why was it necessary for Jesus to wait until He was thirty years of age to begin His ministry? ¶ 215.

"God is its author, and not man. He laid
The key-note of all harmonies. He planned
All perfect combinations; and He made
Us so that we could hear and understand."

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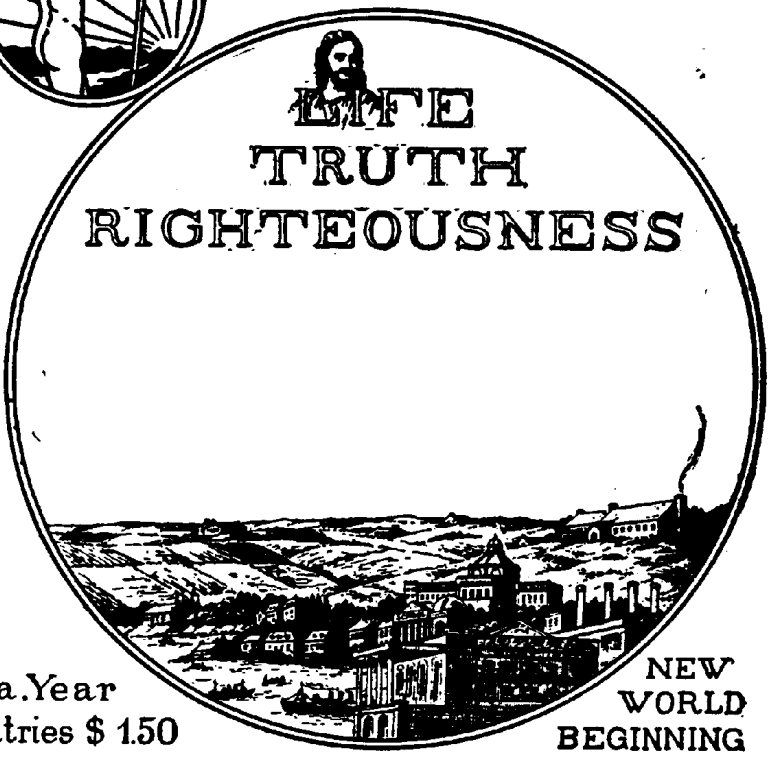
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August 29, 1923

"PIRATES OF FINANCE"

CHINA AND POLAND ARTICLES CONTINUED

THE BLOTTING OUT OF SIN



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"Pirates of Finance"

HOW the Wall Street Soviet contrived to take away legally all the real money belonging to the people of the United States and to place it absolutely under their own control, so that they may have panics or prosperity when and as they will, is interestingly told in a little 72-page book bearing the title, "Pirates of Finance," and sold by the author, Theodore Cocheu, 505 Bedford Avenue, Brooklyn, N. Y.

Mr. Cocheu writes that although he was advised that the issuance of the book would land him in jail, yet it has been liberally circulated among congressmen, financiers and publishers, and that thus far there are no dire results following the exposure of what he believes to be and what evidently is a monumental sin against the whole people of the United States. As a matter of fact we opine that the men who were back of the Federal Reserve scheme of looting the United States Treasury are afraid to prosecute Mr. Cocheu. It would be an exceedingly disastrous thing for them to have these matters brought out in court and aired in a large way. We quote here and there from Mr. Cocheu's book:

"When the Federal Reserve Bank law was being discussed in Congress, Mr. Lindberg, as a minority of the committee, said:

" 'This bill positively abolishes the United States Treasury. It proposes to move all the people's money from the United States Treasury and place it in the vaults of the banks, to be used by them for private gain. It violates every principle of popular democratic representative government, and every declaration of the Democratic party and platform pledges, from Thomas Jefferson down to the beginning of this Congress.'

"Mr. Lindberg's words were prophetic, and have certainly been fulfilled by the practical operations of the bank.

"Discussing the subject of bank control of money, Hon. Samuel Untermeyer is reported to have said:

" 'The concentration within a few years of the "Money Power" in the hands of less than twelve men who control seventy-five percent of all the money in the United States, which control extends over a series of banks in all the greater cities, is absolute and despotic; but no relief can be expected, as these men are not acting contrary to existing law. Two billion dollars are held in control by the money combination centered in New York banks.'

"It is this situation which he considers 'a menace to the country,' and 'which threatens to lead to a money oligarchy more despotic and more dangerous to industrial freedom than anything civilization has ever known.'

" 'I believe,' says Mr. Untermeyer, 'that the trend of this concentration and control of the money of the United States, if continued on the lines which exist today, will do more toward leading men to Socialism in their frenzied efforts to seek some sort of relief, than any other underlying cause of complaint in our social system.'

"Mr. Untermeyer says he is not attacking men, but a system which he 'believes to be vicious and dangerous.'

Mr. Alfred O. Crozier, of Wilmington, Del., a celebrated author and one of the best versed students of finance in this country, during a discussion of the proposed formation of a central bank, is reported to have said:

" 'The plan for a Central Bank originated in Wall Street and not with the National Monetary Commission. Wall Street will control this bank, or there will be no such institution. It is really humorous to note the coy manner in which the Wall Street interests are allowing the plans for their establishment to leak out gradually. As a matter of fact, this deal, the prize bunco game of American history, calculated to place the entire control of the Nation's currency in the hands of a Wall Street coterie, has been completed for months. Fearing the uproar that would have been certain to result had the scheme been sprung on the public at once, the men organizing the deal have been shrewd enough to spring their plans by easy stages.' "

Is Government Treasury Being Drained?

IN MR. COCHEU'S book he proceeds to prove from the official reports of the United States Treasurer that between April 7, 1917, and August 1, 1919, there passed out of its hands

2,868 tons of the 4,201 tons of gold which it had in its possession at the beginning of that period and 9,000 tons of the 14,000 tons of silver which it had on hand at the beginning of the same period.

He calls attention to the fact that all the gold left in the Treasury "is the property of the Federal Reserve Banks, only held in trust by the Government," and then in a single paragraph pointedly shows that the Treasury has been stripped of all the people's money:

"Only two years ago, anyone receiving a pay envelop or other settlement for service found gold or silver certificates payable on demand. Today a few stray silver bills may be found, but who among our hundred million people can produce a gold certificate? These certificates are no longer in the hands of the people, and the metal is no longer possessed by the Government."

Mr. Cocheu proceeds with his story; and after pointing out how by a nice piece of financial juggling the people are robbed every year of the enormous sum of $240,000,000, which they pay for the use of their own money to the pirates that have robbed them of it, he comes down to the root of the matter, telling how the trick was done. Of course it was all done by law. All thievery and chicanery worth while in these days is done not with a gun, but with every formality of law and every pretense of piety and patriotism:

"Congress could not have been induced to pass a law giving the people's gold direct to the banks, but the following are the magical words which enabled the high financiers to perform the trick:

"'The Federal Reserve Board shall have power: To issue Federal Reserve Notes at its discretion; to exchange Federal Reserve Notes for gold, gold coin, or gold certificates.'

"Suppose the reader to be a man with a small bank account, finding himself with one hundred dollars in gold certificates, for which he could obtain gold on demand, but it being more convenient to deposit the certificates in the bank, and pay the butcher, the baker and the candlestick maker with checks. This was done, and the bank cashed the checks with Federal Reserve Notes, and appropriated your gold certificates to its own use, though you were not consulted. This action is called *Exchange*. The bank presented your certificates at the United States Treasury, and received gold for them, which then became the property of the bank, and the 'Exchange' was complete.

"Thus it is plain how one hundred dollars gold was transferred from your ownership to that of the bank. And the same simple process operates whether the amount be one hundred dollars or one hundred million dollars.

"It should be borne in mind that the gold certificates represented real service which had been rendered by their owners, as depicted in the various sketches in the beginning of these pages; and though transferable, the gold and certificates could be properly owned only by those giving service in return for them. But what have the banks given for the nearly three thousand tons of gold transferred from governmental to bank ownership? Why, gold certificates, of course.

"What did they give for the gold certificates? Why, Reserve Bank Notes.

"The only mystery about the whole transaction is the answer to this last question:

"*What did they give for the use of the Federal Reserve Notes that were exchanged for gold certificates that took the gold that lay in the house that the people built?*"

The obvious answer is that the people of the United States have turned all their *real* money over to a gang that have given their notes in exchange for it, backed by an ever-changing collateral of goods in warehouses or in transit, and if the gang wishes to do so there is nothing in law to prevent their taking that gold and skipping with it to any corner of the earth to which they may wish to go. And, as they find it convenient, they will skip and take the gold with them; make no doubt of that. Mr. Cocheu sees the situation and sums it up as follows:

"Thus, by their own machinations, a handful of high financiers in two years have possessed themselves, without any return or service, of property which had required one hundred million people more than fifty years to gather together through the natural and orderly processes of honest industry and economy."

The chapter headings in the book are: What Happened to Our Gold; The Arabian Nights; How the Looting Was Done; Currency Inflation and High Cost of Living; How the Great Gold Fund had been Gathered into the Treasury; Gold; 1907; A Sample of High Finance; The Federal Reserve Bank and Currency Law; What Have They Done with it; 'The Treasury is Bustin' with Money'; Verily, This is a Rich and Easy Nation; Stabilizing the American Dollar; The American Dollar is Standardized; Conclusion; Lest We Forget.

By request Mr. Cocheu has furnished us with a brief sketch of his life, from which we select some items that we think will be of interest to our readers. His father was born in Brittany, France, in 1794, and was a soldier under Napo-

leon in the year 1812. A trained and successful morocco manufacturer at Watertown, N. Y., he was stripped of his business by the operation of high finance in 1844, and became a helpless paralytic for the remaining nineteen years of his life. During all those years Mr. Cocheu's mother cared for her invalid husband, and their daughter and six sons. Theodore was born in 1838.

Theodore and his brothers were all soldiers in the Civil War, and in 1863 Theodore married. He says of his family life:

"I have said that my wife had brains. Before our marriage, while she was yet a mere slip of a girl, she won a prize for committing to memory and correctly reciting the whole book of Matthew within four weeks time; and though this was hot work she never forgot, but could correctly recite it to the last of her fifty-eight years of married life. When we married, we agreed to 'keep house' on my small salary, though the price of flour was $12 per barrel, coal $14 per ton, kerosene oil for lamps, twenty-five cents per *quart*, etc. But as $12 shoes and satin skirts were not then necessary for housework, and as we could get along in the summer without furs, we managed to live, having enough to eat and wear, and without incurring a financial debt of any kind. We also agreed to set up what was then known as a 'family altar,' with reading a portion of Scripture and family prayer every night. I am thus specific in describing our family organization because we became parents to seven sons who all grew up to manhood's estate in the borough of Brooklyn. We were frequently warned that it was impossible to bring up a boy in the city and keep him right; but when, in 1913, we celebrated our fiftieth or Golden Wedding within a quarter of a mile of the place of the original wedding in 1863, among many warm friends assembled were our seven sons, all occupying useful, honorable positions in the world, who had come with their wives from Panama and other distant parts of the world to attend the event. It is only just to say that the life work of a good, wise, Christian mother's wonderful care, wise precepts and constant example to and before her boys has made every one of them a standing proof of the fallacy of the saying, 'You cannot properly bring up a boy in the city.'"

In the year 1872 Mr. Cocheu was appointed United States Customs officer by the Honorable Chester Alan Arthur, who subsequently became President of the United States. It was Mr. Cocheu's fortune to be the officer in charge when the immigration service was transferred from the jurisdiction of the State of New York to the United States Government. On April 18th of a given year the State of New York received the immigrants at Castle Garden, New York City. On the very next day, at Ellis Island, the United States Government, with a different organization, under Mr. Cocheu's management, landed 8,000 immigrants and sent them to their destinations by railroad, or fed and lodged them in the barge office, and in barges which he had provided for the purpose, all without hitch or mishap. He retired from the position in 1921 after a service of forty-nine years.

Vain Imaginations

CONCERNING the world conditions Judge Rutherford says:

"To believe that one can accomplish that which is an impossibility is a vain imagination. That is exactly the condition of the world today. Many imagine that the present systems can be patched up and made desirable.

"A few years ago the cry was resounding through the earth: 'The great war will make the world safe for democracy.' How vain was that imagination is now apparent to all who think. Democracy is in a worse state of disintegration than at any other time during the past hundred years, and is daily growing worse.

"Democracy means government by the people in the interest of the majority. Particularly since the great war government is by the profiteers and their allies in the interest of the minority. The condition goes from bad to worse. The nations are hopelessly in debt, and the financial systems of many are already collapsed. Because of fear that has laid hold upon the ruling factors of the nations, they are madly preparing for another great war. Says Sir James Foster: 'It is enough to make the angels weep, that after the greatest tragedy the world has ever known the nations should be showing their teeth more in 1923 than they did in 1913. International affairs are in a worse condition today than ten years ago.'

"'A new chapter opens in the history of Europe and the world, with a climax of horror such as mankind has never yet witnessed.'—Lloyd George.

"'There is no settlement in Europe. There is no peace in Europe. 1923 is worse than 1914.'—Ramsay MacDonald.

"'Airplanes, poison gas and hatred mixed together are spelling the doom of civilization. America is preparing for war on a scale so colossal that it has no parallel in the history of the world.'—Frederick J. Libby.

"Religiously speaking, the denominational church systems are raging upon each other. The modernists have repudiated God's Word and have denied the great ransom-sacrifice of our Lord. They deny His kingdom, and in turn teach evolution and other God-dishonoring doctrines. The fundamentalists cling to the Bible, and earnestly contend for it. Both sides, however, are allied with the commercial and political powers of the present evil order.

Why this Raging?

IN JEHOVAH are all the riches of knowledge and wisdom. His Word, the Bible, furnishes a sure and perfect guide. Many centuries ago, foreknowing the condition of our day, He caused His prophet to write propounding this question: 'Why do the nations rage and the people imagine a vain thing?'—Psalm 2:1.

"The raging of the nations is apparent to all. What vain thing do the people now imagine? Big business, big politicians and apostate clergy join together in announcing that they possess the wisdom and power to adjust the ills of humankind; that by means of compacts or leagues of nations or worldly conferences they can establish peace and prosperity and bring the desire of the people. Millions of good, honest people imagine that this can be done, and that imperfect man can establish peace and righteousness. This is a vain imagination, because Jehovah, referring to this time, through His prophet said: '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. Take counsel together, and it shall come to nought.'—Isaiah 8:9, 10.

"The reason why the great crisis has come now is this: The Gentile world or order of things began in 606 B. C., was to continue 2,520 years, and according to the Bible legally ended in 1914, at which time the Lord foretold that the nations would become angry and God's wrath would come. From then until now the nations have been raging, and the raging continues, and the people continue to imagine a vain means of settlement.

"For nineteen hundred years real Christians have been praying earnestly the prayer that Jesus taught his followers to pray: 'Thy kingdom come; thy will be done on earth as it is done in heaven.' This prayer was taught that those who earnestly pray it might be in an attitude to receive the kingdom at its coming. The King is now present. The kingdom of God is at hand. Jehovah's Anointed is His beloved, the Christ. All who are not for Him are against Him. Concerning those who are against Him the Lord through His prophet says: 'The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.' (Psalm 2:2, 3) In 1919 the political and financial rulers of the world said: 'We must have the League of Nations.' And the Federal Council of Churches said: 'The time has come to organize the world for truth, right and justice and humanity. To this end as Christians we urge the establishment of the League of Free Nations. . . . It is the political expression of God's kingdom on earth.' Here was a statement of these three elements equivalent to saying: 'We will not have the King of kings, the Lord's anointed, to rule over us. We will maintain our old arrangement.' To this Jehovah's prophet answers: 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure.'—Psalm 2:4, 5.

What Next?

WHAT, then, may we expect to follow this condition of fear, perplexity and distress of nations? What shall be the result of the arrogant speech and efforts of the ruling factors to carry out their selfish desires? The answer is found in the Scriptures: 'And he gathered them together into a place called in the Hebrew tongue Armageddon, . . . to gather them to the battle of that great day of God Almighty.' (Revelation 16:14, 16) This is to be followed by the complete establishment of Messiah's kingdom of righteousness, which will cure the present ills of humankind and bring peace and prosperity to the people, the desire of all honest hearts. The whole creation groans and travails in pain, waiting for the Messianic kingdom, for the time of complete deliverance. It is at hand. Millions now living will never die. It behooves every one to *inform himself* about this important subject."

"Advertise The King" *By Mrs. T. C. Alford*

Rejoicing! Rejoicing!
We advertise the King!
Rejoicing! Rejoicing!
Glad tidings now we bring.
For unto those who watch and wait,
The King doth come in glorious state;
This message due with joy relate,
And advertise the King!

Rejoicing! Rejoicing!
We advertise the King!
Rejoicing! Rejoicing!
His praises all shall sing;
For millions now will never die,
On promise sure the meek rely,
In earth restored He'll grace supply.
So advertise the King!

China and Her People—In Four Parts *(Part Three)*

OF ALL the tangled skeins of yarn in the world the political situation of China may be said to be the great one, the "Chinese Puzzle." Like the minds of some men, it was one thing yesterday, another thing today, and will be something else tomorrow. The Chinese monarchy became a republic in February, 1912, after the revolution of the year before. The boy emperor, Pu-yi, still retains his title; but as a ruler he is not even a figurehead, though he is paid for it and evidently will continue to draw his pay until there is another revolution or a repudiation of the old order.

The country is in constant turmoil, and no faction has been successful in establishing any kind of stability. The military governors, the Tuchuns, hold the whiplash and have been in the habit of dictating to the Peking government.

It seems inconceivable how so vast a country buried in tradition, undeveloped in industry, and living by such low standards could in so short a time expect to emerge from slumber, throw off the shackles of monarchy, endeavor to establish a republic, unify her interests, and make herself felt as one of the powerful nations of the world. Two things may contribute: (1) Before the mighty influx of machinery and labor-saving devices came into the world China was put to sleep with opium. With the advent of opium, rum, and other "Christian" accouterments came her excessive drowsiness, her public debt, her discord and lax morals. With the banishment of opium and rum China is coming to herself; but like a drunken man after a spree she hardly knows how to stand. (2) The aggressiveness of exploiting Powers, which she sees will swallow her up unless she strives to save herself, is prodding her on as a matter of self-preservation.

As China arouses from her stupor great minds are sure to be enlightened, and ambitious, selfish men will seek for advantage. Instead of peace strife will ensue, and civil warfare be prevalent. There are two main divisions: Gen. Wu Pei-fu is supreme from the Great Wall to the Yangtse river, and exerts power over Central China in the neighborhood of Peking; Dr. Sun Yat-sen is supreme from the Yangtse Kiang southward, and is at the head of the Southern faction which centers at Canton. Another smaller division obtains in Northern China, or Manchuria, with Gen. Chang Tso-lin, a former outlaw and bandit, at the head.

Gen. Li Yuan-hung was vice president, then president, resigned, went into obscurity, was president again, abdicated June 14th because members of his own party and constitutional politicians demanded it, holding him captive four days in his own mansion before he took his flight. He was captured and held by his own troops. The immediate cause of his flight was that Gen. Feng Yu-hsiang told the President that if his soldiers were not paid his troops would enter the capital.

The President of China necessarily rode in a stormy ship of state. He had around him a scheming bunch of politicians, a gang of robber financiers, and a gawking set of soothsayers known as priests. He was pestered from within and from without in strictly Oriental fashion.

China's Troubles Multiply

THE rupture was precipitated because the soldiers had not been paid; and there was a division between the military leaders. It is now thought that a military leader will ascend to the presidency. China therefore faces another crisis. Li Yuan-hung had been undergoing a state of siege for many days, and was trying to form another cabinet to help extricate himself from the entanglement. Trouble was brewing in practically every province; the bandits were harassing the peace of Shantung and all China; complications were arising with Japan; and the Consortium was putting China's feet into the stocks. Besides this, outrages were being committed with remarkable frequency upon foreigners, so that all nations were getting ready to spring at China's throat. The President's hasty flight stopped the rioting around Peking; and in a few days there was a lull in all China, as far as newspaper reports were concerned.

The White race has fallen as a result of the World War, and the Chinese no longer regard them as superiors. White representatives are looked upon as merely agents of a profiteering country, bent on exploiting the resources and peoples of other countries. Even American trading ships on the Yangtse have been fired upon by bandits and soldiers. The State Department at Washington has received word

that American lives and liberty throughout China are endangered, and demands were made for foreign guards; but the trouble seems to be that there are too many people carrying loaded guns already. Kao Ling-jei was chosen premier.

It has been said of Li Yuan-hung:

"There is no other man in China who seems as likely to be able to guide the country safely through its period of reorganization. His task is most difficult; but, if he can retain the support of Wu Pei-fu and secure the coöperation of Chen Chiung-ming, he will successfully accomplish it."

Chen Chiung-ming was Sun Yat-sen's leading general. Sometimes Chen is in possession of the South, and sometimes Sun holds sway. Just now Dr. Sun is shining brightly in the South. The Tuchuns harass Wu Pei-fu, and peace is as far away as ever. Some think that Li Yuan-hung with Generals Wu and Chen could unify China, but that is not what the foreign Powers want, as is evidenced by the support and goodwill they have for Dr. Sun.

Genuine national unification depends upon the sincerity of all parties in working for noble ends. If the peace of the country and her own welfare were considered, instead of the interests of financialdom, and the people themselves allowed to work out their destiny, much greater progress would be made toward making the government truly representative and democratic. A suggestion comes along this line from Dr. Sun in a manifesto addressed to the Powers, in which he advises them not to recognize the Peking government, that thereby the military powers will be weakened and China become pacified. A government can then be established which will be representative of the country and command the respect and support of the provinces.

An effort was made through a coalition of leaders composed of Li Yuan-hung, Chang Tso-lin, Sun Yat-sen, and Lu Yung-hsiang to move the capital from Peking to Hangchow, Province of Chekiang, in order to get away from the unfavorable influences of the Chihli party, headed by Generals Wu and Feng. Perhaps the convulsions in China were aimed at the removal of the capital nearer to American and British civilization; for Hangchow is about 700 miles south of Peking and only about 550 miles from Canton and Hongkong. Some say that conditions in China are practically the same as when the Boxer uprising terrorized the whole world with Chinese atrocities.

Will Boxer Experiences be Repeated?

SPEAKING of the likelihood of a Boxer uprising reminds us of the Boxer insurrection of 1900 and the causes lying back of it. It is said that the politico-ecclesiastical element of China is interwoven with Confucianism and centers in the seclusive atmosphere of Peking. Through the fall of dynasty after dynasty this church-state Confucianism has persisted; and the Chinese are fearful that the encroachments of the Whites with what they recognize as a perverted Christianity will bring them into subjection and take away their honored traditions which have cemented them together into a solid nationality. They have always regarded the missionary as prying into their liberties and have resented it, often with persecution.

According to the statement of Mr. Hain Joh Kai, son of the Chinese Minister of Finance during the Boxer uprising, the real cause of the uprising was the fact that many patriotic Chinese saw that the European Powers were scheming to get control of China in order to divide that country among themselves; and they felt that the only way to preserve the freedom of China was to drive out the Whites. Through the assistance of English and French forces the uprising was suppressed; and the Minister of Finance committed suicide in the presence of his sixteen-year-old son, knowing that if he were apprehended he would be put to death in some way designed to be a warning to all who were in favor of maintaining the integrity of their native country.

Years later Mr. Hain was one of the committee of nine young Chinese who were sent by the President of the Chinese Republic to visit the capitals of the leading European countries with a view of enlisting Occidental sympathy in behalf of the young republic. It is needless to say that the mission was a failure. None of the Powers would want to help China get on its feet for China's sake; but if they can sack China and keep her for their own they will use any ruse, any cunning, any subterfuge, any "diplomacy" that the expediency might warrant. In almost every instance the young Chinese were met with the inquiry: "What shall we get out of it if we assist the Chinese Republic?"

The young men had expected the European Powers to take a lively interest in their efforts to better the conditions of four hundred million Chinese who so badly needed assistance. When they met with repeated disappointment in their efforts to interest the European diplomats they lost confidence not only in Western civilization but in what was passing for Christianity as well; for they concluded that much of the interest which sent missionaries to China was really commercial, and not religious.

Reconstruction from Within Needed

THE question has been asked: "Can China hold her own against the political, economic, and cultural encroachments of the West long enough to enable her to make her own blend of the elements of her culture, which are of paramount significance, with certain values, mainly scientific, in Western civilization which she now lacks?" It is a question of how there may be vital reconstruction from within, and how to induce the greedy West, including Japan, to keep hands off. The opening up of China is, to the Powers interested in the Consortium, better than opening up a new continent; for China holds in her arms about one-fourth of the earth's teeming millions, who are so peaceful and so innocent of the White man's greed that it is an easy matter to exploit her. The "Christian" White nations have succeeded in making an ally of Japan, taking away the possibility that the Yellow races may combine for mutual protection against the encroachments of the Whites. The only human salvation for China is for Socialism to sweep away the Western group of nations, overturning Capitalism, allowing China thenceforth to reconstruct, cultivate, and advance in modern civilization in her own sweet way, receiving the aid and helpfulness which might be given through some noble souls who are not animated by selfish motives. Intellectual leadership is present; and the young men and women of China are the equals of any nationality, surpassing many others in honesty and virtue. But the finding of a leader in whom all will repose confidence is the problem—unlikely of solution.

It is not to be wondered at that China does not put her house in order. The big Powers keep her in a state of poverty and weakness, so that she may be the more fully despoiled. Her tariffs are fixed by the Powers, compelling China to accept just such a tax on her exports and imports as will be favorable to themselves and unfavorable to her. Chinese finances are regulated by the foreign Powers through the Consortium.

Minority rule has had its day; special privilege is waning; predatory wealth must cease to be. Politically, we must consider the most basic prerequisite to lasting peace—that the nations should become internationally minded, which means to think in terms larger than special interests. The League of Nations idea is not thinking in large terms. The thought of "league" presupposes that some are in, and some are out; any idea which excludes is narrow. When the ideas broaden to include *humanity*, the thought of league or clique or clan will not come into mind. This is a Christian principle about which few seemingly know anything.

Tuchuns, or Military Governors

CHINA is menaced by a system of Tuchuns. These are military governors of the provinces, each of whom has armies under his command with more or less capital at his disposal. These war among themselves and rob the people to support the armies. This causes dissension and discontent. Each governor is jealous of the other; so there is scheming on all sides. China's predicament in raising money to pay off her debts is that she does not have the support of the provinces. Each province seems to be a kind of independent state having very little respect for the Central government; at least, there is little coöperation.

Perhaps one of the reasons why China is so arbitrarily governed by its Tuchuns is that in the eleventh century there existed a sort of State-Socialism arrangement, not unlike that championed by some today. Her civilization was highly developed. It is said that arts, architecture, literature and philosophy, and both the theory and the practice of government were highly advanced as far back as the Chow dynasty (1122-256 B. C.), intensified and further developed by the Han dynasty (206 B. C.-219 A. D.), and also by the Tang dynasty (618-906 A. D.); and when the Sung dynasty came into existence in the tenth century civilization was even more flourishing. In the changes from

one dynasty to another the people were not concerned at all; and even now when China is trying to give birth to a unified republic the people at large are not much concerned, as they have no voice in its formation. It is a fight between military and political forces.

One grand testimony to China's history is that while the White races were waging their "holy" wars and carrying on warfare for "Christian" principles the Chinese were in blissful ignorance of it all. No dynasty has ever neglected the people of China; every dynasty remaining in power for any length of time did so with the silent approval of the people, and each dynasty tried to improve upon its predecessor. Some of these rulers were wise and kind, and greatly improved the condition of their countrymen. Of course, as is natural among the upper crust, jealousies would arise, fights ensue, and the weaker were overcome.

The farmers have always been recognized as the backbone of the country, and have been assisted when necessary. The taxes have been equitably and uniformly low, and the national debt has been negligible.

Popularity of Dr. Sun

SUN YAT-SEN, the "father" of the Republic and its first president, has twice been ejected from Canton by military combinations armed against him. He made one dramatic reëntry into the city; and the only pretense toward progress and liberalism that China has seen in five years, in the view of some. He has one hundred of his supporters in the present Parliament. He is the most popular man in Central and South China, according to a referendum conducted by the leading American newspaper in China, *The Weekly Review*. Whether this "popularity" is propaganda we cannot judge. Dr. Sun is given the credit of materially assisting Canton to rapidly modernize itself with sewer and water system, wide streets, fine buildings, electric lights, etc.

It was in February that Canton was captured from Gen. Chen Chiung-ming, the enemy of Dr. Sun Yat-sen, by troops from Yunan and Kwangsi provinces; but instead of turning the city over to Sun Yat-sen, as was expected, the troops revolted and held the city for their own prize. The provincial troops numbered about 28,000, mostly young men without discipline. Sun's army of 40,000 started for Canton to reclaim the Southern capital, and 10,000 of Chen Chiung-ming's soldiers were waiting to join them. Even the British authorities at Hongkong, who have never been among his admirers, welcomed him back. Sun is said to be friendly to Japan.

Dr. Sun desires to modernize Canton after the British pattern at Hongkong; invite foreign capital to finance the government enterprises, preferring American and British; construct railroads with foreign money; open the doors wide to foreign financiers so that they may loan money for the purposes of expansion, presumably the government going security for the money furnished; and, move of moves, he proposes to clear the market of all old provincial bank-notes; and, taking the advice of expert financiers, he will issue currency. This comes on the heels of the cancellation of the Lansing-Ishii pact of 1917 which granted Japan "special interests" in China. And by this it is said that the "diplomatic affairs of the United States in the Far East are placed in a more favorable situation than ever before." This means that the Consortium has a firmer grip than ever upon China.

Dr. Sun has proposed a way by which these destroying military elements may be defeated, resulting in the unification of the Chinese people. His scheme is a passive resistance and refusal to coöperate with any faction. It is advocated that this may be done most effectually by strikes and refusal to pay taxes. This sounds very much as if China were becoming "civilized"! The people may be ready for some such suggestion; for they are getting tired of seeing superfluous soldiers, and being required to bear the ever-increasing expenses involved. The Chinese are a peace-loving people, never having been imbued with the war spirit of murder; and if they can be convinced that their happiness and solidarity as a people rests on breaking up the military cliques, they in their weakness will become exceedingly powerful through non-responsiveness to the clamor of selfish men.

Popularity of Gen. Wu Pei-fu

OTHERS claim that the probable leader to carry China out of her chaotic condition is Gen. Wu Pei-fu. He has had a sudden rise,

and has demonstrated that he is a great general. Since the empire was abolished, the control of the government has passed from individuals to groups, back to individuals, and to groups again, each in turn trying to secure itself permanently in power by usurping authority. Like all leaders these contending forces are ambitious and selfish, but Wu Pei-fu's appeal to the people made its influence felt; for they judge that he is unselfish and has nothing at heart but the unification of China. The time is fast approaching when the people generally will have confidence in no one except those who are really actuated by unselfish motives and who have no axe of their own to grind.

Wu Pei-fu himself claims he wants nothing but the unification of the Chinese, the political harmony of the North and the South, and to abolish militarism, to revive industry, and to win the respect of foreign Powers. He thinks that China should prosper, and says that railroads are her greatest need toward economic reconstruction.

The Japanese view is that the meteoric rise of Gen. Wu has something back of it besides the love of the people for him; that it can hardly be a profound faith in him; and that having had somewhat of a variegated career, in which he has been all things by turns and nothing long, he is not to be trusted overmuch. They incline to the belief that the foreign Powers are interested in him as a bulwark against Japanese aggression.

Young Emperor Marries

THE imperial soothsayers set November 14th last for the day of the marriage of the Emperor. The boy had been emperor since babyhood, when the revolution took away his throne; and even though a kindly government set aside an allowance it is said that the civil strife has made it hard to collect. So his majesty gets deeper and deeper into financial difficulty as moons wax and wane. This is the experience of most kings now. The bride was a Manchu woman of high birth and, of course, is accomplished and charming, as all brides are. But she comes from a comparatively poverty-stricken family and does many things which other women do (which is creditable): She drives her own limousine, and does her own sewing, when occasion demands. With the Emperor's outgoing goes the last of the Manchu dynasty. So the Emperor, the Kaiser, the King, and the Czar business is losing all its former glitter; and the common people are coming into their own. Abraham Lincoln said: "The Lord must love the common people; for He made so many of them."

In many places the village elders still believe that the Emperor, the father of his people, is on his throne. They have not heard, and they do not care to hear, about the establishment of a republic. They do not bother themselves with the problems of government; their business is farming. Perhaps they have the right idea that the government business is not in looking out for the interests of the people, as is supposed, but is a business in itself, run for the benefit of those in that business.

So in spite of the fact that the Republic is functioning after a fashion, the last of the Manchu dynasty sits on the Dragon throne. Some hope that the "Lord of ten thousand years," as he is called, will again come into his own and regain supreme rulership; but China will never return to a monarchy. The Dragon flag lies folded away forever. The Emperor has a fine education and a pleasant disposition, and is keenly interested in the affairs of the world. Yet he is housed in, under guard, being polished and groomed for the event which shall never take place; and the wicked, gaping world is denied the privilege of seeing him enjoy himself like other boys. He cannot even ride in his wife's limousine. Such are some of the drawbacks of royalty.

Honor in Chinese Banditry

SHANTUNG, of which we read so much during the early days of the Versailles Treaty, has been returned to the bosom of China. It has been overrun with bandits, who thought that they owned the country, and who asked the Japanese to turn it over to them instead of to the Chinese government. The government at Peking made peace with them by giving them $100,000 on their promise to refrain from violence; and over a thousand bandits incorporated themselves into the Tsingtao police force. Sometimes when a ruffian is put on his honor or made a guardian of public safety, he will behave himself. Whether these are the bandits who wrecked a train May 6th

and carried off many of the passengers we know not. One paper says: "If a Chinaman gets his government into trouble in order to get a job, he is a bandit. Over here they call them politicians."

At any rate, bandits looted a train and carried off passengers who were supposed to have "heep" money. This further embarrassed China, further checkered her career, and made her political situation even worse than it was. The press despatches had much to say about one of the captives, Miss Lucy Aldrich, sister-in-law to John D. Rockefeller, Jr. The bandits demanded a million dollars and exemption from punishment to liberate their victims. Miss Aldrich was soon released. Other women taken were also soon released. One jewel among them refused liberty, preferring to stay with her husband. Miss Aldrich told a thrilling story, and a Mr. Powell's was exceedingly fascinating. They described the wreck, the shooting up of the train and the looting of the cars of all valuables, in some cases the carrying off the bedding from the sleeping cars. Then there was the march of the passengers, thinly clad, and in some cases barefooted, through the dark, over rocks and brush into the fastnesses of the mountains miles away from the railroad. There was much suffering from the long, enforced marches, exposure, lack of clothes and food. The attack came at two o'clock in the morning, and there may have been a thousand bandits in the kidnaping raid. It was estimated that there were over 10,000 bandits within a radius of fifty miles, well intrenched in a very advantageous place for resisting an army; and they were well armed. About thirty prisoners were taken, mostly American and British citizens; and these two governments immediately got busy with demands on the Chinese government for the release of all captured. Five nations joined in a note last November, demanding immediate release of the missionaries kidnaped.

Some of the bandits, at least in this last offense, were discharged soldiers; and it is said that this was the method adopted to get their back pay. But others claim that the motive of the attack lay in an internal political plot; still others claim that Gen. Chang Tso-lin, war lord of Manchuria, was behind the attack trying to discredit Gen. Wu Pei-fu. However we may view the matter, the bandits were "some pumpkins"; for they established a line of communication with the officials, and sent and received envoys, and dickered in thorough diplomatic fashion. Gradually, as officialdom came across with the "long green" and promises of immunity from punishment, the captives were released, but not according to original demands.

China's Wealth is Coveted

AN EDITORIAL heading, "Clean Up China," appeared in one of the daily newspapers, which strings the fiddle to the true tune. It says:

"Rich beyond all comprehension, her fabulous wealth coveted by more than one powerful nation, this last great, virtually unprotected garden spot of the world stands forth as tempting as ripe fruit over a wayside wall. Some hungry nation or other, one of these days, will take advantage of an incident like that of the Shantung bandits and go after China."

Reports from the bandits' stronghold for five weeks were conflicting. There were anticipation and hopelessness, encouragement and discouragement, fears and forebodings, wills written and preparations for burial. Some forty Chinese were also prisoners, and a few of them had been for over a year. Some of these were slowly dying of starvation and filth. At Peking the release of the prisoners became more and more a political issue, as to what faction was to have the honor of liberating the captives; and of course there was competition among the bandits as to who should get the money.

The papers stated that "foreign intervention was unquestionably necessary to prevent the utter collapse of China; but whatever form the reconstruction should take would be fraught with extreme danger." They must and they must not. It may be necessary in assuming a moral leadership, for some "Christian" nation to take charge of the provinces where the good oil wells and iron ore are located. The country needed, so some said, Chang Tso-lin (the bandit-ruler of the North) as a dictator to bring order out of chaos. But any effort on his part to seize the government would be fought vigorously by the other factions. Meantime Wu Pei-fu had his army marching against Sun Yat-sen. This army failed to receive their pay, and started looting. In some instances small bands of independent brigands tried to get through the troops' lines to join forces with the bandits. Tien Chung-yu, Tuchun of Shan-

tung, had three brigades of his troops, machine guns and two airplanes ready to plunge into the hills to rescue the prisoners; but this move would relieve the Peking government of the responsibility, and was not looked upon favorably by the foreign diplomatic corps.

In such a crisis the armies of Wu Pei-fu and Sun Yat-sen should have been consolidated for the common good. But no! These two armies were ready to fight each other, and their commanders were oblivious to the dangers of the captives. J. B. Powell, the American newspaper man, proved his gameness. Two or three times he was released on his promise to return, being allowed to carry messages and to negotiate for the release of the prisoners. He returned each time; and once he wrote from his mountain prison: "We will stand whatever mistreatment is necessary to make all foreign lives safe in China."

Whence Came the Munitions?

AS NEGOTIATIONS progressed between the bandits and the government, a commission was appointed to ascertain who was responsible for the political scheme to embarrass the government, if there were one. They wanted to know whether the train crew knew in advance of the plan of the bandits, and to find out why the guards on the train did not try to protect the passengers. And as the troops of Gen. Wu and Dr. Sun came closer together, the government at Peking found itself embarrassed by Presidential encroachments of its rights, and the Chinese cabinet resigned. At the same time the Canton governmental affairs of the Sun régime had gotten off the rails onto the ties. Simultaneous with all this, the Consortium was busy trying to devise a plan whereby the financial interests could be stabilized in a reorganization of the central government at Peking. It was within a week after the above chop suey was served, that the President sought to flee the responsibilities of his office.

Where did the bandits get their munitions supplies, their new automatic pistols, and the latest types of other arms? Could it be that "Christian" nations, or their representatives had supplied them? Chinese Minister to Washington, Mr. Alfred Sze, answers the question. According to a correspondent Mr. Sze charged that the big Powers, horrified by the kidnaping of Americans and other foreigners by the Shantung bandits and talking intervention in China, had supplied them.

Many of the arms are of American manufacture. Whence did they come? What are the subjects of Great Britain and Italy and Japan trying to do in arming faction against faction and stirring up animosities against different sections? And could it be possible that the Powers are well pleased with the situation as it is?

In the civil strife of China, first one side seems to be triumphant, then the other. A leader is needed in whom the people may repose confidence, but such is not to be found. China is not a fighting nation, though there has been more or less banditry for many years, some of the people being goaded into it by poverty and small means of subsistence. Perhaps if there were not so much of the White man's money working in China these "heathen" people might settle all their difficulties among themselves and live in comparative peace. The corrupt, dishonest, and inefficient officialdom in China is denounced as thoroughly by the Chinese people as by other people.

So the Chinese problem is practically unfathomable. When you think you have it solved you may blink the eyes, and on reopening them find the political chessboard upset. There are intrigue, deceit, camouflage, murder, and the betrayal of one's friends for advantage. Foreigners in China—diplomats, business men and political agents—have taken a more active part in China's affairs than would be tolerated in any other country. As China has minded its own business, we wonder at the temerity of the meddlers. All her leaders are perplexed; and they themselves know not how soon they may be dislodged from their present shaky positions and others take their places.

China's Open Door

WE HAVE heard for twenty years of the "open door" and wondered what it really is, the size of it, whether it is swung on hinges, whether it is a close-fitting door, whether it has holes in it, and who is its guardian angel. The Open Door was a question which the Western nations thought was their prerogative to discuss. China, as a little girl, was dressed in an

oilcloth apron, put into a highchair, given a stick of candy, and was supposed to keep quiet; for was she not a heathen, not well drilled in the arts of war, and not advantaged with a formidable banking system? The Door of China is some door; it bounds China on the north, south, east, and west on the border thereof, and reaches to the sky. It is the Tariff Wall. The Western nations wanted an Open Door in Asia for their exports, and a Closed Door at home against the imports of the Yellow man's cheap labor.

Thus the Door of Japan closed and opened at the will of the Whites, until—until Japan possessed a strong army and navy and had imbibed enough of the Western culture to shoot to kill. And when Japan had developed strength to control her own Door, the Powers found it expedient to "invite" Japan to the conference of the limitation of armaments; for she was able to assert her supposed rights and equality in determining the future of Asia. After demanding equal rights with the Whites she sought special rights for herself in Asiatic matters, which meant the exploitation of China on her own account; and the question soon resolved itself into what were Japan's economic intentions in Asia.

The "civilized" Powers had special rights in Japan, even to the making of her tariffs, until they were expelled. Do not these same "Christian" nations want to make China's tariffs, abridge her rights, and exploit her? Has not Great Britain done so in India, and the United States in the Philippines? If Japan wanted special privileges in the Orient, was she not following the Occidental pattern?

But who are interested in the Open Door of China? Why, all those nations who are seeking an outlet for their wares. The "Christian" nations want no tariff wall in "heathen" China, so that that vast country of over 400,000,000 people may be flooded with manufactured goods from abroad. The captains of industry, taking advantage of the situation, build factories in China and manufacture everything there which is made here, but with much less cost of material and labor. They raise the tariff wall or close the door at home in order to protect themselves from foreign-made, cheap-labor commodities. They import surplus goods, which they have made through cheap labor abroad, and sell it at home at enormous profits. The manipulation is such that they "get you going and coming." There is no other idea in the Open Door. It is considered "good politics" and is the scheme of the profiteer to fatten his wallet. It has ceased to be profitable for Great Britain, France, Germany and the United States to sell each other; hence their hunger for the pound of flesh extracted from China; for she has not a large standing army and mammoth navy, and is, therefore, helpless before the rapacity, greed, and gall of so-called Christian nations, which in reality compose Satan's empire, which has been weighed in the balance and found wanting, and is tottering to its fall.

Strength of Nations in Militarism

A WRITER sarcastically says: "The Bible Society has sent nearly 200,000 Bibles to Peking to 'convert' the Chinese. China hasn't been fighting anybody but herself since the days of the great Mogul. The Bible ought to go to France, Italy, England, and Germany; and the United States ought to study it most of all."

We are teaching the Chinese that might makes right, that force is a prerequisite to an advanced civilization, and that the commercialized dollar is the only redeemer. This is essentially the "Christianity" that is preached today; and we are asking the Chinese to accept it or be damned. A Chinese significantly declared: "Do you think that we are fools? For however you may cloak your policies of imperialism with benevolent pretensions of altruism, your hypocrisy is glaringly manifest to the intelligent people of Han."

The Chinese are bright enough to see that America's greatness does not lie in the fact that we have the Christian religion and practise it, but in spite of it. They see that our greatness is due to militarism and industrialism, to our reputation as a fighting nation, and not to our humbly following in the footsteps of Jesus. They can see that our greatness comes largely from the blessings of invention, good transportation facilities, better education, modern conveniences, push, and aggressive selfishness, and not to our reverence for and practice of the Golden Rule. The question is asked: "Was it Christianity that saved Japan from the hell of Western imperialism?" The answer

comes: "No; it was her quick grasp of modern science and the arts of war." Bright Chinese also see that when a country produces men of letters, of arts, of skill in tilling the soil, they are treated as barbarians; but, when clothed in military style with helmets, spears and spurs, they are civilized, they are "Christian"! And this is the "Christianity" the heathen Chinese are supposed to accept in order to be saved.

Immigration and Deportation

EVERY now and then there is an effort made to raise the ban on the immigration of the Chinese. Labor interests possibly prefer to keep them out of this country, while the financial interests would be pleased to raise the ban in order to break the backbone of labor, to make labor eat out of their hand. The fact that Chinese are often captured while being smuggled into this country, some of them paying as high as $500 of their own money to be landed here, shows that should the immigration wall be torn down great numbers of Chinese would immediately come to this country, possibly to get work and make a better living and also to get away from the strife and turmoil in their own country. The smuggling of Chinese into this country seems to be a business of some agencies, and there seems to be enough money in it to make it profitable. They come by ship through different ports, on the Pacific and Atlantic coasts and from Cuba, and also by land, through Canada and Mexico.

Last summer 250 Chinese were deported from Sonora, Mexico, not being able to get into the United States. In June of this year, twenty Chinese were being smuggled into this country from Cuba. The captain, who had received $5,000, and was to receive $5,000 more on landing them, brought them nearly to New York city, when he abandoned them and his small sailing vessel and let them drift. The Chinese, not being able to speak a word of English, understood their plight—that they were doing something forbidden, and were fearful of landing; and after running out of food at sea, put up a distress signal and were picked up and their vessel towed in. It is estimated that between 25,000 and 50,000 Chinese are waiting now to be smuggled into this country, and that at least 20,000 succeed in getting in annually.

Very many of the ocean-going liners have Chinese in the crews, in the engine room, as cargo handlers, etc., with an occasional Chinese officer. Many are smuggled in this way, return trips being manned with new crews. In August, 1921, a British freighter docked in New York; and, supposing that it was carrying contraband human freight, the immigration officers made a search of the ship, and found twenty-six stowaway Chinese. They were so concealed that their hiding places were wellnigh undiscoverable. Another search was made the next day, and fourteen more were brought out into the light of day. The twenty-six were taken from an empty water tank in the engine room, and the fourteen were taken from a hold in the ship. Some of the Chinese crew had been bribed, and gave the stowaways the meager food supply which kept them from starving. $15,000 was involved in the plot.

America's solicitude for the Chinese is everlasting, if he stays on his own soil. If he comes to America to be educated and, having been graduated, wants a position, he is handicapped; for the immigration law dubs him a laborer. This excludes him from citizenship, and if he works he must be deported.

Commercial and Social Relations

CHINA, if she could be freed from internal friction caused by external interference and made passive to legitimate and reciprocal social relations, would be a market of good potentialities, a new world of opportunities in mutual trade intercourse. But the world's industrial system is built upon the evolutionary idea of the "survival of the fittest," and in the last analysis is measured in dollars and cents. Hence, according to the business mind, it pays to get in on the ground floor and build upon the solid foundation of "get while the getting is good," liberally supporting the organization doing the pioneer work.

Figures issued by China in 1921 show that the United States trade with China had trebled in seven years, and then was increasing at twice the rate of increase of China's total foreign trade. America remaining friendly to China, and our financiers having no ambition to exploit her, the growth of trade would become mutually beneficial and profitable and materially help these nations to understand each other. But other nations competing vigorously,

and their business men vying with each other for supremacy, underhanded methods are resorted to until finally there is a "gentleman's agreement," and the dirty work of competitive methods gives way to the crafty, slimy methods of high finance. The grand looting machine, the Consortium, unfurls its banner; and the exploiting begins in dead earnest. Up go prices, profiteering stalks about, the Chinese lose respect for all foreigners. Imitating their Western brothers, many of them take to the amiable, peaceful and exemplary paths of Jesse James, the Younger Brothers, and the Federal Reserve System.

The personnel of American firms in China is important. Men of good character, education and training should be selected and encouraged to remain in China and study the life and language of the Chinese. Merchandising and salesmanship, if carried on honestly and adjusted to meet the conditions there, are crowned with success. It has been figured out that if China is properly served with railroads, and if an honest policy in trade relations is adhered to, the per capita of imports should be raised from $2 to $5 and even $8 per annum. It is said that Financialdom has adopted a "go-get-it" policy; for the world's greatest future developments will be in Asia and in the lands bordering on the Pacific. It seems to the financiers that the last "get-while-the-getting-is-good" is passing their way, and they are determined to make the best of it. So there is a scheming, dreaming, plotting motive behind the development of China, an insane intensity to do something for her, to give her more money so that she can spend it, if the money will travel in the right channels.

Take the goose's golden eggs from the proposition, and foreign money will not be used. If it becomes unprofitable, all the foreigners will go home and stay there. China will then be left to develop her own resources, which should then be on a more sure and sound foundation and not subjected to the money panics and financial ruin which come periodically under the intense methods of the Western world. Would it not be better not to wake China up too fast!

China was asked to join the League of Nations and to participate in peace parleys. Did the Western nations deem it wise to make of her a bedfellow so that the chloroforming process could the more easily be carried out! The economic necessities of the Western world make it imperative that they find room for expansion; and where is there such a rich field for endeavor as in China, a nation that is being educated to take Western goods and machinery?

Soviet Russia is America's most powerful rival in China. One reason why the United States does not recognize the Soviet Government is that she seeks to discredit that government in the eyes of progressive Chinese and thus to paralyze Russian influence in China. This is the Bolshevist view. China sees that Soviet Russia has freed itself from foreign guardians, and reasons that she must do likewise; therefore China leans toward revolutionary Russia.

It is said that China has one of the best postal systems in the world. Rates are cheaper and deliveries as frequent as they are in America. This seems remarkable. The American post office at Shanghai receives and sends mail, parcels, and money orders at United States domestic rates. We wonder why. Americans in China are under the jurisdiction and protection of American courts. We wonder why.

Tong Wars in America

PERHAPS you have heard of a "tong" war. A Chinese tong is a clique, clan or society. As there are different strata or levels or interests among Americans, so there are tongs among the Chinese. A Chinese buying an article on credit furnishes references from his particular tong. The tongs are organizations composed of natives of China who came from the same province, and in a way resemble state societies. Tongs are not organized purely for social purposes, however, but for mutual benefit and for the assistance of new arrivals. It is said that there are no "down and outers" among them when once they get into touch with their tong. Some tongs engage principally in laundry work, others in restaurants, etc. Sometimes when the members of a tong start up in the laundry business in competition to Chinese of another tong, jealousies break out; and one of the terrors of Chinatown becomes a reality—there is a tong war. The Chinese have a penchant for quibbling about trifles; and when petty jealousies are aired, all is serene until some over-zealous one "pulls a gun," when the

patriotism of each tong comes forward in support of the contending forces.

The foundation of various "Chinatowns" was laid when Chinese laborers came to this country to work on railroads and other constructive work. Being unable to speak English and having such widely different customs they naturally formed little communities in different labor camps; and the traits of character among the Chinese bring the people from various provinces naturally together, forming their respective tongs.

The tong wars were first waged in words only; but when they got sufficiently "civilized" to copy their White brethren they resorted to blows, first with fists, then any kind of club, then with brick or knife, and finally with up-to-date firearms. On account of trouble with the authorities, the differences and difficulties between the tongs are mostly settled now by arbitration. As an outlet to pent-up indignation the Chinese have in severe cases gone back to the national sport of calling each other's ancestors bad names.

Poland, Child of the Battlefield —*In Two Parts (Part II)*

IF POLAND is economically and wisely governed, she has the opportunity to become one of the most important commercial nations of Europe. She is the natural gateway to Russia and a natural crossroads between northern, southern, eastern, and western Europe. She has some of the most wonderful pine forests in the world; and in the south there are miles of rich valley land, fertile and well-watered, which would support a vast number of people and which have not yet been touched. She has a good network of railroads. All that is needed is an orderly, economical, peace-loving government, with an adequate, wise and liberal-minded financial system.

At the start of its career new Poland faced plenty of difficulties, without adding to them. She had no gold reserve of her own; that had all been seized long before by the Russian, German, and Austrian governments. But she did have twenty-seven kinds of German marks, Russian rubles, Austrian kronen, Ukrainian hrivna, and other currencies. Also she had five distinct legal codes. Surely these are all good reasons for giving close attention to internal affairs without reaching out for more troubles.

But with an unwisdom inconceivable Poland rushed into war north, south, east and west, with the natural result that during the first two years of her history her expenditures were seventy-five billion marks against an actual income of seven billion marks. In the third year, namely 1921, the expenditures were 324 billion marks, and the revenues 102 billion marks. The effects of inflation of the currency are shown in these later figures.

By the end of 1921 Poland was staggering on the edge of bankruptcy. Running a printing press over-time is one way to make money; but the more of it there is made, the less the money is worth; and this method of finance has not worked out any better in Poland than it has elsewhere.

By midsummer of the next year some economies had been introduced. Poland had by this time seen the unwisdom of having five times as many government employés per mile of railway as are necessary; and 25,000 of the 410,000 civil officials of the country had been dropped. The army was also reduced somewhat. At that time she was trying to borrow all she could in France, having been refused loans in America.

The same season she signed a contract with the Radio Corporation of America for a $3,000,000 transatlantic radio station located at Warsaw, which she did not need, and authorized the building of an all-Polish seaport near Danzig, which will cost 50,000,000 gold marks, and which she would not need if able to get along with her Danzig neighbors.

French Love for Poland

FRENCH love for Poland is of recent acquirement. Only a few years ago French love was for Russia; and as late as 1916 France and Russia made a secret treaty in which the Polish question was declared to be one of internal Russian politics, and a covenant was made to turn over the whole of Poland to the Czar.

But when all hope of recovering the French billions loaned to the Czar went glimmering, Catholic France turned to Catholic Poland as the proper avenger of her cause; and without a doubt it is French military ideas that have been

the dominant note in Polish foreign policy. The Polish people are said to believe sincerely that the disastrous invasion of Russia was taken at the instance of a demand from Paris that something be done to prevent the Bolshevists from spreading their doctrines westward.

It is well known that during the last three days of the Russo-Polish war more than 1,000 French and Belgian officers reached Poland to aid General Haller; that French and Belgian munitions came pouring in to help; that in private the Poles speak of being in alliance with France; that Marshal Foch has been made Marshal of the Polish Army; that on September 3, 1921, the French foreign office sent to Warsaw a note demanding a Polish ultimatum to Russia, which the Polish government refused to send; and that French capital has acquired a dominant place in Polish industries, in the coal fields of Upper Silesia and in the oil regions of Eastern Galicia, where it shares the field with the Standard Oil Company. In February, 1923, the French made a loan of 100,000,000 francs to Poland.

In the spring of 1922 a Polish credit of £4,000,000 was arranged in London. Some time previously a loan was refused by Wall Street bankers, who told Polish representatives that "Poland must first get right with the League of Nations." This was a surprise to the Poles, who know as a matter of fact that France and England run the League just as they please, and always will.

American Love for Poland

THERE is no doubt of American interest in Poland. In January, 1919, the United States was the first to recognize Poland as an independent nation. The motive for this was to legalize the gift of the inconceivably immense American stores of war supplies then in France, which President Wilson had already decided to give to Poland for a fraction of their real worth. At his speech in Boston a few months later President Wilson said: "Do you believe in the Polish cause as I do? Are you going to set up Poland, immature, inexperienced, as yet unorganized, and leave her with a circle of armies around her? The arrangements of the present peace cannot stand a generation unless they are guaranteed by the united forces of the civilized world."

Nobody will ever know the extent to which the Wilson administration poured cash and supplies into the lap of Poland just after the World War had ended. Efforts to get exact information on this point at Washington have not met with a flattering reception, the Navy Department saying frankly that at the request of the Polish government they would refuse to reveal any information regarding supplies sent to Poland. But there are other ways of getting information.

The Polish finance minister reported that in December, 1921, Poland's foreign debts amounted to $283,389,610, of which amount sixty-five percent ($184,203,246.50) was owing to the United States. Part of this amount is made up of supplies sold by the War Department amounting to $71,920,111.97, payable by five percent notes which in 1920 were supposed to be payable in three, four and five years. The balance was made up of cash, grain, ships and naval supplies. Among the items were 4,600 freight cars; 46 cranes; 1,500 motor trucks; $15,000,000 worth of medical supplies, immense quantities of blankets, overcoats, uniforms, shoes and miscellaneous supplies; 3,500,000 pounds of corned and roast beef in cans, and 5,000,000 pounds of oleomargarine.

It was these millions of dollars worth of supplies that kept Poland in the field in her various wars. As long as the supplies lasted, she could fight; and she did fight.

These supplies were originally sold to the American people, *i. e.*, to the U. S. Army in France, by 100% American profiteers; they were paid for by the proceeds of bonds which the American people were "requested" to purchase, and which said bonds the same crowd of profiteers managed to depress to about eighty-four so that they could buy them in, after which the price was raised to 100. One of the Polish premiers, commenting on Uncle Sam's liberality in giving Poland these supplies for a fraction of their value, said of Mr. Wilson that he is "nearer and dearer than ever to every Polish heart." What did these millions of dollars worth of American supplies ever cost Mr. Woodrow Wilson personally? We wonder.

In November, 1919, a corporation organized for the relief of Poland advertised in American papers as follows:

"In our great warehouses in Warsaw enormous supplies of fine clothing for men, women, and children, coats, suits, shoes, dress goods, etc., as good as you would wear here, are ready now, waiting your order to be delivered to your relatives, who need clothing so badly. They have great assortments to choose from, up to the money you deposit here."

We cannot help but wonder, knowing how fine are the principles of some 100% American profiteers, whether some of these great stores in Warsaw did not contain some of these same goods. If so it was a fine way to get Americans to pay three or four prices for them, and then dispose of them as gifts.

William R. Grove, a former colonel in the American army, who was in charge of the Polish relief work, has denied the assertion of Senator Reed that $40,000,000 of the American $150,000,000 relief fund were used to keep the Polish armies in the field.

The American Relief Administration withdrew from Poland in June, 1922, after three years' work feeding the children of the country. It would seem to us that some of that American grain, corned beef and roast beef given for the army would not have been bad for the orphans; we are not so sure about the oleomargarine. What a farce to make orphans with a gift of war supplies and then to try to care for them with another gift! Are charity and common sense always enemies?

The Wilson administration unreservedly refused to supply Russia with rolling stock, which was badly needed, on the ground that this stock *might* be used for military purposes; but that administration did supply Poland all it wanted, and this *was* used for military purposes. About a year previous President Wilson had assured the Russian people that America's treatment of them would be the "acid test" of America's friendship for them. If the rolling stock had been supplied to the Russians when they most needed it, many lives could have been saved when the great drought brought famine in its wake.

While the Poles were at war with Russia, there was with the Polish army an American squadron of fliers called the Kosciusko Squadron, headed by Major Cedric E. Fauntleroy of Chicago, with Captain Merion C. Cooper of Jacksonville, Florida, as second in command.

Vatican Love for Poland

WHEN the Poles were in most danger from the Russians, the Roman Catholic church made an ecclesiastical proclamation in behalf of the Polish Republic; and demonstrations were arranged in eight hundred American cities at one time.

Poland is a Catholic country; its military adventures have been smiled upon if not planned by Catholic France; and the Catholic Democratic Party of America supplied the new country with its sinews of war. The *Catholic Register* states that civilization owes a debt of gratitude to Poland for turning back the Bolshevistic hordes of Russia. It neglects to state that Poland invaded Russia some 200 miles before it was chased by those same Bolshevistic hordes, and thus was provided with an opportunity to turn them back.

Just now Poland is struggling with the demands of the Vatican that the church property heretofore confiscated by the Russian and other governments be restored to the ecclesiastical authorities. In other words, Rome wants to get its iron heel again on the necks of the peasants and laborers that have begun to feel a measure of relief from its oppressions. The Polish people as a whole are intensely Catholic, the churches being crowded.

The execution by Russia of the Catholic prelate Budkevich for treasonable communications with Poland in time of war greatly infuriated the Polish people; and they retaliated recently by pulling down the great Russian cathedral in Warsaw, said to have been one of the most magnificent buildings in the world. At the same time there were widespread attacks made on the Jews.

The Jews comprise fifteen percent of Poland's population, the Roman Catholics seventy-six percent. The attacks upon the Jews are attributed to Polish Fascisti. The young people of Poland are rapidly being organized by the Roman church into what profess to be "associations of Catholic young people and Catholic labor unions," but which will eventually be found to be Fascisti.

There were pogroms in many Polish towns in the fall of 1919. At Lemberg eighty Jews were killed and part of the Ghetto burned; other reports give the number as 800. At Minsk thirty-one Jews were slain and their shops

plundered. In one city a rabbi, stripped of his clothes, was compelled to draw a load of Polish soldiers through the streets, at the lash of an officer's whip. Until within the past six years the Jews were excluded from the city parks. Thousands of Jews have fled to Russia, and thousands more are awaiting passports to Palestine and to the United States.

From a Polish Socialist organ, *Wyzwolenie Spoleczne* (Social Emancipation), we translate and quote an article entitled "Moral Intractability" which will be of interest at this point:

"In no other country has political-clericalism shown such tension as in Poland. The last election glaringly showed that the Polish clergy was at the service of the capitalists, apparently bringing on a battle between the church-political and those who are truly religious.

"Every church festivity was an occasion for electoral agitation; pulpits and confessionals were utilized for this purpose. Priests and bishops in Poland forgot all about God, love for fellowmen, quieting society's troubles; on the contrary they stirred up the greatest hatred, turning father against son, mother against father, and vice versa, and all this not in the interest of religion and the church, *but in the interest of capitalism,* in the interest of political parties seeking election to down democracy in Poland.

"Ecclesiastical agitation, and only ecclesiastical agitation, was the cause for many truly religious people turning away from the Polish clergy to search new religious truths. New religious sects have arisen. The propaganda of various new 'apostles' from America has found good soil, and is speedily claiming adherents.

"An association of Bible Students was organized in Poland. In spite of the Polish Constitution, which guarantees to every citizen the freedom of declaring his political convictions, the clergy bore pressure upon the powers of state who, entirely unlawfully, caviled the adherents of the new religion.

"Protests were made. Upholding the law and recognizing that coercion to any belief is wrong, and that everyone has the right to choose for himself, the Socialists intervened.

"A sect of these Bible Students was organized in Kóz. These people did harm nor wrong to no one, and peace is manifestly one of their principles. This, however, did not suit the clergy, who in their sermons sowed the seed of hatred in the hearts of their faithful (?) against the 'unfaithful.' The faithful (?), convinced that they must defend the holy faith, smashed in several windows of the homes of the Bible Students. One citizen in Kóz was denounced in the presence of the legal authorities as a supposed religious offender, and as a penalty is suffering imprisonment.

"All these things might be attributed to moral intractability, which after the war embraced the hearts of many erstwhile peace-loving people; but the affair in Kóz ought to rouse every honest and sound-minded citizen, without regard to religious or political convictions.

"From the Bible Students Association in Kóz we received a lengthy account of the affair, which we do not print in full, for the reason that as a political party we cannot be partial to any one denomination, recognizing that each one's spiritual conviction is a private matter. However, we must with full force oppose outrage without regard to the source of the outrage. In view of this, we quote below excerpts of the account received from the Bible Students Association touching the facts only, believing that those who have been wronged should have a hearing.

* * *

" 'In a certain family, members of the Bible Students Association in Kóz, a year-and-a-half-old child died. Upon learning this, a local pastor, impassioned with venomous hatred against those who, without his permission, dare to think for themselves, resolved upon this occasion to pour out full vengeance upon these "dangerous heretics" by prohibiting the burial of the child's body in the local cemetery. Regardless of the permit granted by the Starostry for the burial of the dead child in the cemetery, he was bent upon interfering; so by his cunning he stirred up a number of his faithful children to energetic, or rather anarchistic, opposition by barring the entrance to the cemetery.

" 'On Sunday he preached hatred of fellowmen from the altar and pulpit. By his golden-tongued oratory he convinced his sheep that the cemetery, that holy place, would be profaned were it to contain the body of that child. After the golden-tongued preacher had finished, a little flock of the faithful gathered for consultation. With curses upon their lips they began noble (?) debates under the leadership of the well-known one-eyed stammerer, mobilized everyone who was tied with the consecrated cord of the priest, armed themselves in ancient style, with sticks and clubs as in the time of our Lord Jesus Christ, when the benighted mob at the instigation of the clergy went to the Garden of Gethsemane. A similar spectacle was witnessed here on Sunday afternoon. On that day, more than ever before, the citizens of the locality moved in the direction of Gronnera, where the faithful servants of darkness were to put into operation their designs. If the undertaker's retinue had passed that way there would have been a terrible spectacle witnessed; for the spiritual father had promised to ring the church bell as a signal to start the outrage which these cronies and old maids and enlightened (?) members of the Christian-Catholic-Workers, with their eminent leader, would have committed. The savages of India would have been ashamed of this.

" 'Fortunately for us, as also for this locality—thanks to the Starostry of Bialski and the commissioner—that disgrace was averted; for the Starostry, having been informed through delegate Janci of what was about to happen, sent to the bewildered Kóz several groups of policemen. Seeing these, the faithful (?) Christians pulled in their ears. Nevertheless the commissioner, seeing the anarchistic disposition of the faithful (?) and fearing an outbreak of some kind, advised the postponement of the burial until Monday, to which we willingly consented, in accordance with the advice of Paul in Romans 13:1.

" 'On Monday the gang was again mobilized to meet our party; and seeing the undertaker's retinue approaching, they quickly obstructed the road near Gronnera, to prevent entrance to the cemetery. You should have seen the astonishment that came over those strikers when the retinue, instead of going west, turned east.

" 'My! what big, gaping mouths the faithful (?) showed upon this unexpected move. They did not know that the Bible Students had a legal permit for a private cemetery on the lands of Joseph Komendery. They went peacefully toward their cemetery, with that unwavering faith in their hearts that He who created this earth, and bought it with His precious blood, also hallowed it with His almighty hand, and that he apportions in the high heavens dwellings of blessing to all that are His who rest in Christ. We earnestly believe that only God has the right to decide our case and accept us into His glory, without a passport from Rome. The Lord does not have special regard for the Latin language; for this tongue is known only to certain branded individuals with turned collars, it being of no use to others. We might mention that great chagrin filled the noble (?) Christian souls when they perceived that all of their efforts proved vain.

" 'If these benighted ones who opposed, and others who suggested shooting us, could only know how thankful we are to God for so wisely supervising this affair! It is the foundation for establishing a new Christian district.

" 'Of you who with clubs and sneers opposed the burial of that innocent dead child, I inquire: Have you even the smallest particle of human sympathy about you? Or have you the hearts of animals or carnivorous beasts? Look at your deeds, and tell what Christian principle you have exercised. Does not Christ teach you to love your neighbor and your enemies?"

* * *

"So much for the account from those who were wronged. It should be noted that the political powers surrendered to the anarchy of the clergy. According to the statutes it is obligatory that at his death one must be buried in the cemetery belonging to the religious organization of which he was a member at birth, even if in the course of his life he should separate himself from such organization. The priest in Kóz, however, monopolized all rights over the cemetery, and the child was buried in an ordinary place, the authorities unlawfully permitting it; for the I. B. S. A. cannot have a separate cemetery, because its organization is not recognized.

"And now let us take in hand the account of the Christian (?) 'T. B. B.' and see how it views the outrage. Giving a short account of the affair in Kóz, this Christian (?) organ asserts, shamelessly, that the persecutors of the Christians in Kóz are the Bible Students, and the persecuted are those instigated fanatics, who with railings wanted to break up the funeral procession of the I. B. S. A. The 'T. B. B.' openly grants 'indulgence' to those who are prepared to commit such fanatical, criminal acts, declaring that the Catholic people are defending the faith in the face of the flood of heresy.

"Falsity, knavery, hypocrisy! How disagreeable to read such things! To what does this lead? The pure teachings of Christ are twisted and bent to suit the interests of capital, through the instrumentality of the clergy in Poland.

"And who, we ask, is undermining the faith in the churches and religion? The answer is easy. The priests themselves, with their hateful, un-Christlike politics. Remember that 'all they that take the sword shall perish with the sword.' "

Social and Educational Items

THE Poles as a people are gentle and hospitable. They are affectionate, too, the Polish Americans annually sending home to their relatives in the old country about $9,000,000, most of which is made by doing the hardest kind of work done on America's shores. For generations they have been the burden bearers of the great landlords of junkerdom and clericdom; in what was Russian Poland they need education badly. They are taking hold, too, the young men and women studying in spare moments while at work. A branch of the International Correspondence Schools has been established at Warsaw, providing wonderful opportunities for education in technical subjects at small cost, and is being widely taken advantage of.

Mistakes have been made, and will be made. Certain papers are debarred, which accomplishes nothing except to make the inquisitive wish to read them. The movies are censored; and so they are in the United States; but what

good does it do? The Jewish schools have been closed, but the children go on studying just the same. Evening schools for adults have been established.

It is our opinion that the Lord removed the national barriers between the various parts of Poland so that the educated and progressive German and Austrian Poles could be given widest opportunity to help lift up their brethren who were for so many years under the yoke of the Czar's government. At Warsaw University more than 6,000 students sought admission in 1919.

Polish Agricultural Notes

FROM a Polish government agricultural bulletin we quote as follows:

"The territory which comprises the Poland of today, before the war ranked next to Germany in the production of potatoes, growing more than Russia, and nine percent more than France. In the production of rye we held the third place, growing six times as much as France; of barley the fifth place, producing an equal amount with Spain; of oats the fifth place, producing two and one-half times more than Sweden and seven times more than England and Ireland together. Polish agriculturists raised before the war fifty percent more horses than France; and Poland held in this field the second place in Europe; in breeding cattle the sixth place, with twenty percent more heads than Italy, and in pigs the fourth place, raising thirty percent more hogs than France."

Before the war Poland was the second largest sugar-producing country in Europe, but at present only about one-fourth of the normal quantity is produced. The prewar area devoted to sugar beets was 400,000 acres; at last accounts it was about 200,000 acres.

Further items from the Polish government's official reports are that in 1921 the government supplied the agriculturists with about 3,500 carloads of grain seeds and other seeds, and about 4,000 carloads of seed potatoes, resulting in an increase of 687,000 hectares (1,693,900 acres) under cultivation as compared with the year previous. The report goes on to say:

"The need of rebuilding the devastated regions of the country and of supplying the poor population of villages and cities with firewood brought about the necessity of exploiting intensely our timber, both forests belonging to the State and those owned by individuals. According to the most cautious calculations, Poland has about 8,000,000 hectares (19,760,000 acres) of forests, the annual yield of which is about 25,000,000 cubic meters (32,600,000 cubic yards)."

These forests, it might be added, are part of Germany's and Austria's carefully planned forests, mostly white and yellow pine, designed to be self-perpetuating, and cutting about 22,000 board feet to the acre at each harvest.

One of the first acts of the Polish Parliament was an agrarian act, limiting the maximum area any one individual may own to 150 hectares, or 375 acres. This was necessary owing to the fact that less than one percent of the land owners of Poland owned forty-two and seven-tenths percent of the land.

H. N. Brailsford, writing of the condition of agricultural laborers in Poland, says:

"The Polish agricultural laborer is housed, each family in one room, in a four-room house. The floor is usually of beaten clay. The ground around the house is something between a morass and a dung heap. The pig sleeps with the family at night for fear of robbers. Sanitation, there is none. The money wages reach the magnificent sum of eighty marks a year, which in these days would buy two shirts. There is of course in addition some payment in kind, grain, potatoes, and pasturage for a cow, but there is also the obligation to hire a youth as assistant laborer."

The area of uncultivated fields in Poland, which in the spring of 1921 was 1,200,000 hectares (2,964,000 acres), had a year later been reduced to one-half that area, according to the Polish government report. Last year, for the first time in six years, Poland lifted the customs barrier on imported fruits, so that the people could eat oranges, which they had not previously been able to do during all that time. It is no wonder that the Poles like to come to America. The wonder is that after they come here any of them would ever wish to go back; but there is a lure to a home-land that is quite unexplainable on any philosophic grounds.

With sanitary conditions as described by Mr. Brailsford, and with 1,500,000 houses ruined by war anyway, it is not to be wondered at that as a consequence of Poland's wars one out of every three children has rickets or tuberculosis: and that typhus, typhoid, dysentery, and smallpox are to be found almost everywhere. In many sections there is only one doctor to each 80,000 inhabitants; and in some districts, especially in Galicia, there is only one in 150,000 inhabitants.

Industrial Notes

WHILE Poland is an agricultural and not an industrial country, yet its industrial interests are growing in importance. In the spring of 1922 twenty railway cars, the first to be manufactured in Poland, were turned over to the Polish State Railways Administration. All the work was done by Polish engineers and workmen and all the material used in their construction came from Poland. The factory expects to manufacture 6,000 cars a year and has orders for ten years ahead.

The first locomotive factory is now in construction, near the Dumbrowa coal mines. The Dumbrowa and Upper Silesian coal mines, operating under French and Polish capital, are producing 10,000,000 tons of coal per year, which is eighty percent normal. The locomotives in hand are said to be kept fairly well repaired.

The acquisition of Galicia makes Poland the sixth oil-producing country. The total production of oil is about 60,000 carloads per year, of which 35,000 carloads are used for internal consumption and the balance is exported. The Standard Oil Company is said to have gained control of the Polish Naptha Corporation, one of Poland's largest concerns. This one concern possesses about fifteen percent of all the Galician oil fields.

Among the other articles listed by the Minister of Trade as available for export are sugar, starch, salt, alcohol, zinc, mineral wax, chemicals, butter, poultry, eggs, grain, flax fiber, hides, skins, pulp, bristles, zinc and zinc white. It is estimated that about one-third of the houses destroyed through military operations have been rebuilt, and 3,000 kilometers (1,864 miles) of new railway lines built, probably with military motives.

There are important textile industries in Lodz (sometimes called the Polish Manchester) and in Warsaw. Something over fifty percent of operation is claimed for these factories at this time. Roughly, the statistical data given out by the Polish government would seem to show Poland about two-thirds busy in the various industries reported.

Twenty-one new chemical factories have been established in Poland during the last two years, and there are important paper and cement industries. The tanning industry is quite important, there being many small tanneries scattered over the country. A considerable number of Russian and Siberian furs find their way into Poland, smuggled there by Jewish traders.

In the time in which it has been in operation the Polish government has done as well as it could have been expected to do, except in the direction of its war-making proclivities. For these it is to be blamed; and France and America must share the blame. And not the French people and the American people either, but the great financiers who always bungle everything they touch. They think of but one thing; and that is money, money, money. They have taught the courts to do the same thing; but if all hands would get down to thinking of people, people, people, it would be far better all around. In the end it would be better for the financiers themselves. No one can be happy when he is making others miserable, and the financiers are engaged in that work constantly.

After all what the world wants most of all is a stabilizer, a government that will put the financiers into their proper places and put everybody else into his proper place, where each can work to the best advantage for all mankind. Such a government is at hand in the reign of Christ, who will be the ideal ruler for Poland, as He will be also for Lithuania, Ukrainia, Russia, Germany, and all other countries wherein man's inhumanity to man has made countless thousands mourn. Haste the day of His power!

"The groans of sufferers in this sorrow-laden world,
Which Heaven has heard for ages, have an end,
Foretold by seers and by poets sung,
Whose fire was kindled at the prophets' Lamp.
Six thousand years of sin and death have now
Fulfilled their tardy and disastrous course
Over a dying world; and what remains
Of this tempestuous state of human things
Is but the working of the restless sea.

"The time of rest, the promised Sabbath, comes.
And He whose car the winds are, and the clouds
The dust that waits upon His sultry march,
Now visits earth in mercy. He descends
Propitious in His chariot paved with love;
And what His wrath hath blasted and defaced
For man's revolt, shall with a smile repair.
Sweet is the Harp of Prophecy, too sweet
Not to be wronged by a mere mortal's touch."

The Blotting Out of Sin

"Repent ye, and be converted, that your sins may be blotted out."—Acts 3:19.

CONTRARY to the ordinary conception of the matter, conversion is a gradual work. It has a positive beginning, should have a systematic progress and a definite conclusion; and not until its conclusion is realized can the subject with any propriety speak of himself as saved, even by faith; for be it understood that our interpretation of the Scriptures is that salvation in the present life is only by faith. Actual salvation beyond peradventure will be realized only at the conclusion of the present life, by those who "fight the good fight" and finish their course with joy, and obtain, therefore, participation in the first resurrection to glory, honor and immortality, the divine nature. (Romans 2:7; 2 Peter 1:4) Salvation in the present time is what the Apostle speaks of as being "saved by hope," by faith, having confidence in the Lord's promises and in our acceptance by the Lord under those promises. In the present life we are to "make our calling and election sure," but it will not be sure until the trial time shall have passed away, and we shall have finished our course with joy.

What we have said relates, of course, to the salvation proffered during this Gospel age. It does not relate to conditions previous to our Lord's death, nor to the conditions which will obtain after the establishment of the kingdom at His second coming. We are not living in the Jewish age nor in the Millennial age; hence it is not necessary for us now to consider the different conditions of salvation in the different ages.

The word conversion signifies to turn about, to reverse the course of life from progress in one direction to progress in another direction. The Apostle declares that "the whole world lieth in the wicked one," and that by nature we "were children of wrath even as others," prone to sin as the sparks to fly upward. The natural trend or tendency of all mankind is more or less downward, the law of sin in our members resembling to some extent the law of gravitation in nature. Until enlightened of the Lord we do not recognize the prevalence of sin in our members: for while all mankind except the most degraded would recognize that murder and some other gross crimes are wrong, they fail to recognize anything wrong in matters that would appeal to the advanced Christian as being wholly contrary to the divine will.

Children of Believers Favored

THERE is a difference. Not all mankind are born on the same plane. Some are born with a more enlightened conscience, and others with a less enlightened understanding of what constitutes sin. The Apostle sets this forth very clearly, assuring us that the children of believers are under divine protection up to the time when they reach years of personal discretion and responsibility. The Apostle indicates that this is not only the case where both parents are believers, but equally so if either of them is a believer. His words, frequently misunderstood, are: "The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband: else were your children unclean, but now are they holy [blameless]." (1 Corinthians 7:14) The meaning of this is: The belief of the husband is reckoned of God as affecting the wife as respects the child to be born, or likewise the belief of the wife affects the husband, so that the child from the moment of birth is reckoned not as "a child of wrath," but as a child of mercy, under divine protection until it reaches years of personal accountability.

Such a child of a consecrated believer will not only inherit a blessing from and through the believing parent, but will, of course, receive instruction in righteousness and truth at the hands of that parent; or if the parent die the Lord would look after such a one in a particular sense, to supervise its interests favorably to its ultimate blessing. Such a child, taught to reverence the Lord and to desire to do His will, is necessarily at maturity in a very different state of heart from that of a child born of godless parents. This accounts for the fact that a true knowledge of conversion means so much more radical a change of heart and conduct to some than it does to others. To the children of the unjustified conversion means a complete revolution; to the children of the justified it means a clear apprehension of personal responsibility for a life in conformity to the divine will, already appreciated to some extent and to some extent practised.

The, Law Converting the Soul

WHATEVER our point of beginning to walk in the Christian way, wherever our personal conversion begins to take place, it implies that some power has operated upon us which has enlightened our understanding and granted us to see our personal responsibility toward God. This enlightening power the Scriptures inform us is the law of God. "The law of the Lord is perfect, converting the soul." (Psalm 19:7) We are by no means wishing to intimate that the Jewish law given at Sinai to the Jewish people only is applicable to Gentiles or to us who have accepted Christ. That law covenant ended at the cross.

Nevertheless, looking at that law we may draw lessons from it. We reason that the God who gave it to the Jew is the God also of the Gentile, and that of necessity His law must be practically the same at all times—unchangeable because He is unchangeable. We reason thus: That the law governing Adam—written in father Adam's very members—is still in force upon us as his children. We realize that, as the Apostle declares, some of the Gentiles show more and some less of this law written in their hearts.

In the grossest and most depraved heathen this law, guiding to a knowledge of right and wrong, is almost totally obliterated; while in some of us, less depraved by nature, this law, graven in human nature and transferred from Adam to us, his children, is not so completely obliterated. We can discern something respecting right and wrong in all life's affairs, in respect to our Creator, and in respect to our fellow creatures.

Additionally we have received valuable hints from the law covenant to Israel at Sinai respecting our obligation to God, respecting idolatry, respecting the sacredness of human life and of the marriage tie, and of responsibilities to neighbors, not to covet their property, not to bear false witness against them, nor to steal from them. Because of so general recognition of these general elements of the divine law on the part of mankind living under the light of the gospel law, the natural man, unconverted, recognizes to some extent the principles therein involved. More than this, the world has heard of the still sharper definition of the law of God expressed in the words of Jesus and by the apostles, showing that love of money or houses or lands or children or parents more than love for the Lord is idolatry; that lustful desire, although restrained, is adultery; that hatred of a brother or of a neighbor partakes of the spirit of murder, and marks the hater and evil speaker as under divine condemnation.

It is when these things begin to be discerned with more or less distinctness that we realize that "there is none righteous, no, not one," when viewed from the divine standpoint; that the condemnation which passed upon all through one man's disobedience, and which has been passed to all through heredity, is a barrier to fellowship with God, who "cannot look upon sin with any allowance," whose sentence is that "the wages of sin is death," that "the soul that sinneth, it shall die." From this standpoint of conviction of sin, by a discernment of the divine law and of our personal deficiencies when measured by that law, some long for restoration to divine favor in the present life, as well as long for the everlasting life forfeited by the race through sin. It is a realization of this condition that leads to conversion; and evidently it is only a comparative few who do thus long for divine fellowship in this present life and who thirst for eternal life with the Lord.

Fear as a Converting Influence

FEAR may occasionally have something to do with conversion, fear of being alone in the world without the divine supervision, fear of what this might mean in the present life in the way of adversities and difficulties and sorrows beyond human relief, fear of the loss that this would mean as respects the everlasting future, fear of being blotted out of existence in the second death. But in true conversion fear is rarely if ever the most important element. Even in the beginning, and before the close of a true conversion, perfect love will have cast out all fear. The Apostle in our common version is made to say: "Knowing the terror of the Lord, we persuade men." (2 Corinthians 5:11) The revised version is better: "Knowing the fear of the Lord, we persuade men."

The Apostle is not here speaking of men in general, however, but of the church, of those who have come into Christ and who are hoping for mercy through Him. Such must realize the strictness of the divine requirements, which will

either chasten and discipline every son according to the necessities of the case, or, if incorrigible, abolish mercy and destroy him in the second death. We who have accepted Christ, and who have learned of the mercy of God through Him, are not to presume upon divine mercy; but, as the Apostle again says: "Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short."—Hebrews 4:1.

But while a fear or respect for the Lord may favor true conversion, a wrong fear has the reverse effect. The fear inculcated by Dante's "Inferno," and other misrepresentations of the divine character and plan would not only not draw people to the Lord but assuredly repels every well-balanced heart and head.

The Gospel message is of God's grace and love; that God, compassionating man's fallen condition, sent forth His Son, who has redeemed the world with His own precious blood, providing the penalty for father Adam, and thus for all of his posterity involved with him in his condemnation. (Romans 5:12) The Gospel message is that, as a consequence of this redemptive work, ultimately every member of Adam's race shall have an opportunity for reconciliation with the Father and of thus attaining everlasting life. It stands to reason, however, and as well has the support of Scripture, that every intelligent transgression of a right principle, every violation of conscience on the part of anybody, has more or less a demoralizing influence upon that person; that thus every sin carries with it its record in the individual.

But such sins or weaknesses are specially injurious in proportion as they affect the conscience; and hence the larger measure of light enjoyed by any individual and sinned against knowingly, intelligently, the greater is the injury to his conscience, the deeper is his fall, and proportionately the more steps he will need to retrace at some time or other, either in the present life or in the future life, if he would ever get back to the condition which the Lord would approve and to which alone He would grant everlasting existence.

Repentance Precedes Conversion

COMING back now to the beginning of conversion, our text implies that repentance must precede it. A man must realize that he is a sinner and justly under divine condemnation and disfavor before he will turn about in his course. Repentance, the Apostle points out, is preceded by a godly sorrow for sin, a sorrow such as God would approve, not merely a sorrow for the penalties for sin, but a sorrow and regret to find one's self in sin, in imperfection.

"Godly sorrow worketh repentance." (2 Corinthians 7:10) But, as already pointed out, the degree of this godly sorrow and the degree of the repentance following it depends upon the state or condition of the individual. Likewise the restitution work which is a part of the repentance, seeking to make good any wrong we may have done to others, will necessarily vary. The person trained up in the way of the Lord will have done proportionately less injury to others for which he will need to make restitution and have proportionately less to repent of, than will the person reared in an atmosphere negligent of righteousness and of duty toward others. Hence, properly, with some the first step in conversion will mean a very radical course, manifest outwardly to everybody; while with others it will mean a radical course in the heart, which will be less manifest to their friends and neighbors.

To be converted, to turn to the Lord, begins with the will; for the will really represents the entire individual, supervising, as it does, our actions, words and thoughts. But no one can properly take this step of conversion who does not first believe in the Lord Jesus and in the redemptive work accomplished by Him. The divine Word clearly sets forth that our heavenly Father will not deal with us directly; for we are all weak and imperfect. Our promises and obligations would count for little, and we could never keep our engagements even if we agreed to live perfectly the remainder of life.

Hence the provision made for us, that those who thus desire to come into fellowship with God may approach Him in the name and through the merit of the Redeemer, through the merit of His sacrifice for our sins. In order thus to come he must be instructed and know of the Lord's provision in Christ, he must see that any coming unto the Father through Him need not perish, need not be blotted out of existence in the second death, but instead may gain eternal life.

And this relationship to God set before us

includes not only the promise of the life that is to come but also the promise of this present life—that it may be the more enjoyed, with the peace of God which passeth all understanding, fellowship with Him through Christ, and the privilege of appropriating to ourselves the "exceeding great and precious promises" of His Word, to the effect that "all things shall work together for good to them that love him."

"That Your Sins May be Blotted Out"

THESE are the incitements set before the few who have "ears to hear" in this present time—to stimulate them to repent and be converted that their sins may be blotted out. This matter of the blotting out of sins is one that is rapidly being lost sight of in our day. Few seem to realize that there are sins which need blotting out, which if they remained would hinder our fellowship with God and our receiving the blessing of life everlasting. Let none mistake, however, and suppose that our sins are completely blotted out during the present life.

According to the Scriptures they are merely covered from the Lord's sight for the present, pending our trial and its favorable result. "Blessed is the man whose sin is covered, to whom the Lord imputeth not iniquity."—Psalm 32:1, 2.

This condition of things is fully set forth in our text, which declares that sins will be blotted out at the second coming of Christ. As long as we have defective bodies we have the marks of sin; for God's work is perfect, and only by reason of sin did present blemishes, mental, moral and physical, come upon our race.

The believer whose sins are now covered, who is accepted as a member of the little flock, and who by the grace of God shall "make his calling and election sure," will have his sins blotted out completely in the first resurrection, when he will receive the new body which God has promised, in which there will be no mark of sin, blemishes or imperfections of any kind. Thus the Apostle explains the first resurrection of the little flock, saying, "It is sown in weakness [blemished by sin], it is raised in power; it is sown in corruption [marred by sin], it is raised in incorruption; it is sown an animal body, it is raised a spiritual body [with every trace of our share in the fall 'blotted out']."—1 Corinthians 15:42-44.

This same thought, that the sins of the Lord's people are merely covered for the present and will not be blotted out until their resurrection, is attested also by our Lord's words addressed to those who had already become His disciples and whose sins had already been covered: "If ye from the heart forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."—Matthew 6:15.

It is illustrated again by the parable in which the servant who owed his master a large sum, representing our sin of indebtedness, was freely exonerated; but when he had found a fellow-servant owing him a trifle and had refused to ter, not only was he reproved, but his original exercise similar generosity to that of the mas- debt, which for the time being had been covered, went at once into full effect against him. The Lord's explanation of the lesson is that those who would profit by divine clemency must exercise mercy toward their fellow creatures.

More and More Converted

AS WE have already said, conversion is a progressive matter. Beginning with the conversion or change of our wills, it must ultimately affect all of life's interests. It is a mistake to think of conversion and religion as we would think of a gold piece which, having been put into our pocket, stays there without any further effort. It is more like the tiny shoot of a stalk of corn, first the blade, then the ear, then the full corn in the ear. The blade must be the right kind of blade; else it would never produce the right kind of stalk, the right kind of ear, etc. And so our conversion must be of the proper kind from the first; else it will never develop properly.

Conversion in its first and simplest phase is the turning of the heart, the will, from sin to righteousness, from selfishness to God. The change must be positive, the determination must be fixed, and all must be on the right foundation—must recognize that acceptance with the heavenly Father is only through the merit of the sacrifice of His Son atoning for our shortcomings and imperfections. At the same time, our conceptions of sin and holiness will be more or less vague at the beginning.

But having taken the right course, having turned wholly to the Lord, having given Him the full control of our hearts, we were thence-

forth recognized as being in the "school of Christ." Day by day and year by year, we come to a clearer and deeper appreciation of what we have undertaken. And it is well that this should be so; for could we from the beginning have seen clearly the meaning of holiness, we probably would have been discouraged with ourselves and would have fainted by the way. But, led step by step, knowledge increasing, and endeavor to obey bringing an increase of grace and leading us to fresh desires for knowledge and for grace, the matter becomes a progressive journey, a gradual transforming of the character through a renewing of the mind. The Christian of one year's good experiences should be able to see much more clearly than at the beginning of his course, and should be able to realize himself a good step nearer to the divine standard in his heart and in his daily conduct.

The Christian of two years' or five years' growth should proportionately be able to see more and more distinctly the exceeding sinfulness of sin and the beauty of holiness. He should be able more and more to appreciate the truth of the divine plan, and, as the Lord promised, it should be in him a sanctifying power. "Sanctify them through thy truth; thy word is truth."

The Standard of Conversion

CONVERSION gradually affects all the affairs and avenues of life. The pattern set before us in the Scriptures is, "Be ye holy, even as your Father which is in heaven is holy"; and year by year we come to appreciate that holiness more and to feel our own weaknesses and unworthiness more. Our consolation under such circumstances is that God deals with these converted ones according to the standard of their wills, according to the intentions of their hearts, and not according to the blemishes of their imperfect flesh. The Psalmist has expressed the matter prophetically: 'If thou shouldst be strict to mark iniquity against us, who could stand?' and, as the Apostle explains, "There is none righteous, no, not one."

The Apostle gives us the key, the secret to all joy and comfort in the Lord, saying, 'The righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit.' Judged according to the flesh, we would all be imperfect; but judged according to the spirit, the will, the intent, as the Lord is judging us, we are accepted as "complete in Christ." But who are these thus acceptable to God? They are such as walk not after the flesh, they are not striving to please the flesh, to live according to its dictates, but on the contrary they are seeking to please the Lord, to walk, that is to live, according to the spirit and not according to the flesh.

Mark that the Apostle does not say that only those who walk up to the spirit are approved of God, but those who walk "after" the spirit. None of us can walk up to the spirit of God's law; for this is perfection, and we are all imperfect; but each one begotten of the spirit can walk after the spirit to the extent of his ability. And our abilities vary, although our wills must all be alike. We must all will to be like unto our Father which is in heaven—to be perfect; but we all come short of that perfection, because we have the treasure of the new mind in blemished earthen vessels.

Character Measurements

TO ILLUSTRATE: Suppose a scale marked off from 0 to 100. Let that scale represent human ability, and the 100 points represent perfection. The full 100 points is what the Lord's people must desire, must aim for from the very beginning of their Christian experience, from the moment of their conversion, from the moment they made a full consecration of themselves to the Lord. Yet day by day, as we attempt to live up to our glorious ideal of absolute perfection and God-likeness, each finds himself imperfect. "We have all sinned and come short of the glory of God." "There is none righteous, no, not one." No one could live up to the spirit of the divine requirement.

What, then, is our hope? It is this: That whether our attainments be great or small, what the Lord is seeking for is the right attitude of heart, which desires perfection and which strives for perfection, and which acknowledges its shortcomings and accepts Jesus and His merit as making good all deficiencies.

From this standpoint we can see the meaning of the Apostle's words, that the righteousness of the law is fulfilled in us who are walking not after the flesh but after the spirit. The brother or the sister who through weakness

and depravity may only be able to measure up to fifty points of character out of the 100 points representing perfection, may realize that Christ makes up to him his deficiency of fifty points, and that thus in God's sight he is "complete in Christ." Likewise the brothers or sisters who can measure up to only forty points, or thirty, or twenty, or ten, doing the very best in their power, walking not after the flesh but after the spirit—these all may rejoice that Christ makes up to each one the amount of his deficiency, so that in each one of these the righteousness of the law is fulfilled; 'we are complete in him who is the Head of the body, even Christ.'

The Apostle's words fit well to this illustration. He says: "Where sin abounded, grace did much more abound." The convert trusting in Jesus and doing his best to walk after the spirit, yet finding himself possessed of only fifty points of obedience, perceives that sin has abounded toward him to the extent of the lacking fifty points, so that he "cannot do the things that he would." But to the extent that sin abounded, to that extent "grace abounds" and makes up to him his deficiency, so that under the grace covenant his righteousness of intention and effort are accepted of the Lord through Christ as actual perfection.

But notice that the same rule operates in respect to those against whom sin has abounded sixty points, seventy points, eighty points, or ninety points: In proportion as the sin abounded, in the same proportion grace is necessary, and grace does abound toward those who have laid hold upon the great Sin-offering and who are accounted of God as "complete in Him."—Colossians 2:10.

Year by year, as Christian character develops, the convert may get nearer and nearer to the pattern. But so long as we have our present mortal bodies, we have no hope of reaching actual perfection and thus being able to do without the imputed merit of our Lord Jesus. This, however, cannot lead us to any indifference toward sin, as the Apostle points out, saying, "Shall we continue in sin that grace may abound?" He answers: "God forbid! How can we who have died to sin live any longer therein?"—Romans 6:1, 2.

We have died to sin; self-will is dead, given up. We have cast in our lot with Christ to be opponents of sin, to lay down our lives on behalf of righteousness, and in the endeavor to lift others out of the bondage of sin and death. We are thus soldiers of the cross, and for such to think of serving sin would be preposterous. On the contrary, even while rejoicing that the merit of Christ's righteousness, the "wedding garment," covers us and makes us acceptable to the Father, nevertheless we desire actually to increase in the divine likeness to the extent of our ability year by year. Such experiences should be expected. We should be nearer to the divine pattern this year than we were last, although we may still be far from God-likeness except in our wills, our intentions. In these we must never be anything short of perfection, as it is written, "Blessed are the pure in heart."

Deceive Ourselves, Claiming No Sin

THERE are some who deceive themselves, as the Apostle declares, saying that they have no sins. Failing to recognize their own weaknesses and imperfections, they must also fail to recognize their continual need of a share in the Redeemer. These deceive themselves indeed, and that greatly to their own injury as well as to the gross misrepresentation of the divine plan.

But among those who have a proper view of the matter, who have a standing acceptance, a reckoned righteousness through Christ, progress means not only greater self-control year by year, increase of faith, increase of fortitude, increase of perseverance, increase of gentleness, increase of patience, increase of the sum of all these, love; but it means increase in these matters in the perception of the mind as well as in the performance of the body. For instance, at the beginning of the Christian way our love for the Lord partook to some degree of fear and duty.

We said to ourselves: We ought to love God; for He is our Creator, and He has redeemed us through His Son. This was the beginning of love. "We love him because he first loved us." But as we went on in the convert path, in the narrow way, by and by we reached a higher ideal of love toward God. Coming to see His wonderful character, greatness, mercy, etc., we come to love Him, not merely because it is our duty so to do, but because we appreciate such a character as His. We admire Him, we adore Him, we love Him for Himself.

The next step in our love is that we gradually

learn to love the principles of righteousness which we see exemplified in our heavenly Father's character. At first we recognize His character merely as so much that is right; but subsequently we learn to know it as the personification not only of that which is right, but of that which is grand, that which is noble, that which is true, that which is just, that which is loving.

Another step in our progress in love development is that gradually we get to love more and more those who have this same character likeness, those who are like the Lord. "He that loveth him that begetteth, loveth him also who is begotten of him." He that loveth righteousness, purity and goodness in the Father, will love these same traits, qualities, to the extent that he is able to trace them in any of the sons of God. Now, as the Apostle says, we have this as a fresh evidence that we have passed from death unto life: "Because we love the brethren."

A further advanced step would be our general love and sympathy for the world of mankind and not merely for those who are the Lord's people. True, we must love and sympathize with the consecrated ones first and chiefly; but a sympathetic love springs up in our hearts for the world of mankind as we realize that they are all fallen creatures, and as we look forward in the Lord's Word to the uplift that shall ultimately come to every creature.

As we think of what they have lost through the fall, we rejoice in what they will gain in the redemption and restitution. But more than this, still another test is to be reached before we are at perfect love. That test our Lord indicates as being that we must come to love our enemies, to do good to those who despitefully use us and persecute us and say all manner of evil against us falsely for His sake. This apparently is the highest manifestation, the highest development, of love under the Scriptural standards.

We do not mean that this attainment will be indicated merely by a feeling that we would not rejoice in seeing adversity coming upon our enemies, neither merely that we would not do them injury. Our position must go beyond this; we must love our enemies, we must desire to do them good, we must rejoice in whatever would be calculated to bring that good to them. This disposition must be attained as a mark of perfect love, the mark of character necessary ere we be ready for the full salvation that God has promised to them who love Him. He has promised the glorious things and opportunities of the future to those who love Him more than they love houses or lands, parents or children, or any other creature—more than they love themselves—and these tests of conformity to the divine standards serve to prove those whom the Lord would honor and use for the future blessing of the world.

It is our hope that the majority of those who read these words have already passed the first stage of heart-consecration to the Lord, the giving of themselves to Him. More than this, it is our hope that a majority have gone on and on in this matter of conversion, seeking daily to bring themselves into full conformity to the divine will; as the Apostle put it, to "bring every thought into captivity to the will of God in Christ."

We trust that many have taken the various steps in love to God, to the brethren, and of sympathetic love to the world and for enemies; and yet we are sure that you still find need to be on your guard and to say to yourselves:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

We have passed the point where we would feel ourselves approved of God if our conceptions of our duty toward our fellow creatures ended with not stealing from them and not murdering them. Many, if not all of us, have passed on our path the points where not even an evil thought would be entertained against a brother, much less be expressed in slander or malice or envy or strife. This is the grand goal of conversion set before us, and we must reach the mark of perfect love even to our enemies and remain there ere we could reasonably think of ourselves as amongst those who would eventually attain to the first resurrection.

It will do us good at every stage of our journey to keep track of the law of the Lord in respect to our relationship with Him, our relationship to one another as members of His family, and our relationship to the world and to our enemies. "The law of the Lord is perfect, converting the soul," converting, influencing, turning, changing every thought and word of life. "Love is the fulfilling of the law."

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.

[216]Why did God send His beloved Son, this great Man, to earth? When a great man of the world comes into prominence he expects others to minister unto him, and they do minister unto him. But Jesus, the greatest man who has ever lived on earth, and the only perfect one aside from Adam, came to earth and became the servant of others, that He might render the greatest good to mankind. True greatness consists in doing good unto others. True greatness is magnified in Jesus. He was the truest friend of the human race. He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28) And again He said: "Whosoever will be great among you shall be your minister [servant]; and whosoever will be the chiefest, shall be servant of all."—Mark 10:43, 44.

[217]The perfect man Jesus became the servant of all. The importance of Jesus and His work is magnified when we consider that He in heaven and in earth was the dearest treasure to Jehovah's heart. He was God's dearly beloved Son. He was the most precious thing possessed by the great Creator, Jehovah. It was the supreme sacrifice on behalf of Jehovah to use Him to redeem the human race. It was God's great love for fallen humanity that prompted Him to do this. Hence we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

[218]It was this truly good and truly great Man who for three and a half years went about in the earth and taught and ministered unto the people and did good unto every one and evil unto none. All the time He was thus ministering and doing good, the scribes, Pharisees, doctors of the law and other dupes engaged in misrepresenting and persecuting the Lord, sought to kill Him. Why did they do this? Because they were instruments of Satan, the devil.—John 8:44.

[219]Jesus, the devil knew, was and is the great seed of promise which God had promised to Abraham should be the redeemer and blesser of mankind. Jesus Christ is the seed of the woman foreshadowed in God's statement made to mother Eve and Satan. (Genesis 3:15) Satan sought, therefore, in every way to destroy Him. Jesus was teaching the Jews the message of God to lead them in the right way, and to open unto them the way of life. These scribes and Pharisees were opposing Him, and therefore were the enemies of the people. Jesus said of them: "The scribes and the Pharisees sit in Moses' seat" (Matthew 23:2); meaning that they had assumed the position of leaders of the people. Because of their blinding the people He said to them: 'You are hypocrites, blind guides, fools; you shut up the kingdom of heaven against men; you devour widows' houses and for a pretence make long prayers; you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of *gehenna* than yourselves. You are guilty of fraud and deceit, and you are like unto whited sepulchres, which are full of dead men's bones and all uncleanness; you are serpents, a generation of vipers. You do not understand my speech because you cannot hear and understand my word. You are of your father the devil.'—Matthew 23:13-33; John 8:43, 44.

QUESTIONS ON "THE HARP OF GOD"

What was the difference between Jesus and prominent men of earth with reference to receiving attention from others? ¶ 216.

Of what does true greatness consist? ¶ 216.

Why did Jesus say He came to the earth? ¶ 216.

How did Jesus become the servant of all? ¶ 217.

Why was it a sacrifice on the part of Jehovah to send Jesus to earth to redeem man? ¶ 217.

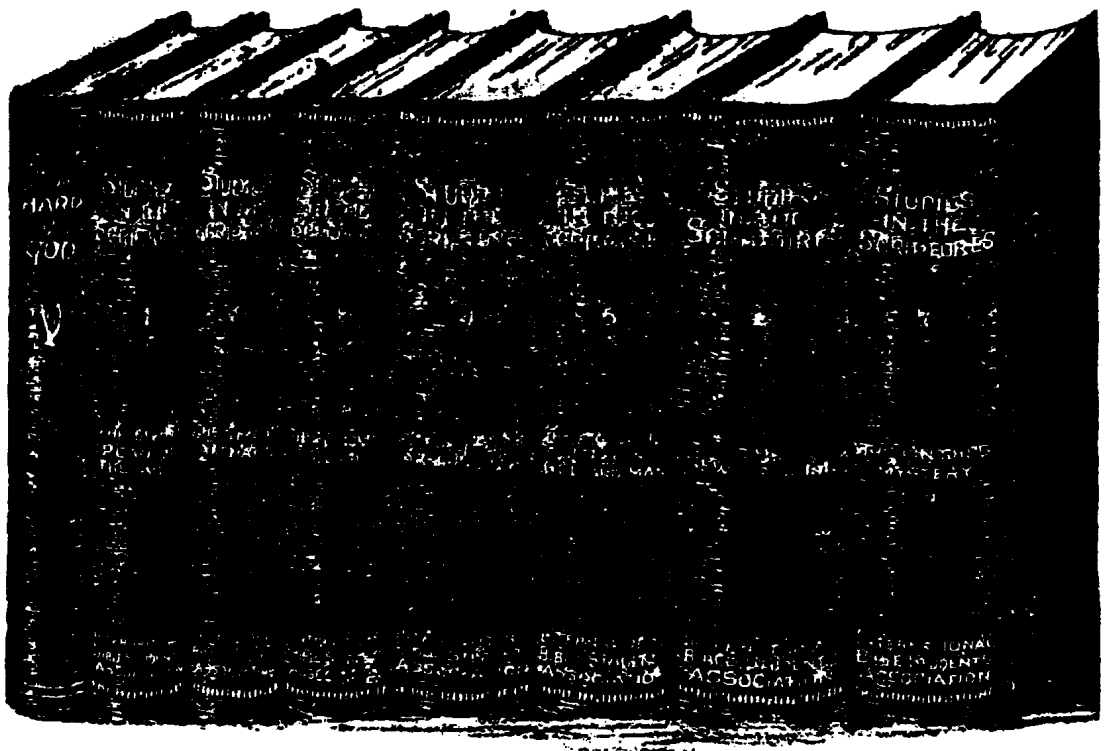
What prompted God to make this sacrifice? ¶ 217.

Why did the Pharisees and doctors of the law misrepresent and persecute Jesus? ¶ 218.

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Why did the scribes and Pharisees occupy a responsible position toward the Jewish people? ¶ 219.

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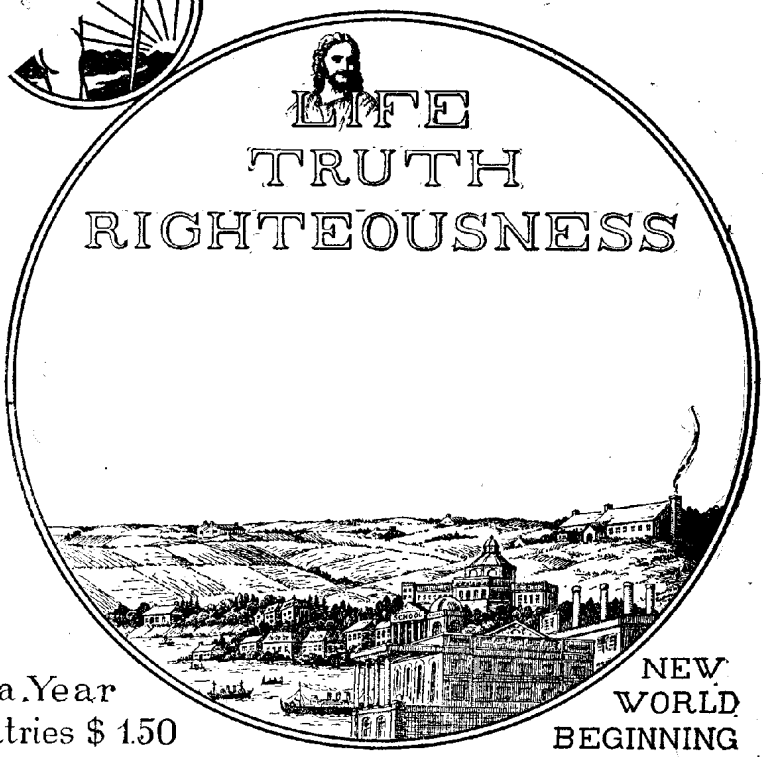
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Agriculture in the Bible

WITH the exception of sea food, everything that we eat comes from the farm. Whether we are clothed in cotton, wool, linen or silk, the fibers of which the garments are made come from the farm. Man was made to participate in and to enjoy agriculture. It was his first occupation. When the Lord had created the first man, He "took the man, and put him into the garden of Eden to dress it and to keep it." —Genesis 2:15.

After the expulsion from the Edenic home, agriculture in some form became a matter of life or death. The outcasts were familiar with fire. They knew how to roast a lamb, and probably how to cook vegetables. We read of the first two boys that were born into the world that "Abel was a keeper of sheep, but Cain was a tiller of the ground."—Genesis 4:2.

After Cain had slain his brother, he was warned that a measure of the blessing which had hitherto attended his efforts would be withdrawn. The Lord said to him: "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: when thou tillest the ground, it shall not henceforth yield unto thee her strength." —Genesis 4:10-12.

When Noah and his family emerged from the ark they resumed their former occupations, as a matter of course; and because it was the occupation of his youth, and because there would not be need for any more arks, we read that "Noah began to be an husbandman." (Genesis 9:20) He began to cultivate the earth for the benefit of his family, and to husband its crops so that his loved ones would have food in the unproductive months of winter.

The Earth is the Lord's

THERE is a general impression that the earth belongs to the human family, and that some of them have a more definite title to certain parcels of it than have others; but the Scriptural proposition is that "the earth is the Lord's." (Exodus 9:29) Pharaoh had to learn this fact by a severe experience. Moses expressly told him that the plague of the hail, with the consequent damage to the early crops of flax and barley, was to teach him just that lesson.

The Jews were an agricultural people. They were allowed the use of the Lord's land during good behavior and during the Lord's pleasure; but they were made to know that they could not dispose of it in perpetuity. Thus their law read: "The land shall not be sold for ever: for the land is mine."—Leviticus 25:23.

The Lord declares that the absorption of His land into large estates is contrary to His wishes, and will receive due punishment. The principal offenders in this regard have been the nobility in all ages and the Catholic Church which, in some sections of the world, has at times owned as much as a third of such great countries as France, Poland, and Mexico. The scripture reads: "Woe unto them that join house to house, that lay field to field, till there be no place [for others] that they may be placed alone in the midst of the earth!"—Isaiah 5:8.

The thought that the Lord is the owner and the Jews were His people, his tenants, is kept to the fore in the tithing system, in the law requiring the land to rest one year in seven, and in the Jubilee arrangements, concerning which more hereafter. If His people were obedient the Lord gave them bounteous crops. If

they were disobedient He undertook to bring them back to Him by disciplinary measures described by the prophet Amos:

"I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord."—Amos 4: 6-9.

In the second verse of the preceding chapter the Lord, by the mouth of the same prophet, informed the Jews that this favorable arrangement was made with no other people, saying, "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities."

But while the Lord recognizes Himself as the owner and the people as His tenants, yet one tenant must not trespass upon the rights of another. The commandment was: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance" (Deuteronomy 19:14), and a curse was pronounced upon the one that did so. Yet the prophet Job tells us that there were some in his day who violated this command.

Preparing the Fields

THE fields of ancient times were fertilized by the method in general use to this day. We know this from the prophecy concerning the wicked queen Jezebel that "the carcase of Jezebel shall be as dung upon the face of the field" (2 Kings 9:37), as well as from Jeremiah's prophecy that "the carcases of men shall fall as dung upon the open field."—Jer. 9:22.

Modern scientific farming has proven that the dunghill is the farmer's wastebasket, the place where he throws away his profits. The right way, the way that pays, is to transport the manure to a fresh place on the farm each day as it is made, yet the dunghill is a feature of most farms today as it was in days of old. The Lord said of salt that has become tasteless that "it is neither fit for the land nor yet for the dunghill." (Luke 14:35) The prophet Isaiah alludes to a practice still in vogue among farmers of our time when he prophesied that "Moab shall be trodden down under him, even as straw is trodden down for the dunghill."—Isa. 25:10.

The prophets Jeremiah and Hosea each came to the Jews with the message, "Break up your fallow ground." (Jeremiah 4:3; Hosea 10:12) Hosea adds: "For it is time to seek the Lord." Fallow ground is that which has lain idle for a year or more and has become hardened, difficult to plow.

The plows of ancient times were not greatly dissimilar from those of today. They had one handle, instead of two, and only two metal parts, the plow point or share and the coulter or sod-cutter. There is a very interesting passage regarding agricultural implements in 1 Samuel 13:19-21:

"Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the [ox] goads."

The favorite method of plowing in Bible times was with oxen. When the calamities came upon Job, "the oxen were plowing, and the asses feeding beside them." (Job 1:14) Oxen and asses could not be yoked together to the same plow because so unequal in strength and tread. (Deuteronomy 22:10) Some of the farms were large and had many oxen and many plowmen, or else it was customary for several neighbors to join together in plowing operations; for we read of Elisha that at the time when Elijah cast his mantle upon him he "was plowing with twelve yoke of oxen before him, and he with the twelfth."—1 Kings 19:19.

The thought that several neighbors joined together in plowing operations is borne out by the query of the Prophet, "Doth the plowman plow all day to sow?" (Isaiah 28:24) It has been found in dry countries that it is best to sow the seed as quickly as possible after plowing, so that the seed may quickly benefit by the moisture which is turned up. Apparently, when working alone, a farmer would need to plow for a time and then sow for a time; otherwise the

soil would become too dry to be profitably sown. But by several farmers working together the seed could be sown as the plowing progressed.

Before the seed was sown the soil was pulverized by some method, as we gather from the prophecy that "Judah shall plow, and Jacob shall break his clods."—Hosea 10:11.

The Jews were forbidden to sow their fields with mingled seed. (Leviticus 19:19) Apparently they could not even plant different varieties of grapes next to one another in the same vineyard. The reason is given. "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." (Deuteronomy 22:9) Oxen and asses were used to tread the seed into the ground after it had been sown. —Isaiah 32:20.

Hay, Straw and Provender

THERE are no hay barns in the East at this time. In hot countries the grass withers quickly, and its preservation in the form of hay is not so common as with us. Nevertheless, there are indications that hay was a more or less staple crop. The prophet Amos speaks of "the latter growth after the king's mowings" (Amos 7:1); the Psalmist says of the wicked that "they shall soon be cut down like the grass" (Psalm 37:2), and of the coming of earth's King that He shall come, not as we once thought, bearing destruction and devastation, but "shall come down like rain upon the mown grass." (Psalm 72:6) One use of hay common in our Lord's time was the heating of ovens; this was necessary on account of the lack of wood throughout Palestine. This is one of the thoughts back of our Lord's question and its implied answer: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Matthew 6:30.

We know that there were straw and provender for the beasts. This provision for their needs is three times referred to. When Eliezer came to Mesopotamia seeking a bride for Isaac, and when Rebecca met him at the well, she invited him to stay at her home, saying, "We have both straw and provender enough, and room to lodge in." (Genesis 24:25) We have the account also of a Levite traveling from Bethlehemjudah to Mount Ephraim and taking with him straw and provender for his beasts of burden.—Judges 19:19.

Although the Jews seemed not to have hay barns, yet they had other barns, or storehouses. The prophet Joel, urging Israel to repentance, reminds them that "the garners are laid desolate, the barns are broken down" (Joel 1:17), thus seeming to distinguish between granaries and other farm buildings. The Lord referred to barns several times. He reminded His followers that the fowls of the air "sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."—Matthew 6:26.

In the parable of the wheat and the tares, the conclusion of the matter was, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matthew 13:30.

In another of our Lord's parables He spoke of a certain rich man who thought within himself, "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:17-21.

We find the stall of the ox and the ass referred to by the Lord (Luke 13:15), and it was in just such a stall that the Lord himself was born. The inns of Eastern countries have stalls for camels and other livestock in the central courtyard. In these the poorer travelers may unpack their animals and take up their lodging, when either by want of room or want of means they are excluded from the inn itself.

Wheat the Staple Crop

THE British people use the word "corn" to describe all kinds of grains similar to wheat, including wheat itself; and thus the American reader of the Authorized Version of the Bible occasionally gets a wrong thought. Wheat, not corn in the American sense of the

term, has been in all ages the staple food of man. Man is composed of seventeen elements. All of these are found in wheat as the Lord makes it, but nine of these elements are missing from white flour, and this explains much of the sickness in the world. The best part of the wheat is generally fed to the livestock.

The seven-eared corn which Pharaoh saw in his dream was a seven-eared wheat which is still raised in Egypt; and even before the Israelites moved out of Mesopotamia we have a reference to the "days of wheat harvest" (Genesis 30:14), showing that from earliest times Mesopotamia was, as it is now, a prolific producer of this standard cereal.

When Moses was describing the good land toward which God was leading Israel he described it in part as "a land of wheat." (Deuteronomy 8:8) Not only was wheat raised in large quantities to enable the Israelites at one time to export twenty thousand measures of wheat to Tyre, as occurred in the days of Solomon (2 Chronicles 2:10), but their neighbors raised large quantities of it also, as is shown by the annual payment of tribute by the Ammonites to Israel some four hundred years later, one of the items of which was ten thousand measures of wheat. (2 Chronicles 27:5) Wheat is still an important product of the country once inhabited by the Ammonites. Job speaks of thistles growing instead of wheat and cockle instead of barley. (Job 31:40) The farmers have always had their troubles.

Barley was raised in about the same quantity as wheat, if we may judge from the scriptures above cited, where, in each instance, there was the same quantity of barley as of wheat. Barley ripened a month earlier than wheat, and as oats are not raised in hot countries barley was the staple food for horses and camels, as we find from the provisions made for Solomon's stables. (1 Kings 4:28) Barley was a food of the poor; the five loaves with which the Lord fed the five thousand people were barley loaves. (John 6:9) The bread of the poor was sometimes a mixture of various grains, like the war bread of 1918.

There were six ingredients in Ezekiel's bread. (Ezekiel 4:9) There were wheat and barley; millet, which is much the same as our sorghum or broom corn; fitches, the same as tares, and somewhat similar to our beans or peas; lentils, another food somewhat similar to peas or beans; and then there were beans themselves. Fitches are black in color, aromatic in flavor, and are used in the East as a medicine and condiment.

The Gardens of Antiquity

VERY evidently there were garden plots in Palestine as early as the days of Jacob; for we find him sending down into Egypt a present for the Egyptian ruler containing balm, honey, spices, myrrh, nuts and almonds, all choice and useful garden products that would keep through the winter.—Genesis 43:11.

Most certainly there were gardens in Egypt; for when wandering through the wilderness, Israel bemoaned the loss of the cucumbers, melons, leeks, onions and garlic, which they had had there in such abundance, and which still grow there, large in size and excellent in quality.—Numbers 11:5.

One of the tragedies of the bloody history of the ten-tribe nation of Israel was King Ahab's desire for a garden of herbs. He desired Naboth's vineyard, not for vineyard purposes but because it was near by the royal palace and would make an ideal vegetable garden. Read the whole interesting story in 1 Kings 21:1-24 and the sequel in 1 Kings 22:30-38; 2 Kings 9:30-37; 10:1-11.

Isaiah's mention of "a lodge in a garden of cucumbers" (Isaiah 1:8) is a reference to an ancient custom of protecting growing crops from night marauders by the gardener's sleeping upon the premises. Cummin, mentioned by the same prophet (Isaiah 28:27), is somewhat similar to peas or beans.

While Israel were in captivity during the seventy years desolation of the land they were to "plant gardens and eat the fruit of them" (Jeremiah 29:5); and after the long period of captivity should be over, their children were promised that in the old homeland they should again "make gardens and eat the fruit of them." —Amos 9:14.

Vineyards in the Hills

THE earliest vineyard of history is that planted by Noah. (Genesis 9:20) There were doubtless vineyards in Egypt; for Pharaoh had his butler who "took the grapes and pressed them into Pharaoh's cup." (Genesis

40:11) There are grapes in California the bunches of which are not less than two feet in length, but even these bunches were surpassed in size by the grapes brought back from Eschol by the twelve spies. In the latter instance it required two men to comfortably carry one cluster. (Numbers 13:23) Travelers report vines in Palestine eighteen inches in diameter at the base.

Much of the tillable land of Palestine which could not be used for other purposes was used for vineyards. Hence we read of the mountains dropping sweet wine (Amos 9:13), and of the planting of vines on the mountains of Samaria. (Jeremiah 31:5) In a parable the prophet Isaiah sets forth the routine regarding the planting and care of a vineyard:

"My well beloved hath a vineyard in a very fruitful hill: and he made a wall about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein."—Isaiah 5:1, 2.

Probably with this parable in mind Jesus uttered another parable quite similar in language:

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen."—Matthew 21:33.

The hedges or walls were to keep out the wild boars and foxes, as we see from the remarks in Psalm 80:13 and Canticles 2:15. If vineyards were adjacent to each other there was evidently a separate wall or hedge entirely about each, with a space between for a path. It was in such a place, so narrow between the two walls that there was no way to turn either to the right hand or to the left, that the angel of the Lord met Balaam when he was on his way to curse Israel at the request of Balak, king of Moab. (Numbers 22:24-27) The towers enabled the keepers to watch over the vines at night. Vineyards not looked after soon grew up to thorns and nettles. (Proverbs 24:30, 31) It was not unusual for a vineyard to be let out to keepers who worked it for the owner on shares.—Canticles 8:11; 1 Kings 21:2; Matthew 21:34.

Palestine has always been famous for its olives, from the time of Moses even until now. Pomegranates and figs were also raised on a large scale. (Deuteronomy 8:8) The Jews of St. Paul's day understood grafting, as is plain from his parable of the wild olive branches grafted into the good olive tree. (Romans 11:17) The method of tree culture adopted in our Lord's time, and still in use in Palestine, is to dig about the tree and bury humus in the holes. (Luke 13:8) Solomon exported 20,000 baths of oil to Tyre with a like quantity of wine.—2 Chronicles 2:10.

Harvesting the Crops

THE Mosaic law regarding ripened crops plainly shows the divine authorship. These laws would be considered a marvel of benevolence if in force today. They have been superseded by a system of caring for the poor through taxation; but there is a serious question whether the Mosaic method was not better after all, as it brought the benefactor into more intimate personal touch with the needy. We quote several of the laws:

"When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn [wheat] of thy neighbor, then thou mayest pluck the ears with thy hand; but thou shalt not move a sickle unto thy neighbor's standing corn."—Deuteronomy 23:24, 25.

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger."—Leviticus 19:9, 10.

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless and for the widow."—Deuteronomy 24:19-21.

How these laws worked out in practice we can see from the experiences of Ruth, the widow of Mahlon. When she came into the field of Boaz to glean behind the reapers, "Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."—Ruth 2:15, 16.

Job makes his complaint of the wicked man who disregarded these benevolent laws and who instead of assisting such a needy one would "take away the sheaf from the hungry" (Job 24:10); *i. e.*, would not allow him to retain the sheaf which he might have gleaned from the harvested field.

That the letting fall of handfuls of grain for the benefit of the poor was a custom widely observed in Israel we may judge from Jeremiah's reference to it where he says: "The carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them."—Jer. 9:22.

We know from the foregoing that the instrument of harvest was the sickle, and that the harvested grain was bound in sheaves. In Joseph's dream he saw himself and his brothers binding sheaves in the field; his own sheaf arose and stood upright and the eleven sheaves of his brothers made obeisance to his sheaf. (Genesis 37:7) The sheaves were carried to the threshing floor in a cart; for the prophet Amos speaks of the way in which "a cart is pressed that is full of sheaves." (Amos 2:13) Apparently the stalks were cut but a short distance below the head; for the prophet Job speaks of the wicked as being "cut off as the tops of the ears of corn [wheat]."—Job 24:24.

Our Lord makes several references to the fact that in His days it was customary for the husbandman to employ reapers and to pay them wages. When Boaz came into his field his greeting to his reapers was: "The Lord be with you"; and their reply to him was: "The Lord bless thee." (Ruth 2:4) We can but wonder in how many harvest fields in this "Christian" land such greetings are common between farm owners and farm laborers.

Threshing, Winnowing and Sifting

THE threshingplace of Araunah the Jebusite," referred to in 2 Samuel 24:16 and described as a "threshingfloor" in the eighteenth verse of the same chapter, was a level place which had become quite hard through constant use for threshing purposes. Sometimes this word is translated "barn" in our common version, but it was not a covered place nor a structure in any sense. Various means were used on the threshing-floor for loosening the grain from the stalk. There was the ox that was not to be muzzled when engaged in this task (Deuteronomy 25:4); there was the "heifer that is taught, and loveth to tread out the corn [wheat]" (Hosea 10:11); and Isaiah mentioned three threshing devices in one verse. The verse reads: "The fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod."—Isaiah 28:27.

On the threshing-floor of Araunah (Ornan) there were threshing instruments of wood. (1 Chronicles 21:23) Isaiah speaks of a new sharp threshing instrument having teeth (Isaiah 41:15), and Amos speaks of threshing instruments of iron. (Amos 1:3) We have no knowledge of how these were made.

Today the modern thresher does all the work of threshing, winnowing, sifting and bagging the wheat, as well as stacking the straw; but there are men now living who can remember when the threshing was done with a wooden flail, still found in some barns. The winnowing was done with a fanning mill turned by hand, and the sifting was done by hand.

The farmer of Bible times did his winnowing only when there was a wind strong enough to blow away the chaff as he tossed his grain into the air; or else he created the air current with a fan. Job speaks of the "stubble before the wind" and the "chaff that the storm carrieth away." (Job 21:18) The Psalmist speaks of the "chaff before the wind." (Psalm 35:5) Jeremiah speaks of a dry wind from the wilderness that would be "not to fan, nor to cleanse" (Jeremiah 4:11) because not sufficiently strong for the purpose. The wind sufficient for winnowing purposes came up generally in the evening; hence the statement respecting Boaz that "he winnoweth barley tonight in the threshing-floor."—Ruth 3:2.

Isaiah speaks of "clean provender, which hath been winnowed with the shovel and with the fan" (Isaiah 30:24); and John the Baptist speaking of our Lord as the harvester of the Jewish age, said of him that his "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matthew 3:12) We have the picture here of the use of a fan instead of a natural wind. Probably one worker tossed the grain lightly

in his shovel while another wielded the fan. The last operation was the sifting through a sieve mentioned by the Prophet.—Amos 9:9.

The farmers of olden time did not take any chances with their crops. Although it is stated of Boaz that he was a wealthy man, yet while his winnowing of barley was under way he took the precaution to sleep on the threshing-floor at the end of the heap of barley that had been winnowed.—Ruth 3:7.

Paying Rent to the Lord

NOT because it would be of any benefit to Him but because it would be of incalculable benefit to them the Lord impressed upon the Jews that He was the real owner of the land and that they were His people, His tenants, working with Him and for Him, despite the fact that most of the produce went to the people themselves.

The first sheaf of the harvest, the firstfruits as it was called, was to be presented to the Lord before the people themselves could participate in the new harvest at all. This "sheaf of the firstfruits" (Leviticus 23:10) represented the Lord Jesus at the time of His resurrection, when He became the firstfruits of them that slept.

After the ingathering of the firstfruits the Jews were to wait fifty days, when two wave loaves of fine flour baked with leaven were to be offered as additional firstfruits to the Lord. These two loaves, the prospective "little flock" and "great company," were set apart to the Lord fifty days after His resurrection, on the Day of Pentecost. There they became a *kind* of firstfruits, the leavened kind, leaven representing imperfection.

Once every three years the Jews were to give a tenth of all their crops to the Lord. (Deuteronomy 14:28) This giving of one-thirtieth of their incomes to the Lord was a small burden for them to bear, and made but reasonable provision for the Levites who, nominally one-twelfth of the people, had no inheritance in the land.

The Lord was the most benevolent of employers. Three times in the year, at times that would not interfere with the planting or harvesting of crops, every male was compelled to take a vacation of one week and participate in a feast; many of the women attended these feasts also, which were held at Jerusalem. After six years of work there was a vacation of an entire year, the Lord covenanting that in the sixth year the land should bring forth double crops. And once in fifty years there was a vacation of two successive years, one of them styled the Jubilee year, when every man returned to his father's original possessions. When this period came around the Lord covenanted that in this particular "sixth year" the land should bring forth crops for three years. —Leviticus 25:21.

The Un-American Department of Justice

THE Department of Justice comes in for some well-deserved criticisms in a speech delivered in the House of Representatives by Hon. George Huddleston of Alabama. We give extracts from it because Mr. Huddleston is one of the few lingering survivors of true Americanism, the kind that believes in freedom of speech and resents bitterly the domination of this government by the Wall Street anarchists who are trying to destroy every vestige of liberty in this land.

"It seems to me that those who believe it is right for men to be put into jail for expressing their opinions need to go back and read the first amendment to the Constitution, before they begin to pose as super-Americans and patriots. This is a time of peace. Men ought not now be in jail merely because they did not agree with the majority during the war.

"Some of the superpatriots of this country, some of the 'unco guid,' were themselves guilty of excesses during the war. There were many of them who took occasion to rob our Government and profiteer on our people during that time of distress. Let us prosecute them and put them into the penitentiary, and not confine ourselves merely to prosecuting men who did not happen to think we had sufficient cause to go to war or that we ought not to have passed certain harsh and oppressive laws in connection with carrying on the war.

"No, Mr. Speaker, the very ones who are most bitter and vituperative against those who expressed their opinions of dissent from the majority are the chiefest de-

fenders of the Attorney General who has failed to prosecute the grafting war contractors.

"Here are about sixty cases of men who are still in prison, not for spying, not for disloyalty, not for aiding the enemy, but for expressing opinions against war or conscription or otherwise dissenting from the majority. . . . As a citizen who loves the fair name of his country I demand that their prison doors be opened. It cannot be said that they took any active part against our Government, that they did anything more than simply to say something which tended to obstruct conscription or to question the motives or conduct of some of those in authority.

"I like to think of America as a land of free men—of liberty of conscience and opinion. I would rescue her from the stigma of holding men in prison four long years after the war merely for the utterance of a few ill-considered words.

"It is also a fact that of all the nations of the world the United States is the only nation which yet holds in prison offenders convicted under the war laws. I know of no better name for these persons than 'political prisoners,' because that is exactly what they are. Their offenses were not against persons but directly against the Government by opposing measures relating to carrying on the war.

"I am impelled to discuss this subject because of the feeling that the situation is a disgrace to our country. I feel that it is a situation which demands the attention of Congress. I am disturbed by the thought that we have too long been silent and that perhaps I myself have failed in my duty in not before demanding here upon this floor that these prisoners be released. . . . Whenever pardon for them is mentioned the department [of Justice] emits a smoke screen and attempts to divert attention from the true issue by reckless statements that the prisoners are 'anarchists,' 'communists,' or even murderers. It has tried to excuse itself with contemptible evasion and by blackening the names of these men by making unproven charges, by the use of epithets, and I would almost say making lying statements in regard to them. Once you mention the case of one of these men, back comes the propaganda that he is an 'anarchist,' an 'I. W. W.,' a 'communist,' or some other kind of political or economic heretic. Never will they deal with the facts of the particular offense for which he was convicted or with the proof as appears from the record of the trial of the case.

"The sinister effort to prejudice the public against these prisoners by making charges against them which have no connection with the offenses for which they were convicted is inspired by the consciousness of the slender basis for their conviction. In no case were they tried for disloyal or violent deeds. Always it was for the use of 'words,' and in some cases the construction placed upon their words was so strained as to pass into the realm of the ridiculous. Men were convicted of conspiring with each other who were rank strangers, had never met, and had never communicated; and when the proven overt act consummating the conspiracy consisted merely of spoken or written words.

"Necessarily, as in the case of all laws aimed at free speech, the espionage act convicted men for the intent or purpose with which they spoke, and in actuality they were tried before the bar of public opinion as represented by juries. In such cases jurors, of course, carry into the box the prejudices of the outside world and are left free to vent the feelings of the majority upon the dissenter. When public feeling is intense and practically unanimous, as in time of war, there is a demand that examples be made of any who may have been conspicuous in dissenting. Conviction is demanded whether there be actual guilt or not, and men are convicted upon their reputations and what others may believe about them. In such cases a trial is more or less a farce. It is a sort of legalized mob action. The rich, influential, and ably defended, of course, go free. The weak, the undefended, and the friendless are convicted, of course. To be an alien radical or labor agitator is to go to jail.

"The fact should be frankly and boldly recognized that certain influential groups in this country do not sincerely believe in free speech or other constitutional guaranties. As the beneficiaries of abuses of our system, these groups hold to valuable privileges, monopolies, and the control of great aggregated wealth. They fear the exposure of their practices and the correction of the evils by which they have profited. Dominating to a large extent the channels of public information, twisting and coloring the news which the people receive, their security lies in the suppression of criticism. They identify themselves as the Government, because they are often permitted to control its activities. Then there are the militarists and imperialists, with their thoughts of unpopular future wars for which conscription will be necessary.

"Without any particular regard for the guilt of our political prisoners, these dominating groups would hold them in prison for its effect upon all who might desire to expose their practices, to thwart their aims, or to question their right to dominate. It is out of deference to these groups that the Department of Justice holds these men in prison. The department bows to the will of the masters of the present administration. Of all the vices which officials may have, hypocrisy is the most contemptible—the exercise of discretion for one set of reasons while pretending to do so for other reasons. This charge I lay at the door of the department."

"Less pleasure take brave minds in battle won
Than in restoring such as are undone;
Tigers have courage and the rugged bear,
But man alone can, whom he conquers, spare."

China and Her People—In Four Parts *(Part Four)*

THE religion of the Chinese is quite complex and variegated. To them their religion is as good as any, and yet not altogether satisfactory. We presume that the different brands cause perplexity among them, as the multitudinous brands of "Christianity" cause anxiety among denominational adherents.

Their religion consists principally of moral ethics handed down from Confucius, who lived in the sixth century B. C.; also of ancestral worship. The religions of China are tainted with Buddhism. The Chinese in religion are divided as follows:

Confucianism, an ethical system founded by Confucius (Kong-Fu-Tse) about 550 B. C. "Fu-Tse" means "reverend doctor." This may be termed a "state" religion. It is a plain ethical code of morals of practical character and entirely human, not spiritual.

Taoism, another ethical religion, founded by Lao-tsze about the same time. Originally it was a pure philosophy, but later copied the Buddha ceremonial. Here the deities are worshiped, and the high priest is "Master of Heaven." It holds that there is a life in some form after death.

Buddhism, a demon religion of superstition including the warding off and appeasing of evil spirits. It does not recognize any supreme being; anyone may be a priest. Buddha means "teacher." It holds the doctrine of transmigration of souls, which means that a soul may be born over and over again through the process of birth, sin, suffering, and death until the evolutionary process is completed, when it is believed that the state of perfection is reached. It forbids to kill, to lie, to steal, to commit adultery, and to fall into drunkenness. The virtues striven for are charity, purity, patience, courage, and knowledge. It is a mild code of morals, abhorrent of cruelty. It is preposterous to imagine the images of Confucius and Buddha to be in the same shrine for worship.

Mohammedanism, a belief in one God only; that Mohammed is His prophet, superior to Christ; that the Koran is superior to all Bibles; that angels are ministering spirits; that there is to be a resurrection and judgment day; and that there is a form of predestination. As the Arabs are related to the Israelites, so their religion has many points in common with that of the Hebrews. As the Hebrews are looking for the coming of their Messiah, so the Mohammedans are looking for the coming of a greater prophet than Mohammed, whom they call Mahdi. There are about 10,000,000 Mohammedan Chinese, the greater part of whom live in the inland provinces of the West; and these are clearly marked off from other Chinese because they view their brethren of the Confucian faith with more or less disdain, for they have perverted the original form. In some localities where they are the strongest they are clamoring for a Mohammedan governor. The believers in Islam are becoming strong in North China. Sometimes there are serious uprisings among the Mohammedans of China, but these are not because of religious conflicts. About 300,000 Mohammedans met death in the province of Kansu in 1921, when a great earthquake shook all China.

Christianity was introduced by the Nestorians. The Nestorians were a schism in the early church, and held to many things in common with true Christianity, and in many respects were purer in their doctrines than denominationalism of today. The Jesuits invaded China and, by subterfuge and loud swelling words aided by the devil, overcame the Nestorian Christianity and finally smothered it out. The Roman Catholics claim to have about 1,000,000 adherents among the Chinese, while the numerous Protestant sects claim for their following about 60,000. There is a "Chinese Mission Society" in St. Columbans, Nebraska, which offers free scholarships to those who wish to become "Missionary Priests in China." When later you read with astonishment that the Chinese are revolting against missionary efforts turn back to this paragraph and read it again.

The Mongolians are at a very much lower level than the Chinese, being largely nomads and sunk in superstition. The Tibetans are more fanatical than the Mongolians; hence their worship of Buddha is more grotesque and gloomy than that of Confucius. Buddhism is really foreign to the Chinese civilization.

Confucianism Does Not Meet Demands

ALL religions are negative except the true Christian religion. The Confucian version of the Golden Rule is, "Do not to others what you would not have them do to you." Confucius

was far ahead of the great Pagan philosophers in wisdom. For instance, Socrates said: "Do not call me wise. I am not a wise man; I am only a searcher after wisdom." But Confucius many years before had said: "Be not self-deceived in wisdom; look further." Confucius was a practical man, a teacher of ethics which were concise and pointed; and he thought that by self-conscious direction one could arrive at proper action. Confucian ethics were exclusively social, the primary purpose of which was to establish order and harmony at home and elsewhere.

The education of the Chinese begins with the study of the "Four Classical Books" which contain the moral teaching of Confucius. These precepts embalm the essential principles of the Chinese civilization as it existed more than twenty centuries ago; and it has established ethical standards so perfectly meeting the wants of the Chinese people that they have until recently been considered final. The manuals of Confucius were the only books that escaped the universal destruction of literature ordered by the Emperor Hwang-ti about 221 B. C. Consequently, his writings have become practically the sole repository of China's ancient wisdom, an oracle handed down from the venerable past.

Confucius said to his sovereign: "You are the head of a nation; you have a mission to fulfil; if you are not faithful to that mission, resign, for you must be replaced by one better qualified." He also said: "A sovereign should not reign except for the welfare of his people. On the other hand, the people should obey their sovereign and regard him as their father and mother. Why should there be wars? . . . A wise government will draw these nations willingly within the boundaries of your empire. Govern well and you will see the whole world eager to place itself under the protection of your just and beneficent rule. Burdensome taxes and bad laws are more cruel than tigers."

He bade the members of each family to love one another: "Your parents have given you life. They have toiled and sacrificed to bring you up. You must aid them in their old age."

Confucianism no longer meets the demands of the Chinese. When about ten years ago the empire crumbled and collapsed, the seriousness of China's problem of political equilibrium revealed itself by the chronic anarchy which since has ensued. With each province a feudal principality, and many of these seeking the mastery, the people naturally do not look to Confucianism as their salvation.

Buddhism a Grafting Religion

BUDDHA was born in India five or six hundred years before Christ, but his fame did not reach China until after Gethsemane; for it was about sixty-five years after Christ that a Chinese emperor had a dream which caused him to send to India for priests of the new religion he had heard of. A few years later, Buddhist priests appeared on the scene palming themselves off as the priests of the most high God, and started their propaganda. Some insist that the emperor had heard the story of Christ, and that it was really His doctrines which he wanted brought into China.

If St. Paul had gone east, as he intended doing, and had preached the truth in China, China might have been the "civilizer" of the world. Had an apostasy started in that early Chinese church and had its Christianity become corrupted and divided into warring factions dominated by Satan, as is the case in the West today, this same Satanic military spirit would have possessed China; and today Britain, France, Germany and America having remained heathen, we might even now be arousing from our age-long slumber "Christianized" with the same brand which is now being forced upon China. But the Lord spared China the "holy" wars and bloodshed of the "dark ages" by giving St. Paul a dream in which he heard the call, "Come over into Macedonia and help us"; and the Gospel went west instead of east.

In the apostles' day the Gospel was pure and wholesome; but the devil got the leaven of error into the food in an early day and had it pretty well corrupted by 325 A. D., when Constantine, the devil's agent, gave the perverted "gospel" a boost. We are glad that we are living now in a time when true light is shining forth and when error, superstition and priestcraft are giving way to saner reasoning. The distress and uncertainty in the world is the strongest evidence that the old order is passing.

In one respect at least the Buddhist priests resemble the pious beggars of America: They

beg, ask alms, seek for bounty, and hornswoggle those who put their trust in them.

In a number of places in China are palaces, temples, and other architecture quite ancient; in Sianfu there are tablets dating back to the Han dynasty—B. C. 206-A. D. 220.

The oldest record of the Christian church in China is said to be the Nestorian Stone, which describes the earliest mission, 635 A. D. It is said to be about thirty inches wide by one hundred twenty inches in length. It was discovered under an old wall in Sian by a Jesuit priest in 1625, and a temple was built over it. The Mohammedans destroyed the temple in 1862, but spared the tablet because of the cross at the top of the Syriac inscriptions. It is now preserved in a Confucian temple. Perhaps we give more reverence to some of these old tablets than we should. The Lord is about to uncover the hidden treasures of the brilliant minds of the past by bringing them back from the dead; and instead of their writings we shall have their voices, their hearty handshakes, and their throbbing hearts among the children of men. Many men will be ashamed of their tombstones in the resurrection, because of the false impressions left of their goodness. But the worst of men have been loved; they have had mothers and wives and sweethearts and confidants. What a happy day that will be when all the dead shall have been raised from the grave and given a heart and mind to know God, with the privilege of coming into harmony with Him! This will be not only for the White race, but for the Yellow, the Black, the Brown, the Red.

Chinese Religion in Comparison

THE Chinese are proud of their religions and of their moral ethics. To be sure, they recognize that something is wrong, just as pseudo-Christians wonder what is the matter with their religion; but they contend that any attempt to "Christianize" China is in vain so long as Christianity is not presented to them in a form which will bear the closest scrutiny.

The West cannot fool the East in this respect; for the East knows that the West is not living up to its Book. For thirty years they have known this! The Chinese fail to see where a religion having a hypocritical profession is better than their own, and wonder what the reward will be if they allow their millions to be tossed about in the turmoil of hundreds of conflicting creeds. They think that it would be wise for "Christians" to refashion their attitude, purify their convictions, and get back to the Bible.

Christianity is not wholly a White man's religion. When this is understood, the labels will come off, and Christianity will come under the pure food laws of the kingdom of the Lord Jesus Christ. Jesus Christ by the grace of God tasted death for every man, a ransom for all; but it was never His purpose to save any except the few self-sacrificing saints until the time of His second presence. When Christ sets up His Messianic kingdom in the world, the Chinese will be well taken care of without the aid of missionaries. The Chinese are wise enough to see that the so-called Christian does not believe his own Book.

Chinese opposition to churchianity is to be expected; for the "church" cannot meet the demands of the Chinese. The false creeds have rendered denominationalism unchangeable, inflexible. St. Paul said that he was all things to all men to win them to Christ. True Christianity *can* enter into the Chinese life; the only thing necessary is the right seed falling into the soil of the heart; it will sprout and grow in any heart, but it must be the virile seed of the love of God. Churchianity, pompously posing as Christian, is looked upon by the Chinese as a foreign institution; and the people of the United States and elsewhere would do well to copy the heathen Chinese in this respect.

The Chinese say that the foreign business men (called Christians) whose gain comes from the sale of liquor, tobacco, and opium, feel very kindly toward most "Christian" work in China; for it is the means used to keep her people in ignorance and poverty. However, those whose profit comes from the exploitation of cheap labor in China see little benefit to the Chinese in the educational and uplifting work the missionaries are supposed to do; for the more ignorant and debased man is, the more easy it is to exploit him.

Of course, there are a few noble-souled missionaries whose work results in a higher standard of living. These are conscientious; and though misguided doctrinally they are doing their best to bring happiness and purity to the people who have not embraced Christianity.

We believe that there are true Christians in China as in other countries. Some believe in the virgin birth of Jesus, the atonement of Christ, the inspiration of the Scriptures, and that Jehovah is over all. These have fought the attacks of the evolutionist; for believing the Bible their hearts have been changed by the message of "Jesus Christ and him crucified." These Chinese Christians can themselves claim the honors in this battle for truth and righteousness. Their opponents, the introducers of higher criticism and evolution into China, have been the modernists amongst the missionary forces. Shame on the hypocrites who profess to love God and who teach Christianity and seek soft snaps in the missionary field when they know that their hearts have never been touched with the grace of the goodness of God!

China's Insane and Their Care

THERE are three important items emphasized in Christianizing the Chinese, according to the opinions of some: They should give up their idols, unbind their feet, and quit working on Sundays. When Americans quit worshiping their idols of gold and silver and stop desecrating Sunday in thousands of ways, we may expect the Chinese to take kindly to our civilization; for they are good imitators.

But civilization has its drawbacks. Insanity is constantly on the increase; tens of thousands of insane are in our state institutions; all hospitals are full and some even crowded. New York State has 40,000 confined in asylums, which is 6,000 more than they were built to accommodate. In all China's 400,000,000 population there is but one hospital for the insane. Only the more violently insane are confined; the harmlessly insane are allowed freedom. Sometimes a family will chain their violently insane to a post. One woman is said to have been so chained for twelve years. The one hospital has but 600 inmates. One reason why the few insane of China are not better taken care of is that the Chinese believe that an insane person is obsessed of the devil and therefore incurable. Practically none are insane from alcoholic liquors; some women are insane from jealousy; and some from ill-treatment in the home.

Quietness and peace seem to be conducive to sanity. What a wonderful world this would be if all friction and unnecessary noises could be dispensed with and peace and happiness fill the hearts of all! This is the very condition which shall obtain under the beneficent reign of the Prince of Peace in the kingdom of God on earth.

Disregard of Christianity

LET no church-enshrouded enthusiast of the Christian community beguile himself into the belief that the heathen or the Mohammedan is consciously thirsting for the Gospel. How could he when he sees the drinking, gambling, profanity, vulgarity, and immorality of the White races? When these things are witnessed the only logical conclusion he could have is that it represents the average of Christianity; so he draws his odious comparisons, and lives on in the belief that his own religion is as good and probably better than that of others. What an evil influence has been cast over the nations by labeling any nation "Christian" and claiming that every individual of that nation is a Christian. The idea that one to be saved must necessarily be a "church" member has done the damage. The bars of decency have been let down to save the world; and look at us! What a great revelation there will be when the Lord separates the sheep from the goats!

That "Christianity" has gained some foothold is not denied; but not being reasoned out and accepted intelligently its hold is attributed to the operation of forces from without. Missionaries go prepared to teach the sciences, political economy, mechanics, hygiene, medicine, etc.; but before they allow any to escape they compel the pupil to imbibe their conceptions of the Christian faith, and count them converts.

One holiday season a traveler saw a vast crowd going around shouting with laughter, with comic spirit. In the largest, gayest, and most crowded temple, in the inmost court, he found the Salvation Army singing hymns to a brass band and preaching through an interpreter, assuring the holiday crowd that its amusements were idolatrous and must infallibly bring them eternal damnation! The crowd enjoyed this immensely, laughed vociferously, and applauded with good humor. The traveler did not think that the Chinese thought the Salvationists were in earnest; for if they had, the good manners which are never deficient in any

class of China would have demanded a different program. When the Salvation Army awaken to the truth of God's Word, and see that they were blaspheming the God of love and doing their best to spoil the merriment of those innocent people in their own building, how ashamed they will surely be! The traveler adds: "I alone was left somewhat pensive, reflecting upon the benefits of the civilization we are bringing to the poor, benighted heathen."

Better by far let them alone.

China's peril is churchianity. A very sharp distinction should be made between Christianity and that which passes for it. Christianity is a name which should apply only to the moral and spiritual ethics, principles and doctrines of Jesus Christ. A person who goes to church in order to have his neighbors think well of him is not a Christian; he is a churchman, he belongs to "churchianity." A person who has heard of Christ, and who believes that such a man existed and that he was the best man who ever lived upon the earth, is not a Christian; for an infidel could and should do as much. Then, when prominent Chinese point out that Christianity menaces them, it is not the true to which they refer, but that which passes for it—a rank and blasphemous counterfeit.

Lowe Chuan-hwa, writing in *The Nation* of February 7, 1923, brings a terrible indictment against what he calls Christianity, and against the practices of the missionaries. He starts his arraignment by calling attention to the fact that millions in money and armies of missionaries are employed to proselytize the Orientals while in the "Christian" nations of America and Europe unbelief is rapidly spreading, and those who pass for Christians are descending into Mammon-serving, pleasure-loving, immoral people. Such a "Christianity" that is morally ineffective, and philosophically unsound, cannot hope to find a permanent home in China.

China Really Awakening

THERE is no question but that the multiplicity of labor-saving machinery is playing its part in the awakening of drowsy China. Another factor is the friendliness of the United States government, which has made China wonder as she has beheld the marvelous things that have found their way from here. America, outwardly at least, has befriended China at peace conferences, and otherwise has undertaken to have China treated fairly. If some portions of the world have shown an inclination to eat China blood raw, it has been impressed upon her that one section of the White race will not desert her. Young China has been educated principally in America; and under the influence of our civilization they have carried these ideals and customs to their homeland, and with it the desire for a better means of written communication. They are using a written language which can be translated more easily so that some of the educational books here can be printed for the benefit of the Chinese, and these books are being printed in the simpler alphabet which the younger generation is helping to spread. As a result the little old red schoolhouse will have an inning in China.

With numbers of English-speaking peoples going to China to help gather in the golden grain of exploitation it becomes necessary to "educate" the Chinese to speak the language of the foreigner, and it has become the fashion for the Chinese to have a missionary training before he is considered able to deal with the Westerner. Those who can speak English are in demand at the post offices, stores, railroads, hospitals, churches, custom-houses, etc., all of which are under foreign supervision; and the missionaries teach just exactly what the foreign business man wants them to teach. The business end of the training is looked after first; then if there is any time to spare, a little false Christianity is injected into the heathen. The majority of converts have become nominal Christians as a means to secure foreign money and support. In times of famine it is an easy matter to make Chinese converts with the rice bowl. The feeling of their own superiority entertained by many missionaries has always been a barrier against friendly understanding.

As long as the Chinese learn only peaceful enterprise they may be termed "barbarian"; but when they learn the arts of war and assert themselves, they are "civilized," "Christianized."

"Freeing of the fettered" and "emancipation of the whole world," which has hummed in the mouths of the Western people for centuries and which since the World War has sprung up in Europe, could do nothing short of arousing China from her slumber and bringing her to the reality of the breaking of the dawn. The awak-

ening is referred to as "the resurrecting wand of emancipation of the whole world."

China dates her political convulsion from the beginning of foreign intercourse, when the missionary invaded their peaceful country in the name of Christ and was followed by opium at the point of British bayonets. In some respects the missionaries have done a slum work in China, converting the riffraff, and then actually protecting their "converts" in lawlessness by upholding them in lawsuits, justifying their position on the ground that the "Christian" could not lie, whereas their opponents, being heathens, were children of the devil and on the road to "hell" anyway.

Christian Nations Versus Christ

IT IS poor judgment for a Christian missionary to seek to inspire the unbeliever to emulate the virtues of the so-called Christian nations; and it is well that the heathen is so thick-headed. The trouble with the Christian missionary is the brand of his "goods." The Christian religion has been patented and labeled, one Catholic, another Methodist, another Episcopalian, etc. Like all goods put out in competition with other brands, they are adulterated.

When Christians themselves have purified their Christianity and are ready to present it to China for national acceptance, let them send the right type of missionaries, those who are Bible exegetes and who can teach truths consistently without strained interpretations and distortion of language. We make no attempt to bring a blanket indictment against missionaries as a whole; but many of them have by hypocritical mien ingratiated themselves into the hearts of the Chinese by convincing them that they are intellectually inferior, morally corrupt, and incapable of managing their own business.

The damage is done by a powerful group, with narrow conceptions of Christianity and hard-boiled notions that their own denomination is right. These have ideas of forcing the Western customs without regard to religious sentiment, coöperating with the progress of commercialism and leaving the moral questions to be solved until after the Chinese become "educated." It is the tendency of the American manufacturer to substitute when he does not have in stock the exact goods ordered. This is fatal. If the Chinese orders from a sample he wants the goods to be the same as the sample; and he will not have the substituted article, though it may be of better material made up by improved methods. He himself will not substitute, and he wants to be treated as he treats others. British manufacturers understand this thoroughly.

The missionary should learn what it means to be a Christian, learn rightly to interpret the Word, and to treat the beliefs of the Chinese with honesty and courage. The missionaries are accused of being moved by bigotry and of supporting sects rather than the teachings of Jesus. The Chinese know that the average creed is non-essential, unreliable, and confusing in its phraseology.

It is conceded, of course, that a few of the missionaries are well-educated and consecrated to their work; that they use tact and try to equal the Chinese in courtesy; and that they use the utmost care not to abuse their position as guests of the Chinese people.

Missionary Efforts Abortive

THE graduates of "Christian" schools in China are made to believe that a gentleman or a lady must work in a bank or a store, and disdain farm and agricultural pursuits. The idea seemingly is to implant bourgeois ideals and to advocate a close friendship between America and China, which in reality is a friendship with a capitalistic government for marketing merchandise.

The writings of missionaries tend toward showing up the delinquency of the people and the deplorable condition of China in general, with rarely anything commendatory; the writings of financiers and explorers show the fertility and genius of the Chinese mind, the productivity of China's soil, and the possibilities of great achievements in all the lines of business. Good people who are not in the business of making converts speak of the honesty, peaceableness, courtesy, and dependableness of the Chinese generally.

It is admitted that missionaries have done much to carry out the altruistic principles of their religions, but they have been more harmful than beneficial. They have been kind and warm-hearted in their devotion to alleviation

of the suffering of the poor and the sick, and have brought the enlightenment of civilization into many homes. The Western civilization of science and organization with its push and pomp and pride pulls down all that China has stood for. From the Chinese viewpoint there are beauty, genius, and dignity in the culture of their civilization. The missionaries do not give them credit for knowing anything; while the missionaries' knowledge of Chinese customs, traditions and ideals is at most very superficial, handicapping them for positions of honor and respect in Chinese life. The Chinese are made out to be a very inferior people, with ways of doing things that are always wrong. This discourages them, takes the life out of them, and has much to do with the listlessness of which they are accused. There is a proverb that "China is the sea that salts everything which flows into it"; and in dealing with China this patriotic belief should have consideration.

Seeking Favor with China

IN SEPTEMBER, 1921, the Peking Union Medical College, costing $10,000,000, was opened. It is maintained by the Rockefeller Foundation's China Medical Board; and, of course, Mr. John D. Junior and his party were present at the opening. Eminent doctors and professors were taken along, and Dr. Monroe remained to oversee the historical and educational activities and to direct the work of the School for Education for Teachers. Dr. Monroe's work was said to cover largely the methods employed and to extend the whole national system of education throughout China. This is another part in the great scheme for Christianizing, Americanizing, and civilizing the Chinese, giving them an appetite for Western goods, giving them a hunger and thirst for travel and new scenes, and inspiring them with the desirability of the Western mode of locomotion—gasolenically speaking. With what leaps and bounds the poor world will progress when philanthropic enterprises with their gifts and endowments shall have been divorced from greed and selfishness, and when all the patent rights and prestige of wealth give place to love for mankind and there arises a coöperative interest in one another as members of a common consanguinity!

How some politicians work into the good graces of the Chinese government is seen in an editorial comment from a financial paper in September, 1921, which said:

"A Chicago despatch to the New York *Tribune* says that George H. Shank, who once presided over the consular court at Shanghai, has a contract with the South China government which gives him a practical monopoly of business concessions in the republic. The government will issue $100,000,000 in bonds to promote industrial development, and Mr. Shank will market these and endeavor to interest American firms. He will share in the profits."

Another article speaks of "the vast field of opportunity that has hardly been scratched, a field that will yield a rich harvest to the American who cultivates it with intelligence and understanding, because the position of the United States in China is peculiarly advantageous. China regards our country as friendly in the desire to protect rather than despoil her territory." But the hint is given that "the quality of aggressiveness which makes for success in the United States must be toned down in dealings with the Chinese, a dignified race that abhors the breeziness of a certain type of salesmen"—the three basic elements governing Chinese business being personality, education and honesty. This is a hard statement coming from an American writer; for it implies that the American salesman is endowed with a lack of both dignity and honesty.

It sometimes happens that a man will arouse from a state of coma on being robbed; his pockets continuing to be ransacked he will eventually show fight. But whatever the necessity, the Chinese must be fully awakened.

Chinese Awakening to Misconduct

MODERN atheism is now raising its voice in a bold attack upon the missionaries and their message. Western civilization is full of sham and cant. The Chinese Psychological Society says:

"Religion served certain purposes of primitive people, but it fails to function in modern society, where science and civilization predominate. Jesus Christ was not mentally sound. The fact that he called himself the 'Son of Man' and the 'Son of God' indicates that he was troubled with a double personality, and his seeing the devil three times in one month shows mental disorder. We pay respect to his personality, but the teachings of missionaries are below the intelligence of the

average adult. If they could hold corresponding positions in commercial life they would do so. Their own countrymen look down on them. Nine-tenths of the native preachers would be beggars and vagabonds except for the fact that they have chosen this profession in order to obtain food, shelter, and comfort. They preach negative morals, which amount to vices."

This anti-Christian sentiment comes from students who for the most part have been educated in the colleges of the United States. It is folly to underestimate the forces arrayed against the Gospel (?) in these days. Their literature goes everywhere. One statement reads:

"Of all religions, we believe that Christianity is the most detestable. One sin which Christianity is guilty of . . . is its collusion with militarism and capitalism. Christianity is the public enemy of mankind, just as Imperialism and Capitalism are, since they have one thing in common, to exploit the weak countries."

In the Teachers' College of Peking the women have joined in the chorus: Yes, Christianity is the most detestable religion of all.

This growing movement is not to be wondered at. The truth concerning Jesus Christ and His Gospel is not to blame. Is it not blasphemy to represent Jesus as a militarist and to associate Christianity with imperialism and capitalism! Did not the World War bring this reproach upon "Christendom"? Was not the World War the fruitage of a corrupt system of apostate churches, and are not the clergymen guilty of treason against God? The fact that the Chinese can see this and that many "Christians" cannot, means that the hearts of these enjoying White civilization are very far from a cure, not seeing the necessity for the Great Physician.

It is pointed out that the missionaries are used of the Powers as "political pioneers," to wedge their way into the life of China and drill the Chinese into the belief of their own know-nothingness and the knowitallitiveness of the foreign peoples. As a result Kiao-chau was taken away by Germany, other European countries sought a lion's share of China territory, and if the Chinese had remained quiescent the whole country would have been gobbled up. Because of the arrogance and intolerance of the missionaries numerous "protests of malicious persecutions" were sent to the foreign consuls and diplomatic representatives who, losing no time to uphold the dignity of their flags and knowing that sufficient warships and plenty of men in uniform with quick-firing guns were at hand, used such situations as pretexts for demanding more seaports, hinterlands, mining and railroad concessions!

Moreover, it is pointed out that the greatest harm done in China by the missionaries has been by misrepresenting the natives, by creating the general impression that the Chinese are very inferior people with low morals, dwarfed intellects, diseased bodies, and that everything they do is wrong, this in order that the systematic exploitation of China may go on with no voice of protest from the masses, believing that the subjugation of the Chinese is just as legitimate and just as beneficial for the betterment of civilization as the slaughtering of American Indians. This is the natural process of making way for the superior White race! The dark and gloomy side of the Chinese has been painted with lurid colors by the over-zealous and much misinformed missionary.

Chinese life is fast taking on Bolshevistic tendencies; and as a result the laws and customs are questioned, and even the doctrines which have stood for thousands of years are imperiled. That home life and felicity are in the balance, is the anti-bolshevistic view.

The Outlook for China's Welfare

THE lesson all must learn is faith in the inspired teaching that "God hath made of one blood all nations that dwell upon the earth." China is no more asleep today than were our fathers who wrote the Constitution. Light, and more light, is dawning upon China. Her teeming millions are awakening with a surprisingly powerful public sentiment for the betterment of their people and for the conservation of her nationality.

Let us reflect that the hampering, squeezing, retarding, checking, demoralizing activities of politics are the real menace to civilization. "Playing politics" will ruin any nation; it has ruined many. Proper legislation encourages legitimate business; but politics steps in and puts a check on anything and everything. Politics makes profiteers, and pauperizes the farmers and day-laborers; it puts a premium on trickery and robs honesty. Only schemers are interested in politics, and only schemers can play the game successfully.

But the outlook for China is the same as that of every other nation. All are now in perplexity, and a great state of anxiety exists among the few statesmen who remain. The Bible holds out a hope in the second coming of the Messiah, in His taking over all the kingdoms of this world and making them subservient to righteousness and truth. As a most powerful spirit being, unseen with the natural eyes, Jesus as earth's new King will establish His benign and peaceful government upon the ruins of present-day civilization. He comes in troublous times. Man's extremity becomes His opportunity. Therefore, while dark, ominous clouds hang overhead they will soon break with blessings. Whatever eventuates in the present crisis the Lord's kingdom, the true Christendom, comes upon its heels. Universal peace shall fill the earth; all sickness, sorrow and dying shall cease; famines, pestilences and every degree of poverty shall terminate. Plenty of food and raiment, dwelling places, and labor-saving devices shall become the property of all, equitably distributed for relieving humanity of toil, taking away the necessity for sweat of face; order shall come out of chaos, and joy and happiness and the privilege of living forever shall be the portion of each redeemed child of the human race, of which the Chinese form a large part.

Reports From Foreign Correspondents

From India

THE economic condition here in India at the present time is very much worse than before. There is great scarcity of food grains. The money market also is very tight. Several joint stock companies organized at the close of the war have collapsed. The Alliance Bank of Simla, which was one of the largest and oldest banks in India, having over forty branches, closed its doors a few weeks ago. Several other smaller banks have also failed as a result of the failure of the former. The rains have not been regular. Drought this year has completely destroyed the crops. The monsoons, which should have commenced in April in the usual course, have not yet [July] started, and thus no farming could be done at all. The next crop will be the worst ever known. These are evident signs of a coming famine.

The struggle between capital and labor is getting keener day by day. Several mills in the industrial centers have been closed on account of the strike. Deaths from bubonic plague, smallpox, and other epidemics are much greater in number than in previous years. The political outlook is very dark. The Government submitted the finance bill, doubling the salt tax, for the consideration of the Legislative Assembly, which twice rejected same with a strong majority. But the Government vetoed the decision of the legislative body. This has embittered the Indians as a whole whatever may be their political creeds. The Nationalist propaganda is getting stronger, although the Government is adopting stringent measures to suppress it. These are strong indications of the imminence of Messiah's kingdom. We can rejoice and be glad at these signs; for our deliverance is nigh.

From Britain

SINCE last writing, the general conditions in Britain have altered very little. The Board of Trade figures recently published showed a considerable increase in the values of import and export trade, and those daily papers whose business appears to be to serve perversions of truth along with some news boomed the fact as if it were an indication that the much-desired flow of the trade tide were now on. But those journals whose interests are not the same as those of the daily papers, and which are more informative, showed that there was nothing in the figures to give any warrant for the thought that the trade of the country is really improving. The unemployment figures keep about the same, and the average wage of the workers is small, owing to short-time labor.

At the moment trouble has broken out amongst the dockers. They have come out on strike in most of the great seaports in resistance of a reduction of one shilling a day in wage which was agreed upon when food values fell to a certain percentage. The employers say that the time has come; but the men deny it. The employers can show general figures compiled by government statisticians; but the men

can prove by actual prices that household necessities and actual food values are not nearly down to the agreed-upon rate. The men have disregarded their own leaders, and the trouble looks threatening. At the moment of writing 45,000 men are out. A railway strike looms on the horizon, but it is said there is no reason why it should be considered dangerous. But the trouble is that the men do not pay attention to their leaders; and even the railway men, considered as the most orderly of union men, are apt to get out of control, as experience shows. The same thing is noted in high places.

On July 5th the Bishop of Chelmsford made a statement to the bishops assembled in congress that there are many clergy in the church of England who have disordered minds, who will not subject themselves to authority, but who are actually trying to break it down.

The same spirit is abroad in the Labor members of Parliament. Recently four of their number deliberately set themselves against the authority of the Speaker of the House of Commons, and were suspended. This means that for the remainder of the session, unless they apologize and the apologies are accepted, they cannot attend to their parliamentary duty of representing their constituents. Their outburst of feeling against certain regulations and acts of policy may be understood; but their refusal to heed the counsel of their leader, Mr. Ramsay MacDonald, makes them anarchists. And one is a preacher (!), supposedly of the Gospel. It is reported that they have been brought to domestic penitence. Indeed, this anarchistic spirit is discernible everywhere. Those who are looked upon as the ruling class give scant attention to law and order when they have something which they wish to obtain. Anarchy is found in high places as well as in lowly ones.

The railway companies are getting back to pre-war speeds of running, and some of the trains are quite fast. But the freight rates and the passenger fares still remain high. The railways are doing well, and this points to a considerable volume of both passenger and goods traffic. Generally speaking, the stock is in good condition; but this may be said to be less a sign of actual prosperity than that their recent fares and rates were high enough to let them put money aside. Altogether they have done very well out of the public, even though the money came through government control.

The enclosed article taken from this week's *British Weekly* might be considered worth the notice of The Golden Age; probably its information would come as a surprise to very many persons. Its statements may be taken as correct.

It was not until July 5 that summer weather made its appearance. The thermometer rose to eighty-two in the shade. On the previous day a woman broke a window at the Meteorological office in Kingsway, declaring that she did it as a protest against the wicked, wilful waste of public money on the incompetence of the Meteorological department of the government. The woman was remanded in custody. Perhaps she will imagine that her action has stirred the government to action!

[We append the clipping enclosed by our London correspondent, with the suggestion that it seems to us not at all strange that an Anglo-Catholic congress should follow so closely upon the visit of the King of England to the Pope. It surely will be a revelation to most Americans that the Church of England is already thirty percent openly Roman Catholic, with another twenty percent "sympathetic." Very evidently, in England, the spirit of the Reformation is dying or dead.—Ed.]

The Anglo-Catholic Congress

THE Anglo-Catholic Congress, to be held next week at the Albert and Queen's Halls, is an event of vast importance and significance to all religious people, however much they may be opposed to the opinions and the principles which the Congress represents.

Over 15,000 tickets for the Congress have been sold. Scores of bishops, deans and other dignitaries and thousands of priests will attend the meetings. The Congress opens with a celebration of the Holy Eucharist at St. Paul's Cathedral, London's Metropolitan church, and will conclude with a solemn thanksgiving service at St. Martin's-in-the-Fields, where incense will be used for the first time since the Reformation. The size of the movement that the Congress represents may be gathered from the fact that out of the 10,000 livings [preachers] in England, some 3,000 are now definitely Catholic, the incumbents being anxious to use the new Catholic prayer-book, prepared by the English Church Union, if and when an alternative rite is permitted. Of the rest, at least another 2,000 incumbents are sympathetic, and many of them have displayed the Congress posters outside their churches.

But the Anglo-Catholic movement is a greater thing than numbers alone can tell. It is, as the Bishop of Peterborough suggests in a letter in the *Times*, the life-blood of the Church. It is no mere mechanical thing of vestments and ceremonies. It is a religious revival, a progressive revival, the greatest since the Wesleyan revival of a century and a half ago.

The Congress is held exactly ninety years since the beginning of the Oxford movement. The story of these ninety years is told in an admirable article by Canon Ollard in the July *Empire Review*, and certain facts about the Catholic revival in the English Church ought, I suggest, to be recognized by fair-minded Protestants. The first is that, anyhow until the past few years, the Anglo-Catholic priest was almost certain of persecution, and quite certain not to secure preferment. The second fact is that the Catholic movement killed the indifferentism of the eighteenth century, when churches were dirty and neglected, the Holy Communion casually celebrated three or four times a year, and the clergy were often irreligious worldlings. The third fact is that the Anglo-Catholic priests, following the example of such saints as Father Dolling, for the most part live lives of unselfish devotion, caring for the poor, ministering to the unfortunate, and warmly supporting all schemes for social amelioration. The fourth fact is that the Anglo-Catholic churches are alive—eager priests like "Woodbine Willie," with a message to deliver, and pious laity ready for self-sacrifice, and regular in their religious duties. The fifth fact—and perhaps the most important—is that the Anglo-Catholic movement is evangelical. It is "gospel teaching" that we hear from our pulpits. A Salvationist might be puzzled by the ceremonial of the Mass as celebrated in our churches, but he would find the sermon familiar.

There is, of course, the other side of the picture. We are not Protestants. We maintain that the Church of England has never been Protestant. We regard the Reformation as a misfortune. We believe that the sacraments are necessary for our salvation. We believe that Our Lord is actually and in very truth present on the altar at the service He Himself instituted. We make our confessions. We pray for the dead. We invoke Our Lady and the saints. All this is true. We pray for the reunion of Christendom. We have profound respect for the Roman Church. But we ourselves cling to our English rite and our English customs, believing that the English Church, with its Catholic practice and doctrine, and its evangelical message, has been chosen to play an ever more important part in the divine scheme of salvation.

Recently there has been a striking and very splendid drawing together of Evangelicals and Catholics at Synods and Diocesan Conferences. Only the modernist nowadays would revert to Victorian persecution, and that is not to be wondered at; for the Anglo-Catholic, when he says his creed, simply and literally believes every word that he says.

From Spain

ALMOST everybody knows and talks of Spain as a sunny country; but let me say that although the sun is shining as brightly as ever upon the earth here, yet in men's hearts great and terrible clouds have arisen; and so far as they know there is no promise of any sun in sight.

Spain has been sowing for many centuries what it well seems as if they were going to harvest all at once. If what took many centuries to plant and sow, will be harvested in the short period from now to the fall of 1925 it certainly guarantees a rapid rush, and as I am observing it from the inside I really think the rush is coming fast.

The Government is engaged in a foolish war in Morocco. In July, 1921, they suffered a terrible loss; for the Moors got back in a week what had taken Spain twelve years to gain from them, to say nothing of thousands of soldiers that lost their lives there and other thousands that are yet at it.

Ever since these wars began there has been spent a daily average of over a million dollars for the wars alone. It is a well-known fact that in 1921 the country was in a terrible plight with its then already unredeemable debt.

There are now several Socialists and other members of Congress that are voicing a loud cry against war, asking that the Government leave Africa at any cost. But we all know well enough that if honest people tell the governments to do a certain thing they will surely do otherwise.

The public is tax-burdened to the utmost of its capacity. I am waiting to see some of these days the last straw break the back of the camel.

Inconsistency has even reached the king; for although he is under an oath to Rome to defend that faith to the last sword and to the last drop of blood, it is not so long since he told a high politician that whenever they will he would give his sword to a republic.

The king's salary at present is 20,000 pesetas daily or, as the exchange is today, somewhat like $3,000 every day. Additionally, there is an allowance of 10,000 pesetas daily for his

first son, and 5,000 for each one of the rest. Kings come high.

Ominous clouds are appearing. In Cataluna and in Barcelona especially, hardly a day passes that the "Browning or the Star" does not take the life of some one, high or low. Anarchy is going on openly. Many a governor holds the position for less than a month. There is no peace for them going in nor for them coming out.

In the last Congress Sr. Prieto, the congressman from Bilbao (a Socialist), was heard to say in his last discourse at the top of his voice that the king was a rascal. Such a thing never was heard in the Spanish Congress before. Now this same Sr. Prieto is in Congress again with a few more of his kind; and they ask to have several members of past governments and high army officials indicted and sent to jail as responsibles for the Moroccan loss of life. Otherwise they want something like what Greece did last year with their government when the Turks beat them in war.

Then the Beast of Rome is behaving very badly, too. On Holy Friday the priest of the royal family's king and queen committed suicide, and two months later "the horrible Star" took the breath of life from the Archbishop Cardinal of Zaragoza.

In this district or province it seems to me that the literal harvest of this year will be easy to glean; for the temperature is registering on my desk sixty-six degrees and it has not been, generally speaking, any higher this year. Besides a great drought is on now even though the season is cold. The poor people were hoping for some fruits; but the cold weather and a great hail storm have done away with the best part.

[With the foregoing report was received the following personal comment which may be of interest to many of our readers.—Ed.]

"THE GOLDEN AGE and WATCH TOWER get to me regularly and are my only companions. It is a blessed thing to be able to have them, and so much more when one has nothing else but the Lord.

"I often remember a discourse by a brother who said in part that if at any time we should be deprived of our classes of studies, we could feed upon the camel's hump, calling this hump the seven volumes of WATCH TOWERS. I tell you that even with this said hump it is hard to keep up for more than two years alone as I have done already, and especially in colporteur work in a world of superstition, suspicion, and deaf ears accompanied by sordid intentions.

"Colporteuring is some hard matter here and especially with this class of people and one person alone; but among all the difficulties God has given me a good deal of blessing and there still is more to follow. Pray for me as I continually do for you at the Father's throne.

"This is all for this time. From your brother in this lion's den."

From Greece

POLITICALLY, things here appear calm at first aspect; but if we are to judge from the blanks in the newspapers and the declarations made by the Revolutionary Government, we see that things run not so smoothly. People are under a censorship which does not confine itself strictly to military news, but extends to every criticism of the Government and its methods.

The declarations were made some time ago and are in fact thus: "When we took in hand the reins of the Government, every one was on our side; but now we cannot say the same truthfully." Then the Premier complained against the press of Athens as not following so faithfully as the press of the country. On being asked about the time of the election, he declared that it is not time yet to mention this. He again declared that the strong purpose of the Revolutionary Government is to save the country, even against the will of the people, whom he complimented as insensible and callous.

Economically things are not in a good state. The sudden and abrupt rising of the value of native money brought distress to commerce generally, and many merchants and banks are almost ruined. The sterling pound descended from 450 drachmas to 140, and the dollar from 92 drachmas to 30. Notwithstanding this there are many workers out of employment; for many manufacturers have limited their work, and insist upon lower wages.

The merchants and manufacturers sent a memorandum to the Government, asking it to stop this rising in value of the native money. The Government declared false the rumor that

it was going to issue paper money to the amount of 1,200,000,000 drachmas; but the National Bank of Greece, which is under governmental control, began to absorb all foreign money, this of itself tending to the rise in value of the native money. People generally are in expectancy and there is a general decrease in business.

The problem of the refugees is still unsolved and things will get worse by the withdrawal of the American Red Cross Relief. There is great dissatisfaction among the refugees; and friction and hatred are smouldering.

Some weeks ago the inhabitants of Athens felt keenly the lack of water; for the Adrianian aqueduct, through which Athens gets the water supply, was blocked by the falling of great masses of earth; so the people had to drink from wells and to buy from water-sellers. Indeed Athens is a unique city. Because of the lack of water supply and sewerage it is the dustiest city in Europe.

Another striking thing here at Athens is the tramway. When one decides to go to another part of the city he has to wait for ten minutes or more and then to fight his entrance to the car, where he is jammed with other passengers The car is made to hold thirty-four persons; but generally now there are seventy-five or more in a car.

Some time ago there took place at Constantinople the Pan-Orthodox Convention, whose members occupied their time with highly spiritual things; as, for instance, the cutting of the hair of the clergy, the change of their dress, the marriage of bishops, and the acceptance of the Gregorian Calendar. One of the Resolutions made, read thus: "We find it right and in accord with the injunction of the apostle Paul [they remembered him, but 1,800 years late] (1 Corinthians 11:14) and the canon and practice of the Primitive Church [yet the Orthodox Church claimed all the while that she was following apostolic custom] that the hair of the clergy be cut short, and their dress in society be not different from that of other men," etc. It was left to the Synods to choose the kind of dress. By this a great step toward the Church Confederation is made.

Recently there appeared in the press the announcement of the establishment of an association under the name "Zealots for Christ," whose purpose was to stop the laxity of morals and to uplift the people morally, religiously, and nationally. Their purpose crystallized in a later announcement, threatening the women and girls who would dare to walk in the streets with bare arms and neck, and expressing their determination to stop this by every means; as, for example, by tarring every bare arm or neck. As a result, one of their number tried to tar one lady in public; but he escaped narrowly with sufficient blows to make him wiser. These are some of the signs that people are out of sorts and awaiting that blessed day of the true reformation for which we all ardently pray.

A Logical Analysis *By J. A. Bohnet*

MUCH has been said and written about the rich man and Lazarus of Luke 16:19-31 to show that this account is a parable, not a literality. But one important point in this narrative has seemingly been lost sight of, and this one point alone knocks literality entirely out of the proposition and proves the whole matter is parabolic.

The narrative shows that the beggar Lazarus died and was taken to one place, and that the rich man died and was taken to another place. Now the question is, What was it that was taken to the two places? Logically, whatever was taken in the one instance was taken in the other. If it was the soul of the poor beggar that was taken to Abraham's bosom, then it must have been the soul of the rich man that was buried. If it was the body of the rich man that was buried, then it must have been the body of the poor beggar that was taken to the bosom of Abraham.

One died, and was taken here; and the other died, and was taken there. In both instances it was the same thing, substance or element that *went*. What the angels in the one instance carried was what the pallbearers in the other instance carried. Consistency will not admit of any consideration that in the one instance it was a soul that was carried, and in the other instance a body that was buried. No other point is needed to show that this account is a parable.

The Eighty Percent Co-Insurance Clause *By W. E. Page*

IN YOUR recent article in THE GOLDEN AGE, entitled "A Nation of Fire-Worshipers," you did much to draw the attention of your readers to the great fire losses borne by the American people; and your suggestions as to means by which this excess of loss might be remedied should bear good fruitage in inducing many to consider the subject of Fire Prevention, who never heretofore have done so. No doubt the Insurance Companies, who are continually making efforts along this line, will appreciate your good offices.

However, there is one item where it appears to me that you have unintentionally done an injustice to the insurance business. This I am sure you will be glad to correct on an explanation of the important factors in connection with the eighty percent co-insurance clause which you seem rather to reprobate than to commend.

The co-insurance clauses in all their various percentages are optional, and carry a graded reduction in rate. No one need be subject to their provisions unless he so desires; and when taking advantage of the reduced rates allowed for their use, the insurer can always secure insurance in good companies in the amount required.

When I went into the insurance business, no co-insurance clauses were in use in the West; for many property owners carried very low insurance to values, particularly on buildings; small fires caused total losses to companies, producing high rates, the tendency of which was upwards. This worked an injustice to those property owners who carried a fair amount of insurance to value, and caused much unnecessary hardship to inexperienced property owners, who did not appreciate the liability of their property to heavy loss, they being impressed with the thought that their property could, or would, suffer only small damage. To remedy this condition, and because of the larger experience of the companies and the intelligence of their Managerial Officers, co-insurance was developed. Under its use reductions from basic rates of from ten percent to sixty percent or more are conceded to owners, according to material, construction, fire protection, and other vital factors.

Thus equitable rates are available, and numberless people have been benefited, and some saved from penury, by intelligently using these clauses, when without the educational influence thus developed the property owner would not have carried enough insurance to protect him from heavy loss caused through such untoward conditions as extreme cold, high wind, conflagration, etc.

The Insurance Five Percent *By Edward Barker*

IN THE insurance article, on page 588, you have quite a slur at the National Board of Fire Underwriters on account of the five-percent rake-off which they are to get. But do you know what they do with most of that five percent? The National Board of Fire Underwriters maintains the Underwriters Laboratories, the largest and best-equipped institution of its kind in the world, with branches in Canada, Mexico, France, and Great Britain. The Underwriters Laboratories, Inc., have agencies in all the principal cities, and maintain a corps of trained men as inspectors, whose business it is to visit all factories where fire-fighting and fire-preventive equipment is made, and to condemn all substandard equipment. These men act as a disinterested third party, coming between the manufacturer and the purchaser, and this service is maintained at cost—*"For Service, not Profit."*

The National Board also maintains the various Inspection Bureaus in the different states, with branches in all principal cities, where specially trained men inspect every insurable risk and figure out an equitable insurance rate by a system of analysis which takes into consideration the construction of the building, the occupancy and uses, processes, fire-fighting equipment, and fire hazards, internal and external, etc.; and when the bill is paid out of that five percent you can take it from me that all concerned earn all they get.

Of late years there has been an underwriting deficit amounting annually to millions of dollars; this means that the insured have virtually had their protection at cost.

Deserts About to Bloom

"Cursed is the ground for thy sake."—Genesis 3:17.

IF WE are willing to accept the testimony of the Scriptures and of reason, we need not doubt that the object of the Creator in bringing man into being was to make an earthly creature, one that would be adapted to earthly conditions and find his enjoyment in earthly things. In the eighth Psalm we have a statement of the divine purpose, and it accords perfectly with this proposition. It reads: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For 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: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Very evidently it is an earthly dominion that here is discussed. In the second chapter of Hebrews we have a quotation from this Psalm and the statement that man has not yet entered into this inheritance; it is still future: "Now we see not yet all things put under him."—Hebrews 2:8.

Not only is the earth designed for human habitation ("He created it not in vain, he formed it to be inhabited"—Isaiah 45:18), but the design was a good design. "God saw everything that he had made, and, behold, it was very good." (Genesis 1:31) The earth is a good storehouse of blessings, a good place for the exercise of man's powers, for his discipline and development and for his everlasting home and dominion.

Abraham was called the friend of God. He trusted God sufficiently to leave his home and his kindred, and travel far into a land that he should afterwards receive for an inheritance. When he had entered that land the Lord said to him: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." (Genesis 13:14, 15) Can we suppose that the Almighty would bestow upon Abraham a gift which was promised to be everlasting in its nature and then Himself subsequently destroy that gift?

It is evident that we may trust implicitly those scriptures which tell us that "the earth abideth forever" (Ecclesiastes 1:4); that "the world also shall be stable, that it be not moved" (1 Chronicles 16:30); that his sanctuary is "like the earth which he hath established for ever" (Psalm 78:69); and that since "the righteous shall be recompensed in the earth" (Proverbs 11:31), there is no reason to fear but that sometime "the upright shall dwell in the land, and the perfect shall *remain* in it."—Prov. 2:21.

Why the Deserts Exist

WE ARE confronted with the reasonable question, If the earth is to be man's everlasting home, why is so much of it in a barren, unprofitable condition? Much of the earth today is uninhabitable. In the same sense that the Sahara is a desert, in that same sense there is the Great American Desert, five hundred miles in width and four thousand miles long, stretching from the Columbia River to the Isthmus of Tehuantepec. The greatest desert of earth stretches from the Atlantic Ocean across northern Africa, Arabia and central Asia to the borders of China, something like a thousand miles in width and seven thousand miles long. The Kalahari desert in South Africa is a thousand miles long and three hundred miles wide. The Australian desert is a thousand miles long and six hundred miles wide. The steppes of Russia and Siberia, the veldt of South Africa, the llanos and pampas of South America, and the dry farming regions of North America cover millions of square miles which are only a little less arid. This takes no account of the desolate polar regions which we have discussed in previous articles.

Deserts are a grim actuality. Cambyses, Emperor of Persia, sent an army of forty thousand men into the Libyan desert, west of Cairo, to conquer tribes living 500 miles away in an oasis. Not a single man reached his destination or returned to the starting point. They were swallowed as completely as though they had marched into the sea. In the terrific heat of Death Valley, California, a heavy, powerful man has been known to lose seventy pounds weight in two days, due to the rapid drying of

his blood, tissue, and bone. In one day in Death Valley men have been stricken blind or insane. Of the first company of seventy persons to pass into it in the early days of the gold strike in California, only two came out alive.

We can see a reason why the Lord has permitted these vast unoccupied reaches of land. He has the means at hand for their recovery. He has been saving these lands for their occupation by the millions that will shortly come forth from the tomb. All that these deserts need is water, and they will become the fairest spots on earth. Robert T. Hill, of the United States Geological Survey, writing in "The Americana Encyclopedia" of the possibilities of desert lands, says in part:

"Sometimes showers freshen the desert. These are occasionally of sufficient volume to dampen the earth; and vegetation and an awakening of life ensues which is most remarkable. From every shrub and cactus comes a burst of song from birds ordinarily unnoticed. Rabbits creep out and browse, coyotes give tongue in chase of prey. Vegetation seems to awaken instantaneously, plants which before were dry and dust-covered unfold into broad areas of living green. Coriaceous ferns, ordinarily lying like dead leaves among the stones, unroll and wave their fronds in the freshened air. From the inconspicuous flowers of the many thorny shrubs of the acacia and yucca tribe the air is laden with perfume. It would seem paradoxical to speak of the desert in bloom, but the human senses of sight and smell can be regaled by no more pleasant experience than the delicate odors and sweeps of color that sometimes follow an unusual rainfall. Sweeter than the dewy jessamine is the scent of the yellow catsclaw; more delicate than mignonette is the panule of the mesquite.

"The sterile and hopeless-looking soil of the desert, when artificially watered, is apparently more fertile than that region where rainfall is abundant. There is no nobler spectacle than a dreary waste converted into an emerald oasis by water artificially applied, and in the desert may be seen some of the most profitable and skilful agriculture in the world. The wheat fields of Utah and Sonora, the great cotton farms of Coahuila, the alfalfa valleys of the Rio Grande, and the orchards of California are all inspiring examples. The transformation made in the desert where irrigation has been possible is marvelous, and in one instance, in Southern California, has resulted in the development of communities of great wealth and culture, where the ideals of perfect conditions for existence are as nearly attained as possible.

"One of the most remarkable features of the American Desert is that water has been secured, often in apparently impossible places, and in quantities which have made possible the existence of cities and industries. Like the deserts of Sahara and Asia, those of America have a supply of underground water; there is hardly a desert in which the experiment has been tried where waters have not been found within 2,000 feet of the surface. Three notable triumphs of the mechanical drill over nature are the flowing wells of the Salton Desert, the flowing well at Benson and a supply of 700,000 gallons a day from the deep wells on the mesa at El Paso. Each of these supplies of water was obtained from localities which superficially were hopelessly dry."

Waters in Abundance

THERE are four ways in which the desert lands may be reclaimed: By irrigation, by artesian wells, by cultivation, and by rainfall. Irrigation can recover but a relatively small part of earth's desert surface; artesian wells can perhaps recover considerably more, for it is confidently claimed by French scientists that the Sahara rests upon an underground sea; cultivation of a dry farming area on the edge of a desert causes an extension of the area of rainfall, as has been proven in connection with the Great American desert; and a generous, widespread and regular desert rainfall, such as is in the gift of the Almighty to bestow, would be the best of all.

We would hardly need to spend any time looking around to see if there are supplies of water upon which the Almighty can draw if He wishes to bestow a liberal rainfall. Four-fifths of the surface of the earth is water, and its average depth is two miles. Only one-fifth of the surface of the earth is land, and its average height is but a half mile. How easy it would be for the Almighty, with all power at His command, to make such changes in earth's surface, or in the direction and carrying capacity of the winds as would provide all the waters desired!

Moreover, the Lord tells us that He purposes to do something which will provide these desert areas with waters in abundance. We cite several scriptures:

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree; I will set in the desert the

cypress, the plane-tree, and the larch together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."—Isaiah 41: 17-20.

"He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly: and suffereth not their cattle to decrease."—Psalm 107: 35-38.

"Behold I will do a new thing: now it shall spring forth: shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen."—Isaiah 43: 19-21.

"The forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isaiah 32: 14-18.

"Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them."—Ezekiel 36: 33-37.

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."—Joel 2: 21-26.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isaiah 51: 3.

"The wilderness, and the parched land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and make firm the tottering knees. Say to them that are of a fearful heart: 'Be strong, fear not'; behold, your God will come with vengeance, with the recompense of God He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the parched land shall become a pool, and the thirsty ground springs of water; in the habitation of jackals herds shall lie down, it shall be an enclosure for reeds and rushes."—Isaiah 35: 1-7, *Margolis*.

"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou prepardest them corn [grain], when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn [grain]: they shout for joy, they also sing."—Psalm 65: 9-13.

Deserts to be Garden Spots

NO ONE can read the foregoing Scripture citations without seeing that Jehovah wished to convey again and again an expression of His definite purpose to transpose the deserts into pools, rivers, fountains, forests, cities, fields, vineyards, pastures, gardens, reeds and rushes. This is just what we should expect of our God. The earth is His footstool, and He has told us that He will make the place of His feet glorious. This we fully believe.

That man will have some part in the conquest of the desert we have no doubt. The Great American Desert, next in size to the Sahara, and as much a desert in every sense of the word, is now crossed by a half dozen great transcontinental railway lines, over which the finest railway trains in the world speed swiftly day and night to their destinations. These have many branches, penetrating into every fertile or mineralized portion of the great area. Wherever there is water, or wherever it can be obtained by drilling or by irrigation, the reclamation of the desert goes on; and as the planted areas increase, the climate changes and a greater rainfall comes on. The Sahara desert has just been crossed from Algiers to Timbuctoo, two thousand miles, by a fleet of caterpillar tractors. It took three weeks to make the trip; the Arabs make it in three months, traveling by camel, in the way in which they have traveled from time immemorial. The French are now talking more seriously than ever before of running the railway all the way to Timbuctoo.

Even before the time comes for a liberal rainfall on the deserts, with all that that implies, the deserts have great possibilities as food producers. It is claimed that the spineless cactus, a strictly desert plant, has successfully passed the experimental stage; and that an acre of cactus plants will produce 200 tons of food value. Whether this is an annual production is not certain from the report which has reached us, but it seems to read that way. The fruit of the cactus, like a fat cucumber in appearance, slightly flattened at the ends, is delicious for jelly and jams; and one variety has a pineapple flavor. The juice has been found valuable for mixing paint; the coloring of the red fruit is permanent and of great brilliance. Cactus fruit is on sale in the western states, and cactus candy has become popular.

But the chiefest value of the cactus is in the pulp of the plant itself. Cattle eat it in preference to other foods, and young pigs fed on it gain daily three-fourths of a pound each. A corn production of a ton and a half per acre is considered good; a five-ton yield of alfalfa is exceptional; if spineless cactus can be produced at the rate of 200 tons an acre and sold to stock growers at five dollars per ton, the logical price of the best porterhouse steak to the public should fall to about ten cents per pound!

Deserts Already Producing

THE climate of Palestine has been changing within recent years; and what was but a few years ago virtually a part of the Arabian desert is now producing as high as eleven crops of alfalfa a year and the finest oranges that grow. The soil is limestone, and therefore unusually fertile and hot. It has within it all the possibilities of a paradise, a land flowing with milk and honey, as it was described by the Lord ages ago.

In the Imperial Valley, California, what but a few years ago was a desert so dreadful that it was dangerous to cross, and contained not a living thing, is now one of the greatest garden spots of earth. The finest grades of cotton are raised; and the most astonishing quantities of canteloupes, lettuce and other garden truck are transported to eastern markets in solid train loads of refrigeration cars daily. This was accomplished by irrigation. Moreover, the planting of the Imperial Valley in useful crops has increased the surrounding rainfall materially.

A desert of a different sort was the great Okeechobee swamp in Florida. There the trouble was not too little water, but too much; but by means of drainage canals a vast area has been turned from an inaccessible swamp into a garden spot of great richness whereon crops grow in profusion. In due time, as needed, other swamp areas will be drained and become home lands for happy and prosperous tillers of the soil.

Holland is a swamp; but look at the healthy and happy army of people it supports. Belgium is much the same, and northeastern France as well. The Pripet marshes of Russia, when drained, will support millions. The swamp lands adjacent to the Mississippi river, once disesteemed and avoided, are now much sought after, since the ways to work them profitably have been discovered.

The greatest desert of all is the unconverted human heart. But this also the Lord has undertaken to transform, so that man will be fitted for his new home, fitted to return to his original position of king of earth, subject to his heavenly King. While the divine glory will be manifested in the perfections of earth, its fruits, its flowers, the beauties of nature, yet the grandest exhibition of divine glory will be in man himself. To appreciate this we must remember that God

created man in His image and likeness and for His glory. We must remember also that God's glory in us as a race has been blemished; our race no longer bears the divine image and likeness. All the work of restitution, all the blessings coming to earth in material ways would not fully show forth the Creator's glory so long as man, His chief handiwork, would be imperfect, blemished. The return of man to his former estate of the divine likeness will be the crowning climax of the divine plan.

Ultimately the perfected race will dwell every man in his own house, and under his own vine and fig tree. Perfected agricultural implements of every description, electric churns, mills, washers, lighting and heating apparatus, radio concerts, fireless cookers, luxurious automobiles, perfect highways, telephones, frequent mail service, and a thousand other luxuries not even dreamed of by Solomon in all his glory, will make this earth again a paradise, a garden of Eden, in which the areas now deserts will very likely be the choicest spots of all. How wise of the Creator to save these garden spots untouched by fallen man until His own time to make use of them!

Why Go To Church?

IN ADVERTISING the importance of church attendance the New York papers recently carried an ad written by Rev. Arthur Herbert, M. A., which contained in its first paragraph the spurious text of Mark 16:16 in italics as emphasis: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." This text is not contained in any of the oldest manuscripts; it is false and does not state the truth. For preachers to use an argument based upon this text to scare people into church attendance is only an evidence of the weakness of their position. The word "damned" has no place in Scripture, neither has "damnation"; the strongest words used in the original text are "condemn" and "condemnation." Such a statement could not be true. If a person is an unbeliever he shall neither be condemned nor damned; for he is *condemned already.*

In the ad John 3:16 is made use of, but John 3:17 is not cited. It says: "For God sent not his Son into the world to *condemn* the world, but that the world through him might be saved."

Jesus said regarding those who were unbelievers that He spoke in parables and dark sayings "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 should be forgiven them." (Mark 4:12) This is a quotation from Isaiah 6:9, 10. St. Paul makes use of the same line of scriptures and applies them to the Jews. (Romans 11:7-11) His argument is that the Jews were blinded and as a result "salvation is come unto the Gentiles." But God is not saving all the Gentiles in the present dispensation, as we all know, but a "remnant," as the Scriptures show. "God . . . did visit the Gentiles to take out of them a people for his name." This chosen class eventually becomes the bride of Christ, when Christ returns and assumes control of the earth; and then shall come the opening of the eyes of the blind Jews, and the unstopping of the ears of the deaf Jews, so that they may both see and understand the great plan of God. (Romans 11:25-27) And then the billions of Gentiles shall come to the light of life and truth, too, and enjoy the privileges of salvation. The millions now living on the earth will be recovered from their blindness, and the billions now in the graves will be called forth in the resurrection and given the same privileges. Then will come the fulfilment of the Lord's prayer which says: "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10.

Jesus said that His Father had committed all judgment into His hands (John 5:22); and again He said: "If any man hear my words and believe not, I judge him not; for I came not to judge the world but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:47, 48) What is the meaning of these words? Simply this: Jesus at the first advent came to lay down His life in sacrifice and thereby save the world from an

eternal death, which we inherited from father Adam. (Romans 5:12) All judgment being committed unto Him means that He will take care of this feature of God's great plan at His second presence. Meantime few have sufficient light to be judged or condemned in addition to the condemnation which came upon us through Adam six thousand years ago. (Romans 5:16) "The last day" is the "day of judgment"—the last day of a great week of 1,000-year days, the seventh millennium from the creation. This great Messianic period will soon come; and then ALL the blind eyes shall be opened, ALL the deaf ears shall be unstopped, not only the literal eyes and ears but the eyes and ears of the mind and heart; comprehension, understanding and intelligence will come.

Isn't it too much to say that if a person is baptized he will be saved? Does not the responsibility rest with the person being baptized of living a Christian life after baptism! If preachers will resort to spurious texts to frighten people to their churches, what may we expect of them after they get the people to hear them? Are not the preachers by their Christless and Godless religions and practices driving the people away from a reverence for the Bible, and are they not trying to keep the masses in subjection to themselves? Even so! The preacher business long since became commercialized, and is no longer a holy institution having the Lord's approval. Why not become true Bible students instead of fooling ourselves into being Christians in name only? So the question comes home to us, "Why go to Church?"

Any reading these lines who are bewildered on the subject of Christianity and would really like to have the matter set straight in their minds should send to THE GOLDEN AGE for a copy of THE HARP OF GOD, a handsomely bound book of 370 pages. Write for particulars.

Errata

IN THE GOLDEN AGE of July 4, page 638, the statement was made that "for the first time in history white women in the South are now sometimes seen working in the fields along with the men, rather than lose their crops." This is an error, as it has been the case many times that women have gone into the fields when it was thought necessary. Likewise, this is true of the North, also of Canada and many other countries.

The Troubled World *By Frederick J. Falkiner (Ireland)*

Ye thoughtful men, lift up your eyes,
And view the world around;
Look yonder at the gloomy skies,
Where darkness doth abound!

The cry ascends from clime to clime:
"What do these things portend?
Who can explain this awful time?
When shall this trouble end?"

But all reply: "We cannot trace
The cause of this dark night;
We know not what we have to face;
The storm is at its height."

The lightning flash, the thunder roll,
And quaking earth now speak
In trumpet tones to every soul
Whose heart is pure and meek.

This troubled time was long foretold
By many a godly seer.
But still we find men's minds controlled
By abject, slavish fear.

The hearts of men are filled with fear,
Because they do not see
That soon the night shall disappear
And morning set them free.

Oh, look again at yonder sky,
And see the beams of light,
Descending from the clouds on high,
Which now are growing bright!

Behold the Sun of Righteousness
Has rent the clouds in twain;
Son sin and death and all distress
Shall flee from earth again.

The Christ of God, as Abram's Seed,
Is here to bless the race,
To perfect them in word and deed,
And cleanse their hearts by grace.

But first of all the Lord must smite
The nations of the earth;
And through His power dispel the night,
And bring the Seed to birth.

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.

[220]Jesus knew that He was to be crucified, and He told His disciples of His coming death. The last night He was on earth with them He spent teaching them great lessons and truths which were not only a blessing to them, but have been a great blessing to every one from then until now who has loved the Lord and sought to know and do His will. While He was thus doing, the enemy was preparing to take His life. The Sanhedrin was a high tribunal or court composed of seventy-three men, made up of priests, elders, and doctors of the law, pharisaical hypocrites, the seed of the serpent, blinded to God's purposes. That body was the highest court of Israel; and it was the duty of this court to protect the innocent, as well as to punish the guilty. They beheld Jesus doing good and the people flocking to Him.

[221]"Then gathered the chief priests and the Pharisees a council [a court], and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."—John 11:47, 48.

[222]In other words, this supreme tribunal secretly met, indicted Jesus, prejudged His case, and agreed to put Him to death, only waiting for an opportunity. They acted as grand jury, prosecutor, and trial court. They entered into a wicked conspiracy, which was formulated by Satan, their father, for the destruction of the Son of God. They conspired with Judas and hired him, for the paltry sum of thirty pieces of silver, to betray the Lord into their hands. Satan himself entered into Judas as the latter executed the betrayal. Then they organized a mob, sent it out after the Master, arrested Him, and brought Him before this supreme court for trial at night, which was contrary to their own laws. "They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled," in furtherance of the wicked conspiracy.—Matthew 26:57.

[223]The meek and defenseless Lamb of God was led into a den of ravenous wolves, who were thirsting for His blood. They did not dignify His case by even filing a formal charge against Him. They sought, contrary to the law, to make Him testify against Himself. They knew nothing themselves against Him; and notwithstanding they sat as the high and dignified court of the nation of Israel, they resorted to subornation of perjury. "Now the chief priests, and elders, and all the council [the entire court], sought false witness against Jesus, to put Him to death; but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses." (Matthew 26:59, 60) This exalted tribunal, in violation of every law and every precedent known to Jewish jurisprudence, demanded of Jesus that He testify against Himself. "The high priest arose and said unto him, . . . I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matthew 26:62, 63) And when He told the truth, saying, "Ye say that I am," they said: "What need we any further witness? for we ourselves have heard of his own mouth." (Luke 22:66-71) They immediately voted that He should die—also contrary to their law, which required that each member of the court should consider the case and then vote individually. Holding the session of court at night to convict Him, they knew they were proceeding contrary to law; so they convened the court the following morning to ratify the sentence, which was likewise contrary to law.

QUESTIONS ON "THE HARP OF GOD"

Did Jesus know that He was to be crucified? and how did He spend His last night with the disciples? ¶ 220.

When this court secretly met, state what was said by it concerning Jesus. ¶ 221.

How was Judas brought into the conspiracy? and under what consideration? ¶ 222.

Did the court have any right to try our Lord at night? ¶ 222.

Was there any evidence against Him? ¶ 223.

What crime did the Sanhedrin commit in getting witnesses against Jesus? ¶ 223.

Did that court violate the Jewish law in voting for our Lord's conviction? ¶ 223.

Why did the court reconvene the morning following to ratify the sentence? and was this proper? ¶ 223.

International Bible Students Association

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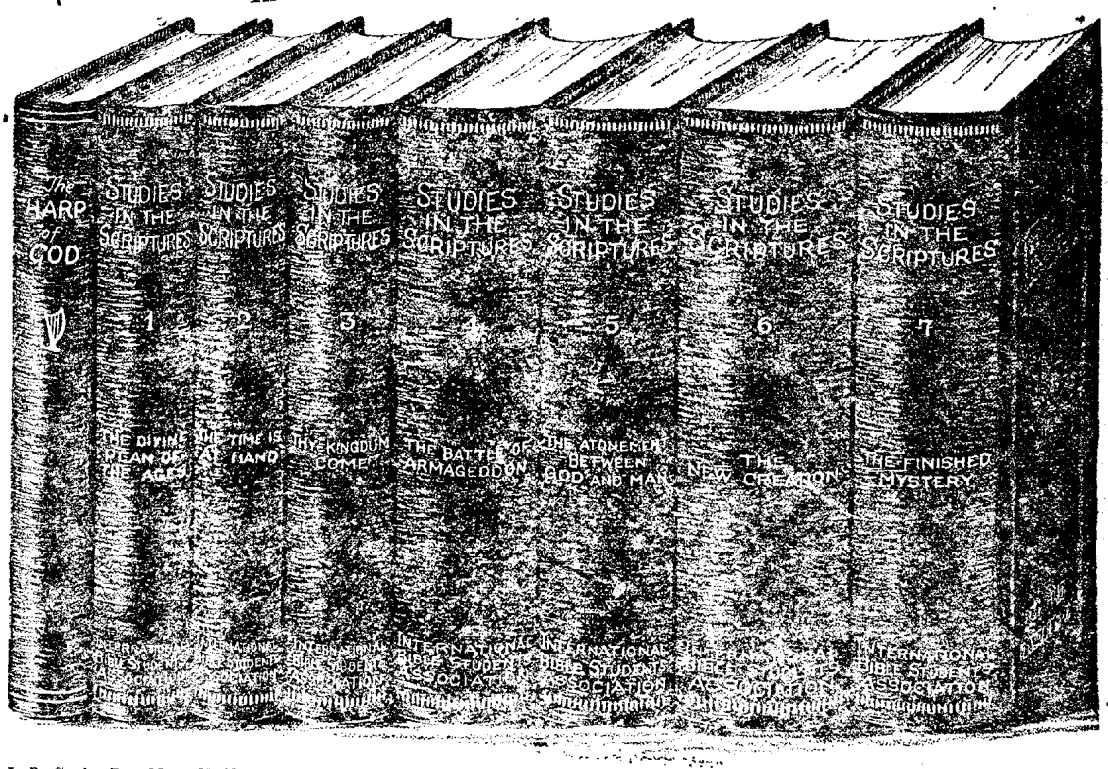
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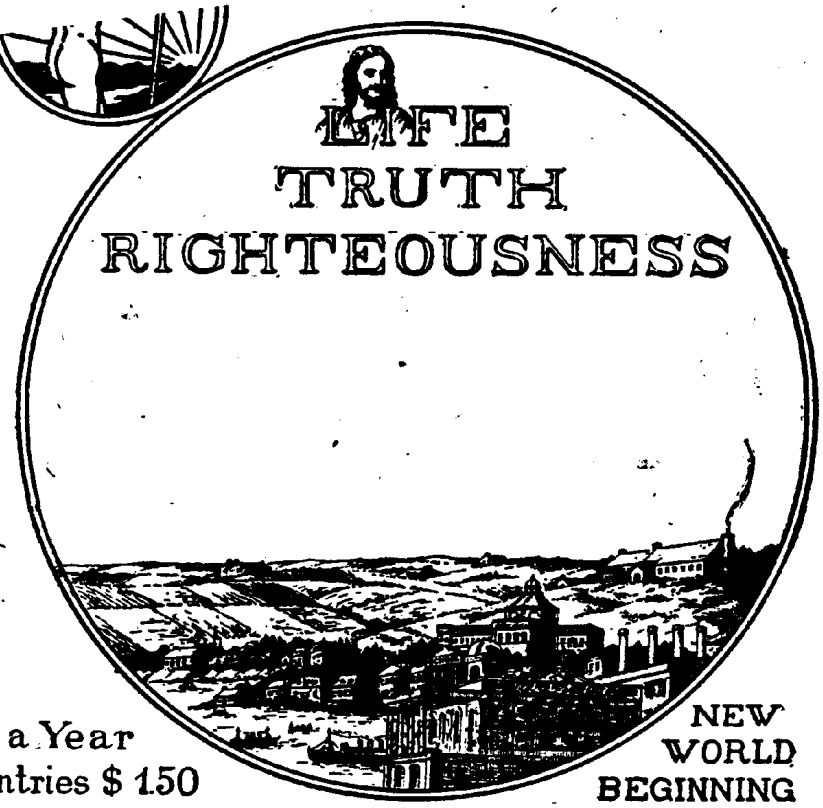
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Vol. IV Bi-Weekly No.
September 26, 1923

THE WORLD CRISIS

TRIP TO THOUSAND ISLANDS

PANORAMA OF THE AGES



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The World Crisis

By Our Western Correspondent

THE Los Angeles *Examiner* of August 27th says: "Thirty thousand people heard Judge Rutherford's lecture on 'Armageddon' yesterday afternoon at the Coliseum." Many thousands more vainly attempted to reach the Coliseum in time for the lecture but were prevented from so doing because of the inadequate transportation facilities. Without doubt it was the greatest religious gathering ever held on the Pacific Coast.

This lecture was the grand finale of the annual convention of the International Bible Students Association held at Los Angeles August 18-26 inclusive. At the afternoon session of the convention on Saturday Judge Rutherford, President of the Association, delivered a thrilling address on the parable of the Sheep and Goats, particularly emphasizing the fact that in all the denominational churches the Fundamentalists are making a heroic fight for the Bible as God's inspired Word and that it is the duty of the Bible Students to encourage them in contending for the faith once delivered to the saints. At the conclusion of his address he read a resolution, which this great assembly of Christians by a rising vote unanimously adopted. We set out herewith the resolution in full, together with a synopsis of the lectures on the "Sheep and Goats" and "All Nations Are Marching to Armageddon."

Sheep and Goats

WHEN the followers of Christ Jesus can plainly see prophecy concerning the kingdom in course of fulfilment they have cause for rejoicing. Prophecy means foretelling events which are to happen in the future, the fulfilment of which marks a definite period in God's plan. Uppermost in the minds of Christians since the days of Pentecost has been the coming kingdom of God, for which Jesus taught His followers to pray. He prophesied the events that would mark that important date. Bible chronology shows that the Gentile Times ended in 1914, which date also marks the time when Messiah took unto Himself His great power to reign, at which time the old world ended. Jesus said that the end of the world would be marked by a world war, famine, pestilence, revolutions in various parts of the earth, the persecution of Christians, and the favor of God returning to Israel. These things began to have fulfilment in the year 1914, and in rapid succession each prophecy has been fulfilled. To the saints Jesus said: 'When these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh.' Let all Christians, therefore, rejoice because the proof is conclusive that this important time has come. As a further mark of this important date, Jesus said that there would be a great falling away from the faith by those who compose the membership in the denominational churches, and that particularly this would be true with reference to the clergy and the 'principal ones of the flock.' Just now we see this prophecy in course of fulfilment. In the denominational churches there is now a great controversy between two contending factions, namely: (1) that faction which names itself Modernists and which denies the fall of man and denies the blood of Jesus Christ as the redemptive price of man and the coming of the Messianic kingdom; and (2) that class designated as Fundamentalists, which believes that the Bible is God's Word of truth, that man was created perfect, that he fell because of sin, that

Jesus died to redeem man and will come again. Yet these fail to separate themselves from those who deny the faith, contrary to the admonition of God's Word.—1 Timothy 6:3-5.

"Those who wholly trust in the Lord should call the attention of all believers to these facts and warn them to take heed to the Scriptures and to come out from amongst the unrighteous systems.

"Jesus foretold that there would develop in the church denominations two general classes, considered from another viewpoint; one of which He designated under the term of 'sheep' and the other under the term 'goats.' Aptly these two animals portray the characteristics of the two classes named. A goat is stubborn, heady, selfish, proud, covetous, disobedient, refusing to be taught or led, fierce and cruel even to the point of forsaking its own. A sheep is meek, gentle, teachable, manifests a desire to do right, to be led in the right way and to learn righteousness.

"Jesus said that those of the goat class would pretend to be Christians and do great works in His name, but that they would neglect to minister to His brethren, the true saints, and would despise them and cruelly push them aside. Thus Jesus speaks to that class: 'I was hungry and ye gave me no meat, thirsty and ye gave me no drink, a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not.' They ask: 'When did we fail to do these things?' to which Jesus replies: 'Inasmuch as ye did it not to one of the least of these, ye did it not unto me.'

"To the sheep class He said: 'Ye did these good deeds unto my brethren, therefore I count it as though ye did them unto me.'

"The Lord came to His temple in 1918 and there began the judgment of His own people. The Scriptures show that shortly thereafter follows His judgment upon the nations of 'Christendom,' made up as they are of the clergy, financial and political classes, who are rulers in the world and in the denominational churches, in which are also many of the sheep class. Furthermore, the Lord points out that this judgment would result in the goat class receiving great punishment similar to that to be ministered unto the devil, whereas the sheep class are to be granted full opportunity for life everlasting. To the goats Jesus says: 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.' And unto the sheep class He says: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Thus is shown that the goat class have no further opportunity for existence because of their unworthiness thereof, whereas the sheep class, or teachable ones, are to have full opportunity during the Millennial reign, and all those who will learn righteousness and obey the Lord will receive everlasting life.

"The judgment of the Lord is upon all Christendom, and the saints are to participate therein. (Psalm 149:5-9) The time has come for those who believe in God and in the Lord Jesus Christ as man's Redeemer, to completely separate themselves from those organizations and systems whose leaders and rulers deny 'the only Lord God and our Lord Jesus Christ,' whose blood is the redemptive price of mankind (Jude 4; 1 Peter 1:18, 19; 1 Timothy 2:3-6), and to point them to the warning words of Jesus from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'—Revelation 18:4."

Resolution

WE, THE International Bible Students in general convention assembled, again declare our absolute faith in and allegiance to Jehovah God our Father and to His beloved Son Christ Jesus, our Redeemer and King, and our absolute confidence in the Bible as God's inspired Word of truth given to man for his guidance and instruction in righteousness.

"As followers of our Lord who are diligently striving to be His true and faithful witnesses, we deem it our privilege and duty to call the attention of all peace- and order-loving peoples of all the nations to the deplorable conditions now existing in the world and to point them to Messiah's kingdom as the only remedy for national and individual ills.

"We hold and declare that Jesus Christ organized His church in purity to represent Him upon earth; that selfish and ambitious men, loving earthly honor and glory more than the approval of God, have brought in false doctrines destructive of faith in God and His

Word, and as a result there now exist in the various denominational churches two general classes, to wit:

"First: Those who pretend to be Christians but do not believe in the Bible as God's inspired Word of truth, who repudiate the doctrines of the fall of man and his redemption through the blood of Jesus Christ, which class is made up of apostate clergymen and 'the principal of their flocks,' who are worldly men of strong financial and political influence, which class exercises the controlling influence and power in the denominational organizations; and

"Second: That great multitude of peoples who claim to be Christians and who hold and believe the fundamental doctrines of Christianity, namely, that the Bible is the Word of God written under inspiration of the holy spirit; that the Lord Jesus Christ came into the world to redeem man from sin and death; that He gave His life a ransom for mankind; that He rose from the dead and ascended into heaven and will come again and set up His kingdom, as He promised.

"The class first above mentioned are lovers of self, covetous, boasters, unthankful, unholy, fierce, despisers of those who strive to be good, heady, highminded, having a form of godliness but denying the power thereof, and slander, misrepresent and persecute those who faithfully try to represent our Lord. (2 Timothy 3:1-5; Matthew 24:9; Mark 13:9) While claiming to be representatives of our Lord, they misrepresent Him in this, to wit:

"(1) They have forsaken the Word of God, denied the fall of man and denied the Lord Jesus, by whose blood man must be redeemed. —Jude 4.

"(2) They have used the name Christian and the Christian religion as a cloak to hide their unrighteousness and to enable them to deceive the people, and have committed spiritual fornication by uniting church with political and financial power.—Jeremiah 2:21-24; Revelation 18:3.

"(3) While posing as the representatives of the Prince of Peace, they have sanctified war, openly advised, encouraged and advocated the same, and by appealing to the patriotism of the people have induced them to engage in war; they have wrongfully preached the men into the trenches, caused them to fight and die, have filled the land with a host of widows and orphans, and thereby increased the sorrow and suffering of mankind.—Romans 13:9; Matthew 26:52; Hebrews 12:14; Galatians 6:10; Luke 3:14.

"(4) They have with selfish design invaded the schools, colleges, seminaries and universities with their God-dishonoring doctrines of higher criticism and evolution, have led the people into gross error and destroyed the faith of multitudes in the inspired Word of God.—Jeremiah 12:10,12; 13:13,14; 5:25,30; 8:9,11; 9:8,9.

"(5) They have spurned the true teachings of Jesus and the apostles, have scattered the flock of God and produced a famine in the land for the hearing of the Word of the Lord, and caused the hungry and thirsty to starve for spiritual food.—Amos 8:11; Psalm 107:4,5; Ezekiel 34:4-6.

"(6) They have hated the light and the bearers of the light (Matthew 5:14), refused to give meat to the hungry and drink to the thirsty Christian, turned away the stranger, failed to minister to the sick, persecuted and caused to be imprisoned honest and faithful Christians, resorted to deeds of violence against peaceable and order-loving Christians, and 'on their skirts is found the blood of the souls of poor innocents.'—Jeremiah 2:34; Matthew 25:42, 43.

"(7) They have wilfully repudiated and rejected the teachings of Jesus and the apostles concerning the Lord's second coming and the establishment of God's kingdom on earth for the blessing of the people, and have substituted therefor a man-made, Satan-directed league of nations which they hail as the savior of mankind and as the political expression of God's kingdom on earth, thus blaspheming His name and cause. They have taken counsel together against the Lord and His kingdom, which counsel Jehovah declares shall not stand.—Psalm 2:1-12; Isaiah 8:9,10.

"Furthermore we hold and declare that of those described in the second class there is a multitude of the peace- and order-loving ones in the denominational churches, both Catholic and Protestant, who have held and yet hold to their faith, who have been kind and considerate with and respected the faith of their fellows

regardless of creed or denomination, have fed the hungry and given drink to the thirsty, have taken in the stranger, clothed the naked, visited the sick and ministered to those wrongfully imprisoned, all in the name of our Lord; that these have hope in the kingdom of our Lord Jesus Christ and its attending blessings; and that for such the Lord has declared His love. —Matthew 25:34-40.

"We point to the fact that God through His Word has declared His vengeance against all unrighteousness and particularly against the present evil order (Isaiah 34:1-4, 8); that the Lord Jesus is now invisibly present judging the nations of earth; that the end of the world has come and the dashing to pieces of Satan's empire is in progress (Matthew 24:7-14); and that all who willingly ally themselves with Satan and his organization shall suffer at Jehovah's hand a terrible punishment; that those espousing the righteous cause of the Lord and faithfully serving Him shall pass through the trouble and receive boundless blessings (Zephaniah 2:2, 3; Zechariah 13:8, 9; Psalm 41:1, 2); that the line of demarcation between the two classes of Christendom is clearly drawn and the time has come for the separation of those who prefer evil from those who love righteousness and desire the Lord's kingdom.

"We, therefore, in the spirit of love sound the warning to all such peace- and order-loving and God-fearing ones who are associated with the denominational churches, and point them to the fact that they can have no part in nor fellowship with that class of pretending Christians who repudiate the Word of God and deny the Lord Jesus Christ and His kingdom; and we call upon them to heed the Word of God and separate themselves from the unclean thing (2 Corinthians 6:17), to withdraw themselves from the unrighteous ecclesiastical systems designated by the Lord as Babylon, and to come out from her, lest they be partakers of her sins and receive of her plagues (Revelation 18:4); and

"We appeal to all such to recognize Jesus Christ as King of kings and Lord of lords and that His kingdom now at hand is the hope and salvation of the peoples; and that they individually and collectively declare themselves on the side of the Lord and in sympathy with His cause, and be ready to receive the blessings of God's kingdom, which He has prepared for them from the foundation of the world."

Armageddon

THE greatest crisis of the ages is upon the nations of earth. It therefore becomes the solemn duty of all Christians to sound the alarm. Concerning this day Jehovah said: 'Sound an alarm . . . let all the inhabitants of the land tremble; for the day of the Lord is nigh at hand.' (Joel 2:1) It is likewise important to point the people to the divine solution of the world's perplexing problems.

"As a result of the World War the nations are bankrupt and the flower of humanity has gone into the grave. Selfishness, fraud, profiteering and hatred are ever on the increase, making the burdens of humanity unbearable. Distrust, perplexity and fear have taken hold upon men in all walks of life. The nations are feverishly preparing for war, and are vying with each other in producing the most devilish and deadly instruments of destruction. Internal disturbances increase daily. The fiery volcano rumbles and roars and ever and anon breaks forth into flame. Many cry, 'Peace, peace,' when there is no peace. Thoughtful men of the world sense the approaching horrors and speak of them in no uncertain terms. From some we quote: 'There is no settlement in Europe. There is no peace in Europe. Governments can do nothing. They are afraid to do anything and they stand by and allow things to go from bad to worse. 1923 is worse than 1914.'—Ramsay MacDonald, M. P. 'A new chapter opens in the history of Europe and the world, with a climax of horror such as mankind has never yet witnessed.'—Lloyd George. 'No man unless he is drunk with optimism can deny that the world is very sick, and it may be a sickness unto death.'—Sir Philip Gibbs. 'I think it is certain that if there be another such war again civilization will never recover from it.' —Viscount Grey.

The Reason

WHY, in this period of the world's greatest enlightenment, do we find the people in such distress and perplexity? Jehovah through His prophet answers: 'Come near, ye nations, to hear; and hearken, ye people; let the earth

hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies. . . . For it is the day of the Lord's vengeance, and the year of the recompences for the controversy of Zion.' (Isaiah 34:1, 2, 8) But why God's indignation? Because the old world has ended. Satan's empire has come to its full in wickedness, the time for its fall and the establishment of the Kingdom of Righteousness is here. But how may we know that this is true? The prophets of God foretold the events as we now see them. Jesus had informed His disciples that in due time the old world would end, that He would return and set up the kingdom of God, which would bless the people of earth. With these thoughts in mind the disciples propounded to Jesus the question: 'Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world?' The answer of Jesus was given in prophetic phrase; that is to say, He foretold what we should expect to transpire at the time implied by the question.

"For many years Bible Students have been telling the people that a great change in the world's affairs would begin in 1914. They based their conclusion upon the fact that God overthrew Israel in 606 B. C.; that there began the Gentile Times; that through His prophets He indicated that the Gentile dominion should continue without interruption for the period of 2,520 years and then the Lord Jesus, whose right it is, would take unto Himself His power and reign. It is easy to see that this period must end in 1914. We should, therefore, expect at the end of the Gentile Times the old order to begin to pass away. Answering the question propounded to Him, Jesus said: 'The nations will be angry and God's wrath is come.' 'Nation shall rise against nation and kingdom against kingdom'; and this shall be followed by pestilence, famines and revolutions in various parts of the earth, which will mark the beginning of the downfall of the old order. (Matthew 24:7) Exactly on time in 1914 these things began to come to pass and in regular and progressive order famines, pestilence and revolutions have followed the World War. As further evidences of the time, Jesus declared that God's favor would begin to return to the people of Israel; that there would be a great persecution of Christians; that there would be a great falling away of Christians from the faith once delivered to the saints; that upon earth there would be distress of nations with perplexity; that men's hearts would be failing them for fear because of what they see coming upon organized society.

Prophecies Fulfilled

ALL of these prophecies of Jesus have been fulfilled. God's favor began to be especially marked toward the Jew in 1918; about the same time there was a great persecution of Christians in Europe and America, which persecution was instigated by apostate clergymen. Now we mark a great falling away from the faith. Modernists, claiming to be Christians, are denying the inspiration of the Scriptures, denying the fall of man, the redemption by our Lord's sacrifice and the coming of His kingdom. These faith-destroying doctrines have invaded the schools, seminaries, colleges and universities. Another branch of the denominational church is known as Fundamentalists; and these are they who believe that the Bible is God's Word of truth, and that redemption of man comes only through Christ Jesus. While these two factions are fighting between themselves the perplexity of the people increases. Therefore, we see that faith in God's Word is terribly shaken, internal destruction threatens the nations, while all the nations themselves are gathering their forces and preparing for war. Naturally the people ask: 'Where are the nations headed? What shall we expect?' We answer: All the nations are marching to the great battle of Armageddon, and there they shall fall to rise no more as unrighteous nations.

Armageddon Defined

ARMAGEDDON means the great and final conflict between right and wrong, truth and error. God foreshadowed this in dealing with Israel. That which transpired with Israel foreshadowed like events to transpire in Christendom on a far greater scale. Armageddon was the great battlefield of Palestine. There Gideon and his little army put to flight the Midianites, who in their distress and excitement destroyed each other. Gideon and his band typified the Christ, while the Midianites

pictured the contending hosts of Christendom. Jehovah, through His prophet, foretelling the gathering of the nations to Armageddon, said: 'Assemble yourselves and come, all ye nations, and gather yourselves together round about. . . . Let the nations be wakened, and come up to the valley of Jehoshaphat [Valley of Graves]: for there I will sit to judge all the nations round about. . . . The Lord also shall roar out of Zion . . . and the heavens [ecclesiasticism] and the earth [organized society] shall shake: but the Lord will be the hope of his people.'—Joel 3:11-16.

Could It Be Averted?

IS THERE no possible way to avert the battle of Armageddon? Five years ago it was possible; now it is impossible. Jesus gave the clear evidence, which should have been proof conclusive to all pretending Christians, as well as real ones, concerning His second presence, the end of the world and the establishment of His kingdom. Had the clergy and the principal of their flocks taken heed to Jesus' words (Matthew 24:7-14) and told the people the truth; had the profiteers ceased defrauding the people and dealt righteously with them; had the politicians faithfully represented the people, and had all these accepted the testimony of Jesus and yielded to the establishment of His kingdom, the great trouble just ahead would have been averted. (Jeremiah 18:8; 23:19-22; 26:12, 13) Due warning was given; they failed to heed the warning.

Gathering for the Battle

THERE are three factors assembling the nations to the great battle or Armageddon. In symbolic phrase the Lord described it thus: 'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together to a place called in the Hebrew tongue Armageddon.'—Revelation 16:13-16.

"*Dragon* means the devil's organization arrayed against Christ's kingdom, seeking the destruction of it. (Psalm 2:2, 3) *Beast* symbolically represents selfish world powers wickedly controlled by the influence of Satan, ruling by military or other force. *False prophet* symbolically means religious systems claiming to represent the Lord Jesus on earth, yet denying Him and His power and, in fact, representing the devil. They sanctify war, advocate violence and pronounce a benediction upon the unrighteous ruling factors of the world and claim that the present powers are ruling by divine authority. *Frog* symbolizes a system or organization that is windy, assumes to have great wisdom, makes much noise and boastfully claims the only power and authority to rule. *Unclean spirits* symbolize impure and unrighteous doctrines emanating from these three factors; namely, the dragon, beast, and false prophet. These are doctrines of the devil sent forth for the purpose of deceiving and defrauding the people.

"The doctrines or messages of these three evil organizations may be briefly summed up as follows: 'Give no heed to the teachings that the kingdom of Christ is at hand; those who advocate such are enemies of the government and should be destroyed. (Psalm 2:3) A great league or world court is the one way to safeguard the rights of the people; the present constituted authorities are ruling by divine right. Therefore let all the people patriotically and religiously support the present order and refuse to yield to the kingdom of Christ. All must support our religious system, which has joined hands with big financiers, profiteers and big politicians. We must sanctify war and prepare for war in times of peace; and all the people must patriotically support war regardless of the cause.' While these three thus boastfully claim to know the only way to rule mankind the nations because of fear are madly preparing for war; and thus, as God foretold, they are hastening on to the great battle of Armageddon.

"Christ, the antitypical Gideon, is now turning the light on the nations of 'Christendom,' typified by the Midianites, exposing their unrighteousness. The light of truth is frightening them and they are madly rushing to the great conflict. Sober-minded men of the world see the impending world-battle between the nations. They note the strife between the radical and conservative elements; between capital

and labor; between Knights of Columbus and the Ku Klux Klan; that selfishness rules, and in fact every man's hand is against his neighbor and that the world cannot survive the impending crash. Sir John Foster says: 'It is enough to make the angels weep that after the greatest tragedy the world has ever known the nations should be showing their teeth more in 1923 than they did in 1913.' Mr. Warden of the London *Mail* says: 'The next war will last but a few days. With the new air and gas attacks, which have been planned by headquarters staffs, London and Paris will be wiped out in a night.'

"Describing this conflict Jesus said: 'Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved.' (Matthew 24:21, 22) His testimony is corroborated by that of the prophets.—Daniel 12:1; Jer. 25:32, 33; Psalm 107:25-30; Hag. 2:7.

The Result

THIS great conflict will be sharp and quick. Satan's empire will fall. The Beast and the False Prophet, including those pretended Christians particularly described by our Lord as 'goats,' will suffer a like punishment to that which is to be inflicted upon Satan, while the people who pass through the trouble will be symbolically slain, that is to say, brought under subjection to the Lord by the message of truth. —Revelation 19:19-21.

Some Escape

SEEING this trouble rapidly approaching many will ask: 'Is it possible to escape it; and, if so, how?' Jehovah answers thus: 'Before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.'—Zephaniah 2:2-4.

"Righteousness can be had only from the Lord and by those who accept and obey Him. The pretended religionists who deny the Lord openly and repudiate the ransom-sacrifice cannot obtain righteousness so long as they continue in that course. These pretended religious systems have become unclean and the habitation of evil spirits, with which true Christians can have no part nor fellowship. Therefore let all who love Jehovah and the Lord Jesus and believe the Bible as true, heed the words of the Master directed against the unrighteous systems: 'Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.'—Revelation 18:2-4.

Divine Remedy

WORLD peace will be established only by the Prince of Peace, whose kingdom is now here. (Isaiah 9:6, 7) The God of heaven is now setting up His kingdom that shall stand forever. (Daniel 2:44) The time has come for truth to triumph. Those who deliberately ally themselves with Satan and his evil organization and fight against the Lord and His kingdom shall suffer destruction. (Matthew 25:41-46) All who willingly ally themselves with the Lord and His kingdom and who obey righteousness shall be granted the blessings of life everlasting.—Zephaniah 3:8, 9; Ezekiel 18:27, 28; John 8:51; 11:26; Acts 3:19-24.

"In the name of Christ, the King of kings now present, I call upon all peace- and order-loving people, who have faith in God and in His kingdom, to separate themselves from the wicked systems dominated and controlled by selfish and apostate men and to take their stand firmly upon the Lord's side. Thus doing and becoming obedient to the Lord's will, they may pass through the great time of trouble and be of the millions now living on the earth who will never die, and who will inherit the kingdom which God has prepared for them from the foundation of the world.

"The Prince of Peace is now invisibly present. His reign has begun. The government of righteousness shall be upon His shoulder. (Isaiah 9:6, 7) Let all the nations and all the people hear and render allegiance to the King of kings! By Him the world shall be established that it cannot be moved. He shall judge the people righteously. (Psalm 96:10) His kingdom shall endure forever.—Daniel 2:44."

"E'en through harsh noises of our day,
A low, sweet prelude finds its way.
Through clouds of doubts and creeds of fear,
A light is breaking calm and clear."

War or Peace—Which? *(Contributed)*

THE BEAST WANTS MORE WAR—THE COMMON PEOPLE DESIRE PEACE

THE Beast is a Scripturally symbolic term applied to world power, made up of three elements, the predominating one in our day being big business, supported by professional politicians and an apostate clergy. Another prophet describes the combination as shepherds or clergy and the principal of their flock, using religion as a cloak for their real motives. The beast is really the governing factors of the nations of earth, otherwise described as the kings and nobles of earth. Kings do not mean merely men who wear crowns, but those who really control the nations. The masses of the nations are known as common people. The common people never do want war. They want to be let alone, to follow peace and enjoy the comforts of home. The master mind behind the ruling factors is Satan, the god of this world. He sees his power rapidly waning; and he causes the governing factors who exercise the greater influence to cry out from various vantage points: "The old order of things in this world is the only thing that can safeguard the interests of the people. It must not be disturbed. The people should patriotically support the old order."

This old order of things, say the false religionists, is the political expression of God's kingdom on earth; therefore the people should support it. In order to induce the common people to be submissive to his unrighteous rule Satan stirs up various kinds of trouble, such as Bolshevism and other forms of radicalism, and uses these to induce the people to believe that they must stand solidly behind the order that now exists so as to preserve their interests and rights. War is a means of appealing to their patriotism. It serves as an excuse to enact and enforce conscription laws; and thus Satan in his desperation is urging his representatives to another war.

Some months ago Mr. Fred Smith of the Johns-Manville Company of New York city was selected by the Federal Council of Churches and the World Alliance for International Friendship and Good Will to make a tour of the world and to report his findings. On Sunday afternoon, June 3, 1923, Mr. Smith addressed a session of the annual convention of Associated Advertising Clubs of the World at Atlantic City. Many of the expressions used by Mr. Smith in this speech were studiously avoided by the metropolitan press. The following quotations from his speech were taken by a reporter who was present, and who is thoroughly reliable and vouches for the correctness of the statements here published. The quotations are all from the copy furnished by the reporter in question.

Frequently during his address Mr. Smith used the expression: "The common people cry for peace." This he stated was the sentiment of the masses in all of the nineteen nations he visited. Then with great force he added: "However, I am compelled to say there are rumblings everywhere that more war is on the way. Out of the nineteen nations I visited sixteen are actually preparing for another war.

"I am simply stating the facts. Europe today is a seething vortex of jealousies, misunderstandings and ominous rumblings of threatening revenge. There hardly seems to be any nation in Europe satisfied with the verdict of November 11, 1918, or with the Versailles Treaty or with anything that has been done since. Most of them are feeling that they have been wronged and that the only way to remedy the present situation is to resort to arms. In making this statement I am not undervaluing the beneficent influence of certain activities which are now 'carrying on'; and I am not belittling the work of the League of Nations."

Again continuing along the same line, Mr. Smith specifically and with great force stated: "The common people cry for peace, but the inside people [evidently meaning the rulers] say, More war."

Concerning India he said: "While the Hindoos are taught not to destroy any life, they are now saying, 'It looks like we will have to go to war like you Christians.'"

Mr. Smith himself was not advocating war; but discussing the world situation further he said: "Our issue now is before the altar of human justice. The supreme issue is, Can we find any way by which war can be averted? We Americans say that we won the war. In all the other nineteen nations they say we got rich out of it. I say that we are living in a kind of fool's paradise. Under the slogan of

preparedness the militarists everywhere are again precipitating a deluge of war.

"I would like to make all of my countrymen [Americans] really alarmed about war ahead. We have not made war terrible enough. The fact is we still put too much halo about war. Let us tear off the mask."

Then discussing rules to forestall war, Mr. Smith added: "First, send no young men to war. Second, send only old men to war. Third, every man that voted for war should be sent to the front to carry a gun." This last statement brought forth a most terrific applause of the advertising delegates. Then as a further suggestion to prevent war and its devastating effects, Mr. Smith with great vehemence cried out: "Rally the church! Rally the church! Rally the church! We have tried the politicians. We have tried the newspapers. For God's sake let us try the Christian church."

Thus do men flounder about and, even though with an honest purpose, imagine a vain thing. We are here forcibly reminded of the words of the Psalmist: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." (Psalm 2:1, 2) The marginal reading of this Psalm is: "Why do the nations tumultuously assemble?" And thus we see them doing. And the people are imagining a vain thing, that international conference and the nominal church can save the day. The Lord answers: "I have set my King upon my holy hill of Zion"; thus stating that the time has come when the Lord Jehovah through Christ Jesus is taking possession of the affairs of earth. The King is here. His kingdom has begun. It is the only remedy for the deplorable conditions of the world. Big business, big politicians and big preachers fail to learn the lesson that Jesus taught concerning the war and its effects. The Lord Jehovah through His prophet further advises them, saying, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."—Psalm 2:10-12.

Instead of heeding this, under Satan's direction they are rapidly gathering the people to another great conflict, described in the Scriptures as Armageddon. (Revelation 16:13-16) It is time for the common people to heed the words of Jehovah. To such, speaking through His prophet, He said: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zephaniah 2:2, 3.

The cry for war on behalf of the commercial and political power, joined in by the clergy, is to force the peoples of earth to accept and endorse the League of Nations, which League long ago foretold in the prophecies is a form of Satanic government for the purpose of controlling mankind in opposition to the Messianic kingdom. The *Mail and Empire* (Toronto) quoting Rev. Dr. S. D. Chown, General Superintendent of the Methodist Church in Canada, says: "The nations of Europe appear to be dancing a dance of death upon the very verge of a moral volcano, whose eruption may at any moment lay civilization in its ashes and us in our graves. Between mankind and the possibilities of momentary destruction stands no organized opposition but the League of Nations, fortified by the conscience of Christian people."

Dr. Chown further said that he had been authorized by the General Conference Special Committee to urge each Methodist minister and probationer to preach upon the subject of 'World Peace' He continued: "The very existence of a League of Nations is a direct and inescapable challenge to the Church of Christ to realize its divine function as the representative of the Prince of Peace; and should it fail at this crucial time, it will add immensely to its indisputable responsibilities and go down in history meriting and receiving the condemnation, if not the execration, of mankind."

Big business wants war; and they will get it in the great conflict of Armageddon foretold by the Lord. The common people want peace; and they will get it after the war and trouble are over. The Lord has given this promise when He says: "I will shake all nations, and [then] the desire of all nations shall come." —Haggai 2:7.

The Plight of Christendom *By J. W. Reimer*

I HAVE for some time been persuaded that nothing less than a shock will change the process of thinking, mental tendencies, and actions of this degenerating world. Deliberate stoicism of the sentiments and stifling of the reason are resorted to when reform is mentioned. Optimism gives the mind a bed of ease to rest upon, but never alters any existing condition. Optimism blocks action by a systematic method of self-deception.

This is especially true in the formation and breaking of injurious habits. After deliberating upon the impropriety of a course of action, the power of nerve cravings and the deep-rooted mental attitudes overcome the desire to follow sane reasoning; and the individual sinks back into the polluting practices against which a slumbering sense has for the moment been excited into action. The gigantic problem is how to get past the crisis of resisting tendencies, and to break in cultivated habits which carry the being along channels of wisdom, justice, and love. The power to accomplish this should receive careful attention.

The mind and body are inseparable, and one must react upon the other. Ill health and diseased organs, through the instinctive efforts of self-preservation, drive men and women to seek diversions, and are a potent factor in the polluting of the higher sentiments of man; and the poisons generated by fear, pride, anger, and vice, only steep the character in greater degeneracy.

Few succeed in tearing away from the deep-seated habits of thought and practice; and the developed, routine responses of cultivated senses fasten upon the being with great permanence. The majority factor of contact with other beings, similarly affected, deepens the impressions of established tendencies upon the brain. Therefore nothing but a terrific reversing of human tendencies, by shocking repulsions, can get society started up the "highway" to "holiness."

Corrupting Practices Aggravated

THE corrupting contamination of vile thoughts and of evil designs has made the world a seething, cantankerous mass, which sends its polluting streams into every nook and corner of human activity. The purification of this mass can be accomplished only by purging it with such impressions as will bring about the needed reactions. That the strength of this arresting force will be sublimely powerful can be grasped by a glance at the present condition of human affairs.

As it is, the inertia of human passions carries this seething mass into ever-quickening pulsations of corrupting practices. It is as if a gigantic engine had lost its engineer and was plunging onward with maddening speed, burning out the bearings and paving the way for its own destruction.

Human society is sinking into an abyss; and the surrounding, threatening clouds and surging waves of hatred and resentment encircle its waning powers of resistance, to engulf it in their fathomless depths. The next social order must be essentially new, from foundation to pinnacle; for so great will be the revulsion against the old order that in the fabrication of the new human endeavor will not permit the welding of anything having the least taint of a spirit which created its own destruction.

Is this then a hopeless condition? It is, from the human standpoint; and the efforts of six thousand years to extricate society from this destructive effect, caused by the violation of the divine laws, stands as an eternal witness of the helplessness of man. The despondency created by this hopelessness finds expression in the numerous homicides and suicides, vicious habits and degenerated morals. The divine remedy is the only solution, and in the promises of God's Word is the only hope. And this is a golden hope. Its effects are triumphant in producing a living faith, which looks with longing expectancy to the culmination of the divine processes, which will eventuate in the perfecting of the holy spirit of Jehovah God in man.

Human Efforts due for a Jolt

WHEN the brakes are put on, the train of human events will be jolted by the concussion of the onward rushing wheels of "progress in the wrong direction." The jarring of self-satisfied security and mental tranquillity produces action. This mental attitude is well illustrated by an incident occurring in Chester, Pa., when a bridge collapsed and a number of people were drowned, due to the rusting of the

supports. Immediately action was secured in Philadelphia on defective bridges, same being closed to traffic, and the needed repairs made. But it required a shock to get the action. The World War was a shock. A few were awakened by it, but many still require a more vivid impression.

The instincts of man have been measurably diverted; for they are subject to the diversion which the intellect may place upon them. Had man been obedient to God He would, no doubt, have guided these instincts into correct channels of culture, until such a time as the development of intellect in the human family had reached a point where the control of all the instincts would have produced the most favorable results, and trained the cell cultures of the body to tune up with the responsive chords of God's spirit, and coördinate with the laws of man's Maker.

Better times will come when the simple laws are obeyed. The lesson that their violation is destructive has not yet shocked the world into putting them into practice. "Thou shalt not kill" is accepted as a formula; but murder is legalized by destructive wars. "Thou shalt not steal," the preacher says; but he condones the stealing of millions by clever business trickery. "Thou shalt not covet thy neighbor's goods" is praised as pious; but grabbing the lands of the weaker peoples by the stronger is the order of the day. "Thou shalt not bear false witness" is a statute upon the law books; but the "lying press" is a by-word in the mouth of millions.

Every now and then there appears a shaft of light amidst the encircling gloom, as the divine judgments force submission in some matter. The shadows of future things are reflected in the glare. "Self-determination of nations" is the cry; and then the flash is swallowed up in gloom. "We will not war upon our fellow Russian workmen," British Labor shouts; and silence reigns. Another cry, "Let us disarm"; and the shroud of black enfolds it. Still another flash, and the candles of the Greek Orthodox Church go out.

A bright light is arising: it is the Sun of Righteousness. A two-edged sword is flashing: it is the truth. The spirit of the truth, because of its wonderful results, will finally be the dominating factor in human affairs. Let all who wish to escape the retributive method of correction by a just God begin to cultivate in their hearts, right now, "the Spirit of the Truth."

Deplorable Conditions and the Remedy *By E. E. Cassel*

OUR political, social, religious and industrial system is now passing through the most critical period of its existence.

In every line of private endeavor this is visibly apparent; and the deplorable conditions existing are wholly due to the fact that representative government has been cleverly and astutely taken from the hands of the people. The Legislative, Executive, and Judicial personnel is controlled absolutely by an interlocking of fiscal agents, comprising the most vicious money oligarchy the world has ever witnessed.

This oligarchy is decidely non-partisan to the extent that it nominates (under the corrupt convention system) the Presidential candidates of both major parties and with the explicit understanding that their wishes in congress, executive office and court are to be served first and to the letter. Thus are destroyed every right and possibility of suffrage, as the people have only destructive equals from which to make their choice at the polls.

The thoroughness with which this monopoly system is entrenched is the sad commentary which casts gloom upon all who hope to perpetuate our institutions as founded.

Thorough explanation here would require many pages of print; but briefly stating, there is not a single industry of note (except Ford's), corporation, bank, agricultural college, chamber of commerce, nor seat of learning that is not directly connected with the twelve banks constituting the monopoly, and now generally termed the government.

In order to maintain a system of this magnitude every avenue of information, inclusive of the Radio, is controlled to the extent that the truth of a state, national or international question cannot reach the people. Only such speeches as will give expression to specially

prepared propaganda are staged by the masters in full control today.

The Press the Servant of Plute

THE press, however, affords greater possibilities; for it reaches all of the people and therefore is the greatest medium for propaganda work. With this completely controlled, as it is today, Christ appealing for peace, justice, and a return to the policies of Washington and Lincoln, would be vilified in the columns of nearly every daily news medium in the country.

The vilification of Senator La Follette in nearly every daily paper in the United States because of an editorial in his magazine dealing with the machinations of the monopoly just described is an example of their ability to persecute effectively any representative who will not yield to their policy of absolute control of government.

Ninety-five percent of candidates for office upon a specific platform for relief of economic conditions are defeated and politically ruined by continued vilification through the daily press, which the monopoly controls; therefore, how can government of the people by the money oligarchy be dislodged and freedom of thought and political action be restored?

The answer to this important question can be found by turning to the policies of Washington and Lincoln, and the solution is quite easy. But the adoption of the same when every source of learning, of finance and of information except through The Golden Age, the *Nation, La Follette's Magazine,* the *Searchlight, Dearborn Independent,* New York *Call* and three or four smaller publications, is controlled as described, the task ranks with the impossible.

It would be possible, however, if Congress would abolish the National Convention (the key to oligarchy control), abolish electors, and permit the people to choose and elect the President, Congressmen and members of the Supreme Court in the November elections. It would be possible if laws could be passed taking from Congress the right to declare war and leave this to a Referendum vote of the people and forbidding vilification and personal attack, through the press, radio, or movie, upon any citizen without publishing or displaying a verbatim copy of the position such citizen has taken on the questions at issue, so that the people could have opportunity for the formation of a correct opinion whereupon they could decide who is the guilty party in the case. Furthermore, a newspaper or magazine, in order to continue as such, should be compelled by law to publish free, as news, the platform of each candidate in a fair and impartial manner.

A Political Remedy

WITH these laws placed on the statutes by Congress at the eleventh hour, which is near, reconstruction would be thorough and consummated with quick dispatch; the masses then, for the first time, would individually enjoy strict equality with each person of the Monopoly class. Consequently wars and preparation therefor would be heard of no more in civilized countries; for no war ever received the support of the masses until false propaganda and force were applied by the monopoly class at least on the one side and wholly for the purpose of territorial expansion, oppression or general profiteering. The teachings of Christ were never taken into consideration, and the dollar, not human lives, has always been the unit of value.

Most important of all, the people would be able to exercise the right of suffrage on equality and with effect, the only just and legal means of correcting county, state, national or international conditions, and could thus select and elect, in one day, for President of the United States some public-spirited man who is independent of the money ring and who has recognized statesmanship ability. They could select a man who has upheld the policy of Washington and Lincoln in their fight against foreign alliances such as is embodied in the League of Nations, Four-Power Pact and World Court; who has fought or will fight for a neutrality, which would have kept us out of the World War; one who is against the Esch-Cummins Railroad Law and the Ship Subsidy, and who would return the government to the people.

Unless such timely action is taken by Congress, Coolidge, or perhaps Underwood (exact equals as viewed by the Monopoly), will be elected under the corrupt convention system, whereupon Monopoly will have a greater strangle hold, such as is necessary in the adoption of a complete military despotism, designed for greedy profiteering, the summit of autocratic control. But will it be done? It will not!

President Harding in Retrospect

WE MAY not be too sure as to the cause of President Harding's death. The statement accredited to the associate editor of the New York *Commercial* that he died from "mental assassination" due to the growth of radicalism in the United States may be set down as sheer nonsense. The possession by others of opinions different from one's own never killed anybody.

Quite as liable to be nonsense is the idea that has been widely circulated that he worked himself to death. It is open to question whether any man ever worked himself to death. Without doubt the presidential office is hard to fill, although Mr. Roosevelt made the statement that he "liked the job," and it is noteworthy that most presidents seek reëlection, which they would hardly be likely to do if the position were distasteful.

We are not so sure that there is any truth in the suggestions of the anti-Catholic organs that he was put out of the way by the hierarchy, though it is odd that some of these papers received preceding his death unsigned letters stating that he was to be put out of the way. The *Fellowship Forum* claims to have received such a letter. Other such papers call attention to the claim that Mrs. Coolidge is an ardent Roman Catholic, and express wonderment at President Harding's narrow escape from death in the automobile accident that killed one of his companions, and in the ramming of his boat by another boat in San Francisco harbor just before he began to show evidence that he had been poisoned. It is claimed that three days before his death there was a Western Union despatch received in Pittsburgh stating that he was dead, and that when questioned on the subject the Western Union people refused either to deny or to affirm. Mr. Harding was a Mason; so also, we understand, was Mr. Thomas Watson, the famous anti-Catholic senator from Georgia, who also died recently under circumstances not unlike those attending the death of Mr. Harding.

It may be that Mr. Harding's death came as an act of God, a determination on the part of the Almighty to cut short his efforts to draw the United States into the World Court, the back-door entrance into the League of Nations. It will be recalled that President Wilson was stricken while in the far West on a similar errand. The words of the Prophet, "Say ye not, A confederacy" (Isaiah 8:12), come with the force of a command at this time, and are evidently backed with the power of God. The American people by an overwhelming majority ordered President Harding to keep out of European affairs; big business has been and still is determined to get this country in, and uses its great influence accordingly.

There is talk of providing an Assistant President who shall have power to take from the shoulders of his chief much of the routine, thus leaving the time of the chief more free to grapple with the larger questions that come to him. This seems to us like a good plan, if such an assistant is made responsible to the people.

President Harding was one of the best loved men in American public life. He did not claim to have outstanding ability; he even acknowledged that there was no particular reason why he should be President; but he was genial, kindly, well-meaning, and tried, as far as he could, to please everybody. This disposition of trying to please everybody was perhaps his greatest handicap. Those who make their voices most heard and their influence most felt at Washington are the moneyed interests of New York; it is impossible to do as they wish, and as they insist, and to do as the plain people wish and as justice demands. President Harding was acknowledged, even by his critics, as modest, patient, considerate, and trying to be fair-minded and disinterested. He was not wilful, overbearing, cold and autocratic, as have been some of his predecessors in the high office which he occupied. He was not a natural leader, but rather tried from day to day to adjust America to its new and difficult positions by using the plans and methods of long ago. He was said to be eager to retire to private life and to have aged rapidly while in his position.

Mr. Harding sensed the value of the Christian life. In his last talk he urged Christianity in language rather unusual for an American president to put forth in a public speech. He said, as reported in the press:

"I tell you, my countrymen, the world needs more of the Christ; the world needs more of the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught

by the Christ, we would have a restored world; we would have little or none of war, and we would have a new hope for humanity throughout the globe. There never was a greater lesson taught than that of the Golden Rule. If we could have that one faithfully observed, I would be willing to wipe out the remainder of the commandments. I should like to say further that if we are going to make of this America of ours all that the fathers sought, if we are going to make it true to the institutions for which they builded, we must continue to maintain religious liberty. As you remember, we builded on the foundation of civil liberty, and we capped that with the stone of human liberty, and the third fundamental was religious liberty. The United States never can afford to deny religious freedom."

President Harding's failure to insist on the immediate and unconditional liberation of all political prisoners, and the consequent death of many of these poor fellows in prison while their semi-orphaned children suffered for the necessities of life, five years after every other country had released its political prisoners, will remain the greatest blot upon his name, greater even than his opposition to the bonus for the soldiers, or his lukewarm attitude toward labor. No doubt he did what he believed to be for the best interests of the people as a whole, or at least he did the best that he could under the circumstances in which he found himself placed. It requires tremendous courage and great ability to discharge properly the duties of president of this great country. No president ought to be harshly criticised who does the best he can for the whole people, and especially should such criticism be mild when so kind and genial a man as Mr. Harding finds the office a burden and ends his days trying to carry the burdens which fortune fastened upon his shoulders.

Reports From Foreign Correspondents

From Britain

THE English farmers have now got in a good proportion of their wheat, oats, and barley crops, and have found that they have done fairly well. Owing to lack of sunshine in the Spring it was feared that the crops would suffer and the farmers get but a poor return for their labor—at least that was what the newspapers said. Probably the papers were supplied with the paragraphs by one of the agencies that they allow to supply them with news and that make it their business to report or if necessary to invent items of interest.

The Creator continues to manifest His goodness and loving-kindness towards men, even as St. Paul said, in giving rain from heaven and fruitful seasons, filling our hearts with food and gladness. (Acts 14:17) Ruskin said: "Nature is cruel, red in tooth and claw." That is partly true of the animal world, of man and beast; but nature is kind and lavish in its gifts to man and beast. What it will be when it is free to give, when not restrained by the embargo laid upon it because of the sin of man and the consequent necessity of making him toil, we can only imagine. It is certain that the fields will smile with the blessings of heaven upon them, yielding their full measure of increase. (Psalm 67:6) The prophet Ezekiel tells us that famine is one of God's weapons against evil. If God does permit that terrible thing to come upon the earth in the near future, either by the conditions which man has produced and which prevent the transportation of food from the country of production to the people who need it, or, as may be, by the positive withholding of the blessings of nature, yet when the lessons are learned men will thank Him because they will realize the love which caused the Father's hand to smite.

An interesting item was noted recently. In a market produce-farming district there were in the fields around two crops of peas growing, one to come to the ripening about two to three weeks after the other so as to keep the markets supplied in proper course. But a very sharp electric storm brought the second crop to maturity; that is, it caused it to jump two weeks development. Not very pleasing to the farmers, who had to employ extra labor and at the same time glut the market and so reduce their profits; but interesting to the community as a possible example of what may be done to quicken nature's growth. Electricity has been proven to be of advantage in the development of seeds and of plant life, but this is the first instance we have heard of on so large a scale.

The outlook for the winter is depressing.

Trade does not improve, and there are no prospects of improvement. On the other hand, with lessened purchasing power at home and the foreign markets sending few orders to Britain, and conditions preventing even those few from being accepted, there are no reasons for expecting any trade improvements. It is calculated that Britain will have 4,000,000 persons out of work in the coming winter. Suggestions are made which if carried out would ultimately provide work for 300,000; but even at present unemployment figures this still leaves 1,100,000 out of work. A prominent politician stated recently that there are in Britain 800,000 young men who have never done any work—a terrible condition and one which forebodes much evil during the next few years of sharp distress and trial which must come with the further adverse conditions. In the meantime the seaside resorts have given themselves over to revelry. Carnivals are the order of the day. If these were the simple enjoyments of a happy people one might perhaps be glad to hear of them. But they are not that; rather they are days and nights of frivolity, throwing both young and older people into most ways of temptation. Outwardly the condition of things looks good. The streets and shops seem always crowded; railway trains are well filled and are running with pre-war loads and timing; the seaside resorts are full to overcrowding. But by those who look ahead the specter of distress is plainly to be seen.

The Llano Estacado, or Staked Plains *By J. A. Bohnet*

MANY people, especially in the East, fancy the expansive Llano Estacado of western Texas, which reaches scores of miles into New Mexico length and width, to be a vast desert waste unfit for pasturage or cultivation, chiefly an extensive stretch of sand and alkali, and uninhabited by man. Such is not the case.

This vast territory is now under intensive cultivation and yielding good croppage, mostly cotton and corn. Much of it is very good pasture-land for cattle and sheep. It is fenced and cattle and sheep roam it by the thousands. The farms are largely 160-acre tracts. In some parts the ranches embrace upwards of many thousand acres, particularly in the western and southern sections where the chief industry is stock-raising. Settlements are few.

The reason why there are no railroads in the greater part of this gigantic plain lies in the fact that the Panhandle and Santa Fé railway system has the whole territory under business care; and why build new roads when it already gets all the trade, however inconvenient to the farmer to bring his stuff to the distant railroad points? When a competitive railroad line was proposed and work on it fairly under way, the Santa Fé got busy and built first to the prospective points; and the competitive line was promptly abandoned. If it is necessary (for the railroad business) for the farmer to have a railroad near his place he gets it, and not before. It is not necessary until the railroad company gets the greater benefit or is in danger of losing to some other concern. We all know how that works.

The Llano Estacado is a huge plain or tableland at the top of what is called Cap-rock, a 200- to 500-foot rock ridge bordering the plain on the eastern side. The lower land is broken with alternate plain and hill country dotted with mesquite, which somewhat resembles a neglected, unrowed peach orchard. It is the habitat of wolves and jack-rabbits with enough coyotes to make the night hideous with their yelpings. But all the yelping you hear may emanate from the throat of a lone coyote, though you imagine at the time there must be a dozen or more of them in the chorus. One coyote can make more noise than a steam calliope in a circus parade, and not overdo himself.

On the Llano Estacado on certain days mirage after mirage appears. One sees water everywhere with trees, cattle, and dwellings plainly discernible therein; but there is no water. It is not an optical illusion, but a strange atmospheric phenomenon. The tenderfoot is willing to swear that he actually sees water, and a big lake at that, though he could no more find it than he could find the rainbow pot of gold. His visionary water persistently remains within a mile of him, travel as fast as he may.

The Clearest of Atmosphere

IT IS said throughout western Texas that only the tenderfoot and the fool will predict what the weather has in store. The old settler never does so; even if the sky be overcast with threatening rain clouds, or if the sky be cloudless. On short notice a great change may take place.

On the Llano the atmosphere is so clear that one can see a star rise and set on the horizon. One can see about thirty percent more stars than elsewhere; and the milky way is a beautiful sight to behold in its vividness on a clear night after a storm.

The atmospheric conditions on the Llano Estacado have changed during the past twenty years. Prior to fifteen years ago beef could hang out of doors any time of the year without putrifying. It was a very common sight to see beef or veal hung high up on windmill derricks everywhere, from which the families would cut slices for cooking day by day as needed for table use. The cut part would sear over and not corrupt.

Animals on the plains dying from lack of water or other causes would not decompose but would for months remain apparently in the same physical state. (There are no buzzards on the plains.) But now there are blowflies; and dead animals decompose rapidly. Beef can no longer be kept for food by outhanging; whereas formerly a beef would hang out and remain fresh until the last pound was cut. The Millennium may restore these conditions.

Along the shores of the lakes there is a creature called the water dog. It somewhat resembles a lizard of slimy appearance. It grows to the length of two feet and is harmless. If tormented very much it may bite; and a milky fluid of bad odor comes through the skin of its body (as a full-grown horn toad emits jets of blood from its horn ends when rushed too hard or teased too much), used only as a means of defense in case of attack.

Hardships to Encounter

MUCH of the Llano Estacado remains virgin prairie of fine gramma and buffalo grasses, interspersed with wild flowers commonly called weeds. A rattlesnake may here and there be encountered; likewise the deadly centipede, tarantula, and stinging lizard, though there are few casualties from bites and stings of these creatures.

The western portion of the plain is more sandy; and still more sandy is the southern portion, and of a lighter grade of sand. It has large patches of shindy (a shin-high post-oak growth) which in places attains a height of several feet. It would grow higher but for want of moisture.

Water is obtainable from drilled wells thirty to three hundred feet in depth. In some parts no water has been found by still deeper drillings. In other spots water is nearly at artesian stage. It is lack of rain that has kept back earlier settlement. The soil is highly productive where water can be had for irrigation purposes. Windmills are seen everywhere, but must be built for high velocity air-currents.

Many of the farmers had to replant their cotton and corn this season because of destructions by heavy hail and the sandstorms that covered up the young plants, and in places blew the plants out by the roots. Also there were rain floods which did much damage. In springtime the winds are fierce. This year the high winds came strongest in June, causing a serious drawback to farmers who had all their spring work to do over and at big expense of labor.

Wheat reaches a height of generally twelve to eighteen inches when ready to harvest, and is gathered with difficulty.

The towns of Lubbock and Plainview, on the eastern front, are a credit to any state. The people are of a high class and up to date on all points of industry and commercialism. There are no better schools.

The Llano Estacado, as a whole, is a thriving expanse of industrial fruition. Land values, according to improvements, run from $20 to $200 per acre. It is practically free of ticks and chiggers. The homes are about like the average northern homes, but barns and outbuildings are very diminutive. Stock grazes out during winter, which obviates the use of barns. No individual is better represented on the plains than is Henry Ford.

A Trip to The Thousand Islands

WE ARE about to take a trip together to the Thousand Islands. But instead of following the usual route we start off in the opposite direction, and before we arrive at our destination we shall visit some strange and interesting places. Our first stop is Bermuda, 681 miles southeast of New York, 580 miles east of North Carolina.

Though popularly called Bermuda, the right name for the group of 360 coral islands which have Hamilton as their capital is The Bermudas. Although the total area of these islands is but 19.3 square miles, and only twenty of them are large enough to be inhabited, yet they constitute one of the garden spots of the world and are noted for their superb climate, scenery, and productiveness. Three crops a year of unexcelled onions and potatoes find their way into northern markets. The principal islands are connected by a system of roads and bridges which makes them practically one island. Thousands of New Yorkers visit Bermuda every winter to enjoy the mild weather which the location in the Gulf Stream assures.

From Bermuda our next stop is Havana, Cuba, 1,158 miles to the southwest. On the way we pass through the Bahamas, a string of islands hundreds in number, stretching from near the coast of Florida for a distance of seven hundred miles to the southeast. On one of these islands, once called San Salvador, now called Watling Island, Columbus first landed in the western world. The discoverers made slaves of the simple natives, and sent them to Central America to work in the mines. The total population of the twenty inhabited islands is 60,000; Nassau, the capital, is a center for the illicit rum traffic infesting American shores.

On the way to Havana from New York we may sometime be able to call at Welcome Island, to be constructed outside of the jurisdiction of the United States and all other nations, being in neutral waters. No criminals are to be allowed, no profiteers, and no bootleggers. The entire island as laid out by the office of W. C. Griesser, comprises two hotels of 4,200 sleeping rooms each, with the required dining rooms, grill rooms, meeting rooms, banquet and dancing halls, as well as all the rooms necessary for the comfort of the guest. The entire construction is to be substantial. Mr. Griesser believes that the most severe typhoon or upheaval of water can have no effect, as the island is to be of steel and concrete, not only resting on, but sunk into, the ocean floor.

Cuba itself is the most productive island in the world, in some years producing one-half of the world's sugar. The western end lies directly south of Fort Wayne, Indiana; the eastern end directly south of New York city. There are several hundred small islets along the coast. Although nearly a thousand miles long the average width is less than fifty miles, making the total area about the size of Pennsylvania. A splendid day and night service of through express trains, equipped with Pullman sleeping-cars and dining-cars, covers the island.

From Havana we go ninety-two miles north to Key West, which used to be an island, but which ceased to be one when the Florida East Coast railway connected it with the mainland by a succession of bridges and fills 107 miles long. This is the only place on the planet where one can take a sea trip of this length in a railway train. Ever since this railway was built we have been watching the papers to see it washed off into the Gulf Stream; but it is still there. Key West cigars are popular with the allied and amalgamated hay-burners' association.

The West Indies

FROM Key West we go to the center of the West Indies, San Juan, the capital of Porto Rico, 966 miles to the southeast. Porto Rico is rectangular in shape, forty miles north and south by one hundred miles east and west. During the Spanish-American war its Spanish governor-general surrendered to the United States forces by long-distance telephone when he heard that Uncle Sam's troops had landed on the island fifty miles away.

Near Porto Rico on the east are the Virgin Islands of St. Thomas, St. John, and St. Croix, which Uncle Sam purchased from Denmark in 1917 for $25,000,000. These islands are now said to be wretchedly governed by American naval officers, with results that in six years have filled the 25,000 inhabitants with dissatisfaction, dismay, and almost despair.

To the south are the Lesser Antilles, stretching five hundred miles, all the way to Trinidad off the mainland of South America. Trinidad is almost square in shape, about forty miles each way; it has a third of a million inhabi-

tants; in its center is the most famous asphalt deposit in the world. Most American cities are paved with Trinidad asphalt.

On the way back to San Juan we pass the French island of Martinique. A generation ago Mount Pelee, a volcano on the northern end of Martinique, suddenly erupted, destroying the entire population of the city of St. Pierre, which lay at its feet. St. Pierre has been rebuilt; its population in 1915 was 25,792. No disaster completely destroys the hope of man.

From Porto Rico we head for the Panama Canal 1,029 miles away. On our right, as we speed through the Caribbean Sea, is the island of Haiti-San Domingo, whereon two Negro republics manage to live without swallowing each other, though Haiti has a hard time to keep from being swallowed by the big New York bankers that have it by the throat. The island is four hundred miles long, and over a hundred broad at the widest place.

Farther on, to the right, is Jamaica, the size of Porto Rico, a cherished British possession, famous for sugar, molasses, and rum. Many hundreds of miles in the same direction from our track, off the coast of Louisiana, lies the island of Cote Blanche, of pure salt. The discovery that this island is of pure salt was made only two years ago. One would hardly have supposed that such an interesting discovery as to the nature of its soil could have lain unobserved so long.

Our course from Porto Rico through the Panama Canal is southwest. We are amused at the capers which nature has cut whereby the Pacific end of the canal is twenty-five miles farther east than the Atlantic end of the canal. We are interested when we learn that from New York it is a less distance via Panama to Hongkong, Shanghai, Yokohama, Melbourne, Sydney, or Wellington than by any other marine route, the average saving in miles to these points being 3,520 miles; also that from ports in the British Isles there is an average saving of 1,712 miles effected by routing the traffic to Yokohama, Melbourne, Sydney, and Wellington via Panama.

South Sea Islands

WE KEEP right on into the Pacific in a southwest direction until we come to the Galapagos Islands, 864 miles from Panama, lying directly on the equator, 500 miles west of Ecuador. Scientists report that the most interesting detail of these islands is that the animals here show no fear of man. Reptiles of huge size do as they please; lizards grow to be four feet long; and turtles, each weighing several hundred pounds, enjoy eating dogs that come too near.

This is our first stop in the South Sea Islands, as those of the South Pacific are commonly called. The New York *World* says of them:

"No spot in the world is more refreshing to the tourist; for at every turn he will find a new, clean world of surprises; but if he remains he will become miserable nine times out of ten. Without community spirit, clubs, identity of interests, common purposes—without theatres, churches, games, libraries, congenial occupation and diversions—life becomes a bore. Large spiders, millions of ants, poison fish whose deadly prongs protrude from the sands along the beaches, flying foxes, myriads of rats, some centipedes, and countless creeping things abound everywhere. The danger is not very great, but the discomfort is continuous."

We are not visiting all the islands in the South Seas. One reason is that there are 930 large enough to be listed in the atlas; another is that some are hard to reach. Our next stop beyond the Galapagos Islands, going on in the same general direction, is the French island of Tahiti, a nice little jump of 3,684 miles. The only reason we stop is that it is the crossroads of the South Pacific, a convenient port of call between Panama and Australian or New Zealand points.

Half way between Galapagos and Tahiti, though a little matter of 1,150 miles off to the left of the track, is the famous Easter island, a penal settlement for Chile, from the shores of which it is distant 2,300 miles. Every once in a while some sea captain comes into port, and declares that Easter Island has disappeared. It has been reported missing many times, but always comes up smiling. This strip of land is the site of a weird collection of statues and monuments, some seventy feet high and weighing a hundred tons each. There is unmistakable evidence that the work of building the monuments was suddenly abandoned; for some are incomplete, others lying unmounted beside their platforms. It is possible that the flood of Noah's day was the cause of their sudden abandonment.

Our next stop is 1,301 miles west at Apia, in

the Samoan Islands, which once came near being a cause of war between the United States and Germany. At the critical moment a great storm dashed some of the war vessels on the rocks. Subsequently the sovereignty of the islands was pacifically divided between the two countries.

The next stop is at Levuka, in the Fiji Islands, 600 miles to the southwest of Apia. Fiji was once a place where the principal use the natives had for white men was to turn them into goulash, although they claimed that the flesh did not taste so well as the dark meat to which they were accustomed. Today Fiji with a population of 139,541 is one of the most thoroughly Christian countries in the world. We have two subscribers to THE GOLDEN AGE in Fiji, and many indeed in our next place of call, New Zealand, 1,175 miles to the south.

Australasia

THE two islands that go to make up New Zealand have an area of 105,000 square miles, or about the same as New York, New Jersey, Pennsylvania, and Delaware combined. The population is 1,008,468. The native New Zealanders are considered the finest primitive race in existence. They are tall, extremely well-built, often handsome, and of great native intelligence and vivacity. Since coming into contact with the Europeans the race has decreased at an alarming rate, due largely to imported diseases; and it is feared that the people may become extinct. New Zealand has one of the most progressive governments in the world.

Our next port of call is Hobart, on the island of Tasmania, 1,521 miles to the southwest of Auckland, New Zealand, and about as far southwest as one can go unless he wants to jump off into space. Tasmania is about a third the size of New Zealand, and lies south of the eastern shore of Australia. At this point we turn and go north. Tasmania and New Zealand are both equipped with adequate railway systems.

Sydney, Australia, 638 miles from Hobart, is our next stop. Australia deserves an article by itself, and will get one some time (D. V.) At present we merely notice that Australia has an area of 2,974,581 square miles as against 3,026,789 square miles for the United States. Unfortunately it is largely rainless; hence the population is as yet only 4,455,005. Its people are progressive, energetic, and are gradually subduing their inheritance. Melbourne has a population of 591,830; Sydney, 621,100. Other large cities are Adelaide and Brisbane.

We would have liked to go straight north from Sydney to the Solomon Islands, which raise tropical fruits for the Sydney markets; but it is 1,567 miles each way, and would be off our track. Hence we go 1,069 miles northwest to our next stop, Noumea, on the French island of New Caledonia; it is fertile and has valuable mineral deposits.

Crossroads of the Pacific

OUR next jump is 3,351 miles from Noumea northwest to Honolulu, Hawaiian Islands. Half way from Sydney to Honolulu, but 700 miles to the left, is the tiny island of Nawoda, Nauru or Pleasant Island, lying almost on the equator. This tiny island contains millions of tons of phosphate rock, worth a fabulous amount. A mere pinch of this magic tropical product put upon the most impoverished soil has an amazing effect upon plant life. In Australia, where some 200,000 tons are used annually, the wheat crop has doubled. The natives of Nauru are renowned for their pleasant manners. They receive a few cents a day for digging up their inheritance and giving it over to the whites. Japan demands the island as a part of the Marshalls; but Britain already has it; and we have a photograph of Japan getting it, as it were. Britain feels that she is entitled to the most chance of making Christians out of those natives—while the phosphate rock lasts. It will be time enough for heathen nations like Japan to come around after the Christian nations are through.

The Hawaiian Islands, of which there are twenty-two, are mere summits of volcanoes, several of them active. The Hawaiian Islands are exceedingly fertile and are blessed with a climate remarkably even and free from heat. Though not previously unknown to the world, they were first visited and described by Captain Cook in 1778. The population is now increasing rapidly; there are 150 miles of railroad on the islands, built since they were absorbed by the United States in 1898.

While we are at Honolulu it would be pleasant to run over to Santa Catalina Island, off the shore from Los Angeles; but the distance is 2,220 miles each way, and it would hardly

pay to go thus far just to ride in a glass-bottomed boat and study sea life. Besides, we might get homesick and abandon our trip to the Thousand Islands, toward which we are now getting well started. Vancouver Island, housing the beautiful city of Victoria, B. C., is a like distance away. We omit that, too.

So we turn west again, following the United States cable 1,149 miles, and stop at the Midway Islands. These are well named. They are 2,792 miles from San Francisco and 2,830 from Nagasaki, Japan. The nearest mainland is near Unalaska, 1,653 miles north. Unalaska itself is on an island, one of the volcanic Aleutian isles, off the coast of Alaska.

But we are westward bound, so we continue to follow the cable 2,301 miles from Midway to Guam. This island used to belong to Spain. It had no cable then. Along came an American warship and fired at the fort. The captain did not even know that there was a war, so he thought that he was being saluted and courteously fired a salute in return. When he found that he was really being fired at, he wisely hoisted a white flag.

We would like to stick to the cable, and go on 458 miles farther to the island of Yap, the only thing that Uncle Sam asked in return for the lives of 100,000 soldiers and $30,000,000,000 in treasure, but the thing that he did not get. Japan wanted it and kept it. So, as Japan wants it and has it, we shall not yip a single yap about it, but will go straight north from Guam, 1,353 miles, to ruined Yokohama, in Japan itself. However, we are not going to stay. Japan is too big a subject; besides, we have already discussed it quite at length in our issues of February 16 and March 2, 1921.

From Yokohama we go 1,585 miles southwest to Hongkong, passing on the left the large island of Formosa, which once belonged to China but which now belongs to Japan. From Formosa comes the world's camphor supply. The island of Hongkong is Britain's base for commerce with China. It was from Hongkong that Admiral Dewey sailed on his memorable trip to Manila, 631 miles south. We will follow his trail.

Philippines and East Indies

THE combined area of the Philippines is a little larger than New Zealand; the population is 8,368,247. When war was declared, Admiral Dewey was ordered to leave Hongkong. Having nowhere else to go, he sailed into the fortified port of Manila during the night; and in the morning, before and after breakfast, he cleaned up the Spanish fleet and began work on the forts. As soon as he got ashore, he wisely cut the cables leading to Washington. He thus avoided receiving any orders as to what to do from politicians in Washington. The United States subsequently paid Spain $20,000,000 for the islands. Mr. Taft surrendered most of the best lands of the islands to the Roman Catholic Church, in a special bargain made directly with the Pope himself.

There are in all 1,725 islands. The largest ten are Mindanao, Luzon, Samar, Negros, Panay, Palawan, Mindoro, Leyte, Cebu, and Bohol. The total area is 128,000 square miles, twice that of New England and greater than that of the British Isles. The interiors of the larger islands rise to a height of from 5,000 to 10,000 feet above sea level. There are some twenty active volcanoes. The rivers are numerous, swift and brimming with water. The largest are comparable to the Thames and the Connecticut. The islands are rich in birds. There are over 600 species, 325 of which are not known elsewhere. The principal food crop is rice, but the amount raised is not enough for home use. Methods of cultivation are Spanish and exceedingly primitive. Handwork and wooden plows drawn by slow-going buffaloes are typical of the islands.

The inhabitants are difficult to classify. There are half a hundred dialects. The Filipino works a little, and idles a great deal more. Small ricefields and poultry yards support the family. Cock-fighting is described as the principal pastime. The head of the family saunters about with his fighting cock under his arm. When he meets his neighbor, he squats down to discuss the points of the two birds as Westerners discuss their dogs or race horses, or as the Chinese discuss their kites. It is said that when his hut takes fire, as it is sure to do sooner or later, the Filipino saves his game-birds first and his children next.

Manila, the capital, is also the metropolis of the island. It has a population about equal to that of Washington, D. C. The styles of the houses, the bright paints used, the government

buildings, the religious houses, the churches, and the cathedral give the city a distinctive Spanish appearance. As there is no national language, no tongue understood by all the people, English is taught in the schools and is the official language.

From Manila we go 1,559 miles southwest to Batavia, on the island of Java. Batavia, with a population of 138,551, is the capital of the Dutch East Indies. Next to Cuba, Java is the most fertile island in the world. Although it is only about the size of New York state it sustains a population of 30,098,008. Sumatra, to the northwest, over three times as large, has but one-eighth the population. Borneo, to the north, over five times as large, has less than one-fifteenth the population. Celebes, to the northwest, half again as large as Java (and shaped like a crooked letter K in a gale of wind), has less than one-thirtieth of the population; while Papua or New Guinea, far to the east, and fourteen times as large, has a population about the same as Celebes, virtually all savages. These, with thousands of smaller islands, constitute the Dutch East Indies. The total area of these islands is nearly equal to one-third of the United States. The sovereignty of Borneo and Papua is divided between Holland and Britain.

From Batavia the course is westward to Colombo, Ceylon, a distance of 1,794 miles. Ceylon lies but a few miles north of the equator. It is about the size of the state of Maine, extremely fertile and has over four million inhabitants It is a great tea-producing country, also a stopping-place for every ship that passes through the Suez Canal enroute to the Far East. It lies at the southern extremity of India.

Our next stop is Mauritius, 2,098 miles to the southwest. If the Hawaiian Islands are the crossroads of the Pacific, then the isle of Mauritius is the crossroads of the Indian Ocean. It is a fertile isle, rather less than Rhode Island in size, with a population of 377,083 Although it is a British possesion, the education of the people is in the hands of the Roman Catholics. It is a large exporter of sugar.

Isles about Africa

OUR next jump is a long one, taking us around the southern end of Africa and far out into the Atlantic Ocean. If we could afford it we would go straight ahead to the Falkland Islands, 6,493 miles. They lie five hundred miles east of the southern end of South America, and are the southernmost inhabited regions of the world. 2,272 hardy Scots manage to make a living there, raising sheep. The islands are as large as New Jersey.

On the way to the Falklands, about half way, in fact, if we were wrecked we could pull for the island of Tristan da Cunha, the only unbossed island in the world. These islanders, survivors from wrecked ships, have refused several offers of the British Government to move to more fertile lands. They dwell communally, without government of any kind. What a terrible crime! It is almost against the law in the United States even to speak of such a thing, although it is the way primitive races in all lands have protected themselves from poverty from time immemorial. There are not twenty-five dollars in currency on the islands. Crimes and disputes are rare. Big business should look into this, and have it declared unconstitutional.

However, it is too far to the Falklands; so we will head for St. Helena instead, 4,001 miles from Mauritius. But whether we go to the Falklands or to St. Helena we should not overlook the French islands of Reunion and Madagascar, both of which we could easily see on our way if the captain of the ship would accommodate us by steering just a little bit out of his course. Reunion is a small but fertile island with a population of 173,822, mostly Europeans.

Madagascar is the one large island of Africa. It is about twice as large as Great Britain and Ireland, but somewhat smaller than Texas. No snow falls on the island. About 4,000 plants have been described, including species of palm, bamboo, tree fern, baobab, tamarind, orchis, and others, many of which are not found elsewhere. Over 125 birds not found elsewhere may be seen in the island. Postal service is maintained all over the island, and is supplemented by 2,850 miles of telegraph lines and a cable to the mainland. The interior is believed to be rich in gold, copper, iron, lead, sulphur, and graphite. It is as yet unexplored.

St. Helena is not a bad place. It has an area of forty-seven square miles and a population of 3,519. It is a fruit and lace-making center and has flourishing forests. Napoleon did not have such a bad place in which to spend his declining years. The devil takes care of his

own. See what a happy time that other butcher, the Kaiser, is having, while the world is in agony trying to pay the bill. Napoleon was born on an island, banished to another island, and died on a third island.

We go on from St. Helena 707 miles northwest to Ascension Island, which is the crossroads of the South Atlantic. The island is so small that it has only ten acres under cultivation, yet it is one of the pivots upon which British control of the seas depends. It is strongly fortified and central to every important development on the west coast of Africa or the east coast of South America.

Southern European Isles

GOING on 1,625 miles further to the northwest we come to St. Vincent in the Cape Verde Islands, which lie about four hundred miles west of Africa, opposite the Sahara desert. They are the size of Delaware, have a population of 142,552, and are famous for the raising of medicinal herbs.

From St. Vincent we go 1,042 miles north to Funchal, Madeira Islands. On the way, a little off to the right, we pass the Canary Islands which, although they are seven hundred miles from Spain, are governed as though they were a part of the mainland. At Funchal we should like to turn to the right and go into the Mediterranean. If we did, we should find in that beautiful lake, two thousand miles long, many interesting isles: The Balearic Islands of Spain; Corsica, where Napoleon was born; Elba, where he was banished; Sardinia, the largest island in the Mediterranean; Sicily, famed for its fertility, the size of Massachusetts and less than a mile from the toe of Italy; Malta, whence come Maltese kittens and the Maltese cross and where more different languages are in common use than in any other place under the sun; Corfu, just seized from Greece by Italy; Crete, of which St. Paul said some uncomplimentary things (Titus 1:12); and Cyprus, the birthplace of the alphabet and the first point visited by St. Paul as a missionary.

But in our search for the Thousand Islands we are sticking to the high seas; so instead of turning to the right at Funchal we turn to the left and go seven hundred miles northwest to Faval, in the Azores, which comes nearer to being the crossroads of the North Atlantic than any other point. The Azores are 1,100 miles from Gibraltar, and 1,200 miles from St. Johns, Newfoundland. Like the Cape Verde and Madeira Islands they belong to Portugal.

Northern European Isles

FROM the Azores we go 2,168 miles northeast to Copenhagen, Denmark. Though Denmark itself is not an island, yet its capital is on an island between the mainland of Europe and the Swedish peninsula. On the way we pass on our right the rich Channel Islands, Jersey, Alderney, and Guernsey, famous for the fine dairy cattle bearing their names. The islands lie ten to twenty miles off the French coast, and eighty to a hundred miles off the British coast. Though they have a total area of only seventy-five square miles, they pay annually into the British treasury the sizable sum of £600,000, which is a considerable sum to pay for the privilege of being governed by somebody else.

On the way to Copenhagen we pass on our left the richest, most famous isles in the world, described at some length in our recent articles entitled "Impressions of Britain."

From Copenhagen we could go north about three thousand miles to Spitzbergen, "The Land of the Midnight Sun," and see the coal deposits which have been discovered there; also the place where Amundsen was supposed to alight in his airplane, after his flight across the North Pole. But as he did not take the flight, we will leave it off from our itinerary.

Northwestward from Copenhagen 1,250 miles brings us to Iceland. On the way we pass on the right the Shetland Islands, whence come our neat little Shetland ponies. On the left are the Hebrides (we have subscribers there, too), on one of which is a mountain 1,600 feet high, said to be ninety-nine percent pure sulphur.

Although Iceland touches the arctic circle, it has a climate far milder than would be expected. The air is so clear that mountains a hundred miles away can be plainly seen. One policeman maintains order among the 85,000 inhabitants on the island. But he has nothing to do; for there are no saloons, no jails, no illiteracy. If an Iceland girl wears her braid over one shoulder, she is married; if over the other, she is single. The standard of education is unusually high.

North American Isles

FROM Iceland we sail 1,670 miles in a southwesterly direction to St. Johns, Newfoundland. Newfoundland is about the size of the state of Pennsylvania. To the right we pass Greenland which, with other great isles to the west of it, is almost as large as the United States. Upernavik, on the western coast of Greenland, is the most northerly inhabited village in the world. The western coast is warmer than the eastern, as a warm ocean current runs up the western side while a cold current follows the eastern shore southward. The interior of Greenland is one of the coldest spots known, being some twenty degrees colder than the Arctic Ocean. The height of Petermann Mountain, on the eastern shore, is estimated at 11,000 feet.

The Thousand Islands lie grouped in the St. Lawrence river, near Lake Ontario. If we wanted to do so, we could go most of the way from Newfoundland to the Thousand Islands by rail. There would be a railway journey on Newfoundland itself of 546 miles and then a steamer journey of 104 miles to Cape Breton Island, the northern portion of Nova Scotia, after which all the rest of the journey would be by rail. On the way we would pass, on our right, the fertile and thickly settled Prince Edwards Island, lying in the Gulf of St. Lawrence.

But we have other plans. Again we take to the open sea, and this time we are on the home stretch. Our journey is to a point 1,200 miles to the southwest. On the way we pass the state of Maine. A list of the islands off its coast would go far toward filling THE GOLDEN AGE from cover to cover. The famous summer resort, Bar Harbor, is on one of these isles. In the harbor of Portland are scores, possibly hundreds, of beautiful homes, each on its own little islet in Casco Bay. We also pass the summer resort islets of Nantucket and Martha's Vineyard, which lie off the coast of Massachusetts.

As we near our destination we observe Long Island, shaped like a fish, 118 miles long, with Brooklyn as the head. We go up to the head of the fish. On our left is the beautiful residential Staten Island, fourteen miles long by five miles wide. It is reached by boats which ply back and forth, one leaving every ten minutes. It takes a half hour to make the trip.

Valuable Island of Manhattan

AT LAST we reach the port of disembarcation. It is Manhattan Island, the most valuable piece of real estate in the world. About three miles wide and fifteen miles long, it houses the heart of the city of New York. It was bought from the Indians for $24. Modern financiers would surely have found a way to save those $24. They would probably have given the Indians a bogus check for the amount. Did not one of the great banks get the Customs House on Wall Street, worth millions of dollars, away from the United States Government merely by bookkeeping operations, without its ever having cost the bank a red cent?

Finally! Our Destination

WE PROCEED to the New York Central station. We are in time to catch the 9:00 p. m. train. It has a sleeping-car attached which takes us to Clayton, N. Y., 345 miles, in time for an early breakfast the next morning. Here we are at the Thousand Islands in the St. Lawrence River. There are 1,500 of them, and upon these beauty spots are some of the loveliest summer homes on earth. It has been quite a trip, some 42,864 miles by water, not counting the side trips. But it has been worth while; for we have seen all the most important islands on the globe besides.

Some day all the islands of the world will be beauty spots, as beautiful as the Thousand Islands are now. Perhaps there are readers of THE GOLDEN AGE that will yet visit all the islands mentioned in this article, possibly following the route we have outlined. When the time has come that men will not need to die, and when they know that they will have all eternity before them, what pleasure the inhabitants of this world will have in sailing its seas and really getting acquainted with their inheritance! The average distance apart of the island groups to which we have called attention is 1,428 miles, which is plenty far enough for an interesting trip even if the islanders wish to visit only their near neighbors. It is good to know that there is plenty of water. It helps to comfort those who fear that in some unexplainable way the literal sand and gravel and rocks will yet take fire. There will be plenty of water to put it out. Also, there is plenty of water to make the earth a paradise; for water is all that is needed on its desert lands.

The Panorama of the Ages *By Arthur J. Bourgeois*

"It shall come to pass, that at evening time it shall be light."—Zechariah 14:7.

IT IS profitable to trace the handwriting of divine inspiration in the unfolding of the promises given in the Old and New Testaments concerning the mission and ministry of Jesus Christ, the Savior. Over four thousand years of history were involved in the working out of preparations for the coming of Messiah. Almost twenty centuries have transpired since His coming, during which time opportunity has been given to apply the teaching of the gospel to men and nations.

One naturally would expect that after six thousand years there would be found in all parts of the world righteousness, peace, prosperity, and blessing; and yet there never has been a time when these elements have been lacking so much, and when there have been so much strife, violence, suffering and warfare as are found among the nations today.

We may well cry out with Isaiah the prophet as we look at the conditions facing us on every hand: "Watchman, what of the night? . . . The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come."—Isaiah 21:1, 12.

Egyptian darkness, long ago, settled over the whole earth, but in the hearts and dwellings of God's people the light is ever shining. The morning of the Golden Age, when there shall be a re-writing of history, has arrived; the promise is, that at evening time there shall be light. So, the thing to be expected is intellectual illumination by true knowledge and wisdom as man's near-coming heritage.

Cause of Humanity's Failure

THE cause of the world-wide failure of humanity's development in righteousness, in economic enterprise, and in government, is sin. Though sin in the beginning manifested itself in only one act of disobedience, it was clear in the mind of God that that one act would spell disaster, failure, for the entire race, resulting in its condemnation; and that unless some provision for the redemption of man was made it would be utterly impossible to establish the rule of God in the hearts of men upon the earth.

Having foreseen clearly the "fall" of man as the result of the first temptation, God had already made provision in His eternal counsel for the promised "seed of the woman" to take up the warfare against the serpent, in due time to eradicate every trace of sin and suffering from humanity and to restore fully the image of God as it was manifested in the first human pair before sin marred the grandeur of that likeness.

When chaos is the order of the day in the commercial, social, political and religious world, the trusting child of God goes to the Scriptures and finds therein a definite plan and program, which in spite of, and in the very midst of, the present demoralized conditions, is working out the definite plan for the incoming of the glorious kingdom of the Messiah which shall prevail for a thousand years, bringing peace, happiness and life to all.

What a joy, what a blessed privilege, what an inspiration, to be able to turn to the sacred pages of Holy Writ and there see written by God's holy prophets, thousands of years ago, the very things which are taking place today.

The world sees nothing but utter darkness ahead; but God's people see the light coming; they see 'the Sun of Righteousness arising with healing in His wings.'

So we look at the compass of God's Word and there find the proper directions for our faith, while the clouds hang dark and low, and the billows of sorrow and trouble roll high.—2 Peter 1:19-21.

Human History in Brief

THE history of the human race as portrayed in the Bible, from the book of Genesis to that of Revelation, covers a period of seven thousand years. It is well for every one to have some clear conception of the wonderful panorama portrayed before us of the happenings of men and nations during the unfolding of the ages that are past.

Six thousand years of the world's history lie in the past. This period of time is divided up into ages or dispensations. Sin entered the world through the disobedience of our first parents, as a result of the lying suggestion of Lucifer, who there became Satan, an adversary or enemy of both God and man. Lucifer, meaning bright shining one, had been placed in the Garden of Eden as guardian, as indicated in

"the anointed cherub that covereth." (Ezekiel 28:14) Hearing the command given to Adam, 'Multiply and fill the earth and have dominion over it,' pride and disloyalty entered his heart (Ezekiel 28:15), and he determined to alienate Adam and Eve from their Creator that they should become his subjects. "I will be like the Most High"; I will have a dominion of my own, was his ambitious thought. He pictured to himself the whole earth filled with Adam's posterity, and himself as their king.—Isaiah 14:12-17; Ezekiel 28:13-19.

In order to gratify his ambition to have a dominion of his own he lied to mother Eve. She believed Satan's lie and disobeyed God.

Some time after expulsion from Eden God permitted the angels to try to recover the fallen and dying race. The apostle Paul refers to these in Hebrews 2:5, speaking of the world to come: "For unto the angels hath he not put into subjection the world to come." He had in mind their utter failure in their attempt to recover the race in the first "world"—the antediluvian period. These angels are also referred to by Jude as "the angels which kept not their first estate, but left their own habitation" (vs. 6); also by Peter.—2 Peter 2:4, 5.

Human history in the antediluvian age spans 1,656 years, and was characterized by wickedness and violence which made it necessary for God to bring about a great deluge to put an end to the corruption of that time.—Genesis 6:1-6.

"This Present Evil World"

FROM the time of the deluge until the second coming of our Lord in great power and glory, and the establishment of His kingdom on earth, for which He told His disciples to pray, "Thy kingdom come," is the great period termed by the apostle Paul, "this present evil world" (Galatians 1:4), not because there is no good in it, but because evil predominates. In 606 B. C., when King Zedekiah, the last king of Israel, was dethroned and taken into captivity by the king of Babylon, Satan became the "god of this world." (2 Corinthians 4:4) He had been the "god" of the heathen nations before that time, but now he was permitted to usurp universal sway.

"This present evil world" is divided into three different ages: First, the Patriarchal age in which God dealt only with the patriarchs Noah, Abraham, Job and others. It was during this age that the promise was given to Abraham that through his "seed" all the families of the earth were to be blessed.—Genesis 12:2, 3; Galatians 3:16, 29.

It was also during this period that various nations of antiquity arose, such as Egypt, Assyria, and Babylon, with their learning, arts, commerce, and priestcraft. World-wide paganism resulted so that it became expedient for God to call into existence a new nation.

God's Chosen People

AT THE death of Jacob, God called into existence the nation of Israel, who remained under Egyptian bondage for centuries, until delivered by God from their oppression by the hand of Moses. After their deliverance they were given the divine Decalogue, written upon tables of stone. Statutes and judgments were given them to make of them a mighty nation. (Exodus 19:5, 6) After forty years' wandering in the wilderness they entered the promised land of Canaan under the leadership of Joshua. For 450 years God gave them judges, who were to judge and did judge righteously between every man and his brother, and the stranger (foreigner) that was with him.—Deut. 1:16, 17.

But, as illustrated in all surrounding nations, Israel became infatuated with the popular idea of having a king to rule over them with the accompanying pomp and splendor. God was indulgent to their whims and gave them kings, knowing these would be unable to accomplish the great things hoped for. Under some of these kings Israel fell into idolatry, setting up groves and images in the land. God sent them prophets whose prophecies were generally repugnant to the degenerating and time-serving priesthood, and to the idolatrously-inclined people. But the promise of a personal Messiah was made, who should be of the lineage of David—a great King far superior to the great, wise and rich Solomon.

Israel Under Gentile Dominion

IT BECAME expedient for God to chastise Israel by having them taken captive into Assyria and finally into Babylon. While under their last king Zedekiah, in 606 B. C., God's

chosen people became subject to Gentile nations until "the times of the Gentiles" should be fulfilled. (Luke 21:24) By a careful study of Biblical history and prophecy this period of Gentile times has been found to be 2,520 years, having its beginning in 606 B. C., and thus ending in 1914 A. D. From 606 B. C. four universal empires have held sway; namely, Babylon, Medo-Persia, Greece, and Rome. King Nebuchadnezzar's dream, interpreted, was a vision of the "kingdoms of this world" under Gentile dominion, finally to be broken in pieces by a kingdom which the God of heaven would set up. —Daniel 2:31-45.

Daniel's dream, recorded in the seventh chapter, portrays the same Gentile nations from the divine standpoint in their true character as ferocious beasts.

The entire period of "Gentile times" is characterized in prophecy by pride, vanity, brutality, revolution, warfare and conquest. The Gentile times ended in 1914, their lease of power having expired; and we are now witnessing the breaking process going on, as illustrated by the "stone cut out of the mountain without hands" (not of human but of divine origin), smiting the image on the "feet," as represented by the disintegration of the nations of Europe since 1914.—Daniel 2:44, 45.

What a blessed privilege to be living at this time—witnessing the overthrow of Satan's empire as represented in the kingdoms of earth, preparatory to the establishment of Christ's kingdom in their stead!

Messiah Came in Due Time

IT WAS during the zenith of Roman power that Jesus the long-promised Messiah was sent of God to provide redemption in Israel. He came to His own people; but, as had been foretold, His own received Him not. The scribes and Pharisees, the religionists of His day who had become the tools of Satan, persecuted Him because He exposed their hypocrisy, and finally had Him put to death. But as had been foretold by the Hebrew prophets He must needs die in order to redeem not only Israel but the whole world. (Isaiah 53:1-12) Forty years later the terrible massacre of the Jews and the destruction of Jerusalem under the Roman general, Titus, ended the Jewish polity; and they were taken as slaves into all parts of the Roman Empire. Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled.—Luke 21:24.

The death of Jesus, however, did not leave God without witnesses in the earth. The apostles under the guidance of the holy spirit descending upon them at Pentecost preached the coming kingdom; and for nineteen centuries God has been selecting His church, first from the Jews and then from among the Gentiles—"a people for his name."—Acts 15:14-18.

But as the apostle Paul had foretold, after his departure grievous wolves entered the flock. (Acts 20:29, 30) After the apostles fell asleep the work of converting the world by great show and ceremony was undertaken about the year 325 A. D., when the bishops of the church proclaimed themselves the successors to the apostles in power and authority.

Emperor Constantine, who for political purposes made the Christian religion that of the state, invited the bishops, who were quarreling amongst themselves, to the city of Nice, not far from Constantinople; and there at the Council of Nice was formulated the first creed, called the Nicene Creed.

There began Satan's masterpiece, the counterfeit kingdom of Christ on earth—"Christendom," so-called; and for more than twelve centuries creed after creed was brought forth and anybody found in possession of a Bible was suspected of heresy and liable to persecution.

Heathen teachings and Greek philosophies were introduced into the Christian faith by the thousands of heathen who flocked into the Christian churches. As the heathen believed that most of their gods were cruel monsters, and worshiped them because they feared them, in order to increase their influence the bishops and clergy invented the blasphemous, God-dishonoring doctrine of eternal torment of all those who did not join the "church" and subscribe to the creeds. Thousands of heathens flocked into the church and were baptized by being sprinkled *en masse* with branches dipped into water.

To the heathen, who were accustomed to many gods, the worship of only the one true God Jehovah implied a scarcity of gods. So the doctrine of the "trinity" was introduced—three Gods in one God; one God in three Gods; yet not three Gods, but only one God! This was a

masterpiece of theology, and no doubt the bishops congratulated themselves on their marvelous wisdom(?)! The word "trinity" is not found in the Bible; neither is the doctrine taught therein.—1 Corinthians 8:6.

By her false doctrines mystic Babylon has made the nations drunk.—Revelation 17:1-6.

Reformation and Searching for Light

IN THE sixteenth century a bold attempt for liberty was made in what is known as the Reformation. The people began to demand the Bible. Tyndale translated the New Testament into English between the years 1523 and 1525. After it was smuggled into England in 1526 the bishops of the Church of England, fearing that the creeds would be challenged by Bible authority, bought up Tyndale's New Testaments and publicly burned them in front of St. Paul's Cathedral in London. But the time had come for the Bible, which had been clothed in "sackcloth," to be liberated to the people; and the people's increasing demand for the Bible led the bishops to publish what is known as the "Bishops' Bible." Various translations have since been published.

Satan sought to hinder the increasing light by fostering among the people the spirit of sectarianism, which has increased the confusion of doctrines until today the vast majority of those who profess to be Christian are completely perplexed.

End of Satan's Empire Near

TODAY we are living in the closing days of Satan's empire and witnessing the overthrow of a condition of things which has caused superstition, darkness, hatred and warfare for many centuries. We are also witnessing increasing light, not only on the Bible but on every avenue of human progress and development. Witness the wonderful inventions of our day about which our forefathers knew nothing. "The day of his preparation" (Nahum 2:3, 4) is getting the world ready for the glorious kingdom of our Lord and Savior Jesus Christ—the Golden Age, sung by poets and foretold by prophets.

Today we are living at the end of the age, the Gospel age, which Jesus and the prophet Daniel said would close with a great time of trouble. (Matthew 24:21, 22; Daniel 12:1-4) The increase of knowledge and labor-saving machinery without the corresponding development of brotherly love is bringing on the trouble.

We are living in the transition period, between the "present evil world" and the "world to come wherein dwelleth righteousness." And as Noah and his family were carried over from one world into another, so there are now millions of people living who will be carried over into that world to come, Christ's kingdom, without experiencing death. Hence, "millions now living will never die."

Two thousand years ago Jesus gave himself as the great ransom-sacrifice, in order that we might have life and have it more abundantly. Under His millennial kingdom He will give life to all the willing and obedient. During the thousand years of His righteous kingdom the curse of sin and death will be rolled away; and instead of sighing and crying, sorrow and death, there will be joy, peace, prosperity and life.

Retrospective and Prospective

THUS we have seen that for the past six thousand years under the curse of sin and death it has been a "dark night" indeed, long to be remembered; but as promised at "evening time" the light shall fully have come; and some are now able to penetrate the dark clouds that still hang low and to see the increasing light beyond, the light that shall increase even unto the perfect day. What a prospect lies before us as we contemplate the complete restitution of the human race into the moral image of our Creator, and also foresee the earth restored and made a fit abode for such beings!

The world has waited long for that glorious day of emancipation from the thraldom of Sin and Death. Well may we rejoice and give glory to God that that day has arrived—when the promised "seed of the woman," the glorified church, shall crush the serpent's head and liberate from under his sway the groaning creation! We can now intelligently pray: "Thy kingdom come; thy will be done on earth as it is done in heaven."

"His name shall endure for ever; his name shall be continued as long as the sun; and MEN shall be blessed in him; all nations shall call him blessed."—Psalm 72:17.

Impressions of Britain—in Book Form? What Do You Say?

WE HAVE received many kind letters regarding "Impressions of Britain" which appeared in ten installments in THE GOLDEN AGE last winter. One of these letters follows, a sample of many:

Jamaica, B. W. I., June 1, 1923.

DEAR MR. EDITOR:

I feel constrained to send you a few words of commendation for the very excellent articles contributed to the readers of THE GOLDEN AGE under the caption of "Impressions of Britain." I cannot express the amount of benefit I have received from them—not only of information and inspiration, but of real enjoyment of your consecrated wit and humor, so stimulating under the present stress and struggle for existence!

I might mention, too, that I am now experimenting upon a hygienic suggestion in one of those articles that seems likely to prove of the greatest benefit to me that I have ever derived from any previous knowledge on that matter, which I refrain from explaining now, as I hope to be able to more amply testify later to you and others. In the meantime I hasten to suggest, if indeed I am not already late, that you publish those articles in booklet form for the benefit of the younger generation; for it seems to me that nothing has ever yet been written to meet the demand for up-to-date information concerning Britain and the really great British people as those articles do. And what is most interesting to me on this point is: The two most faithful and generous descriptions, that I have read, of the moral and social excellence of the British people over all other nations, written so far apart in point of time, are both by real Americans—Ralph Waldo Emerson and yourself—who made similar tours throughout the British Isles! See Emerson's "Representative Men."

I beg your acceptance of this humble tribute, and believe me

Yours very sincerely, JNO. HICKLING.

We wonder how many of our subscribers would care for such a book as Mr. Hickling has described. The book would be of large print, well bound, liberally illustrated with the choicest English scenes, and carefully edited so as to be a credit to any library. How many copies of such a book could you use at a dollar apiece, postpaid to any part of the world? Suppose you drop a personal note to the editor, and the matter will be given consideration. *Do not send any money* until the decision is made whether or not to publish.

The Doodle Bug *By J. A. B.*

TEXAS has the doodle-bug. Its size is that of a small lady-bug, but it has a longer neck; its color is that of the dust in which it thrives; and its body is soft and tough. The chief occupation of this bug is to make funnel-shaped holes in the sandy earth in size from one to three inches in diameter at the top.

The doodle-bug crawls backward in a circle, burying its body in the dust and sand; and with its head it throws out with a sharp jerk the shower of earth that falls over its body until the funnel has come to a point at the bottom. Then it begins again at the top, and works down increasing the size of its funnel until it can no longer throw the dust out of the depth. No one seems to know what is the bug's object in making these funnels. It works mostly, if not entirely, in the shade.

Children derive much amusement in locating the bug; for even when seen in operation it is difficult to find, because its color is exactly that of the dirt wherein it works. Often the ground is dotted thickly with the funnel-shaped holes.

Erratum

IN THE GOLDEN AGE No. 89, page 300, February 14, 1923, is the statement that the longest piece of straight railroad track in the world, seventy-seven miles in length, is on the New York Central between Toledo, Ohio, and Kendallville, Indiana.

Our statement is true as far as our knowledge goes; but we have been informed that "the longest straight stretch of railway line in the world is in Australia." This line is across the Nullarbor Plain, and is roughly estimated at 300 miles.

Not willing that America should lose the plum on straight railway ribbons another reader advises that "the longest straight stretch of railway track in the world" is in Argentina, South America. This is said to be 300 miles in length.

According to this ratio of increase the next piece of longest straight track in the world should be 1,200 miles long. But when this information is supplied we want the straightness of the track verified; for by straight track we mean track without any turns, curves or twists, except that it may be up and down to conform to geographical formations.

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.

224 They condemned Jesus to death, but knew that they had no legal power to put Him to death. Then they led Him before the Roman governor, Pilate, and placed against Him the charge of sedition, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." (Luke 23:1, 2) They knew the Roman governor had power to put Jesus to death, and for this reason they sought his judgment.

225 Pilate was not convinced of Jesus' guilt and was not willing that He should die, but sought to release Him. "Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, *He stirreth up the people.*" (Luke 23:4, 5) When Pilate sought to release Him, His accusers "cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar" —against the civil power, and such is therefore guilty of sedition. (John 19:12) "And he [Pilate] said unto them the *third time,* Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. *And the voices of them and of the chief priests prevailed.* And Pilate gave sentence that it should be as they required." (Luke 23:22-24) Thus the civil power yielded to the importunities of ecclesiasticism, and Jesus was led away and crucified on Calvary's hill. And Pilate, more righteous than the clerics, posted over His cross the sign: "Jesus of Nazareth, the King of the Jews."

226 Thus died the Son of God, the great antitypical "Lamb . . . which taketh away the sin of the world." (John 1:29) In the eyes of those that stood by He died as a sinner, crucified between two thieves, under the charge of disloyalty to the constituted powers, yet wholly innocent, harmless, and without sin.

227 Here our Lord fulfilled that which the Prophet of God had foretold of Him long in advance, in that He "poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many."—Isaiah 53:12.

228 But why should the great, the good, the pure, the sinless Man die in such an ignominious manner as this? Was there no other means whereby man could live? The Scriptures answer that there is no other way whereby man could get life. Divine justice demanded the life of the perfect man Adam and took that life. Divine justice could receive nothing as a substitute for Adam except the life of a perfect human being. Adam was put to death because he was a sinner. The one who would redeem Adam must die *as* a sinner, yet without sin. And all this Jesus did.

QUESTIONS ON "THE HARP OF GOD"

Why did not the Jews put Jesus to death and not take Him before Pilate? ¶ 224.

Why did Pilate wish to release Jesus? ¶ 225.

When Pilate attempted to release Jesus, what did the accusers do? ¶ 225.

Who were the responsible men that incited the mob to cry against the Master? ¶ 225.

To what did the civil power yield in sentencing Jesus to death? ¶ 225.

Which was more reprehensible, the civil or the ecclesiastical power, in this case? ¶ 225.

Who were put to death with Jesus? ¶ 226.

In the eyes of the world, did Jesus die as a righteous man? ¶ 226.

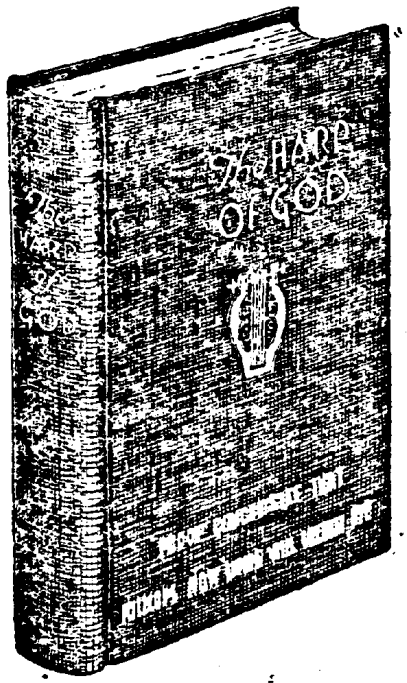
In the death of Jesus upon the cross, what particular prophecy was fulfilled? ¶ 227.

Why must Jesus die? ¶ 228.

"Lifted up was He to die,
'It is finished,' was His cry.
Now in heaven exalted high,
Hallelujah! what a Savior!

"When He comes, our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing:
Hallelujah! what a Savior!"

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International Bible Students Association



OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

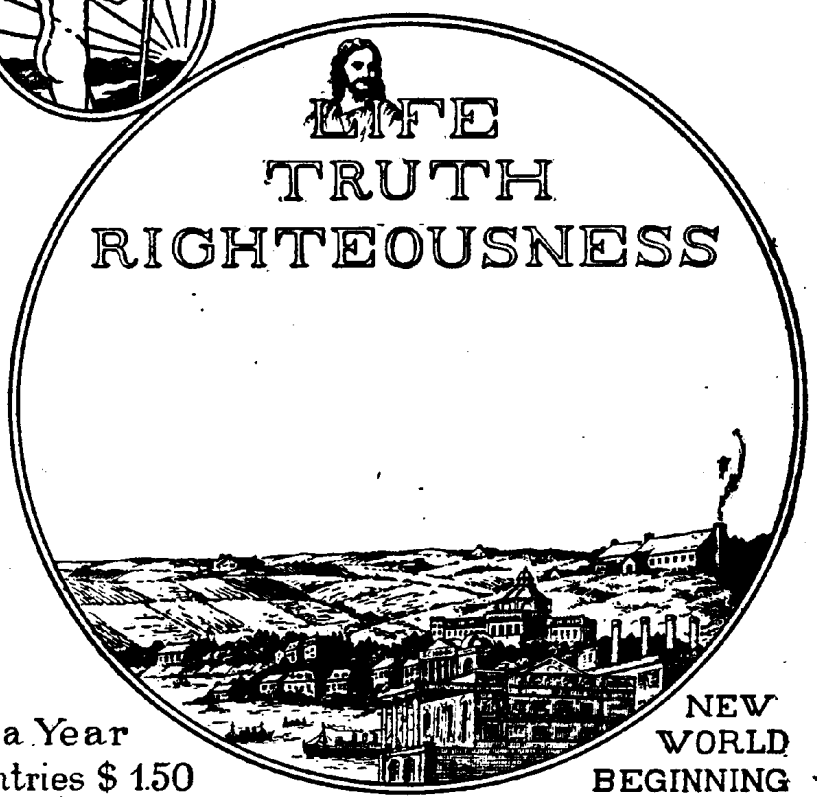


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October 10, 1923

FOURTEEN [CEDAR] POINTS

REMINISCENCES OF AN OLD SAILOR

ANGELS ANCIENT AND MODERN



NEW WORLD BEGINNING

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Fourteen Points

An Echo of the Cedar Point Convention

ON SEPTEMBER 10, 1922, the International Bible Students Association, at their general convention at Cedar Point, Ohio, passed certain resolutions, which were published in full in THE GOLDEN AGE for October 11, 1922. The circulation of over ten million copies of the aforesaid resolutions in the United States alone seems to have made an impression; for now we find another assembly of Christian people styled the Christian Citizenship Conference of the National Reform Association passing other more-or-less-similar resolutions at their annual convention at Winona Lake, Indiana, July 7th, 1923.

We believe that a comparison of these resolutions will be of interest to our readers. For convenience we designate the one as the Citizenship Conference and the other as the Bible Students. As the Citizenship Conference resolutions were the last adopted we follow their order, merely noting that their resolutions were sent by cable or telegraph direct to President Harding, the King of England, the President of France, the President of Germany, the Kings of Italy, Belgium, Denmark, Sweden and Norway, the Premier of Russia, and the Governor General of Canada. There is no mention of cables to the Emperor of Japan, the Sultan of Turkey, or the Shah of Persia; and as we read the resolutions we can understand why they were omitted.

* * *

1. "An address to the Rulers of the World."—Citizenship Conference.

The Bible Students were rather more bold. Not kowtowing too much to earthly rulers (for they think that the rulers have been kowtowed to already more than is for the best interests of humanity) their salutation was:

"We call upon 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."—Bible Students.

* * *

2. "Humanity is staggered by the possibilities of another world war."—Citizenship Conference.

Here again the Bible Students were more bold. They came out flatfootedly with the statement:

"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: 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; that 1914 marked the legal ending of the old world and there Christ the rightful King took unto himself his power as king; 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; and that there is now impending and about to fall upon the nations of 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."—Bible Students.

* * *

3. "Homes in every land over which the shadow of sacrificial death still hovers are saddened by the prospect of still further heartbreak and suffering."—Citizenship Conference.

The Bible Students are not pleased with the implication that those who die while they are engaged in obeying the commands of big business, big politicians, or big clergy are counted

as dying in the same way and to the same end as Christ died; and hence their resolution:

"That 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."—Bible Students.

* * *

4. "The people in these lands have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism which would make the world a fairer place in which to live and end war for all time. None of these hopes has been realized."—Citizenship Conference.

The Bible Students gave expression to the same thought in their declarations:

"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; that the international conferences 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."—Bible Students.

* * *

5. "Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels. Nations have been guilty of promoting selfish and ignoble loyalties. Efforts have been made to avert the disaster which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed."—Citizenship Conference.

Again the Citizenship Conference is in agreement with the Bible Students; for the latter set forth in their resolutions:

"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; 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; 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."—Bible Students.

6. "The time has come to try Christianity. It has never failed in any field when given a fair chance, and civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself."—Citizenship Conference.

The Citizenship Conference sees that our civilization is not a Christian civilization but a pagan one, and therefore sees that what is needed in the earth is Christ's kingdom, the substitution of a perfect government for the imperfect ones. This the Bible Students also see:

"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."—Bible Students.

* * *

7. "The nations of the world must depart from selfish individualism and inhuman isolation."—Citizenship Conference.

The Citizenship Conference, in spite of all past failures of leagues and compacts, is still in hopes that something can be gained by more leagues and compacts. But the Bible Students have no such hopes and say plainly:

"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."—Bible Students.

* * *

8. "They should unite in creating new standards which are based upon the teachings of Jesus. He must be acknowledged as the Supreme Arbiter in every national and international difficulty. Loyalty to Him should be the chief desire of the nations."—Citizenship Conference.

The Citizenship Conference thinks that all the nations should unite upon the teachings of Jesus. But the Bible Students think it unlikely that the heathen nations of China, Persia, Turkey, and Japan would unite upon such a program, partly because they have such a poor opinion of the warlike and barbarous nations of Europe and America. Indeed, the Bible Students criticise the denominational clergy because they have

"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."—Bible Students.

* * *

9. "It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics, one for men and another for nations. There is only one morality, one honor, one righteousness. We believe that the State belongs to God and that He is the ultimate source of all civil and political authority."—Citizenship Conference.

Although the Citizenship Conference has already tacitly admitted that none of the kingdoms of this world are Christian kingdoms, and although they must see that the rum and opium and tobacco and high finance and predatory nations in white collars are no more Christian than are Turkey, Persia, China, and Japan, yet they would like to think that, in some way, God is at the head of all these nations. The Bible Students do not so think, but give it as their opinion

"That all efforts of the denominational church organizations, their clergy, their leaders and their allies, to save and reëstablish 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."—Bible Students.

* * *

10. "We believe that the divine right of sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds responsible for the use of the sovereignty and authority which He has vested in it."—Citizenship Conference.

Here the Citizenship Conference places the divine right of sovereignty in the human family. God took that sovereignty away from Adam in the garden of Eden. It does not belong to the human family now; it belongs to "Him whose right it is." (Ezekiel 21:27) That one is Christ, the principal Sheep in the flock of God. Hence the Scriptures say of Him: "Unto thee shall it come, O thou Tower of the flock, even the first dominion." (Micah 4:8) Meantime the Bible Students reiterate

"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."—Bible Students.

* * *

11. "We believe that God's judgments can be averted only by national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world, and a restoration of prosperity and happiness to all the peoples."—Citizenship Conference.

The Citizenship Conference, although they admit the wretched condition of civilization, still think there is some chance that it may right itself. The Bible Students believe that "the jig is up," and therefore

"further hold and testify that this is the day of God's vengeance against Satan's empire visible and invisible; that the reëstablishment 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."—Bible Students.

* * *

12. "We further believe that civil rulers are His ministers as certainly as are the rulers of the church, and that those rulers are directly and immediately responsible to Him for their official conduct."—Citizenship Conference.

The Citizenship Conference believes that the politicians are God's ministers as much as the clergy are; and with this the Bible Students would agree, but for different reasons. Just how much, we wonder, would the Citizenship Conference think that the Emperor of Japan is God's minister, or the Shah of Persia, or the Sultan of Turkey. However, the Bible Students agree that if the politicians and the clergy, as well as the financiers and all the people, would become Christians something could really be done. Hence their resolution:

"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."—Bible Students.

* * *

13. "It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves as far as their civil lives are concerned, that present-day world conditions have become so chaotic."—Citizenship Conference.

This statement of the Citizenship Conference is undeniably true, and because it is true it justifies the resolution of the Bible Students:

"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."—Bible Students.

* * *

The Resolution of the International Bible Students Association at Cedar Point, Ohio, September 10, 1922 was adopted at the conclusion of a week of Bible study attended by an average of about 10,000 persons. There were perhaps twice the number at the session at which the Resolution was adopted. In its preamble it set forth that:

"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."—Bible Students.

* * *

The concluding words of the Citizenship Conference resolutions were:

14. "Now, therefore, an assembly of 2,000 Christian men and women, coming from many parts of the United States and representing many different nationalities and practically every Protestant ecclesiastical organization in this country, as well as officially representing the Governors of twelve foreign States, who have been in session at Winona Lake, Indiana, U. S. A., for the period of a week to discuss these problems, unite in asking the rulers of these United States and of the world to join in setting up the kingdom of God on earth, acknowledging Jesus Christ Lord of lords and King of kings, so that justice and happiness and brotherhood and peace may prevail throughout the whole earth."—Citizenship Conference.

The very fact that the Citizenship Conference unites in asking the rulers to set up Christ's kingdom shows that it is not already set up; that the kingdoms which are in its place are not His kingdoms; and that they think He cannot set it up alone. The language in which their concluding paragraph is stated suggests that the Citizenship Conference had at least seen and profited by the concluding paragraph of the Bible Students' Resolution. It should be noted further that while the resolutions of the Citizenship Conference are addressed to the rulers, those of the Bible Students are addressed to the people.

"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."—Bible Students.

The Emotions and Their Control *By B. R. Kent*

HUMANLY speaking, there is no such thing as absolute self-control; that is, no human creature is able to so guide his or her thoughts as to be immune from emotions which, at different times, are awakened by improper impressions, evil suggestions or wrong thinking. Like raging waves of the sea, the wrong kind of emotions are dangerous and frequently cast up human wreckage upon the sands of Time.

Emotions are felt; therefore it might be said that feeling is emotion. Some individuals, due to a fine nervous system, natural or acquired, feel very deeply; and their emotions are easily awakened by causes which would probably have little or no effect upon a person whose nature is not so "high strung."

It is necessary to classify emotions before much progress can be made toward their control. To emphasize the distinction, let us place the most important ones in pairs, or opposites, as far as possible: Love vs. Hate; Courage vs. Fear; Joy vs. Grief; Reverence vs. Disrespect or Irreverence, etc.

Every human being capable of intelligent feeling experiences one or more of these emotions; and, on account of ignorance, superstí-

tion and sin, the majority of men, women and children are controlled by their feelings, or emotions. Therefore they are unreliable in their judgment. At one time they may be fully dominated by a feeling of joy and quickly thereafter grief may overwhelm them. They may be courageous one moment; and the next, fear rob them of their courage. But these are able, if conditions are normal, to maintain a comparatively peaceful existence; nevertheless they are liable at any time to have their tranquility shattered by some unexpected event.

The criminally inclined are, of course, still more unfortunate. Some are completely at the mercy of wrong emotions. One is sometimes born a criminal, due to influences over which he has no control; but more frequently one becomes a criminal through environment. Whether one is criminally inclined or not, he should seek the best environment possible which can reasonably be his. Real criminals are, of course, controlled by destructive emotions, such as hate, fear, etc., and should be deprived of their liberty until they can be reformed, if this is possible in any case. There are some, however, who for a time are branded as criminals who are not criminally inclined at all, but are influenced by good, benevolent emotions. These have been imprisoned through misuse of power by those who are temporarily under the influence of, or are controlled by, emotions which are degrading and destructive. These conditions should automatically adjust themselves when the majority of the people regain their normal condition; but sometimes the wrong must be brought to their attention before it is rectified. These outrages against justice would never occur if each individual sought to control his emotions and bring himself more under the power of those which are good. Love is the king of all emotions.

Perfect Self-Control Impossible

THERE are people, however, who have more of the "spirit of a sound mind" than the mass of humanity, because they study the effect of the emotions and strive for self-mastery. They do not have perfect self-control, however, because that is impossible at this time. These few have access to the Fountain-head of all that is good—the great Creator. This sweet relationship they gained through full surrender of self to God and His service, and His subsequent acceptance of them as His children through Christ. Under the Messianic reign of one thousand years, this class, having in this life sought to control their emotions for good, will, with the Prince of Peace, teach the people of the earth perfect self-control.

Three important ways in which emotions are aroused are:

(1) By impressions received through the senses—sight, smell, taste, hearing and touch;

(2) Suggestions caused by one's condition of health and by evil spirits;

(3) By extended thought on any subject.

If the ordinary, normal person sees some beautiful object, smells some sweet odor, tastes a delicious dish, hears enchanting music, or touches something soft and velvety, an emotion of pleasure results—it may be of joy, peace, admiration or some other like feeling. On the other hand, should one see a murder committed, hear the groans of the dying victim, and touch the corpse, a feeling of horror or of fear will be the result.

A suggestion of suicide may enter the mind because of ill health; or, if one is strong and robust, the very condition of splendid health suggests the desire to live and continue to enjoy life's good things. An evil desire lurking in some dark recess of our being, let in by habit, may clamor for recognition. Mental impressions received from evil spirits, or demons, often arouse violent emotions which may lead to rash acts, even to murder, theft, and gross immoralities. For these suggestions and impressions, however, one may not be wholly responsible and, consequently, will not be held accountable for them to the extent of accountability incurred due to deliberate thought along any given line.

The Power of Right Thinking

EXTENDED thought and meditation can be powerful for either good or evil; for "as a man thinketh . . . so is he." Suggestions alone may not leave their mark upon our brain cells, but deep thought to a conclusion is indelibly impressed. Reasoning or connected thought upon some noble, pure, lovely or just subject brings a wealth of good emotions and legitimate pleasure and is conducive to mental and physical health, as well as moral fibre, or sterling character development. The same amount

of thought given to a hateful, irreverent, immoral or fearful subject produces the opposite effect and will lead one finally to manifest despicable characteristics.

Impressions and suggestions received by the mind cause emotions great or slight, and are either disposed of by dismissal or else manufactured into thoughts. Thought is a product of the mind. Deliberate actions result from thought. Since the mind has to do with suggestions, impressions, emotions, and thought, then an effort to control one's mind seems to be the simplest and most effective way to dominate our emotions and bring our thoughts into captivity. This cannot be done without will power, neither can it be done by the will alone. None should be discouraged, however, because of weakness of will; for the will can be strengthened by proper mental exercise, aided by physical recreation. To be truly wise in the battle for self-mastery, one must seek divine aid; for "the reverence of the Lord is the beginning of wisdom."

To be successful in emotion and thought control, one must be a diplomat; and this requires considerable training in the school of experience. If the basis for thought is not pleasant, or is degrading, *change the subject.* It is a self-evident truth that one cannot think of two subjects at the same time; therefore be diplomatic in the disposition of your thoughts and emotions. To try by sheer will-power to cast out of mind an unwelcome suggestion or thought may lead to nervous exhaustion, especially in the case of one who is excitable or very impressionable. Therefore the best and most economical way to combat these evils (speaking of nerves) is to think on some *different* subject that will be helpful. If you thus continue to think on an uplifting subject, the evil effects of an improper thought can be erased.

Suppose you are out in an auto or are street-car riding, and you pass by the stock-yards and rendering-plant of some packing house. You are greeted by a nauseating smell of dead animal matter, skins, etc. Immediately you begin to think of the thousands of animals slain daily, of their suffering, and of the offensive odor. Divert your attention from the stock-yards by thinking of the near future, when such sights and smells will not exist, and when the packers will seek more beneficial service for mankind. In thus dwelling upon the absence of all distasteful things in the Golden Age you will counteract the emotion of disgust and the discomfort caused by such sights and smells.

Turning Grief into Joy

IF YOU are an employé in some office building or elsewhere, and are "called down" on account of being late at the office or because of some mistake you have made, do not allow the emotion of anger or of grief or of discouragement aroused by the sharp rebuke to overwhelm you. Just take your medicine calmly, and resolve to increase your efficiency by doing better next time, thereby turning damaging emotions into channels running to good, happifying thoughts. Should you be an employer, and your stenographer insists on doing "sloppy" work and you are tempted to anger, rather than ruin the day by arousing emotions which make you miserable think of the beautiful day, or of the fine breakfast you have just eaten, or of the romp with the kiddies you expect to have tonight. Last, but not least, try to think of some kindly suggestion given in an altogether different way than usual which your stenographer will appreciate; and thus kill the bad emotion with some cheerful thought of helpfulness. Put this into practice at once.

Should you be caught with a vacant, inactive mind, and some vile suggestion is impressed upon your brain, and you are neither able to throw it off quickly by will-power alone, nor to "change the subject" successfully, pick up a good book and occupy your mind in reading until no trace of the evil suggestion or emotion remains. Do not be inactive mentally, or allow blankness of mind, if you value your physical and mental health. Rest the mind at night when you are asleep. Keep the mind alert and engaged in constructive thought, and be active physically. Thus many evil suggestions, and the consequent harmful emotions, will be avoided. Truly it has been said: "An idle brain is the devil's workshop." Activity of the right sort tends toward life, while inactivity leads to death.

If conversation in company with others is not elevating, or is destructive of another's good name, diplomatically change the line of talk to different channels and seek to dominate the conversation until the wrong suggestions

have succumbed to good thoughts. The Good Book says: "Be not overcome of evil, but overcome evil with good." An active mind in good things leads to purity of conduct and eternal life in the Golden Age, now breaking in impressive dawn upon a much befuddled and shattered race.

Something should be said about fear. Fear is an emotion which causes much needless suffering. Fear, when entertained, will benumb otherwise keen faculties and render them useless. By cultivating a kindly sentiment toward others and forgetting self, the "fear of man, which bringeth a snare," will daily lessen its grip upon you. Dread is a form of fear brought about by various things, some of which are unpleasant environment, timidity, poverty, and inefficiency. Fear of losing one's position will frequently rob life of its sweetness. Fear of death often torments, fear of old age with its dependence will make one frantic. But all of these, and many other fears, only serve to lessen one's efficiency and hasten the very thing dreaded. To counteract these fears permanently, it is necessary for one to gain a knowledge of God's plan for the righting of every ill in the near future. This can be successfully done by the perusal of proper books, including the Bible. This knowledge is becoming daily more necessary as the race is further embroiled in a tangled mass of wars, revolutions, peace conferences and Bolshevism.

Commissions A Curse *By L. D. Barnes*

THE curse of commissions, boards, and industrial courts is receiving some deserved notice in a friendly press. And the way these fellows work the people is truly a cause of anxiety.

Here is how the gas commission worked it in Oklahoma. Three raises were granted the distributing company in the zinc fields in rapid succession. From fifty cents per thousand feet, the price was raised to sixty-three cents; and before they had collected at this rate it was raised to seventy-three cents. This was collected once, and then the price was boosted to TWO DOLLARS for the first thousand, and fifty cents for each additional thousand.

Thus the people are at the mercy of these sharks that have been appointed on commissions. It is said that there are over four hundred of these commissions at Washington, constituting an "invisible" administration that the people cannot reach. These commissions are the creatures of big business. Nobody is ever able to get to the man behind the commission.

Rewards of Heroism *By Joseph Greig*

THE following item, from the Toledo *Union Leader*, shows how cheap human life has become, and how rapid the decline in the estimated value of heroism and super-patriotism. It seems the very fulfilment of the words of the wise man: "All is vanity." There is a scripture which seems to have some bearing upon this matter. For is it not written: "I will take away the pride of their tinkling ornaments in that day"? The item reads:

"New York.—Four years ago the victory medals conferred on American soldiers for conspicuous bravery in the war were priceless. A year ago some of these decorations were found in the possession of men who never were under fire. They could not be bought nor sold—oh, no— but if you asked about them in some of the local pawn-shops, you were likely to be met with a request, in a low voice, about the particular sort of 'deal' you were interested in. Ten dollars, you were likely to have been told, would bring you, for instance, a badge with three bars, St. Mihiel, Meuse, Argonne, Defensive Sector, across a ribbon above the figure of the bronze Victory on the medal. Now you can buy such a medal in pawn-shops for $3.75. The ruling price is $2 for the medal, with $1.75 added for the extra bars. And they are sold openly. Where did the pawn-shops get them? From ex-service men who were jobless and hungry, and in many instances whose families were hungry."

Ere long the badge of true courage will be

seen to be upon the objectors who had the stamina to brave popular hatred. We read of some such: "They shall be mine . . . in that day when I make up my jewels."

It is chronicled in Scottish history that Romanism once sought recantment of two lassies of the heather, by placing one to a stake for the ocean tide to drown gradually, while the younger was fixed to a similar stake farther back. Both were continually asked to believe in the mass, as the tide gradually rose higher and higher. When no response came to this devilishness, their tormentors dashed the heads of their victims forward into the overwhelming sea; and thus they finished their testimony of Jesus. Many are the heroes of faith whom the future will shortly reveal with glory undimmed and eternal in luster.

Statistics of Manufactures

THE statistics of manufactures for the Thirteenth Census have been published in a volume of 1,698 large pages bristling with facts and figures. For the convenience of our readers we have examined the volume and give the names of all cities which had a value of over $100,000,000 in manufactured products for the year 1919:

CITY	VALUE OF PRODUCT	PRINCIPAL LINES OF MANUFACTURE
New York	$5,260,707,577	Clothing, printing, meat, millinery, furs, tobacco, bread.
Chicago	3,657,424,471	Clothing, machinery, printing, bread, cars, confectionery.
Philadelphia	1,996,481,074	Sugar, machinery, leather, textiles, printing, clothing.
Detroit	1,234,519,842	Automobiles, machinery, meat, brass, engines, bread, printing.
Cleveland	1,091,577,490	Machinery, automobiles, meat, electrical apparatus, stoves.
St. Louis	871,700,438	Meat, shoes, tobacco, machinery, bags, coffee, clothing.
Baltimore	677,878,492	Clothing, meat, fertilizers, tinware, bread, confectionery.
Buffalo	634,409,733	Flour, meat, machinery, iron and steel, bread, food, soap.
Pittsburgh	614,726,978	Iron and steel, meat, bread, pickles, cars.
Newark	577,608,564	Leather, electrical apparatus, jewelry, machinery, chemicals.
Milwaukee	576,161,312	Leather, meat, machinery, engines, shoes, knit goods.
Akron	558,962,067	Rubber.
Cincinnati	500,040,996	Meat, machinery, clothing, shoes.
Minneapolis	491,382,975	Flour, linseed oil, cars, bread, machinery, ironwork.
Kansas City, Kans.	468,686,423	Meat, flour.
Omaha	452,236,634	Meat, butter, flour, bread.
San Francisco	417,321,277	Ships, meat, coffee, automobiles.
Indianapolis	398,666,553	Meat, automobiles, machinery, flour.
Jersey City	374,182,924	Meat, bread, machinery, tobacco.
Rochester	351,416,379	Clothing, shoes, machinery, electrical apparatus, optical goods.
Toledo	293,520,900	Machinery, electrical apparatus, flour.
Flint	275,779,638	Automobiles.
Seattle	274,431,239	Flour, meat, machinery, lumber, ships.
Providence	267,629,283	Textiles, jewelry, machinery, dyeing.
Bayonne	260,602,109	Chemicals.
Youngstown	241,458,370	Iron and Steel.
Perth Amboy	230,658,263	Chemicals, fire brick.
Camden	218,165,277	Leather, Phonographs.
Paterson	216,659,174	Silk, dyeing, shirts.
New Bedford	210,773,312	Textiles.
Worcester	208,705,773	Machinery, shoes.
Bridgeport	208,089,797	Machinery, corsets, electrical apparatus, brass.
Louisville	204,565,727	Tobacco, cars, meat, pickles.
Winston-Salem	200,484,834	Tobacco.
Portland, Ore.	196,380,146	Flour, machinery, lumber, ships, bread.

Kansas City, Mo.	192,815,052	Bread, printing, butter, flour, coffee, clothing.
Columbus	184,021,849	Machinery, cars, shoes.
Lawrence	183,449,096	Textiles.
New Orleans	182,798,561	Bags, rice, foods.
Dayton	174,990,607	Machinery.
Fall River	163,246,082	Textiles.
Lynn	160,905,792	Shoes, electrical machinery, leather.
Richmond	156,724,322	Tobacco.
Syracuse	150,091,278	Automobiles, machinery.
St. Paul	149,638,290	Machinery, butter, cars, shoes, flour, furs.
Sioux City	146,393,134	Meat.
Reading	141,560,831	Iron and steel, knit goods.
Yonkers	140,016,561	Bags, carpets, sugar.
Lowell	137,801,538	Textiles, machinery.
Pawtucket	135,517,533	Machinery, textiles.
Passaic	129,073,484	Textiles.
Cambridge	127,864,901	Automobiles, belting, shoes, confectionery.
Birmingham	127,214,048	Iron and steel.
New Haven	125,455,547	Hardware, corsets.
Denver	125,411,270	Meat.
Canton	124,292,924	Iron and steel.
Trenton	122,477,987	Rubber, pottery, wire.
Racine	120,027,399	Agricultural implements.
Wilmington, Del.	121,039,617	Explosives, machinery, cars.
Hartford	118,002,693	Machinery.
Brockton	117,855,025	Shoes.
Memphis	117,717,829	Cottonseed oil, foods, cars.
Manchester	117,493,082	Textiles, shoes.
Lorain	116,908,616	Iron and steel.
Atlanta	113,991,946	Cottonseed oil, food, confectionery.
Grand Rapids	109,135,055	Furniture.
Schenectady	106,531,182	Electrical machinery, locomotives.
McKeesport	105,058,713	Iron and Steel.
Pontiac	104,990,133	Automobiles.
Lansing	104,722,115	Automobiles.
Kenosha	103,725,717	Automobiles.
Tacoma	103,171,756	Flour, lumber.

The Radio Telephone *By Ralph H. Leffler*

THE subject of radio is one which has claimed the attention of many people, especially so during the past year since the advent of radio telephony.

That it is possible to transmit the human voice, or any form of sound wave, from one station to another separated by hundreds of miles and without any visible means of communication, seems almost uncanny to many people. Yet it is no more mysterious than many other phenomena in nature which occur all about us daily, and which have ceased to be mysterious and wondrous because they have become common to us.

Every day the sun will rise, shedding his beams of light abroad over every living thing upon the earth. What is light and by what mechanism are the rays carried over the millions of miles of space intervening between the sun and the earth? Again, if we place some object upon a support, and then remove the support from under it, the object will move towards the earth; or we say it will fall. What causes it to fall? You say, Gravitation. But what is gravitation? We have seen these phenomena so often that we cease to wonder about them. Yet they are miracles, and just as much so as radio.

Many theories have been advanced purporting to explain how light is transmitted from one place to another, and how transmission of electro-magnetic waves without the use of interconnecting wires, as in radio telegraphy, is accomplished. But as to which of these theories is true, if any, time alone will tell. The one generally accepted by scientists at the present time is known as the "ether" theory; that is, an imponderable substance of some kind, known as ether, fills all space and is the medium by which light and the electro-magnetic waves as used in radio are transmitted, just as water is the medium for the transmission of waves over the surface, and as air is the medium for the transmission of sound waves.

It was back in the 80's that Hertz of Germany first discovered the possibility of setting up in the ether electrical disturbances which would travel out in all directions to a great distance. He used an induction coil to produce a high potential, and an oscillator consisting of two horizontal wires with a plate of zinc at each end. The zinc acted as the plates of a con-

denser. When they were charged by the induction coil, powerful electric oscillations were set up in the horizontal wires connecting the plates.

These electric oscillations set up in the ether electro-magnetic waves or disturbances which were found to travel out in all directions and to a great distance. The action is analogous to the ripples that are set up in a pond of water when a pebble is cast into it. The ripples travel out in all directions on the surface of the water, in the shape of concentric rings from the starting point where the pebble dropped into the water. The only difference between these water waves and the electric waves set up by Hertz's oscillator, is that in the case of the pond of water the waves are material, can be seen, and travel only on a plane consisting of the surface of the water; while in the case of the electric waves, they cannot be seen, and they travel in all directions as from the center of a sphere, instead of in one plane as from the center of a circle.

Sound Waves Made Audible

AFTER it was once known how to create electrical disturbances in the ether, then in order to use them for purposes of communication it was necessary to know how to detect and intercept those disturbances and to transform them in such a way as to make them audible to the human ear. To accomplish that end required the effort and patient research of many inventors; such as DeForest, Zenneck, Marconi, Armstrong, Fleming, and others. Many sensitive devices to detect these electric waves in the ether have been developed.

It is largely due to these sensitive detecting devices of the present time that radio telegraphy and radio telephony are possible. The simplest of these is known as the galena detector. It consists of nothing more than a small copper wire making a point contact on a piece of galena, a mineral. This device has the property of transforming the high frequency electric waves to a lower frequency, so that they can be heard by the human ear.

The most sensitive detector in use at the present time is generally known as a "vacuum tube." It has many other names, such as radiotron, audion, triode, and electron relay. These vacuum tubes resemble an ordinary ten-watt electric incandescent lamp, in that they have a glass bulb and a small filament. But they are greatly different in other respects. They are evacuated to a much higher degree; and they have two other elements, a plate and a grid, which play a very important role in the reception of electro-magnetic waves. When these vacuum tubes are used as detectors of electric waves, their function is exactly the same as the simple galena detector, but of course many times more sensitive.

In order to transmit the human voice by radio, it is necessary first to have a transmitting station that is capable of producing powerful disturbances in the ether in the form of electric waves. These waves must be continuous and must have a high frequency, that is, must follow each other in rapid succession.

When these waves are used for telegraphing, they need not be continuous but may be broken up into groups for signaling. The frequency of the electric waves used by broadcasting stations at the present time, working on 350 meters, is 857,000 per second, which is far above audibility and much higher than any frequency found in the voice wave. This high-frequency electric wave is technically known as the "carrier wave." It is used to carry the voice frequency wave which is impressed upon it. This carrier wave can be produced by several different methods; by a high-frequency alternator, by a D. C. arc, or by large, high power vacuum tubes. The latter method is used by practically all broadcasting stations at the present time. These power tubes are being rapidly developed so that in the near future they will be used to replace the elaborate and bulky machinery in use by the high-powered trans-oceanic stations.

The voice must, next, be impressed upon this carrier wave. This is done by speaking into an ordinary telephone microphone transmitter. This transmitter changes the sound waves into electric waves, which are then passed through several stages of amplification, then through a speech amplifier, and finally through special modulating devices which serve to impress every minute variation of the voice upon the oscillators and the carrier wave. This modulated carrier wave then radiates out into space in all directions, and carries with it a faithful reproduction of the speaker's voice—every tonal variation, the overtones or harmonies, and all the complexity of wave shapes and frequencies represented in that voice.

Voice Speeds as Lightning

THE voice has been given the wings of flight, and it now flies in all directions with the speed of light, or around the earth more than seven times a second! Truly wonderful!

The prophet Job was given a glimpse of this very thing when the Lord said to him: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Job 38:35) Undoubtedly the Lord had reference to the radiophone, which we see before our very eyes today.

Before the listener at the receiving station many miles away can hear the speaker at the transmitting station, it is necessary for him to bring his receiving set into tune with the transmitting station. The action is analogous to the production of sympathetic vibrations in a tuning-fork. If a tuning-fork is set into vibration and if a second fork is brought into the field of the first, this second fork will start to vibrate sympathetically when and only when the second has the same natural vibrating frequency as the first; that is, when it is in tune with the first. Likewise, in order for a radio receiving station to hear a transmitting station, it must be so adjusted that its electrical vibrating period will be the same as that of the transmitting station.

This electrical adjustment is called "tuning." It explains why several radio stations may be transmitting at the same time, each using a different frequency from the others, and only one can be heard at a time—the one with which the receiving station is in tune.

Occasionally it happens that two stations will be working on nearly the same wave length; that is, at nearly the same frequency. When this occurs, these two stations will interfere with each other, and neither one can be understood. It is for the purpose of preventing just such interference that the United States Government has required all transmitting stations to obtain licenses and to transmit on certain designated wave lengths only.

When the operator of a receiving station has his set in tune with the carrier wave from the broadcasting station, he then may "listen in" and hear every syllable and word that may be spoken into the microphone at the transmitting station. Or he may listen to an orchestra and hear every tone that is produced by the musical instruments, as well as he could if he were in the same room.

Such are the wonders of radio telephony! What radio holds forth for the future, can only be imagined. The possibilities are infinite. When it is written that in the Golden Age the law shall go forth from Jerusalem, it is certain that radio will play an important part in the fulfilment of that prophecy.—Isaiah 2:3.

Astronomical Observation *By Lyle Crist*

ACCORDING to the press, they have discovered a new star cluster, indicating for the known universe a diameter of 2,100,000,000,000,000,000 miles. Known by whom? Why, by us.

And that is the amusing part of it. Who are we? Mighty small fry; so small that I doubt our capacity ever to discover or comprehend anything except other small fry. An ant might get some idea of the cupola of one of the hotels at the foot of Pike's Peak. But you know that an ant will never discover the whole Rocky Mountain range; and even if it did, it would only be starting to learn. So with us. I cannot get much exercised over our discovery of a new huge star. Any star we discover must be nothing more than a speck, relatively, in the great scheme of things. I am afraid that if we puny little creatures, with our weak little instruments, can "know" a universe 2,100,000,000,000,000,000,000 miles wide, the whole thing must be an infinitesimally small part of the main show. In other words, all of these discoveries just emphasize our own unimportance and comparative tininess.

Here we are, on a globe which, if the whole thing went up in smoke some night (but it will not), would not make a blaze that would look like a fire-alarm fire from the distance of Venus, the nearest planet. It would hardly be observed as far away as our sun; and that is a very short distance—only some 92,000,000 miles. Why, they have discovered one star, Betelguese, the diameter of which is three times the whole distance between us and the sun!

Just stop and take that in. A star nearly 300,000,000 miles in diameter! Yet I contend that Betelguese must be relatively a peanut—if we little creatures can measure it.

We human beings and our discoveries must be about like potato bugs and their discoveries. I imagine that a hundred years ago the potato bugs may have had a convention and exhibited a wonderful new telescope. Can you not see them all crowded together out there in the garden, with old Doctor Ten-Legs giving a demonstration of the powerful new instrument? "Gather around, boys, and take a look. Marvel of marvels!" What they see is the haystack in the back pasture. It is 21,000,000 potato-bug miles away. No such distance was ever dreamed of before.

A century passes. Again the potato bugs gather to witness the stupendous wonder of the ages, an instrument of such incredible power that through it they can see a distance of 47,000,000,000 potato-bug miles. The bugs draw near; and Professor Stripe-Back Crawl, Ph. D., the demonstrator of the new telescope, shows them the greatest discovery of all time. The bugs take a look and gasp in amazement; for through the telescope they have looked millions of potato-bug miles past the haystack—and discovered the barn on the next farm! Think of it—the barn! Probably within the next fifty years they will have discovered the town clock across the valley.

So do not get excited over what we have discovered of the universe. Probably all that we have seen is the haystack in the back pasture. Do not stick out your chest and proclaim loudly the "great" discoveries of "great" scientists; for, like the potato bugs, 'twill not be long before our present discoveries will seem insignificant. Soon the long-looked-for Golden Age will shed its light abroad; and then, when the knowledge of the Lord shall cover the earth as the waters cover the deep, we shall look back upon our "wonderful discoveries" as upon the work of a child.

A 144-Word Remembrance to 144,000 Foreheads (Ezekiel 3:8)

By Charles Henry East

FOREHEADS
Marked with the MARKS
Of CONFUSION;
Scarred with scarlet letters;
Being bound with fetters
Of earth and CHRISTENDOM.
Spherical forms of bone
And withered skin,
Seared by the FLAMES
Of CREEDS and SIN.
FOREHEADS
That speak of LUST
Untold.
FOREHEADS
That in disgust
Tell of AGONY THEY HOLD.
Pale, wrinkled, thoughtlessly
Marked with FEAR,
At "ALL NATIONS MARCHING TO ARMAGEDDON,"
At the TIME NOW HERE;
Women of ERROR,
Men in FEAR!
(Revelation 17:5; 19:15; 14:9, 10; 13:16; 9:4)

FOREHEADS
Marked with the MARKS
Of SONSHIP;
Sealed with sacred letters;
Free from myriad fetters
Of earth and CHRISTENDOM.
Shining forms of bone
And glistening skin,
Brightened by the FLAMES
That burn THEREIN.
FOREHEADS
That speak of TRUTH
Now told.
FOREHEADS
That in their YOUTH
Tell the MESSAGE THEY HOLD.
Lustrous, shining, thoughtfully
Marked with CHEER,
At the TRUTH THEY POSSESS,
At the TIME NOW HERE;
Brothers in TRUTH,
Sisters of CHEER.
(Rev. 14:1; 9:4; 7:3; 20:4; 22:4; Eccl. 8:1)

Nation-Wide Neurasthenia *By Dr. Melville J. Eames (Chiropractor)*

NEURASTHENIA has been called "the disease of the American people." It is a by-product of this "brain and gold age," or a result of the modern civilization of which this nation is so proud.

To be sure, the American people have many things of which they can justly be proud when compared with other nations of the earth. But our present system of civilization, a very complex one, contains many things which do not call forth the spirit of pride from even the "reddest-blooded Americans."

There was a time when everything American was "the best" in the eyes of millions; but that was before the epidemic of neurasthenia and also, no doubt, "before the war," when civilization was not so "modern"; that is, things were not done on such a large scale nor at such a rate of speed as they are today. With the increase of knowledge coming at the dawn of the new dispensation, all things began to expand; for "knowledge puffeth up," and everybody and everything had to speed up to the limit, yes, even exceed the speed limit, in order to keep up with the expansion.

Now history shows that the American people have been a people of "nerve." The most trying experiences through which they passed in the development of this country have served but to strengthen their "nerve." But now something is arising which seems to be changing the "nerve" of the American people into "nerves," the layman's way of saying neurasthenia.

Civilization, with all its component parts, some more, some less to blame, is the cause of this disease. The nerves of the people have not stood the excess of speed. Selfishness in most cases has been the power which developed such speed. Love of money, pleasure, and fame are the parts of this complex system mostly to be blamed. The pursuit of these has exhausted our nerves until today we are styled "a nation of dyspeptics." Our nerves are on edge and are continually crying for more speed to satisfy their craving.

This is not a pessimist's view by any means. It is merely the view of many sober-minded people who have slowed down enough to catch a glimpse of the scenery as they go by.

Of late, scientists have been speaking a great deal about the atom, which was once supposed to be a very simple thing, the smallest particle of matter in existence. But now they find that it is much more complex, in reality being a complete system in itself, consisting of a central nucleus with smaller particles or electrons revolving about it. Any rise in temperature increases the rate of vibration of these electrons, thereby changing the condition of the substance, just as water is changed into the gaseous state, steam.

To my mind this is an excellent illustration of modern civilization. Not long ago it seemed to be a more or less simple unit, like the atom; but now it is seen to consist of many parts revolving about it, just like the electrons, the whole comprising a complex system of its own. And not only that, but we see the heat of selfishness so applied, and the rate of vibration of its parts becoming so rapid, that its substance also seems liable to be converted into the gaseous state soon or in common phrase to "go up in smoke."

The above condition has been recognized for some time and frequently commented upon by writers of prominence; but there seems to be a complication arising which is not so well understood. It is already being recognized as a dangerous condition; but its cause and remedy have not been found by those who are well informed on this simpler disease—"American neurasthenia."

Readers of THE GOLDEN AGE are now to be favored with a clear understanding of this new condition, while readers of many of the world's greatest newspapers and magazines are receiving no real enlightenment, nothing but the confused and ever-changing ideas and hopes of the world's statesmen, trying to remedy something of which they know not the cause.

Heart Beats Speeding Up

THE following news item from the Birmingham *Age-Herald* will probably be better understood and appreciated by the readers of THE GOLDEN AGE than by the readers of the paper in which it originally appeared.

"Men's Hearts Beat Faster Than They Did, States Physician.

"The general uneasiness of the period is reflected in the very hearts of men. At least the observations of Dr. W. W. Clapp, veteran Birmingham physician, who is the United States pension examiner for this district, point to that conclusion.

"'Men's hearts beat faster than they once did,' he says. 'There was a time,' Dr. Clapp declared, 'when the normal heart beat ranged from sixty-five to seventy-five, but now,' he continued, 'the average ranges ten beats to the minute faster and sometimes more.' He said it was not unusual to find a man with a pulse beat of around ninety in comparatively good health. The pulse rate of most men now ranges from seventy-five to eighty-five, Dr. Clapp asserted. Dr. Clapp offered no explanation of this speeding up of men's hearts other than to attribute it to the general uneasiness of the period."

I believe Dr. Clapp's explanation of his observations is a good one; but almost any reader of The Golden Age could elaborate on this cause just a little, so that it could be better appreciated by the readers of the Birmingham *Age-Herald* and by Dr. Clapp himself.

I am naturally interested in viewing current events in the light of Bible prophecy; and so this statement regarding the general uneasiness of this period brings to my mind the words of One who also was a very close observer of human affairs, Jesus Christ.

Probably those who read this article in their morning paper did not know that "the period" of which Dr. Clapp spoke was the same as that spoken of by Jesus in Luke 21:25-28; namely, the closing days of the Gospel age and the beginning of the Golden age, better known as the Millennial age. Jesus had been observing carefully the conditions that existed at that time; and He was very plain and to the point regarding the things of which He disapproved. In this instance His remark about the destruction of the temple brought forth the question, "When shall these things be?" and as recorded in Matthew 24:3, "What shall be the sign of thy presence, and of the end of the world [age]?"

In answering their question Jesus said: "And 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; for the powers of heaven shall be shaken."—Luke 21:25, 26.

These words, "men's hearts failing them for fear," carry the same thought as the words of Dr. Clapp: "Men's hearts beat faster than they did." The only difference is that Dr. Clapp states the fulfilment of Jesus' prophecy.

Sometimes Knees Show Fear

IS THERE any one who has not experienced what fear will do to the heart? I believe that every one has at some time or other had his heart quickened by fear, and not only his heart, but probably the fear was manifested in his knees. While Dr. Clapp makes no mention of the condition of men's knees at the present time, any lack of observation on his part, or that of any other examining physician, is more than compensated for by the foresight of the prophet Ezekiel: "All hands shall be feeble, and all knees shall be weak as water." (Ezekiel 7:17) Further on in his prophecy (21:6, 7) he states the reason: "Sigh, therefore, thou son of man, . . . and it shall be when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God."

It is quite evident that the Prophet is referring to something which will cause great fear. Just what does he mean by the words, "Behold, it cometh"? He is referring to the same condition which Jesus said would cause men's hearts to fail them for fear. It is the same condition recognized by Dr. Clapp when he says: "This speeding up of men's hearts is due to the general uneasiness of the period."

This condition is far more serious than the neurasthenia resulting from the speed of modern civilization. It is not just an "American neurasthenia"; it is world-wide neurasthenia, and does much more than make a "nation of dyspeptics." It is making nations with "failing and melting hearts," "feeble spirits," "feeble hands," and "knees as weak as water." Nations are made up of people; and when all knees become "weak as water," it would seem that the nations could not stand much longer.

What an awful calamity! What can this all mean? Listen to the words of the prophet Isaiah, as he speaks of the same condition: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then

the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:3-10.

Oh! is that what it means? Yes, thank God, that is just what it means. How it pays to let one scripture interpret another! Surely, "God is his own interpreter, and He will make it plain."

This "distress of nations with perplexity, men's hearts failing them for fear," these "feeble hands and weak knees," all of this, and much more; the obtaining of joy and gladness and the fleeing away of sorrow and sighing, is included in the Lord's prayer which we learned at our mother's knee, "Thy kingdom come; thy will be done on earth, as it is done in heaven." Yet how few mothers were able to give us the proper understanding of that prayer!

But now that we have reached the time foretold by the prophet Daniel when "knowledge shall be increased, and the wise shall understand," we see that the old world, ruled by Satan and his agents, must be removed by earth's new King. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." —Psalm 2:8, 9.

The trouble which attends this change of government is a very fearful thing to those who do not understand the Lord's plan. But not to those who know the true remedy and heed the words of Him who stilled the waves of Galilee. "When these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh."

Reminiscences of an Old Sailor *By Capt. W. O. Warden (Scotland)*

IN THE capacity of an ordinary seaman I joined the sailing ship "Loch Vennacher" in the year 1876, bound from Glasgow to Melbourne, Australia. She was lying at Terminus Quay, Glasgow, the western extremity of Glasgow Harbor, about three-fourths of a mile below Glasgow Bridge, which was then the eastern limit of the Harbor. Glasgow at that time boasted but one dock, which is now looked upon as being so small that only the smallest class of vessel finds accommodation there. Now the Harbor has a quayage of about eleven miles, being one of the results of the running to and fro which has characterized this period in fulfilment of prophecy.

The "Loch Vennacher" was about 1,500 tons register, which was thought to be a very large vessel at that time. She had a crew of forty-eight men, and had on this voyage twenty first-class and twelve second-class passengers, the first-class passengers being accommodated in the saloon in the after-end of the ship, and the second-class in a house on deck. She also carried some livestock, consisting of six prize Clydesdale horses. This was one of the fastest and best means of travel at that time between Britain and Australia. The Suez Canal had then been open only six years, and the steamship was still in its infancy. The only other means for passengers getting to Australia round the Cape of Good Hope was by a line from London, owned by Messrs. Money Wigram & Sons, known as the "Black-wall Line." They had three ships called "auxiliaries." These were rigged like sailing ships, but had steam engines in addition, able to drive them about seven knots per hour. When the wind came fair, the propellor was hoisted out of the water, and the vessel was then carried along by her sails as a sailing ship. The names of these three vessels were the "Durham," "Northumberland," and "Somersetshire," the "Durham" being the largest, 1,638 tons net register. The build of these ships was similar to the old frigate ships, such as Nelson's "Victory," in which he fought the Battle of Trafalgar. These three vessels were built of iron, but the other sailing ships of that company were built of wood.

Sailing ships were then sometimes making faster passages than steamers, and were thought (particularly by seamen) to be much safer; for there had been some very bad shipwrecks and founderings of steamers, such as

the S. S. "London," bound from England to Australia and foundered in the Bay of Biscay, when nearly all on board were drowned. Steamers of that day had bulwarks about six feet high. The casings leading to their engine rooms were not much above the level of the main deck. When heavy seas were shipped, the water poured down below. It was reported that when the captain of the "London" was told of so much water going down below he replied: "Oh! the steam pumps will keep her free." But in time the pumps became choked, and that was the end of the S. S. "London." So the large sailing ship of the "Loch Vennacher" type was still popular with passengers.

I joined the ship the day of her sailing, with all the other seamen. It was the custom at that time for all seamen to join their ships in a condition which was known as "dead drunk." Only one young man and myself in this instance joined the ship sober. Talking over this matter with one of the older seamen, who otherwise seemed to be a very sensible man, he explained to me that he made a point of never joining a ship sober, as there was so much work for a sober man to do, all the others being under the influence of liquor. Old seamen of my own age know how that in those days vessels were often towed out to sea by steam tugs, and left with no one on board sober, from the captain down. The first who would come to would go around and try to find some other to set enough sail on the ship to keep steerageway on her, particularly if a fair wind was blowing. The "Vennacher" was towed down the river, and anchored at the Tail of the Bank, Greenock, where the passengers were brought on board the following day, after the crew had sobered up. I well remember walking round the forecastle-head, heaving up the anchor and singing the sailor shanty of

"Hurrah, my boys, we're outward bound!"

In those days all work which required a number of the crew at the one time was carried on with a song. This ship was supposed to be a very modern one, and carried a donkey boiler for heaving up the anchor and similar heavy work; but for that purpose it was a failure, as we had to heave the anchor up by hand, another instance of the inefficiency of the steam engine of that time.

Experiences of "Dead Horse Day"

THE passengers having been embarked, we were towed clear of the Firth of Clyde, and set out with a fine leading wind from the eastward. Among the saloon passengers there was an old ship captain. At daylight we sighted another full-rigged ship coming up astern of us, belonging to the same company that he had sailed in. By noon that day she had gone out of sight ahead and to windward of us, so you can imagine all the epithets that were passed on the "Vennacher" as being an old coal barge, and such like names. Certainly she could not sail alongside one of the clippers of that day, being built more for carrying a big cargo. Though we were heavily rigged, almost all other ships we sighted outsailed us. Fortunately the east wind held, not only until we were clear of the Channel, but until we had crossed the much-dreaded Bay of Biscay, and carried us with a fine, smooth sea into what is known among seamen as the Portuguese trades, off the coasts of Spain and Portugal. These fine-weather conditions continued until we were down in the flying fish latitudes, where the nor'east trade-winds blow, off the west coast of Africa, making the conditions on board very pleasant, though the speed of the ship was nothing to boast about.

The first item of special interest to the crew and passengers was known among seamen as "dead horse day." This was a month after the crew had joined their ship. At the time of joining, each member of the crew received an advance note value for a month's pay, which was left with their relatives and cashed after the ship had sailed. This day was known as the "dead horse"; for up to it they were working to pay off that advance note. Great preparations were made by the men during the day in rigging up an old tar barrel, which was laid horizontally with head and legs fixed to it, to appear somewhat like a horse. The barrel was then filled with inflammable material, tar, grease, oil, old teased ropes, etc., the latter being known amongst sailors as "shakings." In those latitudes there is very little twilight; and shortly after sunset, when darkness came down, a great noise was made by the seamen, singing some of their sailor shanties. This brought all the passengers on deck, who then saw the seamen hauling on a rope, which was

fast to the "old horse," pulling him up by the neck to the fore yard-arm. The "old horse" was then blazing, as a light had been put to it. A seamen stood by at the yard-arm to cut the rope, and allow him to drop into the sea. This was a symbol of the end of their "dead horse," which was followed by great cheers and songs. For about the space of half an hour we could see the flames of the old horse, as it rose and fell on the waves astern of the ship.

It might be interesting to mention here the wages which were then in operation. Captains were paid from £12 to £15 per month, chief officers from £6 to £7, second officers £4:10/- to £5, and the seamen £2:10/- per month; and some of these poor seamen were married men.

While in those latitudes, off the coast of Africa, just previous to sunset shoals of flying fish were seen, some coming very close to the ship. In the evening a few flew aboard, especially on the starboard side, seemingly attracted by the green side-light. They were in length from six to twelve inches, with three gauzy wings on each side, the front wings being nearly the length of the fish.

Becoming "Sons of Neptune"

THE next event of special interest was the crossing of the equator, known to all seamen as crossing the line, when old Neptune was supposed to board the ship. This day was granted as a holiday to the seamen, who had previously been preparing for it. One of the older seamen was rigged up as Father Neptune, with long white hair, a flowing beard, a trident in his hand, and a crown upon his head. A sail was fixed on deck so as to form a bath. Just previous to the ceremony, a voice was heard, apparently in the distance, calling "Ship ahoy!" One of the seamen answered, "Hullo!" Then the question came: "What ship is that?" the seamen answering, "Loch Vennacher." The voice then said: "I am coming aboard to enquire if all your seamen are my children."

Father Neptune was then seen climbing up over what was known as the cat-head, in the bow of the ship, and walked along the deck in a very stately manner to where the judgment seat had been rigged up. This was at one end of the bath; and all the seamen who had not previously crossed the line required to be brought to Neptune's judgment seat to be initiated as his sons. Before they could be his sons they were required to be lathered, shaved and well washed. This was forcibly performed. A large bucket was filled with soft soap, then mixed with tar and a number of other unpleasant ingredients, this forming the shaving soap. A large whitewash brush was used to raise a lather; but before the seaman was shaved he was asked several questions regarding his being prepared to become a son of Neptune. When answering these questions he was told to open his mouth well, and each time he did so down went a pill of some unpleasant substance. Then he was well lathered, and shaved with a piece of hoop iron larger than a pruning hook. His back being to the bath, one of Neptune's assistants (an old seaman) caught him by the heels and tipped him backwards into the bath, there being four or five feet of water in it. Two of Neptune's sons, specially rigged up and known as "bears," caught him, ducked and washed him, until he was well-nigh drowned. He was then tipped over the edge of the bath to the deck, where he landed a full-fledged son of Neptune, but more dead than alive.

After a few days of light winds near the equator, known as the doldrums, we passed into the southeast trades, where we got a fine, fresh breeze, before which we sped rapidly southwards until coming in touch with the strong westerly winds, which carried us along past the Cape of Good Hope, running what is known as the easting down. This was the weather that suited our ship best, getting heavy gales from the westward, and during some of the days making over 300 miles.

The Captain was a great man to "carry-on"; that is, carrying sails when the majority of seamen would have had them furled; and in many cases the pressure was too much for the ship to bear. She was a full-rigged ship, with square yards on all three masts, having double topsails, double topgallantsails, three royals, and a main skysail. The latter being the smallest sail on the ship was the one I had to furl, with the assistance of another boy. When on that yard one seemed a long way from home, being about 130 feet above the deck. To give some idea of the size of the spars with which the ship was rigged it may be mentioned that her main yard was ninety feet long. In the heaviest gales the Captain never furled the top-

gallantsails, but allowed them to blow away first. This suited some of the old seamen, who had drunk all their money at home, and did not have sufficient clothes to cover themselves in the cold weather we were having. When gathering up the rags of these sails in the night time, each man helped himself to the remnants of the canvas, out of which they made canvas jackets and trousers. The great pressure on the ship, carrying more sail than she could bear, resulted in her laying the whole broadside under water at times; and when the crew were trimming the sails they were washed about the decks, and at times terribly bruised by the seas.

I remember when one of the young seamen and I were trying to take shelter in one of these heavy gales under the break of the forecastle, he said to me: "Billy, does it not say somewhere in the Bible, 'And there shall be no more sea'?" We both from the bottom of our hearts wished that time was now; for we were wretched, cold, hungry, and miserable. I could not tell him at the time where to find these words, but many times they have come to mind since. They are found in Revelation 21:1. It reads: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." It now appears to me when I look back on that day as a wonderful picture of the condition of the whole world at this time. Many are suffering from cold and hunger, and are rather miserable; but we know as our Lord has stated it that there will be a new heaven and a new earth, when the conditions of turmoil, unrest and distress, symbolized by the raging of the sea, will have forever passed away.

The first land sighted after leaving the Irish Channel was Cape Northumberland, we having then been seventy-six days at sea, and having traveled a distance of about 13,300 miles. At that time a strong westerly gale was blowing before which the ship scudded quickly along; and before daylight next morning we picked up the light on Cape Otway, which is about ninety miles from Melbourne. We had a narrow escape from being wrecked on a reef which runs out to sea five miles beyond the light.

Ship Has Narrow Escape

A FRENCHMAN who was at the wheel said that he was told to keep the light one point on the port bow, and he stupidly kept altering the ship's course to do so. This was noticed just in time to save us from disaster. If we had struck the reef, no one would have been saved as such a heavy sea was running at the time.

About noon that day we arrived at Port Philip Heads, where a pilot was taken on board from a small sailing schooner. At Port Philip Heads there is a very narrow entrance about two miles wide, leading into Hobsons Bay. The bay is about thirty miles wide and thirty miles long. At the head of this bay is the anchorage for vessels bound for Melbourne, Williamstown, or Port Melbourne. After being hove to for a few hours outside Port Philip Heads, we got under way and reached the anchorage that night, having been about eighty days from port to port. This was looked upon as a good passage for a ship of the "Loch Vennacher" class. Some clipper sailing ships such as the "Cutty Sark," the "Fiery Cross," and the "Thermopylae" of Aberdeen made the passage from London to Melbourne under sixty days, which time was beaten only some ten years afterwards by steamers going out by the Cape of Good Hope. In 1871 my father made a passage in a City Line sailing from Sandy Hook, New York, to Cape Clear, Ireland, in nine days, which was in less time than the mail steamers then running, and less than some of the passenger steamers take even today.

Exceptionally fast passages by steamships are only of recent date. Few realize what a great stride has been made in shipping during the lifetime of men now living. I remember an old friend telling me that he served his time as an apprentice in a foreign-going vessel trading from Newfoundland to the Mauritius, having a cargo of fish outwards and sugar home. Her length was sixty feet. That was about the year 1860. Truly there has been a marvelous increase of knowledge, accompanied by running to and fro.

The "Loch Vennacher" was berthed by the steam tug "Albatross" alongside of the railway pier at a place then known as Sandridge, now called Port Melbourne. The distance up to the town of Melbourne was three and one-half miles. A small railway station was at the head of the pier, and you could travel by train to town, but most people took a cab. The majority of the cabs were like Irish jaunting-cars, holding three people on each side sitting with their

backs to each other. This was the cheaper conveyance, as horses were of little value. When a man was going some distance up country he would buy thirty shillings worth of horses, getting three for that sum. He would ride one of them, and lead the other two. When the horse he was riding was worn out, he would let it go free and then ride one of the fresh ones.

One of the most strictly enforced regulations for vessels moored alongside the two piers at Port Melbourne, was that each vessel should have a she-oak net under the accommodation ladder. The word she-oak was the name given to the colonial brewed beer. The most imposing building on the main road between Port Melbourne and the city was the Castlemaine Brewery. They made their own beer right enough, but it was proper tanglefoot. After old sailors got a glass or two of it, they were seas over; and when trying to go up the ladder to get on board their ships, so many of them fell into the water and were eaten by sharks that all ships were required to have a she-oak net. It was hung like a large sheet under the ladder, two corners fast to the ship and two to the pier. By this contrivance the life of many a sailor was saved.

I left the "Vennacher" in Melbourne, as I had signed on in Glasgow at one shilling per month for the passage out. The majority of the crew, who could not get away from the ship, ran away and kept out of sight till the ship had sailed. The outward cargo was soon discharged, and the ship sailed with a shipload of horses for Calcutta.

The first British settler landed at Sandridge, now Port Melbourne, in the year 1835. In 1890 the population of Melbourne and its suburbs was 750,000, and covered an area of ground equal to that of the city of London. Everybody had his own house, working men having their own little wooden cottages with a plot of ground around them. Through the bursting of a land speculation boom in 1890 all the banks in Melbourne failed and brought such a depression that the population there decreased by 250,000, many people going to South Africa and other places. The population has again increased a little above that of 1890.

Elemental Social Philosophy *By H. E. Branch*

NO QUESTION is ever settled until settled right. When settled right, in accord with natural law, it is settled forever and will not admit of contention and friction. That fact is so elementary, simple and self-evident that its mere statement carries conviction to intelligence. Finance and taxation have been the unsolved problems, unanswered questions, social bones of contention that have gendered wars and wrecked all nations present and past.

When we recall great nations dead and gone, the universally confessed high cost of living, social unrest, and financial chaos everywhere existing due to taxation and unstable currency, it is proof positive that our system of exchange and taxation is unscientific, vicious and destructive of democracy and social unity. Why try to eliminate the effect while still operating the cause under increased pressure?

Nature is the universal architect and supreme lawgiver. When nations honor her mandates and accept her verdicts, then social unrest, high cost of living and instability of prices will disappear and governments will be self-perpetuating. She plays no favorites and grants no preferential rights to any of her numerous progeny; she recognizes all humanity as equal joint-heirs of her exhaustless bounties; for raw material supplied for the manufacture of products she exacts a full equivalent in industry, brain and brawn energy, labor expended for all property acquired. Property not so acquired results from theft or donations. As industry must give a full equivalent in energy for property created, it may create a surplus but cannot create a profit.

The only title to land and raw material honored by the supreme court of nature is possession for necessary use. Rockefeller, Ford, and others, helpless parts of a social system founded upon Satanic principles, have confiscated from their coheirs land and raw material for which they have no earthly use, and are responsible for the present chaotic social conditions. Natural resources must be restored to the unrestricted service of humanity. We will

never have social stability so long as a favored few are allowed to profit at the expense of the many.

Value is benefit and satisfaction derived from the use of things. Service is a useful property imparted to raw material by labor. Units of value, like all other units, are absolutely stable in volume, structure, service or value, and are not affected by the presence or absence of other units of any kind. The number of soldier units in an army cannot influence or affect the potential energy or service of a single soldier. A bushel of wheat, a unit of value, is absolutely stable and will render the same value or service in human nutrition that it rendered when Ruth gleaned in the fields of Boaz. Each unit is absolutely independent of all other units, and its value or merit is correctly determined solely by its own individual volume and character.

We have demonstrated that service or value is the product of human energy or labor. Hence cost or value of property is exactly defined by the volume and character of labor employed in its creation. Farm organizations demand production or labor cost of products, but having utterly failed to demonstrate to the court of intelligence production or labor cost, are incompetent witnesses. Practical common sense can readily obviate that difficulty. We determine exactly the labor, service or value of each of our millions of cows by their products in units of beef, milk, butter, fat, etc. We classify and define the capacity or labor value or service of all grades of engines and dynamos, and the exact volume and character of all kinds of energies employed in creation by the products created. Our currency has no stable meaning when applied to social values.

When our currency defines units of service or labor cost it will stabilize prices (*values are always stable*), inaugurate the world state, dissipate social unrest and forever solve the tax problem.

To confiscate unneeded land and natural resources, withholding them from the needed service of the remaining heirs of Nature, creates enforced idleness and is a rank crime against all humanity and is wrecking our entire social structure. It is the sole sire of wars and famine.

Standard units of any kind are absolutely stable in character, and have no economic or social value except as tokens, indices, or measures employed to define the volume and character or value of real social units. The number of measures or standard units possessed will not affect the volume, structure or value of a single social or economic unit. A yardstick is a standard longimetry unit employed solely to define linear or length values, and has no other social or economic value whatever. A standard unit merely defines or measures and cannot influence the volume and character of the unit defined.

Today we determine the volume and character of our so-called monetary unit by comparison to scientific stable units of worth or value. To demonstrate: The first intelligent step in any social enterprise is to define correctly the volume and character of energy or real value units necessary for its complete development; the next intelligent step is to define those units with stable standard units of value. We do not do that. Engineers inform the Dixie Power Company that $26,000,000 at present prices will define the energy units required to develop a dam 150 feet high across White River at Cotter, Arkansas. Energy units are absolutely stable, and never vary in use or social service. That dam in 1913 would have required for its development exactly the same volume of energy as now; but its value then could have been defined by about $15,000,000. In 1930 it may require $100,000,000 to define those same stable units. The real social value of that dam will never vary; while we demonstrate that a pseudo monetary standard has no stability and is the sole cause of existing social wreckage.

Before we can hope for social progress we must discard some venerated fallacies.

"The Rulers Take Counsel Together" *By A. L. Geyer*

EFFORTS are being put forth to reëstablish the churches, business, and politics on the prewar state of "normalcy"; but the efforts seem to be in vain. Many conferences and peace parleys have been held, yet dark, ominous clouds hang low over Europe. Angry waves of hatred and discontent continue to lash the bulwarks of society. The "doctors" hold hurried consultations, but the patient grows worse and worse. "The people rage," says the Psalmist, and

"imagine a vain thing." High prices and heavy taxation are embittering the masses; and by banding together they think there is hope of throwing off the burdens and breathing the free air of liberty. There is a measure of righteous indignation on the part of the people; for unquestionably we have reached a period in the world's history when a recognized standard of justice should be established in the earth. The Laodicean epoch of the church is the last stage of the church in the flesh; and that there was to be a cry of "justice for the people" is indicated by its name.

The Psalmist continues: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The kings and rulers wish to hold their advantage; and because the time has come for the emancipation of the race from sin and death, the Lord looks upon the action of the rulers as being against Himself, for they are against His arrangement concerning the resurrection of the dead and an equitable distribution of the bounties of earth. But they cannot thwart the divine purposes. Therefore the Psalmist continues: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

Who are these kings and rulers that are thus arrayed against God? It could not be individuals that God thus takes cognizance of, but rather organizations. There is today a banding together of organizations the like of which has never taken place before. This unifying of interests is for self-preservation. These interests are principally three: The churches, financial interests, and political parties. Back of these institutions are the men who furnish the brains with which these organizations function. The men themselves are largely creatures of circumstance. The power exerted by big church, big business, and big politics is an abomination to the Lord—and to nearly everybody else.

Again, the Psalmist (107:21-27) says: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" But they do not do it. They lower themselves into selfish enterprises and insist on doing business on a great scale. They go up to heaven on the crest of prosperity; they go down again to the depths in times of depression, and "their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." These great men say: These be the times of great perplexity.

We have statesmen calling on the churches to support the League of Nations. Jehovah God who sitteth in the heavens says: "Associate yourselves [be comrades], O ye people [big church-state-business], and ye shall be broken in pieces."—Isaiah 8:9.

Impotency of Churchianity

THE "holy father" at Rome in a papal encyclical is complaining that the Powers should restore Roman churches and clergy to the places of power from which they were ousted during the war. The Prophet of old foretold this when he said: "A voice of the cry of the [false] shepherds, and an howling [encyclical] of the principal [the Pope] of the flock, . . . for the Lord hath spoiled their pasture."—Jer. 25:36.

A letter from Podolskiej, Gub. Tarkoruda, Russia, says:

"In this state there are seventeen Roman Catholic churches where formerly numerous priests and servants served, and worshipers numbered 5,000 to 7,000 at each church. Today there is one priest left for the seventeen churches and he is not busy. Nobody to speak of now attends these churches, as there is a law which prohibits anyone under eighteen from entering a church."

The new Premier of Italy wants the Roman Catholic Cardinals admitted to the Italian senate. He knows how their holy soothing syrup has been used in the past. It is this union of church and state which has made papacy the "mother of harlots." The Bible says: "For their mother [Romanism] hath played the harlot [united church and state]; . . . for she said, I will go after my lovers [nations represented at the Vatican], that give me my bread and my water" [government positions, as spies, etc. (Hosea 2:5) This *system* has become so filthy in God's sight that His prophet declares: "Though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord of hosts."—Jeremiah 2:22.

From Constantinople comes an Associated Press report of recent date saying that the Supreme Ecumenical Council of the Greek

Orthodox Church has sent word to all Greek churches in Thrace and Greece to sell all gold and silver articles, valuable jewels, church property including chalices, oil lamps, candelabra, etc. It also states that this extreme measure was necessary on account of the precarious condition of the Greek church finances. When the Lord spoils their pasture, collections stop.

The *Olive Trees,* a missionary journal of the Reformed Presbyterian Church of N. A., under a heading "Governments Recognize Their Debt to the Missionaries," quotes Lord Curzon of India and Viscount James Bryce, both British statesmen, "I regard them [missionaries] as a valuable adjunct to the forces of government . . . quality of British influence depends largely upon the progress of the missions." As the mother, so the daughters (Protestant churches); they both have lovers (the nations) which are abominations in God's sight, and all are spiritual harlots, mother and daughters.

A few months ago in the city of Pittsburgh there was called a special convention of the Russian Orthodox Church in America to consider propaganda which was threatening to disrupt their church. Many resolutions were passed; one was sent to President Harding, also one to Metropolitan Anthony. The church in which the convention was held, SS. Peter and Paul's Church, South Nineteenth street, is for sale, on account of no money and a falling away in membership.

A Washington news item quotes Rev. John J. Wynne, S. J., one of the editors of the "Catholic Encyclopedia," speaking before a session of the National Council of Catholic Men: "There are definite signs abroad of a movement to unite the best conservative scholarship of all religions in the publication of a great general reference book to bring about a reunion of all creeds." An evidence of weakness; as also is the sending around in the United States of three Roman Catholic churches fitted up in passenger coaches by the Catholic Extension Society to reach Catholics in remote places. Where is this proud mother, who has always boasted that her children came to church!

Not Following the Master

THE Rev. Dr. George W. Shelton, Second Presbyterian Church, Pittsburgh, says that the church is making good. Yet Rev. J. H. Cudlipp told the Upper Iowa M. E. Conference at Mason City, Iowa, that there are 30,000 vacant pulpits in America. The Lord said that He would spoil their pastures. The Rev. Dr. Shelton also said that the church would destroy war. Yet the newspapers of the country carried a picture of seven ministers who believe in preparedness on rifle range—three of the regular army and four of the organized reserves. This picture shows them dressed in army uniform with rifles in hand at Camp Devens, Mass. Their names are: Rev. M. J. Donahue, First Lieut.; Rev. Hal. C. Read, First Lieut.; Rev. Harvey C. Fraser, Senior Chaplain; Rev. Theodore Ludlow, First Lieut.; Rev. G. B. Cornish, Captain; Rev. D. Harold Hickey, Captain; Rev. Herbert S. Johnson, Major.

The greatest one who ever trod this earth, the Master Teacher and Captain of every true Christian said, "Thou shalt not kill"; and that "all they that take the sword shall perish with the sword"; and again he said: "Woe unto you, scribes and Pharisees" (clergy). The Rev. Dr. Shelton also said regarding the second coming of Christ: "Only the foolish make maps, charts and emphasize times and seasons." What about the year of 1914, which was on charts for over thirty years prior to that date and was emphasized by that servant of God, Charles T. Russell, that the war would start then! The prophet Habakkuk said: "Write . . . and make it plain on tables [charts]."

B. C. Forbes, a writer for big business, in an editorial remarked: "For the first time in eight years I have felt serious hesitation in writing an annual forecast . . . almost everyone [financial and business reviews] expresses grave doubts over the outlook for the second half of the year, although without exception they confidently count upon continued activity for the first half of the year." Is it any wonder that Roger W. Babson, high priest of big business, is calling upon the churches for help! Jehovah God said that He would have them in derision (scorn).

The United States are trying to keep out of the trouble in Europe but the clergy do not want it so. At a public meeting in Pittsburgh reported by the Pittsburgh *Post,* a resolution was adopted, calling upon the United States to "reënter the world's affairs as a leader, taking her full responsibility, even forgiving her war

debts to her allies." Yet within a two hours' ride of this meeting were thousands of miners living in tents with their babies and children because they could not get a "living wage," let alone a "saving wage." The resolution was presented by Chas. R. Zahniser, secretary of the Churches of Christ of Allegheny County, who asked its adoption. The signers were: Himself, Rev. W. I. Wishart, Rev. W. W. Duncan, Rev. J. K. McClurkin, and Rev. Lyman E. Davis, also J. S. Crutchfield and L. A. Macdonald. The meeting was addressed by Bishop Edgar Blake of the Methodist Episcopal Church of Paris. Not a word regarding the remedy of Jehovah. And so the Prophet of old said it would be: "They [the clergy] have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."—Isaiah 5:24.

We are glad to know that the Bible points out emphatically that these things would happen just prior to the setting up of Christ's kingdom on this earth when all men shall have the opportunity of doing right and living forever, when nothing shall hurt nor offend; at a time when the [clergy-]men shall not 'wear garments to deceive the people.'—Zechariah 13:4.

As we now have it, big preachers, big business, and big politicians are all calling on one another: This is the way—League of Nations, conferences, secret treaties; while Jesus' words stand forever—"I am the Way, the Truth and the Life." There is no other way.

No More Ingersolls Needed

SOMETIMES a preacher will inadvertently make a statement to which we can subscribe. Evangelist Rollins, in one of his meetings in Michigan, said that there was not a single infidel lecturer going up and down the country as Bob Ingersoll did a few years ago. The reason he gave was that the devil had the pulpits filled with men teaching the damnable doctrines of Evolution and New Thought, and that we did not need any Ingersolls. He also denounced all who doubt the literal interpretations of the Bible.

We think that the pulpiteers are doing a great wrong in leading the people away from the ransom-sacrifice of the Lord Jesus, the philosophy of which is diametrically opposed to the Evolution theory. No harm is done a right understanding of the Scriptures by admitting that the creative work was carried out in gradual epochal stages as regards the planet, vegetation, and some forms of animal life; but the belief that man was a direct creation, made perfect, and that he fell from that perfection, is essential in order to comprehend the revealed Word of God. The erroneous teaching of the preachers is much more harmful to faith in God than the Ingersoll brand of infidelity; for the preachers pose as Christ's representatives.

But we get into trouble when we take the "dark sayings," parables and symbols of the Scriptures literally. These are things which need interpretation and need to be explained in harmony with the plain statements of Scripture. Violence is done to reason in accepting the statements regarding the parable of the Rich Man and Lazarus as literal. Many are coming to see that there is no literal "lake of fire and brimstone," but that this is a symbolical expression meaning everlasting death. Preaching "hellfire" as a reward to the wicked, meaning thereby literal suffering in a scorching furnace, is blasphemy. It is the preachers themselves who are to answer for this before the judgment seat of Christ, when that judgment throne is set up in power in the Messianic kingdom. That kingdom is to be operative and to rule and bless the people with corrective discipline, rewarding them with happiness and a continuation of life for a thousand years, upon obedience to the laws governing the kingdom.

Every educated preacher knows that on the southwestern edge of the city of Jerusalem there was a valley styled the valley of Tophet, or valley of Hinnom, in which the garbage and offal of the city of Jerusalem were destroyed. Brimstone fires were kept burning in this valley in order to complete the work of destruction, and to keep the air pure. It is well known that even germs cannot live in burning brimstone, and it thus becomes an apt symbol of destruction. Gay-Hinnom (the valley of Hinnom) is the derivation of Gehenna, often translated "hell" in the Bible.

Heard in the Office, No. 10 *By C. E. Guiver (London)*

I HAVE been greatly impressed by your talks to us, Palmer," said Tyler, one Saturday afternoon when work was done. "I have thought over your arguments, and I must confess that I have not heard anything that appeals to me so much. You have harmonized the Bible in a way I had not before thought possible; but (there is usually a 'but' in my mind) I am not able to see that the theory of evolution is untrue. I have read several works on the subject; and the evidence, to me, seems overwhelming. You have convinced me of the existence of an intelligent Creator, but I think that evolution must have been His method of creation in regard to the earth. Even on the theory that the earth is gradually being brought to a state of perfection, you must admit that it is true. If it is true of the earth, why not of man?"

"Your last point is the crux of the whole matter," replied Palmer. "I am opposed to the evolution theory as it exists to account for man. I believe it is probable that evolution is the method by which the earth and the things upon it have been brought into existence, but not in respect to man. The Bible allows of this thought; for it says: 'Let the earth bring forth,' and again, 'Let the waters bring forth abundantly'; and the record is, 'And they brought forth.'

"The evolution sanctioned by the Bible is not that put forward by modern scientists. The evolutionist says that things have been evolving one from another throughout the ages and will continue to do so forever: from protoplasm to man, from man to supermen, and from supermen to gods; whereas the evolution of the Bible implies that it has progressed, not haphazardly, but under the direction of the great Creator to a determinate end, so that a species reaches a certain point and becomes definitely fixed.

"It is generally admitted that man is a late arrival on this planet; and the missing links between him and the lower orders have not been and will not be found, because they do not exist. The few pieces of skulls over which the modern wise men have made such a fuss, would not be considered worthy of their attention were it not for their poverty of evidence in this direction. Do you know that the Patagonian skull, which was claimed to be over a million years old, has turned out to be only a curiously-shaped piece of stone?

"I am not able to go into details at present, but would rather test the theory on broad lines, except to say this: Where there has been opportunity to apply the theory to practical conditions it has failed. I will refer to one only. I quote from W. H. Thompson, M. D.:

"'As to the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago; and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"'Now, as the life cycle of the tubercle bacillus is only twenty or thirty minutes, instead of being threescore years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.'

Future Life and Evolution

YOU have already admitted that the theory does not solve one of the greatest problems of existence; I refer to the permission of evil. We can go further and say that it offers no hope whatever for the future of the individual and thus robs life of much of its joy.

"Evolution is not that of the individual, but of the race. The race has progressed, it is said, by a multitude of small steps, each generation adding its small share to the whole. It requires thousands of years to make any appreciable progress. What does it do for the individual? I have heard it said that the son can commence where his father left off. Nothing of the kind. It takes him nearly all his life to get where his father got. Some never get there at all; a few may go a little further. This theory has nothing to say respecting the eternity of the individual; its thought all the time is the future of the race. We can live our little span of life with a noble endeavor to benefit posterity, and lay it down to build up the edifice of civilization, and be no more than the insignificant shell-fish that has left its tiny part in the great limestone beds of the earth.

"I am aware that there are many advocates of evolution who believe in the continual development of the individual, but it is the scion of a foreign stock that will not vitally unite with the popular theory. The thought is that a member of a family has a peculiarity which gives it

an advantage over others in the struggle for existence. Like begets like; as the father so the son; and the peculiarity becomes more pronounced and fixed with each succeeding generation. In time of stress these live while others perish; and so on *ad libitum*.

"It is not the evolution of the individual, but of a type. It cannot be proved where the power of continuity comes in, so that one can go on developing indefinitely. All that one member can do is to take one tiny step beyond the mass, and trust to the succeeding generation to follow, and take another step in the same direction. But does it? More often it does not.

The Law of Reversion

WHERE experiments have been made and strict arbitrary selection has been the constant rule, some wonderful results have been obtained; as, for instance, in pigeons. Does this prove evolution? I think not. I think Darwin's experiments with pigeons revealed a law equally as powerful, if not more so, than that of natural selection. He found that, when he crossed two entirely distinct breeds, the grandchildren showed the markings and peculiarities of the Columbia Rock, the claimed ancient ancestor of all pigeons. He took this to prove evolution by selection, but it revealed the powerful law of reversion to type. It would mean that if all pigeons were allowed to associate promiscuously, the highly developed breeds of today would be lost, and reversion to an old type would result, as is witnessed by the pigeons which frequent the streets of the city.

"Mendel, the monk, made certain experiments in this direction and found that union between two kinds, which for the sake of illustration we will call A and B, resulted in some A's, some B's, and the remainder AB's, the last being a new type. The crossing of the class AB's with one another revealed the fact that in the third or fourth generation there were no AB's, but all had reverted to the likeness of the first parents and were either A's or B's. We see then that while there may be something in advancement by selection, we find another law in operation contrary to this; viz., the law of reversion to type. So instead of progressing along a straight line, things are actually traversing a circle or, more correctly perhaps, a spiral; and the facts of history show that we are descending and not rising.

"A great deal of ancient knowledge has been lost, but there is much that comes to us, and more is being brought to light by recent discoveries which give food for thought. The great Pyramid in Egypt reveals a knowledge of mathematics and construction nothing short of marvelous. It is claimed that with all our modern knowledge and machinery it is beyond the power of modern man to construct such a thing.

"The tomb of Luxor, packed as it is with the treasures of the past, manifests a skill in workmanship and a knowledge of art and luxury not even approached by present achievements. 3,500 years ago, when men must have been much nearer the ape, if evolution were true, we have these things standing out as signposts for those who have eyes to see them, indicating whence man has come and whither he is going.

"If you were asked to name the greatest men who have ever lived, you would instantly refer to the past, not that of a century, but of twenty to thirty centuries ago. Things were done then that cannot be done today. Moses the lawgiver and statesman, Paul the logician, Aristotle the scientist, Socrates the philosopher, and many others stand as giants compared with whom the moderns are but pigmies."

"Yes," said Tyler; "but supposing we were to admit that you are right, how do you account for all the knowledge, the marvelous inventions and discoveries of the present day?"

"It is the common practice for evolutionists to point to modern discoveries in proof of their theory, and proudly speak of the present as the brain age. But let me remind you that the greater part of this has come about during the last hundred years and more particularly within the last forty years. Now, according to the evolution theory it takes thousands of years to make any real progress; therefore this should lead them to seek for another reason. The answer is simple enough. Some of the most wonderful discoveries have been stumbled upon. The great cause for present attainments is printing. Printing has made it possible for the thoughts and achievements of both past and present to be recorded and duplicated so cheaply that it has resulted in an almost universal knowledge of letters. Any ordinary person can now read and has open to him all branches of learning. This does not mean that the people have a larger brain capacity. There are more

thinkers, but not necessarily better thinkers. Quantity does not mean quality.

"Note that all these inventions have not brought with them the blessings most desired. There are more avenues of pleasure but less rest; more knowledge of men and things but less peace. An infinite variety of things to occupy the people's time and attention and yet there is more discontent in the world than ever before.

"The increase of knowledge did not save the world from the great war, nor will it from the revolutions and the anarchy to follow. If this is evolution, then it has miserably failed; for if present conditions continue then evolution will become its own destroyer."

Digging King Tut-Ankh-Amen Out of Hell *By J. W. Heatherly*

MORE than three thousand years ago Pharaoh Tut-Ankh-Amen went to hell near Luxor, Egypt, and is still "asleep in the dust of the earth" (Daniel 12:2), where he will remain until the Son of Man calls him from "the pit [hell] back to the light of the living." (Job 33:30) When the excavators dug into the king's tomb, they little knew that they had entered the Bible hell and were fulfilling the prophecy of Amos when he said: "Though they dig into hell, thence shall my hand take them." (Amos 9:2) Instead of finding a blazing furnace of fire and brimstone they found a hell full of priceless treasures and gorgeous relics almost beyond description, the splendor of which dazzled their eyes.

That Tut was no Bible student is revealed in the findings within his tomb; for no Bible student would have his belongings buried with him. No doubt Tut believed in spiritism, and expected to use the things entombed and to eat on his long journey through the spirit world. But we see that he was mistaken and that the Bible is correct where it says that there is nothing going on in the grave, where even kings go. (Ecclesiastes 9:10) The finding of the king's household goods stored away with him reveals the fact that a man can take such things with him to hell; and even his wife, dwellings, and children. (Numbers 16:32) Strange, yet true, Tut's modern ancestral sons came to honor him; but he knew it not (Job 14:21); for "the dead know not anything."—Ecclesiastes 9:5.

Will Tut-Ankh-Amen ever get out of hell? Yes. When? In the resurrection day he will hear the great Messiah's voice, and will live again and come up out of hell, and start right in where he left off. After having had a fair trial he may either accept or reject salvation. If he fails to make good, he will go to hell the second time; but he will not get out again. This will be "the second death." (Revelation 21:8) Nobody will ever return from hell the second time; for he will be dead forever.

The finding of Tut-Ankh-Amen's remains reveals the fact that he had never had an opportunity to know the truth. Hence his hope is centered in the resurrection from the dead, during the Golden Age just ahead of us, when the heathen will be on trial. (Acts 24:15; 26:8; 1 Timothy 2:5,6) Tut-Ankh-Amen must yet be raised from the dead, brought back from hell, before he will be saved or lost. (Acts 17:31) If he fails then when his opportunity comes, he will be lost forever.—Ezek. 18:20-22.

Think of the surprise ahead of this ancient king when he is awakened from death and comes back from hell and finds all of his belongings on exhibition in a curio shop in England! No doubt his first thoughts will be to raise an army and invade England. But when he reads his Bible a little he will see that this will be unnecessary; and he will call up the sheriff on the radio, who will see that his belongings are restored to him in short order. (Acts 3:19-21) Then he will again ride in his fine chariot, and rest in his big chair.

"Awake and sing, ye that dwell in dust . . . the earth shall cast out the dead" (Isaiah 26:19), including Tut-Ankh-Amen.—John 5:28, 29.

"The blow most dreaded falls to break
From off our limbs a chain;
The wrongs of man to man but make
The love of God more plain.

"As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew."

Angels—Ancient and Modern *Contributed*

[Further contributions from this anonymous author would be greatly appreciated.—Ed.]

THE proclamation of peace and good-will to men at the birth of Jesus, by the angels, was, up to that time, the most wonderful pronouncement that ever reached human ears. It has created in the minds of many, unconsciously perhaps, visions of a Golden Age in which life, liberty and happiness would be the lot and experience of every creature. Because of this proclamation, some with keener vision see this vale of tears and the shadow of death transformed into a place made glorious by the Savior whose birth was so wonderfully announced.

When the holy angels saw Jehovah's purpose to save a rebellious world from the dire results of its evil course; when they saw the length to which He was prepared to go in order to accomplish this, even to the sparing not of His only Son, their hearts leaped for joy as they realized the magnitude of His love and goodness. They must have longed to let the people of earth know His gracious purposes toward them; and evidently they asked for the privilege of so doing. God gave them their hearts' desire, but permitted them to bring the good tidings only to the shepherds keeping watch over their sheep on the plains of Bethlehem.

It would seem strange that this class should be so honored, seeing that they were very low in the social scale and were considered so ignorant that they were not allowed to be witnesses in the courts of law. A knowledge of the divine procedure furnishes a reason why his humble class should be signaled out for such an honor. Mary recognized the heavenly ways when she sang: "He hath put down the mighty from their seats, and exalted them of low degree."—Luke 1:52.

Shepherds Receive Angels' Message

THERE may be another reason why God chose the shepherds to be the recipients of the angels' message. Ancient Jewish writers state that the sheep used in the daily sacrifices of the Temple were fed on Bethlehem's plains. It is highly probable that these men, in the course of their business, would come into close contact with the established religious arrangements of the day. They would have special opportunities of seeing the hypocrisy of the clergy class of that time, and would note how they associated themselves with the rich and powerful in oppressing the common people.

There is no doubt that the common people were held in contempt by the rulers and the Pharisees. John tells of an incident which caused them to express their minds with considerable plainness of speech. (John 7:44-49) Evidently they thought the "people of the earth," as they termed them, were not worthy of a resurrection to eternal life. They treated them as brute beasts and consequently bound burdens upon them grievous to be borne.

There is perhaps a further reason why God bestowed this honor upon the shepherds. They were men who felt their need of a savior, a deliverer, a caretaker, a shepherd. They knew that God had promised to be all this and more to His people, but owing to their teachers' making void the Scriptures and substituting man-made traditions God had become to them like some "divine far-off event." When the message of good tidings came to them, they promptly sought to see whether the things told them by the angels were so. As a result of their investigations, they demonstrated a nobility and benevolence of disposition by becoming, in turn, angels (Greek, messengers) of the good tidings. Luke tells us "they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds."—Luke 2:17, 18.

It is significant to note that it was the good tidings they heralded—not the favor bestowed upon them, not their wonderful experiences. These earthly angels (messengers), like the heavenly ones, felt their hearts stirred with love and devotion to God as they came to a knowledge of His beneficent purposes toward mankind; and they delighted to make these known and thus show forth His praises.

Gospel, a Message for All

TODAY this old, sweet story is again being repeated in every detail. The "watchers" in the darkness that covers this world respecting the glorious plans and purposes of God, have received a message announcing glad

tidings of great joy to all people. They alone have the knowledge of the invisible return of the Savior to deliver mankind from the thraldom of Sin and Death. They, like the shepherds, investigated the evidences proving this stupendous fact; and having assured themselves of its truth, they too became messengers (angels) announcing the fact.

These messengers also are composed of a company amongst whom not many wise, noble or rich are found. They are chiefly the poor of this world, but rich in faith. They, too, have seen the unfaithfulness and hypocrisy of the clergy class of today, and have noted their association with the political rulers and financial princes in oppressing the common people. Their hearts also are stirred with intense love and devotion to God because of the blessed tidings; so much so that they delight to spend and be spent in announcing that earth's rightful King is here; that He is establishing His kingdom, which is the only solution for all earth's troubles; that Satan's empire is falling, and that "millions now living [on the earth] will never die."

Thus they reëcho all over the earth the angels' message of peace and good-will; for the Savior of the world is present as a spirit being, overturning the organization of Satan preparatory to the establishment of the righteous government which will prove itself the "desire of all nations."

Abolish Usury

By George Colwell

HEAR the cries of the poor in the clutch of Usury, the poor of the world! God nas said: "The earth is mine and the fulness thereof"; and yet Usury takes toll in a thousand ways and devours the means of the poor It takes its extortion and costs when there is no gain, and claims these as its due.

Usury destroys the family circle of the poor, taking their lands, and drives them hither and thither. It wrecks the marriage bonds, causing non-support, and ruins homes forever. It often leaves murder and suicide in its trail. It deceives the church, which often does espouse its cause, blaspheming God by claiming that He upholds Usury It turns to selfish pride and lust the hearts of kings and rulers, to their lasting shame and future sorrow.

Usury's filthy nakedness should be exposed to the world, that it is unjust, unmerciful and wicked; that it is a "child of disobedience" awaiting the wrath of God, and that all who cling to it and worship it shall go down with it into oblivion.

How soon shall we see this ever-damning blight of ill-gotten gains burst asunder as it has in various times, such as in Egypt under the Pharaohs, later in wicked Babylon, after that in ancient Greece and Rome, in 1800 A. D. in Paris in the "Reign of Terror," and even in Russia of yesterday Oh, that the hearts of the rulers in finance may be softened, that when the break comes the world may be spared from the plagues, famines, and distress of former times on account of this Satanic machine of exploitation!

The deliverance of humanity draweth nigh. We see the wonders that are coming to pass when the world shall be delivered out of the hands of their enemy and shall serve God without fear. "The hungry shall be filled with good things, and the rich sent empty away." Then shall the world know and understand the gospel of Jesus and live it, and "lay up no treasure on earth." They will gladly "give to everyone that asketh and from him that would borrow turn not away." They will forgive one another their debts as they know their debts shall be forgiven. He that hath two coats will give to him that hath none, and he that hath food will do likewise. And then shall the first and great commandment be lived as well as taught: "Thou shalt love the Lord thy God with all thy heart . and *thy neighbor as thyself.*"

Sometime the infinite power of God must surely be manifested against this mighty monster, Usury. As it is of Satan's origin, it must be "cast into the bottomless pit" for the thousand years when Christ will rule in peace and plenty. How unspeakably happy will each be when he lives in his own home, under his own vine and figtree, when the earth will yield its increase and blossom as the rose, and when there will be no sickness, sorrow or death, and nothing to hurt or destroy in all the world!

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.

[229]It is important here for us to see why Jesus came to earth, grew to manhood's estate and died. The Prophet speaking the words of Jesus beforehand said: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Psalm 40:7, 8; Hebrews 10:7-10) Thus we see that He had come to do God's will. The apostle Paul expressed the will of God concerning mankind when he said: "God . . . will have all men to be saved [from death], and brought to an accurate knowledge of the truth." (1 Timothy 2:3, 4) This is in harmony with God's promise that He would redeem mankind from death (Hosea 13:14); and since Jesus came to carry out the Father's will to ransom the human race, he must do this. This is the only means whereby man could live. Therefore Jesus said: "I am come that they might have life and that they might have it more abundantly."—John 10:10.

[230]Jesus likened His humanity to bread. He said: "I am the bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. . . . For my flesh is meat indeed, and my blood is drink indeed. . . . As the living Father sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:48, 50, 55, 57) By this we understand that Jesus gave up His human life in order that the value thereof might be presented to divine justice in heaven as the great ransom-price. To eat means to appropriate to oneself. Then it follows that any one who accepts or appropriates to himself the value of Jesus' sacrifice by believing on the Lord Jesus Christ and doing the Father's will, that one will have life everlasting through Christ Jesus. The apostle Paul makes it clear that the death of Jesus was for the benefit of the entire human race when he says: 'Jesus, . . . by the grace of God, tasted death for every man.' "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—Heb. 2:9; 1 Tim. 2:5, 6.

[231]"Sin is the transgression of the law." (1 John 3:4) "The wages of sin is death." (Romans 6:23) Adam transgressed the divine law and for this reason suffered the penalty of death, and this penalty came upon all mankind by inheritance. Jesus the perfect man permitted His life to be taken that it might be used for the purpose of releasing Adam and his offspring from the great enemy death, and that they might have a full opportunity for life. Hence our Lord's life was made an offering for sin, or a sin-offering.

[232]For many centuries Jehovah foreshadowed this great event in His plan, and this adds to the importance of it; in fact, without the sacrifice of Jesus it would have been impossible for any of the human race to live at all.

QUESTIONS ON "THE HARP OF GOD"

What was God's will concerning Jesus with reference to His becoming a man and being put to death? ¶ 229.

What did Jesus mean by saying that He was the bread which came down from heaven, and that those eating that bread should live? ¶ 230.

Did Jesus die only for those who become members of some church denomination? or for whom did He die? ¶ 230.

Define sin. What is the penalty for sin? ¶ 231.

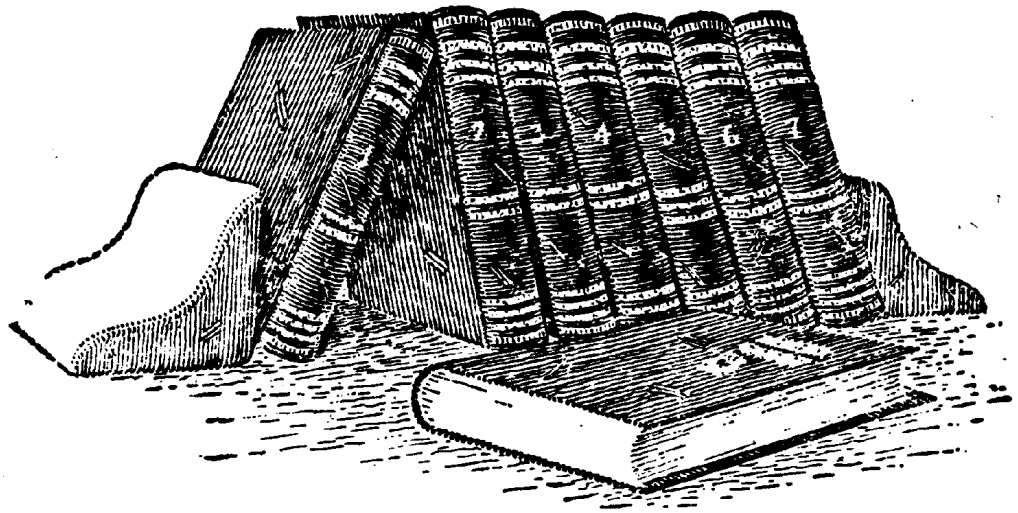
How was the life of Jesus made an offering for sin, or a sin-offering? ¶ 231.

Would it have been possible for any of the human race to get life everlasting, except for the ransom-sacrifice? ¶ 232.

Arise, behold a brighter day!
"Thy kingdom come"; so let us pray
And with this vision in our heart
As patiently we do our part,
We'll look beyond the darkened skies
To where the silver lining lies.

"Thy kingdom come!" Right shall prevail;
For never doth God's promise fail.
So, though the sacrifice be great,
Love soon shall take the place of hate.
Aye, soon the strife shall all be done,
And through the rift will shine the sun.

Each silv'ry lining gleaming bright
Assures us all that God is light,
And that He reigns in heaven above
Our Father, still, a God of love.
Could heart ask more? Then be not dumb;
Say loud with joy: "Thy kingdom come!"



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Outlines the divine plan revealed in the Bible for man: Redemption and restitution.

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BATTLE OF ARMAGEDDON
Covers closing epoch of Gospel age. Examines causes of friction, discontent and trouble of our day.

AT-ONE-MENT BETWEEN GOD AND MAN
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The Golden Age

a Journal of fact hope and courage

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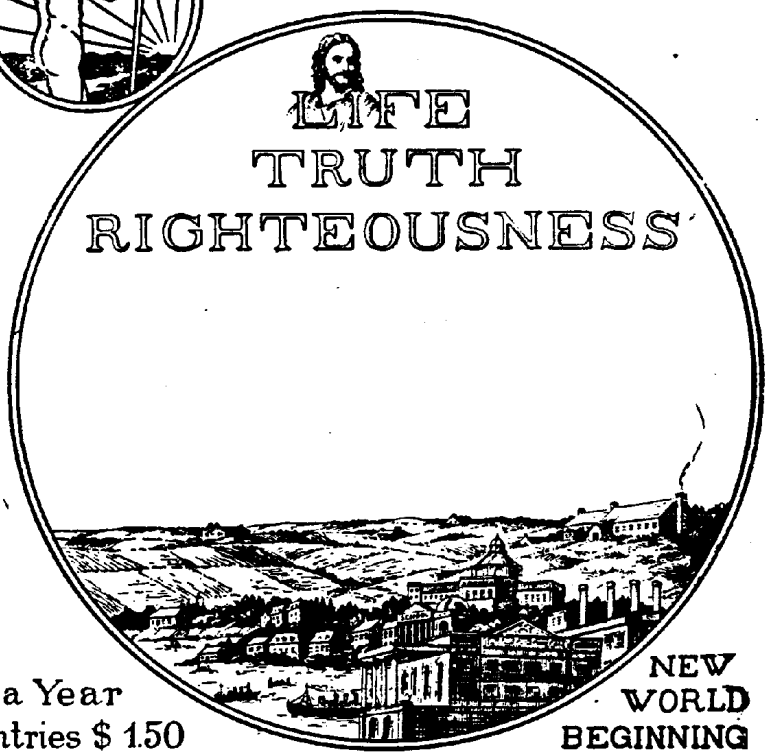


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A Lesson in Volcanology

THE most popular theory regarding volcanoes is that they are gigantic boilers. Into some cave far beneath the earth's surface a quantity of water finds its way. The cave may have a roof miles in thickness, but its floor is the molten interior of the earth. Steam is generated. The aperture through which the water entered becomes sealed by molten rock pouring into it, by a slight earthquake, or otherwise. The steam gets hotter and hotter. The potential energy of superheated steam confined in the cave at length becomes great enough to force an opening, either the old one or a new one.

When the opening takes place, no one can tell what will issue from the caldron. Steam there may be, a little; but a boiling geyser of molten rock, inconceivably hot, may reveal itself. What issues forth may be so volatile, so superheated, as to turn into dust the moment it comes into contact with the air. The result of a single volcanic eruption may be to change the climate of the whole earth for two years following.

There is a connection of some sort between volcanic activity and rainfall, and the connection seems to work both ways. In a volcanic region a heavy rainfall may cause a quiescent volcano to resume operations; and when the operations are resumed, they may be the cause of unusual quantities of rain over a large area.

It occurs to us, from the evidence at hand, that a few active volcanoes scattered here and there over the earth's surface, accomplish a good work. They eject quantities of infinitely fine dust into the upper air, and these dust particles become nuclei for raindrops. Quite possibly the renewals of volcanic activity noted within the past two years are a definite part of God's plan for causing such changes in earth's climate as will make for a more general watering of the dry places. The latest efforts of scientists for causing rain in dry places have been along the line of ejecting fine dust into the air from airplanes. It would be interesting if it transpires that the Lord is going to do all that is necessary along this line, using volcanoes to do the work.

Vesuvius and Pisanello

WHEN the subject of volcanoes is mentioned the mind instinctively turns to Vesuvius, the world's best-known volcano, situated in one of the garden spots of the globe, and in a place easy of access. Near the great city of Naples, Italy, an electric railway runs to within 250 yards of the crater, and tourists take the adventurous risk of going not only to the summit but even to a considerable depth within the crater.

Vesuvius has a basal circumference of thirty miles. Its height is 3,800 feet. There is no record that it was active until 63 A. D., when many surrounding cities were damaged by an earthquake, and subterranean caves were probably created which have been responsible for its frequently recurring activities ever since.

The greatest recorded eruption of Vesuvius was in 79 A. D., when the cities of Herculaneum and Pompeii were buried in volcanic ash. The decorations on the walls of Pompeiian houses which have been unearthed reveal a shameless licentiousness and debauchery among its inhabitants.

Near the edge of the Vesuvian crater the Italian government maintains an observatory established for the express purpose of watching volcanic phenomena. The observatory is connected with Naples by telephone. In a time of eruption, some years ago, when the people about the base of the mountain were alarmed for their safety and for the safety of their homes, they were calmed by the reassuring messages which came to them from the edge of the flaming

abyss. The volcanologist encouraged the people with reasons to believe that the eruption would do no great damage, and reminded them that volcanic ash is one of the best of plant foods. At the time he sent these messages the observatory was completely hidden from view in smoke and fire.

When Vesuvius was active in 1921, note was taken of the fact that the Spring of the year, especially the month of April, seems to be the favorite time for the beginning of operations. Professor Maladra, the present volcanologist at Vesuvius, attributes the outbreak in the Spring of 1923 to the heavy rains which fell in February of this year. It was a considerable time after the rains before the outbreak occurred. During the interval we may suppose that the volcano was literally getting up steam.

While much of the western coast of Italy gives evidence of volcanic origin, Vesuvius, until 1920, was the only active volcano on the continent of Europe; but in October of that year Mount Pisanello, in the Apuan Alps, near Carrara, also became active.

Etna and Stromboli

MOUNT ETNA, on the island of Sicily, is much larger than Vesuvius and more destructive. Its height is about 10,875 feet. A railway seventy miles in length ascends in spiral form to the summit. Sections of the railway frequently require to be rebuilt.

Since the year 476 B. C. eighty eruptions have been recorded. In that of 1169 A. D. 15,000 persons lost their lives; and in that of 1693 A. D. 60,000 persons perished. In the eruption of 1879 molten lava poured from 100 different mouths. Greek mythology mentions Etna repeatedly.

The length of the eruptions varies greatly. That in 1614 lasted ten years, that in 1911 only ten days, while the eruption in 1908 lasted only eight hours. Professor Ottorino Fiore, volcanologist at Etna, predicted that the eruption this year would last two weeks; and his prediction seems to have come true.

The whole slope of Mount Etna is intensively cultivated. Hence every eruption, while it brings more volcanic ash to enrich the soil, also brings destruction in its wake. The one in June of this year destroyed four villages, and made 30,000 people homeless.

It is pathetic and exasperating to read that when the lava stream from Etna was approaching the town of Linguaglossa the parish priest had the inhabitants kneeling bareheaded in front of a statue of "Saint Ægidius," offering the saint flowers and lighted candles if he would stop the flow of lava. Natives of an adjoining town halted a procession which was carrying a staff of this particular saint, so that they could stop the lava from reaching their own town; and the police had to separate the combatants.

The volcanologists had agreed that the lava flow would stop short of Linguaglossa, and it did. But the saint got the credit of stopping it. If the staff and the statue of our friend Ægidius are so effective as lava stoppers, why not take him up in an airplane and shove him off into Etna itself, and thus stop the lava before it gets started?

The flow of lava in 1923 was slow, but was thirty feet deep, and in places was said to have run up-hill. It was so intensely hot that trees and vegetation burst into flame ninety feet away from the stream. The explosions as the lava reached bodies of water could be heard seventy miles away. Instruments registered 940° temperature. The damage was estimated at one hundred million lires, about $24,000,000.

Unlike the volcanoes that experience intense paroxysms of activity followed by long periods of repose, the volcano of Stromboli, in the Mediterranean Sea north of Sicily, offers an example of continuous activity. Standing alone in the sea, it is visible at night for a hundred miles, its ever-lighted fires tinting the clouds and sky with a rosy glow which has led to its being known as "The Lighthouse of the Mediterranean." The lower portions of the mountain are fertile and inhabited.

Popocatapetl and Villarica

POPOCATAPETL in the Aztec language means "smoking mountain." Its height is 17,783 feet, which is considerably more than that of Mont Blanc; and it was long reckoned the highest mountain in North America. It has since yielded the palm to Mount McKinley, in Alaska, however.

Within the throat of the crater, which is over two miles in circumference, it is estimated that there are 148,000,000 tons of sulphur, the sup-

ply of which increases at the rate of one per-cent annually. In 1904 a New York capitalist purchased the mountain from its Mexican owner for a half-million dollars. From time immemorial the natives have ascended the mountain to obtain sulphur.

It is nearly six hundred years since Popocatapetl has been on the warpath, although there was a mild eruption in 1802, and there were perceptible vapors above the crater in 1909. For the last three years it has been slowly waking up. In January, 1920, great fissures appeared around the crater, and poisonous vapors arose. In December, 1920, four daring Americans ascended, although the mountain then was in mild eruption. They found that the small lake which formerly filled the center of the crater had disappeared. A year later the volcano was throwing up smoke, fire, and stones that could be seen a hundred miles, accompanied by noises that were as unpleasant as those made by a jazz band. On the sides of the mountain it used to be a favorite sport to sit upon a goatskin and slide 5,000 feet to the base of the snow-line; but in January, 1922, all the snow went off for the first time within memory, disappearing in roaring torrents poured down the arroyas.

About the time Popocatapetl began to awaken, San Miguel, a small supposedly extinct volcano, burst in twain, belching forth ashes, dust and streams of hot water mixed with sulphur gases, killing 200 Mexicans and utterly wasting one of the most fertile valleys in Mexico. The river in the valley disappeared, leaving the land without water.

In May, 1921, after a series of earthquakes in which fifteen mountains dropped, some of them 150 yards, disclosing peaks that had previously been hidden from sight, the top of the snow-capped volcano Villarica blew off, ejecting pumice and ash over one of the most picturesque sections of Chile. During the excitement a river 300 feet wide completely disappeared, and a big lake overflowed its shores.

Lassen and Katmai

ALL America was much interested a few years ago when Mount Lassen, in the southern part of Shasta County, California, became eruptive. The eruption did not amount to much, however. For excitement along this line we have to depend upon the geysers of the Yellowstone. In August, 1922, in that region, a quiet mud pool suddenly began operations and is now the largest geyser in the district, throwing a column of steaming hot mud and rocks three hundred feet into the air.

One of the most tremendous volcanic eruptions in history was that of Mount Katmai, Alaska, in 1912. Prior to that time, Kilauea of Hawaii was considered the largest active crater on earth. Kilauea's depth is 500 feet; Katmai's depth is 3,700 feet, its width three miles. When Katmai blew up it broke up an area of fifty square miles, from which hot gases and molten material are even now flowing. The column of steam was conspicuous one hundred and fifty miles away.

When the top of the mountain blew off, the force was so great that every part of it was reduced to finest dust. The explosion was heard eight hundred miles distant. Two thousand miles away, the fumes tarnished brass; and at that distance, linen hung out on the line to dry was so eaten by the sulphuric-acid content as to fall to pieces on the ironing-board. Four hundred miles away the acid raindrops caused stinging burns wherever they fell on face or hands. Ashes a foot deep fell a hundred miles in all directions, and within the whole area of the ashfall stygian blackness prevailed for sixty hours.

A hole was blown into the ground where Mount Katmai once stood, within which all the buildings of Greater New York might be placed fifteen times over. During the ashfall the darkness was such that a lantern could not be seen at arm's length. No lives were lost, however. The district is virtually uninhabited, and there was sufficient warning to enable those in danger to escape.

Dust from the volcano fell 1,500 miles away. Government officials made careful estimates which showed that six and a quarter cubic miles of earth were ejected by the eruption. The fine dust carried into the upper atmosphere formed a haze which so reduced the intensity of sunshine as to cause the cold Summer of 1912 throughout the northern hemisphere. All great volcanic explosions have been followed by pronounced drops in temperature, the world over. During that Summer, the dust veil interfered with the work of the astronomical laboratories

and, it is estimated, absorbed ten percent of the sun's heat.

The millions of cubic feet of carbon dioxide given off by the explosion constitute food for plant life, and are an indispensable basis from which all human foods are built up.

Kilauea and Mauna Loa

KILAUEA (Hawaii), "the world's safest volcano," is almost as well known as Vesuvius. The crater covers an area of 2,700 acres, and is eight miles in circumference. In the center of the crater is a lake of boiling lava 1,000 feet in diameter. There is a good automobile road leading almost to its edge. This is made possible because the walls of the crater have been broken down on one side.

A writer in the Chicago *Evening Post*, describing a visit into the crater of Kilauea, says:

"A descent into the crater of Kilauea lends a certain awful majesty to fear. Despite the assurance of one's guide that 'there's no danger!' one can scarcely suppress the desire to scream with terror as he makes his way over the shaking floors of scarce-cooled lava, with unnamed horrors beneath; past redhot rocks and hissing vents; across yawning abysses to the very brink of creation! Man, in the face of this manifestation of mightiness, is small beyond all expression, a mere dot or cipher in the eternal scheme of world construction and destruction."

Prof. T. A. Jaggar, Jr., the Government volcanologist at Kilauea, is making a careful study of volcanoes and earthquakes. The Hawaiian Islands are a good place to conduct such a study. Of the several active volcanoes there, Kilauea is most favorable for study on account of the broken crater. At a favorable place in the crater rim a doorway is being cut which will enable scientific investigations to be carried on much closer to the volcanic fires than is possible elsewhere. In the lava lake of Kilauea the surface rises and falls with the tides of the sea, the movement ranging from one to four feet.

The three greatest active volcanoes in the Hawaiian Islands are not located upon the island where Honolulu is situated, but a hundred and fifty miles to the east on the island of Hawaii, the largest of the group. Kilauea is 4,040 feet high; Mauna Kea is 13,805 feet high, and is the loftiest peak in the Pacific Ocean. Mauna Loa is 13,675 feet high and at times maintains a lava river 300 feet high. It is estimated that this lava stream travels from the mountain top to the ocean in one hour, a distance of twenty miles.

On the island of Maui, the crater of the extinct Haleakala, 10,082 feet above the sea, is unusually well preserved. On the island of Oahu the extinct crater of Palola is used as a reservoir by the city of Honolulu. The volcanic fires of Kilauea have limitless possibilities for supplying light and power.

Celebrated Volcanic Explosions

AMONG the noteworthy volcanic explosions of history is the eruption of Asama-Yama, Japan, in 1783. Rocks flew in all directions, one of which, measuring 264 feet by 120 feet, fell into a river and formed an island. So much dust was ejected by this explosion that a dry fog covered the entire earth for months, greatly reducing the temperature. The sun was invisible for some time after rising and before setting.

In 1815 Tomboro, in the East Indies, exploded, ejecting fifty cubic miles of earth into the air. This was the greatest volcanic explosion ever known. At a distance of 850 miles, volcanic ash fell to a depth of two feet. The next year, 1816, is known as the year without a Summer, due to the interception of the sun's rays by the dust which still persisted in the air.

In 1883 Krakatoa, another East Indian volcano, exploded, ejecting three and two-tenths cubic miles of material into the air. This explosion although only half as great as Katmai was much more violent. The dust particles were blown so high that it required two years for them to settle down to the level of the highest clouds. The explosion was heard at a point 2,968 miles distant, where it sounded like the distant roar of heavy guns. Barometers showed that the air wave circled the globe seven times before it became too faint to be detected. Two years after the eruption, there was still a twelve percent loss in the sun's power, due to the dust yet remaining aloft.

It is self-evident that in volcanic eruptions alone the Almighty has in His power a force with which He can change the climate of the whole or any portion of the earth at will. How puny is man!

Items of Current Interest

The Anthracite Settlement

ONE more crisis in the anthracite coal industry came to an end at Harrisburg, when Governor Pinchot, early in September, succeeded in bringing about a two-year truce between the miners and the operators. There are only 310 anthracite mines, all of them in the northeastern part of the one state of Pennsylvania; yet they supply fuel to one-half of all the homes in the United States. Their stoppage, even for a day, means the withdrawal from market of about a thousand tons for each mine, and the enforced idleness of an imaginary freight train forty miles long, with all its engines and cabooses. The stoppage this year was for twenty days; hence the train was eight hundred miles long before it got under way.

That a cessation in the production of anthracite coal amounts in effect to the murder of thousands of persons was brought out by Governor Pinchot in his statement that during the months of January, February, and March, 1923, in the state of Pennsylvania alone, there were six thousand more deaths than in the same three months of 1922. In the period first named there was a coal shortage, while in the other period coal was plentiful.

By as clever a political move as was ever made in America, the federal Government shifted the responsibility from the national administration at Washington to the state administration at Harrisburg. Had Governor Pinchot failed to bring about a settlement, the national administration could have evaded some measure of blame; and as Pennsylvania is a Republican state the Republican party would supposedly have suffered little.

Had Governor Pinchot failed to bring a settlement by agreement, he could still have tried to put into operation in Pennsylvania some kind of compulsory work plan, which would perhaps have operated the mines under a sort of glorified peonage system. The Republican party could then have claimed for putting this power into Mr. Pinchot's hands such glory as would have been advisable under the circumstances. Where such a move was popular, the party could have claimed credit for it; where it was unpopular, Mr. Pinchot could have been blamed for it. We understand that the Courts, and properly, we think, have repudiated Governor Allen's Kansas Industrial Court. He went too far.

Mr. Pinchot has gained a large place for himself by succeeding in bringing about a settlement. Moreover, he has stoutly claimed that the increased cost of sixty cents a ton made necessary by the settlement ought not to increase the cost to consumers by even one cent. He cites the fact, well known by all who have given the subject attention, that the operators have been making great profits, profits out of which they could well spare ten cents of the sixty cents, and that the wholesalers and retailers could well spare the remainder. He has called a council of the governors of the anthracite-using states to see whether plans can be devised to prevent the disproportionate rise in the prices to consumers which always follows a small rise in cost. Meantime, coal has gone up.

One thing the money powers will not at all permit is a lessening of their profits. The operators had no sooner emerged from the conference than they began moaning about how the increased prices which they must now charge would seriously restrict the anthracite market. Thus they are discounting in advance all that Governor Pinchot will try to do to keep coal prices at their present high level.

Mining is Unsanitary

THE common people are continually between the upper and nether millstones. They would like to see the miners get enough so that they can live in decency and comfort. The anthracite miners are not overpaid. Many mines are worked on a contract basis, the contractor receiving all that is paid in excess of a living wage. There are miners in Scranton who, because of this, travel long distances back and forth to their work in other districts, so that they may escape the lower wages and inferior working conditions of Scranton itself.

Miners living in Scranton who have averaged $6.50 per day elsewhere claim that in Scranton, under the conditions that have obtained, $4.50 would have been about the best they could have done. $4.50 a day, at present prices, is not much to receive for risking your life every day, working in the dark, in the wet, in the grime, in the gas, and in a place where there are no toilet facilities. Some of the old mine workings,

because of the latter sanitary item, are places which no man would enter but for necessity of gaining a livelihood. Probably the operators would say that the miners would not use the toilets if they were provided; but perhaps they are mistaken.

A thing which in the minds of Scranton residents has created a bad impression of the honesty of operators is that formerly there were great mountains of culm, millions of tons of coal waste, for which the miners never received a cent. Honest people were glad, rather than sorry, when they saw the operators washing this culm and selling every particle of coal which it contained, even down to the size of rice; but they are not glad, and they are not happy now, when they see these operators deliberately mixing the black and worthless rock that remains with freshly-mined coal and sending it all over the country to sell at $10 to $20 per ton to honest people. The thing is being done openly, with nobody sufficiently interested in the welfare of the people to intervene.

Governor Pinchot urged upon President Coolidge that the findings of the United States coal commission on profits and costs in mine operation and in wholesale and retail distribution should be made public in great detail at once. He also suggests turning on anew full light on the rates charged for the transportation of anthracite coal with a view to their reduction. These suggestions are timely.

Herrin and the Press

THE coal commission has already published some interesting and indeed remarkable findings. One of these is in respect to the scenes of horror in Herrin, Illinois, where twenty-six non-union miners were murdered and no punishment for the crimes could be obtained, even though six of the non-union men were marched through the paved streets of the city on the way to the cemetery where they were executed, and the population knew about it and witnessed the tragedy.

For this state of affairs the commission blames the labor-hating public press in the following language:

"Nobody can tell how much this had to do with the failure to punish the members of the mob. It was the storm of protest that swept through the public press of this country. It was the condemnation of the union, the union officials and the public officers. It presented the common aspect of a stranger interfering in a family row. The commission, of course, cannot say what might have been the result if public opinion had waited until the courts had either attempted or refused to discharge their duty. But the whole economic life of the county puts it beyond peradventure that when an indiscriminate assault on the union and the people of the county was made it rendered the punishment of anybody impossible in that county."

Mining by Convict Labor

IN THE states of Alabama and Tennessee, the Steel Trust and three other mining concerns manage to prevent coal strikes by hiring the convicts of those states to work their mines. These convicts can avoid flogging by producing one ton of coal per day the first month, two the second month, three the third month, and four tons per day the fourth month.

After they have produced four tons per day they may work the remainder of the time until quitting time and receive the same wages for excess coal produced as is paid to free men for the same work. They earn considerable money in this way. The state physician determines which men may be relieved of the responsibility of working underground.

Formerly these convicts slept in bunks two high, and no heed was paid to the question of cleanliness. Now, in Alabama, they must bathe after coming out of the mines, and they do not have to sleep in their working clothes, as was once the case, and as still is the case with the convicts working on the roads.

Child Labor Outrage

IN A few more months it will be just a hundred years since the tailoresses of New York city organized the first woman's labor union. Since then women's labor unions have abolished the sweat-shop in the clothing industry. Women and men workers still have much to do before ideal labor conditions will have come.

In Mississippi more than one-fourth of all the children ten to fifteen years of age are at work; Rhode Island works one-eighth of its children; California, Washington and Oregon work only three percent of them. But in the United States as a whole there are more than a million of these little folks at work. Congress has twice tried to prevent this child labor, but

in both instances the Supreme Court held that the laws were unconstitutional.

Since the Supreme Court made its last decision that Congress cannot legally prohibit or limit child labor, the slavery of American children has been on the increase. Recently the Department of Labor discovered nearly a thousand of them in Newark and Jersey City engaged in what amounts to work under sweatshop wages and conditions. In Waterbury, Connecticut, because of this ruling, there are eight times as many child workers as a year ago. Tuberculosis is common among child workers.

Since the Supreme Court made its last decision a frail girl of ten years, tubercular, was found in Jersey, hard at work making rompers for talking dolls. She had but recently been operated upon to remove a needle which she had swallowed while at work. One of the standard jobs for such little folks is the linking and wiring of rosary beads. Which is right under the circumstances, Hail Mary, or Bloody Mary? The pay runs from four or five to as high as ten cents an hour. It thus appears that by working hard all day these little folks could possibly earn the price of one meal in the cheapest and dirtiest of restaurants.

There are 1,350 children working in the shrimp canneries on the Gulf Coast. The flesh of their hands becomes raw and sore from the shrimp acid and from shrimp thorns run into their hands. One little girl reported that she used twenty-five cents worth of alum per week in order to keep her hands in such condition that she could continue her work. In the beet-fields of Michigan and Colorado the children get so fatigued that they weep and moan and are unable to eat.

Supreme Court and People

THE Supreme Court and the people of America are in a predicament. An examination of the proceedings of the convention which framed the American Constitution shows that the convention never contemplated that the Supreme Court should have the power to nullify acts of Congress.

This prerogative has been usurped, and it is believed that the usurpation could be ended by an act of Congress demanding that it should end, and instructing the President to carry out the decrees of Congress in this regard. Constitutional amendments have also been proposed to accomplish the same ends; but they are harder to procure, and slower.

Judge Ford, of the New York Supreme Court, in an article in the New York *American*, declared that "courts are the 'Hindenburg line' of intrenched plutocracy," and quoted Thomas Jefferson on the courts as a "subtle corps of sappers and miners working underground to undermine foundations of government as formed under the Constitution."

He quotes President Jackson as having said that "it is as much the duty of the House of Representatives, of the Senate, and of the President to decide upon the constitutionality of any bill as it is of the Supreme judges."

Shorter Hours and Cooperation

THE American Rolling Mill Company, Middletown, Ohio, reports that in various departments in their business, in which the eight-hour day was substituted for the twelve-hour day, the men are in better condition physically and mentally and seem to be much happier and of more value to their homes and to the community at large; also that in the one department where the men were lukewarm about the change before it was made, they are now delighted with the change and have been able to add sufficient bonus to their guaranteed wage to earn almost as much in eight hours as they formerly did in twelve. In other words, by considerate treatment their efficiency has been increased.

The makers of Ivory Soap now guarantee their employés full pay for full-time work for at least forty-eight weeks a year; they have a profit-sharing plan, pensions, life insurance and employé representation. All these blessings will come to the employés of the Steel Trust some time, and they will be still happier than they are now. The old idea of big business that the only way to happiness is to make big profits, no matter how the men fare, is one of the greatest mistakes ever made.

The people as a whole are entitled to a large and ever larger share in the industries and their profits. As the inventions of the past become the tools of today, they should come more and more under the control of those who will use them for the benefit of the people. The

largest number of people that each employer can benefit in a large way is his own employés.

Big Business in Frisco

IN SAN FRANCISCO the banks are squeezing the labor unions through the contractors. The contractor must employ non-union men or such men as the banks permit him to employ, or he can get no material of any sort—cement, brick, lumber, plaster, rock, iron, steel, lime, anything.

The banks carry on this scheme through an Industrial Commission, so-called, which virtually every business man in the city has been compelled to join, and which is busily engaged in teaching the building trades to youths in the briefest time possible.

These quickly-taught youths are being used to swell the ranks of labor and to break the monopoly which master plumbers and others have maintained for years. The labor unions have appealed to the federal government to investigate the situation.

San Francisco probably got its idea from the similar organization of banks, newspapers, and business men in Los Angeles, called the Merchants and Manufacturers Association. This Association has succeeded in making Los Angeles an open-shop town to such an extent that there has not been a successful strike in the city in fifteen years.

The Association claims that this has had most to do with the extraordinary growth which Los Angeles has had in that time. Practically all the employers in the city are under an agreement not to sign any contract with their men or to deal with any union. This makes the employers absolute dictators.

Los Angeles is not an industrial city; its residents are principally from the East, small business men that have made some money and have sought Los Angeles for a home; hence the ease with which the Association's program has been carried through.

Every employé that gets blacklisted by the Association's secret service force may as well leave Los Angeles; for he cannot find work there. Whenever there is a strike the Association sends to Kansas City or Chicago and brings in all the help needed to take the strikers' places.

Profits-Patriotism and Taxes

PERHAPS the most patriotic class of people in the country is big business, if we let them tell it. They are the first to shout for war, if there is to be a war, though they never go to war themselves, if they can help it. Business is so good during war times, and there is such an opportunity to make millions, that they cannot get away from their "essential industries." So they stay at home and work for the Government for a dollar a year and for themselves at a million dollars a year.

But when the war is over, and the boys that were to die are moldering to dust, big business is not so patriotic. We do not have reference to the Bonus Bill now, but to the fact, admitted by all the Government experts in the income tax service, that they have constantly to watch their wealthy contributors.

Business was good in 1922; there was a surplus on June 30, 1923, of $300,000,000, instead of the predicted deficit of $823,000,000; but the internal revenue fell off until it was less than half that of 1920. Moreover, in 1923 there were refunds of $123,992,820 collected as income tax in previous years. The New York *World* says that "every now and then some expert drops out of the Internal Revenue Department and becomes miraculously rich as a professional adjuster of cases." What a field for clever lawyers!

Speculating with Public Money

GENERAL WOOD reports that business in the Philippines has been bad, and that the government bank there has made so many bad investments that if it were a private institution it would be closed. The bank invested in sugar, oil and coal businesses, none of which was profitable to the government. No doubt somebody else has reaped or will reap a reward from these investments after the government retires from them. That is the way it generally works. It seems next to impossible to find those who will work as hard for the people as they will for their own pockets.

General Wood says of the management of the National Bank investments:

"They were carried out without regard to sound business principles and oftentimes without investigation. Moneys were advanced without proper security and the affairs of the bank conducted with disregard of sound

business methods and at times with disregard to the rules of common honesty."

Thus do we teach the untutored Filipinos how to govern themselves.

The General says that "the huge investments in the sugar industry in certain provinces have resulted in benefits to a comparatively small number of people." That is the way things go everywhere. That is one of the principal reasons why the desire of all nations is for Christ's kingdom, so that the benefits will flow forth to all the people equitably and not to a favored few who happen to be personal friends of those in power.

The ex-president of the bank and three other ex-officials are now in jail, thinking it over. No doubt in the end they will want Christ's kingdom, the same as those who suffered through their misguided attempts at sudden riches.

The Divorce Evil

IN AMERICA any man or woman who tires of his life partner may run away to another state, perhaps two to three thousand miles away, gain a residence, and after a little time bring suit for divorce against the deserted mate on the ground of desertion or abandonment, with a fair chance of success. The federal government has interfered during recent years in so many things with which it had no proper right to interfere that it seems to us here is one thing in which it might interfere, so that men of little or no principle might at least find it harder to abandon the helpless victims of their perfidy.

SIR AUCKLAND GEDDES told the graduates of George Washington University that he doubted if ever before in history was the future for so many nations and so many individuals as dark as it is today. Without a doubt he is right. He holds that there are three essentials of civilization: Beauty (the maintenance of cleanliness, order and comfort); service (the desire to assist others, regardless of who they are); and truth (unwillingness to participate in or to profit by anything that is not right). These and other similar expressions stamp Sir Auckland as a great man.

THE International Police Congress held its 1923 session in Vienna. It seeks to bring about closer coöperation of all police institutions to stem the tide of criminality which grew out of the World War. The task of police officers is becoming ever more difficult. The criminal of a generation ago traveled on foot; the modern criminal travels in a high-powered car. The policeman of a little time ago swung a club; today his gun is in plain sight, ready for instant use.

Vienna was the scene of an anarchistic attempt to kill Judge Rutherford a year ago. The city at that time was under the control of Roman Catholic authorities. In the great concourse in which the anarchistic onslaught was made there was not a policeman on hand, though the meeting was one of the greatest ever held in Vienna. We wonder whose power it was that kept the police away from that meeting, and whose power it was that incited the riot.

TULSA, Oklahoma, is a town which often figures in American despatches as a place where mobs are frequent and where regard for the law is at a low ebb. Tulsa was the scene in 1918 of several attacks by officers of the law upon unoffending Bible Students; later it was the scene of a terrible race riot in which large numbers of innocent Negroes were slain.

Now it is in such evil state that the Governor of Oklahoma has been forced to suspend the state constitution in Tulsa County and to place the whole county under martial law, with a view to breaking up the mob violence and floggings which in recent years have given Oklahoma, and especially Tulsa, such a bad name.

ANOTHER center of lawlessness in America is Georgia, where it is usually directed against the Negroes. Of late it has turned against the whites in the city of Macon, several men having been flogged, one of them so ill with tuberculosis that his life is despaired of. The flogged men are given thirty-six hours to leave town or be slain.

One of the men warned of a forthcoming flogging is a lieutenant of police of Macon, who has promised that there will be some sudden deaths in Macon when his turn comes.

DISTRICT Attorney Banton of New York City is about to begin an investigation respect-

ing the employment of professional gunmen by union officials and employers. He is authority for the statement that "it is a common practice, when trouble breaks out between employers and unions, for somebody on one side or the other to employ gunmen against the other side." One of these gunmen was recently killed by an opposition gunman while he was in the company of a detective at one of the police courts.

NEW YORK and Brooklyn each had an Italian mob on September 3rd, crazed because the police would not permit them to parade the streets with statues of Saint Rosalia. Forbidden by the police they rushed to a rectory in Brooklyn, calling out to the priest, "You have more power than the police. If you give us the order, the police will let us parade."

As far as carrying Saint Rosalia in the parade is concerned, a bundle of rags would have been every bit as effective; and as far as the priest's actual power in this country is concerned, it is on a par with that of Saint Rosalia. These Italians have the idea that they are still in Sicily. They have something to learn.

IT SEEMS unfortunate that it is so, but the way the law stands only 300 Australians can come to the United States each year to settle, but 30,000 Italians can come. We have nothing against the Italians; they are industrious and honest and make good Americans, but they have to learn our language and to forget a lot of nonsense about what Saint Rosalia and other saints can do for them. But the Australians are not thus handicapped. Moreover, and that is the unhappy part of it, the Australians do not like the situation in which they find themselves. They threaten a graduated embargo on American goods, which they consume in large quantities, as a partial offset.

Moreover, some Australians like a nip of "firewater" at their meals and they do not like to have their ships sail dry all the way from Vancouver to Sydney merely because they touch at the Hawaiian Islands enroute. But they might as well learn to get along without the liquor now; for the prospects are that they will have to do so when the Lord's kingdom is in full control. And that will not be long now.

League of Nations Defied

AS THE World War grew out of the assassination of an Austrian archduke, so another and greater and final conflict may arise from the assassination of the Italian officers serving on the Albanian Border Commission. Italy seeks expansion east of the Adriatic Sea. Largely to please her, a mythical country of Albania, adjoining Greece on the Adriatic, has been in process of formation, or attempted formation, for some ten years.

Greece and Italy were attempting to definitely fix the borders of this supposedly independent Mussulman state; their interests conflicted; the Italian delegates were suddenly killed; Italy blamed Greece and issued a twenty-four-hour and then a five-hour ultimatum imposing such severe conditions as would be hard for any country to accept.

Greece accepted most of the conditions, but sought modification of others, whereupon Italy seized the unfortified island of Corfu (forty miles long, population 225,000), the key to the Adriatic Sea, and killed fifteen and wounded fifty Armenian orphan refugees housed in an old fort, in a bombardment that was unresisted and entirely unnecessary. Other islands in the vicinity have been seized since.

Italy refused to pay any attention to her treaty obligations covered by Articles 11, 12, 13, 14 and 15 of the League of Nations Covenant, and the League, that monument of hypocrisy, did not, as required, "sever all trade and financial relations and prevent all intercourse between their own nationals and those of the offending state and between that state and the nationals of any other state, whether a member of the League or not."

It thus becomes once more apparent that the strong members of the League pay no attention to their League obligations, and that the League itself does nothing to back up its own obligations. In other words, the League is as though it were not. Greece and Italy are both League members.

It was as inter-allied officials, acting under the direction of the Council of Ambassadors, representatives of the Supreme Allied Council of the League, and not as officers of their country, that the Italian officers were serving on the Albanian border commission. They were three miles over the border into Grecian territory

when slain, but had a right to be there. The nationality of the assassins, or the cause of the assassination, is unknown.

Mussolini's Brand of Bravery

IN REFUSING to recognize the League of Nations, and in precipitately murdering the fifteen child refugees at Corfu, the government of the anarchist premier of Italy, Mussolini, has done as might have been expected of it. Even the New York *Times,* which apparently approved Mussolini's ruthless destruction of Italian liberties, says that "the reviver of Roman imperialism ought to be reminded that Cæsar, though not wholly blameless in his public life, never assaulted a cripple."

Mussolini is absolutely heartless, or he would remember that Greece is exhausted from a disastrous war, is bankrupt, and is struggling to continue the support of a million refugees hitherto largely accomplished by American aid. He wanted over $2,000,000 indemnity, all of which, if paid, would in effect be food taken from the mouths of refugees.

As excuses for the violence at Corfu, Italy points to the American occupation of Vera Cruz; and for her virtual ignoring of the League of Nations she points to similar violations of the League's wishes by France in the Ruhr, by Poland in Vilna and by Yugoslavia. Britain occupied Corfu, against the wishes of its inhabitants, for a full half century up to 1864.

Oddly enough, a month before the Italian forces occupied Corfu an Italian warship visited the island, and squads of Italian marines covered every part of the forty-two miles length of the island on foot, while their officers scoured the roads by automobile. Possession of Corfu by Italy makes the Adriatic Sea an Italian lake.

Mussolini has definitely decided that Italy shall withdraw from the League of Nations if that august body tries to see that justice is done to Greece. Greece appealed to the League for relief, but in vain. The only excuse for the existence of the League is to protect and help the weak nations when they are oppressed by the stronger.

Mussolini's Brand of Anarchy

AT KANSAS CITY, Mo., on the 31st of August, a federation of liberty-loving Italo-Americans very properly adopted resolutions denouncing the effort to transplant to America the Mussolini brand of anarchy. We quote their resolution:

"The Fascisti dictatorship in Italy has completely destroyed constitutional government and has outlawed all labor unions and labor political parties that do not subscribe to its nefarious creed, wantonly and traitorously murdering thousands of men, women and children, and imprisoning in filthy medieval dungeons over 60,000 men and women without charge or indictments."

Mussolini is an ardent Roman Catholic, and covets and receives the support of the papal system in his efforts to spread his brand of anarchy throughout the world. Fascismo is growing in every Roman Catholic country. As the Roman Catholic church has never hesitated to support war where it thought that it might possibly gain something thereby, so now it is ready even to support a brand of anarchy with the same end in view.

Perth Amboy, N. J., is a strong Roman Catholic town. Recently the citizens of this town, some of them, beat and stoned knights of the Ku Klux Klan engaged in the innocent pastime of parading streets which as long as they behaved themselves they had as much right to parade as anybody.

The Klan thereupon demanded the protection of the law, a thing to which they were entitled, and which should have been theirs without demand. Klansmen have been attacked recently in Binghamton and in Steubenville, and one was killed in Pittsburgh.

We are not Klansmen, but we demand for Klansmen all the rights in this country that Roman Catholics and others enjoy. In Perth Amboy within recent years priests have incited mobs to break up free Bible lectures which contained nothing offensive to any truth-loving person.

We are tired of seeing the Roman Catholic fifteen percent of the population of this country trying to control the other eighty-five percent by every means in their power, politically and legally, and then resorting to anarchy when they cannot gain their ends in any other way.

We cannot but fear what will happen to the fifteen percent if many of the eighty-five percent turn into Klansmen; and from reports which reach us it seems not unlikely that something of the sort is on the way. The Klan limits its membership to native-born Protestants.

Wall Street Gobbling Mexico

FROM the assassination of Carranza, in May, 1920, to August 31, 1923, the United States Government did not recognize the Government of Mexico, although Mexico has had an orderly government during all that time. The difficulties which have kept the two countries apart have been of a financial nature.

As soon as the New York financiers could properly get their hands on Mexican income there was no difficulty in arranging recognition. This has now been accomplished and a boom in Mexican securities follows as a matter of course.

Mexico is a treasure house, one of the greatest stores of natural wealth on earth, and hence a goal of high finance. There is a saying in Mexico that Mexico can produce anything from a pine tree to a pineapple.

Mexico is today the only country in the world that is on a strictly metallic basis, only gold and silver money being in circulation. Up until now Mexico has had no "national bank of issue," and the people have known nothing about paper money.

Wait a little; and you can be confident that when the new "national bank of issue" planned by the New York financiers has gotten into operation there will be lots of beautiful printed money afloat in Mexico, and a good share of the gold and silver now there will be under the control of the Wall Street wizards.

Transcontinental Air Mail Service

FOR some time now the United States post-office department has maintained air mail service between New York and San Francisco, the flying taking place only in the day time. The rate of postage is twenty-four cents for each half ounce. The equivalent of a thousand trips across the continent has been made without a fatality.

On August 21-24, after sixteen months' preparation, all-night flying was inaugurated on a plan which enables the mail plane to leave New York at noon, and arrive at San Francisco the next evening. Chicago is reached the first evening, Omaha at midnight, Cheyenne at daybreak, Salt Lake City at noon. The route is via Bellefonte, Cleveland, Bryan, Chicago, Iowa City, Omaha, North Platte, Cheyenne, Rawlins, Rock Springs, Salt Lake City, Elko, and Reno.

The all-night service was maintained four days, after the airway course between Chicago and Cheyenne had been carefully laid out, lights and signals set, emergency fields located and supplies distributed. After the results have been carefully analyzed the all-night service will be maintained for a month, and then again carefully analyzed. In time a reasonably regular all-night service will no doubt be maintained. It staggers the imagination to think of leaving New York at noon and landing in San Francisco the next evening.

THE ZR-1, 962 feet long, weight 75,000 pounds, Uncle Sam's largest dirigible, completed her trial trip of thirty miles, September 14, the next day thrilling the inhabitants of New York and Brooklyn, then turning her nose toward Philadelphia, going at a speed of a mile a minute as gracefully as a soaring eagle. The crew consists of nine officers and twenty-two petty officers. With four of her six engines going she made a trial speed, while traveling with the wind, of forty miles an hour.

ANOTHER cantilever bridge 207 feet in height, is in process of construction across the gorge where the Niagara River rushes at the rate of twenty-three miles per hour toward the whirlpool. The excavations for the new bridge abutments are being made by the aid of a gigantic steam shovel that was lowered over the edge of the cliff. The earth and rock from the excavations are being dumped into the river, which carries them away as though they were so much sawdust.

The first time the Niagara gorge was spanned was by a New York boy named Homan Walsh, about seventy-five years ago. After eight days of effort he succeeded in flying a kite from bank to bank. The kite string was used to haul a heavier line and subsequently a cable. Passengers were carried in an iron basket on the cable for several years.

Other cables were added; then came sidewalks and at length a railway bridge, over which the first locomotive crossed March 8, 1855. For many years this bridge, the old Suspension Bridge, was the only bridge across the river. It was replaced in 1897 by a steel arch bridge, and there are now two other bridges across the chasm, besides a cable basket over the whirlpool.

"Treasures for the Last Days" *By Victor Schmidt*

FROM Crœsus to this day the idle rich have filled their coffers with the wages of the common people. The toiling masses have labored for, fought for, and died for these oppressors. The hardy Lydians were forced to work in tribute mines and upon the banks of the Pactolus that Crœsus might become the rich man of the ancients. After their ruler was defeated by Cyrus they were absorbed as part of the Persian Empire, and this was a cruel yoke. The greedy satraps under Cyrus placed an almost unbearable system of taxation upon the subjects. The best men physically were called into the army to fight for the king, so that all lands from the Indies to the Hellespont did obeisance to the mighty Cyrus. But too greedy, he broke the spirit of his people. The masses became disheartened by years of servitude and oppression. An unjust war was waged against the Massagetæ; a battle was lost, and the king was killed.



As Cyrus did, so many rulers since
Have crushed the very souls that bore them up.

The hoplites of the Grecian army were culled from the laboring masses and were forced to spill their blood that riches might be heaped up for their king. Phalanx after phalanx was sacrificed upon the battlefield before the Greeks became disheartened and disgusted with their rulers. The ruddy-faced plebeians of the Tiber also were zealous in collecting talents for the Cæsars, and almost every sea and river of Europe drank the blood of Roman stock that the coffers might be filled. But these hoodwinked Romans also woke up one day to the fact that they were fighting for the wrong king, and they stopped fighting.

We cannot overlook the noble and commendable spirit of loyalty in the hearts of these people to their kings, and that spirit lasted as long as they put confidence in their rulers as public benefactors. Time and again, however, history has revealed that their rulers, with few exceptions, were their oppressors. Those who would rule well have been forced to beat their swords and shields in music to the tune of prótégés. The people, lulled to sleep by this strange music, have been tramped upon and almost crushed. At times they woke up and have wreaked a frightful vengeance upon their overlords, only to be shifted from one yoke to another. In desperation they sought one king, then another, but often found themselves tossed from the hands of an autocrat into the claws of a despot.

Oh, for a king of the people!

The masses were unable to extricate themselves from bondage, and the drama of oppression went on. The proletariat of France were almost overwhelmed by the heavy exactions of Louis XVI. Under him were about a quarter of a million favored nobles and clergy. They owned half of the soil of France, the castles, chateaux, and buildings of note. They squeezed out of the peasants three-fourths of what they earned. Such an exacting system of revenue was imposed that one could not pass over a road with a sack of grain without paying toll. The peasants in the rural districts at times lived on bread made of ground acorns, bark and bran. The working people, pitiable clumps of tattered rags and despair, were huddled together in cellars and dingy rooms which literally stank. Twenty-three million squalor-stricken, threadbare, starving wretches were

having their souls ground down to support a handful of sluggards in luxury. But the question is, Did they wake up? They did. As in a nightmare they rose up like madmen; seizing clubs and flails they slew the oppressing nobility and clergy, set on fire the chateaux of their former landlords, and hurried the king and the queen off to the scaffold. The conflagration spread and in a very short time all Europe was in the throes of bloodshed.

Let no one casually read of the French Revolution; for that was but a side-show to the one that is sure to come, if our leaders—preachers, financiers, and law-making bodies—do not "right about face" and serve the interests of our common humanity instead of trying to reëstablish normalcy in feathering their own nests; for they all should be the servants of the people. At no time in past history has there been such wide oppression of the people. The burdens placed upon the backs of the poor are far greater than at any other time. Far more people are involved to intensify the final cataclysm. The people will stand oppression until their lives and their dear ones are in jeopardy. Even then, at times, they resign themselves to the lot of death, when not confident in their ability to extricate themselves; but this is not the case when tens of millions are pitted against a paltry few. Armies spring up in a single night, weapons of all kinds are seized in an instant, and they run like madmen to their prey.

Filling the Bag

THE Great War served the money kings of the world well to tighten the bonds of servitude upon the already hungry masses. And not satisfied as yet, they seem determined to perpetrate their project until the people have been drained. A few figures will serve to show how the profits of big business have increased by leaps and bounds. The following concerns exceeded their profits over previous years by the amounts named:

American Woolen Company	316%	over 1914
American Ice Company	393%	over 1914
American Fruit Company	547%	over 1914
May Department Stores	174%	over 1915
Pacific Mills (Flour)	218%	over 1915
Manhattan Shirt Company	275%	over 1915
Endicott-Johnson (Shoes)	353%	over 1915
Corn Products Refinery	639%	over 1915
Burns Brothers (Coal)	72%	over 1916
American Linseed Company	780%	over 1916
Amoskeag Mfg. Co. (Linen)	811%	over 1917
Cluett, Peabody Co. (Collars)	175%	over 1918

In 1919 the worker received 4.7% of the price on each yard of blue denim produced, while the mill owner received 24.74% of the price on the same yard as his profit. The wages of the workers in denim could have been doubled in 1919, and still the manufacturers' profits would have been double the percent received by the workers. In another industry, the canning of corn, the labor cost increased 22% between 1918 and 1919, but the canners' profit increased 256%. Also in the iron industry, the labor cost of making a ton of iron increased from forty cents to eighty-six cents; but the price of the iron itself rose from $15 to $30 per ton from 1916 to 1919.

The super-profits of big business per annum from 1916 onward have been approximately $4,800,000,000 per annum. The workers during the same period of time lost each year in wages because of the deterioration of the dollar $4,717,440,000, or nearly the exact amount of the profits of the corporations.

The companies listed below in 1922 voted the corresponding stock dividends:

The Brown & Sharp Mfg. Co.	16,000%
The Davis & Brown Woolen Co.	3,233%
The Wanskunk Co. (Worsted Goods)	1,500%
The Atlantic Refining Co. (Standard Oil)	900%
The Denver Dry Goods Co.	900%

This means that for every dollar invested in the Brown & Sharp Manufacturing Company there is a return of $160; and a corresponding return for the percentage named after each company. There are no figures in the category of history that will in any way compare with these gouging dividends of modern money kings. Are our homes any safer now than before the days of the war scare? No! On the other hand millions of American people on account of maladjustments have been forced to mortgage their homes; and the sins of these wealthy men are overlooked; public bandits operate under the garb of American citizenship, their tactics of extortion sanctioned by the law, and approved by the courts.

Legalized Tactics

BUT the inquirer asks: "How do they do this money-grabbing?" Almost all the low and subtle tactics imaginable are resorted to in order to accomplish the money-massing. One of the most popular and powerful means employed is that of usury, whereby the loan shark preys upon the people whenever the government is in need of funds. There is a public improvement and the government, instead of paying for it immediately, borrows from Mr. Rich Man. We notice, however, that the willing lender always affixes the interest clause. And what happens? The interest alone in many cases would pay for the improvement several times over. For example, fifty years ago the city of Cleveland installed a new pump and mains for its water works at the total cost of $400,000. The city borrowed the money on bonds to pay for the improvement. That city has paid $1,060,000 in interest on those bonds, and the original debt of $400,000 is said to be still unpaid. The people of Cleveland, not having learned the lesson, three years ago voted the sale of $6,000,000 more bonds for the erection of a city hall. When the time arrives for the payment of the latter bonds Cleveland will have paid nearly $20,000,000 for her public hall. In 1920 the city discovered that sixty percent of the money raised by taxation was already obligated for the payment of interest and principal on bonds contracted in years gone by. In many instances improvements like the water pump just mentioned were worn out before the principal could be paid.

The common tactics employed in usury permit the banker to loan out five dollars for every dollar which he possesses. One would naturally suppose this to be impossible. If a man had five automobiles and they were all hired out, he would be limited to his further hiring out until the return of some of them; but not so with money bearing interest. Mr. A. borrows $1,000 from the bank and applies it to his credit. Little money leaves the bank as his checks are credited to the accounts in the particular bank or in the banking system. Later another man, Mr. B, borrows $1,000; it is placed to his credit, and the process goes on five times. In this manipulation it makes no difference whether the loan is re-deposited in that particular bank or in another bank—it is deposited in the system. The transference of the loan from one bank to another is offset by money borrowed from another bank and deposited with it. The bank is prevented from much exceeding the five-handed transaction by the banking law which requires the holding of fifteen percent as a reserve, but theoretically the bank would be privileged to turn it over six and two-thirds times. This scheme has been carried on with remarkable success in the United States. With $5,806,571,880 outside the United States Treasury vaults in 1919 the loans of the banks of this country were $25,222,849,814. It is much like a man who has five overcoats, but who can account for having obtained only one of them.

Financial Tactics during the War

A SUBTERFUGE was played upon the American people during the last war which few are aware of. In order to carry on her part by borrowing all the money from the wealthy financiers, as is generally done, the government, operating under the control of big business, applied different tactics, which turned to the benefit of Wall Street. Just before America entered the war the British Government was indebted to J. P. Morgan and Company to the amount of $400,000,000. When the prospect of the Allies winning the war was very uncertain in 1917 the big financial corporations pulled the strings whereby this nation was inveigled into the war. Had the Allies lost the war the prospects of the Morgan Company of ever being reimbursed would have been shattered. The Allies called for war material, food, railway equipment, etc., from the United States. We raised through Liberty Bonds for loans to Europe covering such demands $11,000,000,000. The greater part of this sum was not paid over directly to the Allies, but was handed over to Wall Street to be credited to the various corporations for war material sent abroad. Wall Street bankers, however, in the meantime have been drawing interest upon the loans which the American people intended for Europe. Of course the American bankers are calling for a cancellation of the foreign debts to us.

When profits were growing larger during the war a tax was placed upon incomes, and the tax would have consumed a great part of the larger incomes had it been enforced. The law

demanded a certain percent upon all incomes of *cash* dividends. The Supreme Court of the United States by a close decision of five to four stated that *stock* dividends were non-taxable. Since that time the large investors have evaded the law on the strength of the stock dividend appellation. And how does it work? A corporation capitalized at $100,000 declares a dividend of $100,000. If the dividend were paid to the stockholders directly in cash, it would be taxed under the income tax law; but it is converted into corporation stock and thus exempted from tax. The corporation capital is increased by this stock dividend to $200,000, and thus the late dividend is but fifty percent of the new doubled capital. The stockholder loses nothing in this manipulation, is credited with the full amount of his income, and is exempted from taxation.

We might expect that as the result of this evasion the income of the Federal Government would take a rapid decline. This is just what did happen. The official statistics show that during the year 1922 the Federal income under this tax law fell off $1,397,000,000. And this has taken place while the dividends of the large corporations have been on the increase by leaps and bounds. It is apparent that the failure of the nation's income has not been due to any decline in the dividends of the large corporations. The tax fountain is drying up because Big Money has by high-priced and professional legal advice found a way to avoid taxation.

Every time the law is avoided in this way there must be increased burdens upon the common people. The expenses of the nation must be met; and the money not coming from the former source, the responsibility is shifted upon the poor in the form of direct taxes—or, as has been suggested, by a sales tax. This being the case the little man must bear not only his own burden but also that of his big brother.

Rumblings of the Coming Storm

WITH such conditions in mind we should not wonder at the events of the past few years. The restless spirit in the oppressed people has occasionally shown signs of remonstrance. The American soldier boy returning home expected to be reinstated in his former job. But his expectation failed of realization, and so in order to effect a compromise he asked the government for a bonus. Time and again his demands have been refused. He forgets to reckon that big business has its eye upon the few remaining pennies in the pockets of the people; and in the contest for this paltry sum our boys who fought in Europe must lose. If there were any dividends for the rich man in this measure the bonus would have gone through long ago.

Crime is on the increase as never before in the history of the nation. Wade H. Ellis, a member on the committee of the American Bar Association to investigate crime, says that in the period from 1910 to 1921 the number of murders in cities like New York, Chicago, St. Louis, Los Angeles, and others increased nearly 150 percent, and that compared with statistics from England and France this increase is appalling. A questionnaire was submitted to authorities in the leading cities in New England asking them what they considered to be the chief cause of the sudden increase of crime. Seventy-five percent of the answers were to the effect that unemployment was the chief cause. The Great War, and the failure to enforce the Volstead Act were given the places of next importance respectively. Certainly these are but the threatening rumblings of the fast approaching storm.

The Great Tempest

THE Lord, centuries ago through the prophet Joel, gave us a picture of the dark day in which the people will rise against their oppressors. "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall there be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is like the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty

men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"—Joel 2:2-11.

The Prophet here gives a detailed description of a disciplined army accustomed to the horrors of war. Such an army fought at Contigny, Chateau Thierry, Belleau Wood, and St. Mihiel. They fought then, being deceived, for the money kings; but in the next great conflict they will not do so. Millions have been trained to shoot unerringly; they have been disciplined while running at full speed to thrust the bayonet clean through the human body and half-way up the musket shaft; they have been taught how to handle clubs and bombs. The English boys were even instructed how with their finger nails to gouge the eyes from their victims' heads.

At first the wealthy, who have heaped treasures for the last days (James 5:3), may seek to make a compromise after seeing that the masses have secured the upper hand, and that their lives and possessions are in jeopardy. But this will not avail; for the people at that time will have learned the lesson of the empty pledges of the past. They may in final desperation offer the tangible cash. "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." (Ezekiel 7:19) Many of these will seek to vomit up their riches as one in desperate agony tries to expel the deadly hemlock poison. They will mourn the day that made them rich. The prophet Job describes the sick man in these words: "He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him."—Job 20:15, 16.

The events of the past few years in foreign countries picture the coming calamity. At the outset of the Russian revolution the lands and possessions of the wealthy were seized, and the plutocrats themselves were quickly exterminated. The hungry maniacs in the Ural district ate human beings, and in some cases dug up corpses in order to find food to sustain life. China has been the scene of marauding bands. Thousands driven by starvation sweep the country, burning, pillaging, and killing as they go. The rich are forced to play upon musical instruments before the maddened mob while their burning mansions light up the furious spectacle. The slaughtering instinct of the Turk, the tearing of the body by instruments of torture, the hanging of people by their toes to die of slow starvation, the cutting of the limbs piecemeal until gradual death overtakes the victim—all of these things startle us. We might think that the world is too civilized ever to be the scene of such cruelty. But listen to what the Lord's prophet has to say about the coming calamity upon all of Christendom: "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 shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none." (Ezekiel 7:24, 25) So great will be the slaughter in that day that the multitude will not take time to bury the dead, and a stench will fill the air. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."—Jeremiah 25:33.

Some will be inclined to take exception to such a picture. Those who love the Lord and His righteousness will proclaim the truth. In the spirit of love is pointed out the only haven of safety during the coming storm. No one for a moment would question the motive of the Government in sending out messages from the weather bureau to warn the people of an approaching cyclone. Those hearing the warning may find shelter for both themselves and their cattle, and thus much property and life may be saved. There is a warning to give, and those whose hearts are right may also find safety in

this dark night. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zephaniah 2:3) Those who hope to find protection in the coming trouble should not rely upon earthly possessions, but such should resign themselves to the Lord and His righteousness. "Riches profit not in the day of wrath: but righteousness delivereth from death."—Proverbs 11:4.

Earth's Rightful King

BUT the people have a King. At one time He was here on earth. He was persecuted by the same greedy band that has oppressed humanity for centuries. He undoubtedly had sympathy and love for the people; for He suffered and even gave His life for them. He is the appointed One that will bring peace and quietude after the clouds of world-wide war, revolution, and anarchy have spent their fury. That same voice that stilled the waves on Galilee's stormy crest will then speak peace to the raging masses of mankind. Associated with Him in this new kingdom will be a band of faithful followers, who also weathered the storms of persecution while here on earth. On account of their faithfulness they are granted the great privilege of reigning with Christ Jesus and of blessing all the families of the earth.—Revelation 20:6.

Earth's new King will put down all oppression, and will encourage every desire of the people toward righteousness. The stony heart of selfishness will be replaced by a fervent desire to benefit others. Under His reign the poor and needy will be shown favor; for they will be generally in a better attitude to come into harmony with the laws of the new order. The wicked must retrace their steps if they would have life. "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:2-8.

The experience which the people have had under oppression in the past will redound to their everlasting benefit. When justice will be done in the earth the people will make an intelligent choice to do righteousness, having at that time the knowledge and past experience of sin. The oppressed, having been driven from yoke to yoke under earth's former kings, will breathe the air of liberty with an increased appreciation of the new Ruler. The millions who have toiled, and bled, and died in despair at the hands of treacherous kings will have new hopes enkindled within their breasts. There will be riches for all the obedient; there will be a close bond of brotherhood; and there will be a King who will guard the interests of his people.

The purpose of the reign of Christ is to bring the people to God so that He may ultimately receive all the glory and praise. The prophet Isaiah in speaking for Jehovah relates the ultimate purpose of man's existence: "I have created him for my glory, I have formed him; yea, I have made him." (Isaiah 43:7) Certainly this text could not have applied during Isaiah's day nor since; for man in his present condition is everything but a glory to God. But they will be a glory to Jehovah when mankind brought to perfection will reflect the character-likeness of their God. David wrote the praises that will be upon the lips of the joyous hosts of earth: "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear [reverence] him."—Psalm 67:3-7.

"Faith rests upon the Word of Grace,
Upon the work of God abides:
No man God's purpose can erase,
The trustful saint in Christ confides:
Abundant love is free for aye,
God will not cast His own away."

Labor Conditions in England *By Arthur E. Isaacs (England)*

THE English Government gives the number of unemployed at 1,247,000. I do not know whether the Bible states that all governments are liars, but these figures are certainly wrong as regards the number of unemployed. This I will prove from my own experience.

I have been traveling throughout the country with the idea of finding a house or a piece of land on which to erect a wooden bungalow. I soon got tired of the Forty Thieves' tales. (There are really more of them than that, and the thieves call themselves real estate agents.) One man had bought up some land in Surrey. I found that he had paid £35 an acre for it, and had started to sell it at £100; but the thought of getting a profit of only £65 an acre had so upset his nights' sleep that he had determined —so his son told the writer—to charge £150 for the rest. He had never advertised his land; but it was selling without that aid, though there is no water laid on.

On the first race day of the season at Epsom the writer was standing in the High Street, waiting for an omnibus, which did not seem to be running to schedule. Standing on the curb were two men, aged about thirty and forty years respectively, to whom I spoke concerning the buses. I took them to be local out-of-works; but it turned out that they had walked from Whitechapel (in the East End of London, and about sixteen or seventeen miles distant from Epsom), having started at half past eleven on the night previous. It was then about 11 a. m. I asked them how long they had been out of work. They said: "Eighteen months." They had no unemployment money, but were told that if they each obtained another twenty stamps on their unemployment cards they would be entitled to more out-of-work pay.

"Then," said I, "you are all right for parish relief?"

"We are single; and there is no parish relief for single men; only the casual ward."

I found out that they had had nothing to eat, having no money. I asked them what they expected to do at Epsom.

"Well, we walked here thinking we might meet a bookmaker whose luggage we might take up to the Course or who might employ us for the day." Fancy, ye well-fed ones, sixteen miles on an empty stomach, no sleep, and no knowledge of when they would have their next meal! Who says that the workers, as a body, are lazy?

I told them that they were in the wrong position, and went with them to place them.

"You had far rather," I said, "get some postcards, tear them in half, write a name of one of the horses in each of the races, and sell them at 1d. per time. People will probably give you a penny out of curiosity; you can get the names out of those tipped by —— (a sporting paper). Then I suppose that you have a right to live. Do you know that you are living examples of the truth of the Bible?"

Under the circumstances they did not think much of the Bible, as they understood it.

"You are two ex-soldiers; and you are asking for bread or for the means to get same, are you not?"

"That's right, guv'nor."

"Well, have they not given you a stone? You have a beautiful cenotaph erected in Whitehall; and when they laid the foundation-stone all the men that matter—and women, too—had a fine day out. And now you—or our kind—are told that you do not work hard enough and are ordered to produce more. Have you noticed how our kind take in the picture papers so that they can see Lord and Lady This or That and belaud the idleness and luxury there displayed?"

After a few more comments, which I think gave them food for thought, I wished them good luck and wended my way further afield.

"COLD morning this morning, sir!"

"Yes, it is," I replied.

I was taking my way over Hungerford Bridge, which runs from the Thames Embankment to the Strand, one cold and frosty morning when I was accosted thus by a man.

"Yes, and you notice it more if you have not had a cup of tea or anything to eat."

I thought to myself: I suppose I look innocent.

"How does that happen? Haven't you received your unemployment money this week?"

"Never had any, sir."

"Well, go on," said I.

"Well, it is like this, sir: I have been in business all my life, struggled on through the last few years, and finally went under with nothing left. Never having been employed, I have no stamps on my card, and so have nothing to come from anywhere."

A FRIEND of the writer, an engineer, has been out of work for over two years; his last place he had kept for ten years. He owns his own house. He was told some nine months ago that there was no more out-of-work money for him. Owing to the strain on the funds his society also dropped the money which they used to allow their unemployed. To get a living he had to resort to taking in children whose parents did not want to be bothered with them; and daily he can be seen "pushing" a perambulator along the streets.

Another man has taken to cleaning windows after serving seven years' apprenticeship as an engineer. Two others within a stone's throw of the writer's residence have no unemployment pay. One of the members of the union to which I belong told me, three or four weeks ago, that there are dozens who do not receive State benefit. And we are not a dead society!

A FORTNIGHT ago I was at Bookham, about twenty-four miles from London; and as it looked rather like rain, I went into a little log hut to have a cup of tea. (They are erecting all sorts of houses and bungalows at this spot, in fact right through beyond Guildford.) It was Saturday. Inside the hut I found a young man having what turned out to be his dinner. "A cup of tea and four thick, and mind the knife don't slip!" This being translated means a cup of tea and four thick slices of bread-and-butter, and don't let the knife go in the wrong direction.

We got into conversation. We started with that evergreen topic, "the weather"; and could you have seen the sky at that moment you would have excused us. He told me that he had started work six weeks ago on the buildings right opposite, after two years out of work. He was getting 1/1d. per hour as a bricklayers' laborer, though the money should have been 1/1½d. per hour. But he dare not demur or he would be out of work again. He was married, and had two children, whom he had had to put into the workhouse, owing to his hard luck, at the end of last year. He lived in the New Kent Road, by the side of the Elephant and Castle, South London; and he had to pay 13/- per week for room. He also paid 5/- per week for a bed at Bookham, 2/6d. to go home on the Saturday (he was then having his dinner while waiting for the bus), and 2/6d. to come back again on Monday mornings. So, you see, he could not possibly buy a Rolls-Royce, whatever his desire might have been. "And the first week I was in work the workhouse authorities were after me for payment for my children," he told me.

COMING along a country by-path I noticed a man behind some trees. Thinking that this might be his way of "pulling-up" people, I passed down the lane; but not being accosted I wanted to know why I was not. So I went back to find a man who said that his age was sixty-nine, and that he was an agricultural laborer. He had a tin can of water by his side, out of which he occasionally sipped, and occasionally put some on his forehead.

"My head feels awfully queer. I don't know what is the matter with me. I think I shall have to give up. I suppose it is having nothing to eat," he said. All this was said in a quiet, resigned sort of voice, not a vestige of the canting or begging tone.

Agricultural laborers never did have the unemployment money. This old man of sixty-nine had only another year to live when, if a young Government servant could not manage, on coming round to take particulars, to save a bit for the State, he would receive 10/- per week—not having been a Cabinet Minister.

This poor old man was somebody's father, probably. Is it not sorrowful to contemplate that our aged poor cannot get sufficient money allowed them that they can live their own lives without being forced to go into the workhouse or walk the countryside!

To sum up: The consensus of opinion seemed to be that conditions at present existing could not continue, and that it is only a matter of time until a revolution would break out. The thought is that if one or two determined men started up as leaders it would be like setting a match to a haystack on a hot summer's day.

On the roads I have met men and women thinly clad, walking along dreamily, going from here to there, wherever the road might lead. Sometimes they were soaked to the skin. Truly one can wish: "Thy kingdom come," when there shall be no more poverty, no more sickness, pain or death.

Waste Land—Growing of Fruit *By Henry H. Gebhardt*

IN ISAIAH 35:1 we find these words: "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose." These words apply to the people and conditions of the coming age.

We have in the world much desert and waste land. Very often we hear the remark made that such land is good for nothing. Yes; many will say that it is worthless, and always will be. But in God's Word we have the promise that these places shall blossom as the rose, and make glad the heart of the people.

When one has seen the desert place (on a small scale) made to blossom as the rose, and that which was considered worthless made very productive, and when there is evidence that the changed condition of our atmosphere in the future will make still greater results in reclaiming this waste land, we may well rejoice, knowing that there will always be plenty of good things to eat and that for all people.

As an illustration I will give you a glimpse of a desert place that was made to blossom as the rose, and to bring forth not only blossoms but fruit, most abundantly.

About ten years ago a promoter and profiteer organized a company of men to grow cranberries. A barren swamp near Phillips, Wis., was chosen as the place. It produced practically nothing but swamp moss and mosquitoes. Not knowing the ins and outs of the business, much time, labor and money were wasted in starting the enterprise.

To get the right man to start it right was a problem; but this was finally overcome by the selection of a man who had made a success of it in another part of the state. Then one of the company took charge of it, and the results were marvelous, far beyond their wildest expectations.

The land in question was almost worthless, but had two conditions that made it ideal for the growing of the fruit: It had a good supply of water that could be used for irrigation purposes, and it had good drainage, the two essentials for success at the present time. This garden spot of eighty-five or eighty-six acres was put under intense cultivation, nothing being spared to make it productive. The very latest methods were employed to get the results, and surely they were extraordinary.

Large Yield of Cranberries

FROM this acreage in the Fall of 1922 over 12,000 barrels, or 36,000 bushels, or 1,200,000 quarts, of fine fruit were harvested. You will say: Some yield! Yes; it is the world record for a large area. A larger yield from a small acreage has been witnessed but none on such a large scale.

At the present time we have certain conditions that will not permit of such grand results on all land adapted to the growing of cranberries. Our weather conditions interfere. We have the same kind of trouble that they had four thousand years ago.

In Genesis 31:40 we have these words portraying the exact conditions that the grower has to contend with in the present age: "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." Here is the reason why all lands at the present time cannot be used for this purpose.

This is especially so now because the frost would enter in as the chief reason against a complete success. There are thousands of acres of this kind of land that could be used for this purpose but for this one condition, the frost.

There are many insects with which the grower has to contend; but we are assured that there will come a time when nothing 'shall hurt or destroy in all my holy mountain [kingdom].' (Isaiah 11:9) When the new conditions are in the earth, during Messiah's reign, a marked change in all things will be the order. We have at the present time the extremes of heat and cold producing results detrimental to both animal and vegetable life.

Milder Weather Conditions Coming

IN GROWING cranberries we have both the early and the late varieties. Observation teaches us that some kinds will keep much longer than others. Some decay very rapidly, while others keep many months.

This brings us to another thought: What will the weather conditions be in the coming age? Will it be warm, something of a hothouse condition; or will it be cold? I am inclined to believe that it will be neither hot nor cold but will be near the 45° mark. I understand that vegetation grows at about 45°.

We have noticed that the late-keeping fruit grows slowly, takes a long time to mature, hence is a better quality for keeping. In speaking of the new order of things (the new kingdom) we find these words: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." These words seem to be used both literally and symbolically.

We would not suppose for a moment that there would grow on a tree fruit that would blossom and develop into mature or ripe fruit all in thirty days. But would it not be more reasonable to think that on the same tree might be the blossoms, the small fruit, the larger, and then the ripe or mature fruit, all at the same time, similar to the Everbearing strawberry or raspberry; and that the weather conditions would be such that there would be these conditions throughout the year?

Does it not seem reasonable to infer that the perfect fruit would require an atmosphere that would make the fruit hardy, thereby putting it in a condition that would allow for long keeping? Would not a hot or a very warm condition tend to grow fruit or vegetation so that its life would be very short? The Genesis account of creation seems to confirm this last thought.

When the earth is perfect, with its perfect atmosphere, you can see how much of this land that is now waste can be made to blossom as the rose and produce most abundantly. No insects would be there to destroy the fruit, no frosts to keep the laborer awake at night, no drought to consume away. These are the conditions that are promised. Read pages 82 to 96 in "The Finished Mystery" for proof of this by the twenty-four prophets.

More and more do we see the value of fruits of all kinds. As a health preserver, there is nothing better. Fruit contains many of the elements, if not all, to keep the system in perfect order. When we behold the first man as he was placed in the garden of Eden, with perfect surroundings and a perfect food to sustain life, we can realize to some extent the important part that the future conditions will have on man when the Lord will lay down His rule as to how to eat and what to eat.

Cranberries Healthful Food

THE doctors have lately discovered something new. They don't know just what it is. They call it Vitamines. Here is the late dictionary definition of it:

"Vitamines, A newly discovered group of substances the nature of which is not yet fully determined, that are found in largest amounts in milk, butter fat, cod-liver oil, yeast, fresh fruit, and vegetables whose edible parts are essential to the welfare of the body."

In other words, vitamines are the mineral salts found in all fruits.

Cranberries contain many of the elements which assist in keeping the system in good condition. Especially is this so where acid is required in digesting the food. Cranberries are not only used very extensively as food, but are also used in a medical way. They are one of the very best remedies for erysipelas or infectious skin diseases.

Not only will this waste land be made to produce cranberries abundantly, but we can see signs of other kinds of waste land made to grow other fruit, such as blueberries, very profusely.

Poor Soil Yields Blueberries

BY SELECTION, the blueberry plant is coming into prominence on land that was considered worthless. I quote from an advertisement in one of our Eastern papers showing the possibilities of this fruit:

"Whitebog blueberries are a new addition to the cultivated group, and open a new and profitable field to the cranberry grower. They are nearly as large as grapes, practically seedless, and have a distinctively delicious flavor. The market demand is greater than the supply. From our own commercial blueberry plantation in 1922 our returns were $10,000 from sixteen acres, only a portion of which was in full bearing."

I am told by one who has been over this plantation that while the soil is the very poorest of sand, yet the plants were very thrifty and healthy.

I am sure that the Lord will not use all waste land for fruit. I am inclined to think that some of the more wet or lake-like conditions will be utilized for something else. I refer to the wonderful flower beds found in just such barren places, now too wet for other things to grow on. We have near us one of those wonderful Lotus beds. It is a little beauty-spot out in the waste

land, a sight worth going a long way to see, especially when in bloom.

A comparatively young Indian who has lived nearly all his life near this place says that he can well remember when there were but a few bunches near the edge of the water. But now it has spread over quite a large area.

These are a few of the things that will help make the old earth good to behold. The Lord says that His footstool (the earth) shall be made glorious.

The question may be asked: How will the earth be made glorious and beautiful? Will it be in a miraculous manner? It would seem not. The injunction given to Adam no doubt indicates the method to be employed. In addition to the earth and the atmosphere, man was given the command to fill the earth and subdue it. I am sure that the Lord will have no drones or idle people to cumber the earth when His kingdom is fully set up, but that each person will find the niche for which he is fitted and gladly will he fill it.

Then will the words of the Revelator be fulfilled: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." (Revelation 21:1) This, of course, refers to the spiritual and physical control of our earth, and not to the passing away of the planet and the coming of a new planet. It is this planet that is to be made glorious and to become Eden-like, world-wide.

The Golden Age Prospect

The Seventh Trump is sounding,
To tell us that our King
Has come again in glory
Salvation full to bring.
Every saint is now proclaiming
The presence of the Lord,

Girding on the Gospel armor
According to the Word.
On they march, unfearing,
To show the Truth, the Way;
Little Flock, the Master calls them,
As He leads them to the fray.
Defying all the demons
Of Satan's hostile crew,
Enduring all the hardness
As faithful soldiers do,
Never looking backward
On the paths they've trod,

Always trusting in their Captain
To lead them home to God.
Great will be their triumph,
When, through the second birth,
Enthroned with Christ in glory,
They restore both man and earth.

—*J. G. Fitz-Gibbon.*

God Is! *By J. W.*

WONDERFUL God, wonderful Creator, let me think awhile of Thee. Mere man can but vaguely understand Thy wondrous works. We see the little flower growing there on a lonely spot, even where man has never trod, given life and living, as God intended; and it looks up as if to thank God for the privilege given.

Yea, even this world is as a blade of grass with countless numbers. We behold stretched out in the heavens of unthinkable space twinkling stars like little specks of light; so great is the distance that we marvel at the immensity of it. Ah, who is there that will say, There is no God? Let him think, and think deeply.

When compared with the ever-unfolding works of God, man is but an atom of wisdom; nay, he is not even that if he does not acknowledge his Creator. We were born in a condition in which we had no choice; but 'tis not for us to say when or how we die. What then? A little while and our flesh disappears and our bones lie there as a testimony of life.

But wait! What unseen force has shaped those bones to grow into a definite plan—why not some other form or size? By chance it cannot be, and surely not the work of man! So think, I say again, and think deeply. Seek and ye shall find God.

Words of Life *By Oliver C. Hinkett*

TO ONE who sincerely believes and follows the teachings of the Holy Scriptures, through and by the grace of our Lord and Savior Jesus Christ, this sudden flood of criticism of the Word of God by professing Christians, especially those professing to be leaders and teachers of Holy Writ, is significant.

What this all means is foretold by our Lord. He declared that in the latter days there would arise false Christs and false prophets; and that if it were possible they would deceive the very elect. But, thank God! this is not possible. —Matthew 24:24.

The topics for sermons, and the various newspaper articles constantly appearing, indicate that our modern pulpiteers have exhausted the spiritual riches of the only Book on earth given to man for his instruction.—2 Timothy 3:13-17.

Has the Bible no more lessons for us? Is the Bible out of date? Mr. Wells contends that we need a new and simplified Bible; but these higher critics fail to reveal their sagacity and ability to devise another one. Those who believe that the Bible is out of date and not of divine inspiration are in the false Christ and false prophet class, whose faith is in their own works and not in God's. One cause for this condition is pride and a desire for popularity, one of the most debasing things on earth, and a prominent characteristic of the devil. The opinion of some preachers is that the people should be fed with novelty, pleasure, and entertainment. Their churches must bulge and groan with thronging thousands, the hungry mass merely to hear some sweet story—perhaps not pertaining to the Word of God at all.

St. Paul told the Corinthians that he had determined not to know anything among them save Jesus Christ and Him crucified. (1 Corinthians 2:2) But most preachers seem to know everything else under the sun except Christ and Him crucified. It is by Christ's spirit that we make progress (Romans 8:9); and there is no other method by which humanity may be saved; surely not by novelty, pleasure and entertainment.

Our Lord said: "And I, if I be lifted up . . . will draw all men unto me." (John 12:32) This drawing is through and by His word as contained in the Holy Scriptures (1 Peter 1:23; John 6:63), and not in "science falsely so called," so often put forward in these days.

None can know more about the plan of God than He has revealed in His Word. It was given for the meek and lowly of heart (James 4:6), and is progressively shining more and more unto the perfect day. (Proverbs 4:18) Our Lord says: "Seek, and ye shall find." (Matthew 7:7) Without the revelation of God's plan as contained in the Bible men would be able to arrive at very indefinite conclusions respecting man's future.

The Bible has been misused as a fiddle upon which to play any tune men chose; whence have come the hundreds of different denominations. But, thank God, they are playing their last tunes.

Selfishness and ignorance are the causes of all the present unrest in the world; and a Bible in the pocket and a gun on the shoulder are not a good combination to remedy the present evils. The world is vainly endeavoring to bring order out of chaos and to reform the people through their own efforts.

The Source of Truth

TRUTH is the only thing of real value and the Word of God alone is able to supply that truth. The inspired Word will never lose its supremacy. God says: "My word . . . shall not return unto me void." (Isaiah 55:11) "I will be exalted in the earth." (Psalm 46:10) The Lord's kingdom is the only key to the "new order"; and wise is he who puts his trust therein; for out of it shall come all the divine blessings promised in the Word of God.

Jehovah tells us that the knowledge of the Lord shall cover the earth as the waters cover the deep. (Habakkuk 2:14) The fact that the knowledge of the Lord does not yet cover the earth, and that the people have not yet been converted, is proof of the failure of the religious denominations. They have had over 1,800 years of trial; and the world today is farther from a knowledge of the Lord and farther from being converted than at any time since the days of Christ and the apostles. All faith should be built upon the Word of God, and not upon man's word.—Hosea 4:1-6; Isaiah 5:13; Jeremiah 17:5; Proverbs 3:5-7; Matthew 15:9.

The Sins of Mankind

SIN (outside of the original sin of Adam) has been profusely advertised, and it has the advantage of being something that most people want; for the desire for sinful things has been enticingly portrayed by word and picture. Goodness, love, mercy, peace, justice, liberty and happiness (true Godliness), as taught in the Word of God, were set forth centuries ago. Ministers, priests and rabbis have been the salesmen; but a good many of them need to be instructed as to the value of their wares.

They tell us in lurid word pictures what will happen to us if we are not good. They paint hell in all its horribleness. They dwell on our earthly sins in all their fascinating detail; that is one reason why there are empty pews and empty hearts. That is why religion as taught by some ministers, priests and rabbis today is something a man carries in his pocket and takes a swallow of when occasion may prompt.

These men are selling something that is not conducive to righteousness nor in harmony with the expressed will of God. They are "putting over" the kind of "goodness" that is found in the creeds of fallible and erring men.

It is easy to have people sing hymns, but it is quite difficult to make them feel, down in their very souls, the meaning of those hymns. That is where most preachers come short.

The Word of God is needed, and true followers of that Word are needed to explain its meaning and put into every human heart love for his fellow man, and a real desire to be of service to others and brighten their lives.

What humanity needs, what the world is famishing for, what civilization itself must have, is not teachers who claim to prove that our ancestors were monkeys, but men used of God as instruments to bear the message of truth, enlightening and blessing the poor, groaning creation.

Then the message of these men of God will point the way to brotherhood and true brotherly love, and life, liberty and happiness—the desire of all nations. (Haggai 2:7) Christ's kingdom upon earth will supply such a need. Thus will Jehovah's will be done on earth as it is done in heaven.

Worldly Wisdom from Beneath

THE apostle Paul tells us that He who redeemed us gives us wisdom. (1 Corinthians 1:30) How, then, does a true Christian get his wisdom pertaining to spiritual things? The Bible is the only book which supplies that wisdom; and God's holy spirit operates through it upon the minds of those who put their trust in Him.

Hence we know that the Bible is true; for it brings peace and joy and consolation to those who follow its teachings, and every subject is harmonized when we learn to "rightly divide the word of truth" (2 Timothy 2:15), and to use reason. (Isaiah 1:18) Therein is found a most wonderful plan for the salvation of all who are willing to obey the righteous law of love.

Whence do the wise (?) theologians, who deny and contradict the Word of God, receive their wisdom? From man; for it is a common failing for men to believe certain doctrines because others thus believed in whom they had confidence.

John D. Rockefeller gives a recipe for living one hundred years. Among other things he says: "Live a Christian life, play golf, and always keep plenty of money on hand." Thus golf and the possession of plenty of money seem to be parts of a Christian life. That may be all right for John D. and a few others; but how about the many millions of people on earth who are unable to play golf and to keep plenty of money on hand? They surely will have to die. Poor souls. Seemingly they have no business being poor.

Rev. Alfred W. Wishart in an article in the *Free Press* says that the Bible is based upon facts and not faith and is not infallible. From this it is quite evident that his theory is based upon neither fact nor faith. The theory of evolution is not taught in the Word of God, but is merely an hypothesis which has tripped many a clergyman.

Another Reverend D. D. says:

"I have been for fifty years a minister in the church. I entered the ministry with enthusiasm, believing as I did that the church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that He was the unique Son of God. I have been reluctantly led to the conclusion that none of these things are true."

It is very evident to a true Christian that this Reverend D. D. is referring to *churchianity* and not to *Christianity;* for the former originated with the devil, but the latter with Jehovah God through Jesus Christ our Lord. It has been a common mistake for professing Christian people to get the two mixed.

Another very wise man, in his own conceit, says that "the wages of sin and crime always are social ruin and spiritual death, and the reward of righteousness is self-esteem, social respect, and a genuine success immeasurable in terms of money." Thus we have another one of the many wise men whose religion is measured in terms of money. And is it any wonder; for did not the Interchurch World Movement say in one of their advertisements: "The money test is primary to a one hundred percent Christianity"! They ignore the Word of God. See Proverbs 28:11; James 2:5; Luke 18:18-25; James 4:4.

Further, I ask, if one's spirit dies, and after a few short years his body dies, what then is left of him? The Bible answers: Nothing is left. Man says: The soul is left; but the Word of God says that "the soul that sinneth, it shall die."—Ezekiel 18:4, 20; Acts 3:23; Romans 6:23; Matthew 10:28.

Let us be careful how we treat this Holy Book, knowing this first, that no prophecy of the Scriptures is of any private issuance and that if any man shall add unto or take away from the prophecy of this Book, God will deal with him as it is written in Revelation 22:18, 19.

How true are the words of God through the Prophet when He says: "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29:14 (see vs. 13, 15).

When these parasites, who sap the very life-blood of the nations, are removed, the terrible burden which has been carried by the poor people of earth for centuries, will be rolled away. Then will the true Light (John 1:9) shine upon and for all. Then will the children of men begin to survey that wonderful cross and drink water out of the wells of salvation. (Isaiah 12:3) Then, and only then, will peace on earth, good will toward men, be a reality and not a hollow mockery!

Why will not men cease following the theories and fallacies of the would-be reformers and turn prayerfully and sincerely to the study of the Word of God, which is the only remedy for the ills of mankind!

Man's endeavor to rule has been a failure, and has been admitted so by some of the leaders, and will be admitted so by all reasonable men if they will even casually examine the present conditions.

If anyone thinks that it is safer to offend God than man, and that it is better to retain the favor of the bright minds of the world than to continue in the favor of his Lord and Head, Jesus Christ, then such would not profit much by a study of the Word of God. Hence this is one of the distinguishing points between a true Christian and a mere professor of religion.

While we may look for His leading through human agencies, our trust is not in them, not in man's wisdom and strength, but in the Lord's wisdom and strength obtained through His Word, if the mind be rightly applied to its teachings; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

Money is not God; neither is might, nor earthly wisdom; but Jehovah is the only true God and Jesus Christ is the King of kings and Lord of lords. His now-dawning kingdom is the only remedy for the ills of humankind today. It will bring peace and lasting blessing to mankind—what Christians have been praying for: "Thy kingdom come. Thy will be done in earth as it is in heaven."

Love, Not Force

THERE is an infinite satisfaction in receiving the gifts of God. But the privilege of becoming the means through which He will bestow light and blessing upon others is the greatest privilege bestowed upon man, and if man's way of thinking and acting is wrong, to correct it by helping him to get more light.

Envy not the oppressor, and choose none of his ways. Labor not for the sake of "ism" or creed, but for humanity's sake. Use truth for authority and not authority for truth. Christ's kingdom upon earth comes not by stress of law or force of arms. Men are attracted by the

power of love; they cannot be driven toward the driver.

In an article in the *Literary Digest* the Baptists of Georgia are reported as trying to enforce the Golden Rule by dismissing from the church those who fail to observe it in conducting their business and by performing proper labor. It would be a very good thing if all denominations were to try that scheme. Then the preachers should soon have to go to work like other men.

When force is introduced into any sacred work, at that moment it loses its sacredness and is no longer the work of God, but of the devil. The truth of religion is never represented by force nor fostered by it. Men with true religion in their hearts will follow the Golden Rule in business, politics and in every walk of life. When men have the truth, as contained in the Word of God, the churches will have honest business and stay out of politics.

No religious teaching should have any weight except it is supported by the Word of God; for one plan, one spirit, and one purpose pervade the whole Book. Some one says: "I cannot understand the Bible." The understanding of the Bible can be obtained only by sincerely and prayerfully applying the mind to that purpose in a childlike attitude essential to faith in God through Christ Jesus. (1 Peter 5:6) Make a complete surrender of the human will to the divine will. "Seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7.

Education, while beneficial in certain ways, is of no avail in the understanding of the Word of God; for God only is able to make wise unto salvation through faith in Christ Jesus (2 Timothy 3:15) and give a proper understanding pertaining to spiritual things.

The sooner the world comes to realize the fact that none can know more about the plan of God than He has revealed in His Word, the sooner they will cast their cares upon the Lord and not upon man.

Why do not people judge what is right? The signs of the time of trouble are many; but men refuse to read them. As our Lord says, "As the days of Noah were, so shall also the coming of the Son of man be." (Matthew 24:37) But the time has come for people to understand, and the Lord will make it plain to all those who seek to know the truth.

An Optimistic View *By I. B. Alford*

WE DO not at this time know positively what became of the Garden of Eden—whether the "thorns and thistles" that infested the earth after the expulsion of Adam from Paradise overran that spot, or whether it has been preserved in some place inaccessible to man. But we shall know, when man fulfils his destiny by obeying God, who told him to "subdue the earth" and "have dominion" over the same.—Genesis 1:28.

We do not know whether the Ark of Noah has long since decayed, or still rests on Mt. Ararat. But we shall, in due time, know, when some daring aviator has sailed into those inhospitable altitudes, and investigated the matter and made report.

We may not know, except by deductive reasoning, just what the atmospheric conditions were in the sixteen centuries of human habitation preceding the Flood. But we shall have information when Adam and his descendants down to Noah are returned to our earth in the resurrection, and tell us about these things. It is beyond the limitation of the mental powers of any one at this time to grasp the concept of a perfect man, such as were Adam, before his deflection, and Jesus. But this will be common knowledge to all when humanity are restored to perfection, during the reign of Messiah.

When the Savior of men awakens from death the human race; when this awakened people register in the school of Christ, and obey inviolate the mandates of that holy institution; when they have finished their course of instructions, and received their diplomas of graduation—the right to eternal life; when they, thus restored, comprehend the real plan of Jehovah in restoring His "image" on earth, and enter into coöperation with Him in continuing that plan throughout the "ages to come"—then shall the "imagination of man remain within the bounds of established facts."

The Bible or The Creeds

By a Former Clergyman of the Church of England

ALL the various denominations of Christendom claim to be exponents of God's Word, the Bible. Much confusion prevails among them all as to what is truth and what is error on various points. But common to them all are certain glaring errors of the first magnitude; and it is with a view to assisting THE GOLDEN AGE in its work of removing from the eyes of the truth-hungry these age-long scales of hard-encrusted error that I have drawn up the following table of contrasts, briefly setting forth the truth in the left-hand column, and its corresponding error in the right.

The quotations in the right-hand column are taken from the "Book of Common Prayer," the official Service Book of that branch of the "vine of the earth" of which for fifteen years I was a minister. Those in the left-hand column are from the source of all revealed truth—the Word of God, the Bible. The contrariety between the one and the other is so self-evident throughout the table below that it can be seen at a glance, and further comment seems needless.

THE ONE GOD

IN THE BIBLE	IN THE CREEDS
"To us there is but ONE GOD, THE FATHER."— 1 Corinthians 8:6.	"The Father is God, the Son is God, and the Holy Ghost is God: and yet they are not three Gods, but ONE God."—*Athanasian Creed.*
"There is ONE GOD, AND ONE MEDIATOR, ... Christ."—1 Timothy 2:5.	

THE ONLY BEGOTTEN SON

IN THE BIBLE	IN THE CREEDS
"The Son of God."—Mark 1:1; et al.	"God the Son."—*The Litany.*
"The beginning of the CREATION of God." "The first-born of every CREATURE."—Revelation 3:14; Colossians 1:15.	"Not made, nor created."—*Athanasian Creed.*
"Meditated not a usurpation to be equal with God."—Philippians 2:6, *correct translation.*	"The Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal."—*Athanasian Creed.*
"Made flesh." "Made of a woman." "That which is born of the flesh is FLESH."—John 1:14; Galatians 4:4; John 3:6.	". . . the Very and Eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance; so that TWO whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in One Person, never to be divided, whereof is One Christ, Very God and Very Man."—*Articles of Religion, II.*
"Being put to death in the FLESH."—1 Peter 3:18.	"Who truly suffered, was crucified, dead and buried."—*Articles of Religion, II;* continued from above.
"But quickened in spirit."—1 Peter 3:18, *correct translation.*	
"We SEE Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God [his heavenly Father] should taste death for every man." "As the children are partakers of flesh and blood, he also took part of the same."—Hebrews 2:9, 14. "No man hath SEEN GOD [the Father] at ANY time."—John 1:18.	"Christ did truly rise again from death and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature."—*Articles of Religion, IV.*

MAN

IN THE BIBLE	IN THE CREEDS
"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." "The first man, Adam, was made a living soul." "Dust THOU art; and unto dust shalt THOU return."—Genesis 2:7; 1 Corinthians 15:45; Genesis 3:19.	"Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground, . . . dust to dust."—*Order for the Burial of the Dead.*
"The resurrection of the DEAD."—Acts 23:6; et al.	"The Resurrection of the BODY." "The Resurrection of the FLESH."—*Apostles' Creed* and *Catechism.*
"They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of JUDGMENT."—John 5:29, *R. V.*	"And they that have done good shall go into life everlasting; and they that have done evil into EVERLASTING FIRE."—*Athanasian Creed.*
"GOD . . . now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given ASSURANCE unto all men."—Acts 17:30, 31.	"Let us, remembering the dreadful judgment hanging over our heads and always ready to fall upon us, return unto our Lord God with all contrition and meekness of heart."—Admonition.

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.

[233]Looking back, then, at the picture that Jehovah made by the use of the Jewish people and their ceremonies, we see that the bullock slain on the atonement day pictured Jesus the perfect man at the age of thirty years. The court surrounding the tabernacle was a picture of perfect humanity. Therefore the bullock slain in the court foreshadowed or pictured the fact that the perfect man Jesus died in that condition on earth as a perfect man. By His death He provided the ransom-price. He did this to carry out the Father's plan.

[234]In the picture, the slaying of the bullock was the beginning of the sin-offering. After the bullock was slain, its blood was put into a vessel; and the high priest carried it in this vessel, ultimately reaching the Most Holy, where it was sprinkled, as before mentioned. The high priest in the Holy pictured Jesus during the three and one-half years of His sacrificial ministry; and the high priest's appearance in the Most Holy pictures Jesus the high priest, resurrected to the divine nature, appearing in heaven itself in the presence of God, there to present the merit of His sacrifice as the sin-offering on behalf of mankind.—Hebrews 9:24.

[235]The Scriptures clearly show that Jesus was the antitypical bullock and was made an offering for sin on behalf of mankind; first on behalf of the church, subsequently on behalf of the whole world. "Christ died for our sins according to the Scriptures" (1 Corinthians 15:3); "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:4); "for he hath made him to be sin [an offering for sin] for us, who [Jesus] knew no sin; that we might be made the righteousness of God in him."—2 Corinthians 5:21.

[236]The law that God gave to the Israelites merely foreshadowed what great things Jesus would do. Because of the imperfections of mankind—Moses and others—that law could not accomplish the deliverance of mankind from death. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Romans 8:3.

[237]In the type, the slaying of the bullock and the carrying of its blood into the Holy as a typical sin-offering foreshadowed the fact that the redemption for man's sin could be accomplished only through the blood of the perfect sacrifice. And for this reason says the apostle Paul: "Without the shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Hebrews 9:22, 23) The patterns here referred to are the Holy and Most Holy in the tabernacle picture, which foreshadowed or pictured the heavenly condition; and the entrance of the high priest into the Most Holy of the tabernacle with the blood foreshadowed Christ Jesus entering heaven. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrews 9:24.

QUESTIONS ON "THE HARP OF GOD"

Of what value to us are the pictures made in the Old Testament in studying the New? and what did the bullock slain on the atonement day picture relative to Jesus? ¶ 233.

What did the court surrounding the tabernacle picture or typify? ¶ 233.

How was the ransom-price provided? ¶ 233.

What pictured the beginning of the sin-offering? ¶ 234.

What was done with the blood of the bullock after it was slain? ¶ 234.

What was pictured by the high priest in the Holy? and what by his entering the Most Holy? ¶ 234.

For whom did Jesus give Himself as a sin-offering? ¶ 235.

What was the purpose of the giving of the law covenant? and could it operate to deliver man from death? ¶ 236.

Was the shedding of Jesus' blood necessary for the remission of sin? ¶ 237.

How was the entrance of Jesus into heaven foreshadowed in the tabernacle service? Give Scriptural proof. ¶ 237.

Seeing Through and Beyond Today

Theories and opinions advanced by responsible men of today influence and guide people's thinking.

Their viewpoint is largely in the particular field of their interest. Sometimes it is related to other fields, but generally individualistic.

Seldom such general sources of information view events other than as reports of events already transpired.

The viewpoint of advantage, however, sees the cause, notes the effect, and understands perfectly the result.

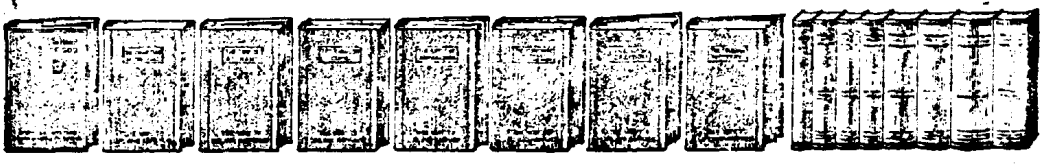
But such a vision is to be had only from the prophecies of the Bible; for they alone foretell events with certainty.

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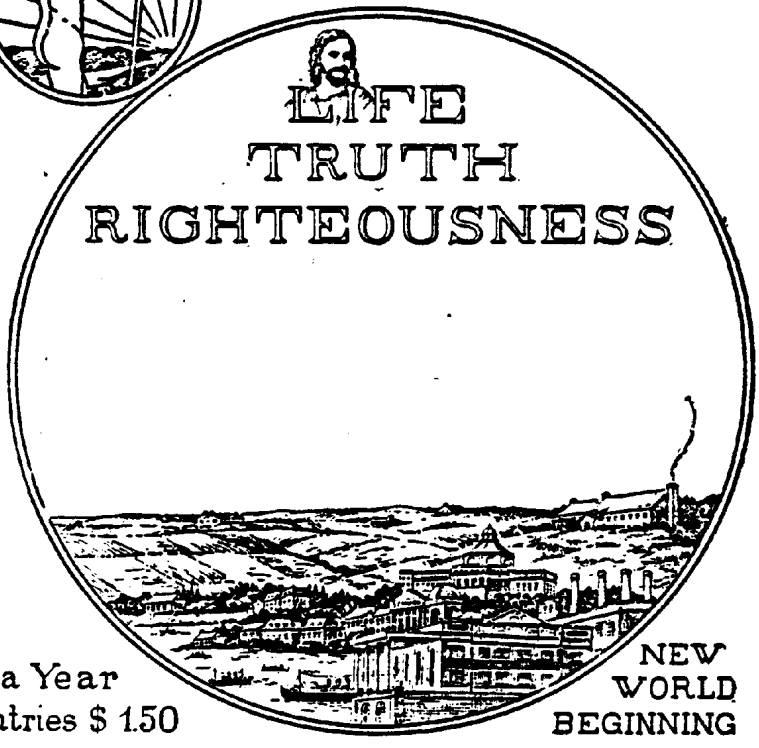
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Items of Current Interest

IT IS our opinion, several times expressed in these columns, that merely to try to keep in touch with the day's news, floating with it as it rises and falls, is a poor way to read the signs of the times. The reason for this lies in the impossibility of determining with any fair degree of accuracy what is news and what is propaganda. All the big business interests use the news associations for propaganda purposes, and it is only after the lapse of some little time that the reasons for things come to light. However, as many of our readers seem to prefer current items we continue to furnish them.

Japan's Culminating Horror

THE Japanese earthquake is believed to be the most stupendous earthquake horror that ever visited the earth, a presage to the impending social convulsion, the rumblings of which are even now alarming all the nations of the world. It is significant, in the minds of some, that it should follow so closely upon the heels of the announcement that Hirohito, Prince Regent, on his recent visit to the Vatican, received baptism at the hands of the Pope himself. Was the earthquake a hint of divine displeasure at this act?

That Japan is flirting with the Vatican, for some reason, is apparent from the fact that the government is again planning to send an embassy thither, and this despite the fact that the Japanese lower house of parliament only last year overwhelmingly defeated a similar movement. "Why do the heathen rage, and the people imagine a vain thing?" How much better it would be for all the statesmen of earth if, instead of trying to hold the people longer in subjection by old methods of intrigue and superstitious reverence for absurdities, they would turn to the Lord, in whom alone are wisdom and strength to guide in this evil hour.

The known dead in the earthquake number 111,590, with as many more missing, some slain by falling buildings, some drowned in the tidal wave, some incinerated in the great conflagration which followed, and some swallowed up in the great fissures which opened in the ground. Five hundred girls were killed in the crash of a single factory; seven hundred perished in the University Hospital; the former Premier and twenty statesmen were killed at a council; the Prince Regent barely escaped with his life.

Japan is in an earthquake zone, having 1,500 shocks a year. In Tokio a shock is felt about once a week; a serious one occurs somewhere in Japan on an average of once in thirty months. In the present disaster all railway trains speeding to or from the capital were wrecked en route; the water mains burst; gas tanks and oil tanks split their seams, and poured their liquid fuel over the doomed cities; the clocks all stopped; telephone and telegraph lines were wrecked; for several hours the only communication with the outside world was through a radio station 144 miles north of Tokio where, by some strange freak, the towers 660 feet high remained standing.

In the narrow streets, usually but eighteen feet wide, the mass of wretched humanity was subjected to 216 distinct shocks on the day of greatest fatalities, Saturday, September 1st, with 57 shocks on the day following. In Tokio, with an estimated population of 2,400,000, and in Yokohama, with a population of 450,000, only six buildings remained standing, although some of them were large modern buildings of steel construction, supposed to be quake-proof.

An Unprecedented Calamity

ALL the bridges of Tokio, densely crowded with refugees from the fire, collapsed, hurling thousands into death in the waters beneath. A tidal wave of extraordinary height was

followed by a typhoon which deluged everything with a torrent of wind and rain. The river Sumida, equalling the Hudson in size, changed its course; new islands appeared in the ocean; old islands disappeared.

Part of the Japanese fleet was destroyed; all the government buildings were destroyed; all the banks were destroyed; the fire which raged for two days was visible for two hundred miles, and was so intense that a temperature of 150 degrees was registered in many places. After ten days the steel vaults were still so hot that they could not be touched.

The principal prison opened its doors, and 1,500 prisoners were freed. The wild animals confined in the zoos escaped, and added to the horrors of the street scenes. Before aid could reach the stricken cities, food riots had broken out; and military punishment was visited upon the transgressors.

In the most severe of the shocks the ground rose and dropped four inches. Imagine an entire building, and everything in it, dropped four inches vertically, and this operation repeated many times; and it will be understood why almost no human structure was left standing in the stricken area.

Thirty thousand bales of silk, one-tenth of Japan's output for an entire year, were destroyed, resulting in the closing down of many American factories.

The whole earth trembled with the shocks. By the seismograph, which is an instrument so delicate that it will record the earth tremors caused by starting a street-car three miles away, the shocks were detected in San Francisco, London, Brussels, and Florence, Italy.

The ocean waves caused by the earthquake traversed the six thousand miles from Japan to California in forty hours, or at the rate of one hundred fifty miles an hour. When they reached the California shores, they still retained a height of twenty feet near Los Angeles, the swells breaking completely over a fifteen-foot breakwater and carrying away lumber piled along the shore.

Four days before the earthquake, a shock in Hawaii opened a crack ten feet wide and seven hundred feet long, in the famous volcano of Kilauea. Through this crack molten lava is rushing with a roar that can be heard a mile away.

American Relief to Japan

WITHIN two days of the catastrophe American vessels loaded with 1,000,000 pounds of rice, 500,000 pounds of beans, 500,000 soldier rations for one day, medical supplies for 50,000 troops for three months, 400 large tents, and cots and blankets for 20,000 men were rushing to the scene. This was but a handful, however, to what was needed; and funds were swiftly raised all over America, in response to presidential appeal, so that immense quantities of all kinds of supplies could be dispatched from Pacific Coast, Philippine, and Chinese ports with the least possible delay. The relief fund at this writing has reached $9,527,700.

In New York city many physicians and nurses volunteered to go to Japan to give their services free. The promptness, generosity, and effectiveness with which America responded has sealed American and Japanese friendship in a way which nothing else could have done. Seemingly this removes completely all friction between the two peoples.

Moreover, it is claimed that this disaster is so great, destroying, as it did, all the buildings in Japan's capital and greatest city, that it has become virtually impossible for Japan to think of engaging in hostilities for twenty-five years to come; and by that time no nation on earth will be interested in such madness.

American Relief in Russia

COL. WILLIAM N. HASKELL presents a most astonishing account of the work done by the American Relief Administration in Russia during the past two years. With the full consent and coöperation of the Soviet government, the United States Government stepped in, to the tune of $24,000,000, and the American people stepped in, with $36,000,000 more of their own savings; and the things that Col. Haskell accomplished with that money are almost beyond belief. His work ended with the month of August, this year.

Two hundred and fifty shiploads of food, seed, clothing, and medical supplies were sent from America to the famine-stricken land. During the worst period, relief stations were opened in 35,000 localities, and 11,000,000 persons were fed daily. Fifteen thousand hospitals were put in operation, water systems were purified, pub-

lic baths were opened, and roads were repaired.

Let other nations boast of their military successes and their commercial conquests, but here is a real triumph in which all that is best in American character, courage, and energy finds expression. Ninety percent of all that was done for Russia was done by this movement. The report says:

"To the minds of the Russian common people the American Relief Administration was a miracle of good, which came to them in their darkest hour under the Stars and Stripes. It turned the corner for civilization in Russia. It lifted the Russian people from despair to hope. Communism is dead and abandoned and Russia is on the road to recovery. The realization by the Russian people that the strong American system was able and contained the spirit to save these millions of strangers from the death that had engulfed them must have furnished food for thought."

But although the American Relief Administration accomplished much, let no one imagine that conditions in Russia are ideal. Several reports which are before us show that Russia still has great numbers of homeless children. These wander about the cities or from town to town, "grubbing for an existence like wild goats in a desert."

It is said that there are upwards of a million and a quarter of these in the Ukraine alone, many of whom are sure to perish during the coming winter because the relief funds have become exhausted. Moreover, the Russian crops are not so good as was expected.

Communism in Practice

THE Soviet law allows each private citizen ten square yards of living space. This works out as follows: A modern home, two stories high, containing the usual three rooms down stairs and three rooms and bath upstairs, occupies about eighty square yards per floor.

According to Soviet law such a home must shelter sixteen persons. This would mean that four persons must sleep in the living room and in each bed-room of the house. If less than the above number of persons is sheltered the authorities can billet strangers on the home. There is no liberty in Russia.

The Soviet government leaders do not seem to be making any effort to extend their movement into Germany. They are said to believe that unemployment, food shortage, and cold are needed to make revolution in Germany feasible, but that these conditions are in sight, and that when they are sufficiently pronounced Communism is sure to follow.

A newspaper correspondent reports to the New York *Times* that in five days' inquiry in Berlin among foreign observers, diplomats, and other well-informed persons, he was unable to find anybody who doubted that it would be long before Germany would be in the hands of either a Fascisti or a Communistic dictatorship.

Germany's Impending Crisis

THE German mark used to be worth about twenty-four cents of American money. That was before the Kaiser started on his campaign to give Germany a place in the sun. On September 18th, 2,900,000 marks could be obtained for one cent, all of which proves briefly that militarism does not pay.

Some of the recent values which can be obtained by Americans with their own money, when they are fortunate or unfortunate enough to be in Germany, have recently appeared in the press. One hundred street-car rides can be had for one cent; 300 newspapers can be had for one cent; 600 dozen carnations can be had for one cent; rooms can be rented for 17 cents a day; but butter costs 25 cents per pound, and bread 10 cents a loaf, the latter being nearly the American price.

A Financial Madhouse

WITH money so constantly changing in value in Germany, the prices of many things remain fixed where they were before the war. But when a person comes to pay the bill every item is multiplied by a given amount, the proper multiplicator for that day, or for that hour.

A cable to the *Wall Street Journal* in August declares:

"Germany is a financial madhouse, where tottering Reichsbank directors are the keepers. They are sitting in long conferences, uncertain whether to feed the hysterical public further stimulants in paper mark notes or to introduce gold credits and gold deposits and admit that their own paper notes are worthless. Either path will lead to a crash."

It is a common thing in Germany now for

poor women to wander about the streets, with tears streaming down their cheecks, holding out handfuls of worthless money which will not buy the simplest article. Farmers are declining to sell their products; hoarding is widespread; food supplies require and receive special guards: workers are asking and receiving pay in goods. In the city of Cologne one-third of the shops are closed altogether, because the stocks of goods are sold out or are being hoarded, while the remainder are open about four hours per day.

The British Holiday Fellowships are associations of high-minded and good-hearted British citizens who spend their vacations in foreign lands, mingling with the natives, and who thus endeavor to bring about a better feeling and a better understanding of how to deal with problems affecting such countries. During the past vacation season these gentlemen leased a number of old German castles, and thus inaugurated a new industry in Germany, where great need is felt for every aid that can be obtained.

Thus far the French occupation of the Ruhr has been an expensive failure for the French. Before the occupation France was getting eighty-three percent of all the coal coming to her under the Versailles treaty. This coal was mined and paid for by Germany. Now the French, unable properly to handle the German intricate mining system, are receiving only one-tenth as much coal; and the coal is mined and paid for by France.

Can Germany Pay?

POLITICAL economists are having a hard time trying to figure out what Germany can pay in the way of furthering reparations. Some of them hold that the mind of man is unable to figure out any way by which the German nation can ever make good more than a small part of the damage done by German forces in France and Belgium.

Others contend that though the common people of Germany have been taxed all they can bear, larger levies can be made upon the wealthy; and that the cash payment of reparation amounts to creditor nations would automatically increase German markets so that more could be paid. There is probably some truth in this latter proposition. But much would depend upon tariff walls. They might be so constructed as to shut out quite effectively German goods altogether.

Some American statesmen and economists see a deliberate plot in Germany to avoid payment of reparations and to wipe out the German debt. Indeed, the German debt is practically wiped out now; for it was mostly represented in paper money and bonds which have lost their value and will surely be repudiated.

The losers in this transaction have been the German workmen, who have been paid in this paper money, and whose savings were invested in these paper securities; also the friends of Germany abroad, who have invested something like $8,000,000,000 in this worthless paper money and paid for it in gold.

The gainers in the transaction have not actually gained yet. Who the gainers are or will be, if able to carry their point, is explained by Senator Duncan Fletcher of Florida in the *Manufacturers Record*. He notes that as a result of the war England, France, Belgium and Italy are bent double with burdens and bound with obligations, but says of Germany:

"The German middle-class investors and creditors have been virtually ruined, but the great industrial and speculative lords have acquired most of the substantial wealth of the nation. Now, if reparations are paid they will have to pay them. They own the German gold or properties abroad, and they own all the means of manufacturing production at home. The people have the marks, and they have the goods. To save their massed wealth, dominate Germany and perhaps the world, these plutocrats must defeat the payment of reparations. If they accomplish this feat, they will be more advantageously placed than any other industrial group in the world. When the occupying troops entered the Ruhr, General DeGoutte remarked that the last battle of the war of 1914-18 was beginning. 'Who wins it,' he said, 'wins the war.' He spoke the truth."

Progress of Fascism

THE Roman Catholic Fascisti movement, *i. e.*, the plan for seizure of liberal governments by anarchists of the Mussolini type, proceeds apace. At Nuremberg, Germany, early in September, Field Marshall Ludendorff gathered 200,000 (some despatches say 500,000) of the German members of this movement, urging the seizure of Germany by monarchist forces, and hailing the seventeen-year old Prince Ferdinand, eldest son of the Kaiser's new wife, as Germany's future Kaiser.

One of the principal speakers at the meeting was a Catholic priest who, with fiery oratory, put the Fascisti oath to a vote, resulting in 150,000 (some despatches say 400,000) persons making the sign agreed upon in advance, the raising of two fingers of the right hand.

Premier Mussolini, Italy's castor-oil anarchist, has issued a decree which, among other things, provides fines and six months' imprisonment for the printing of anything reflecting unfavorably upon the Pope, state religious institutions, or those in charge of the state affairs, thereby meaning himself. Mussolini has shown how easy it is for a Roman Catholic, who has the support of Roman Catholic soldiers, to seize and destroy the liberties of a country. The movement is spreading rapidly in all Catholic lands.

An idea of the ruthless way in which Mussolini is handling things may be seen in the fact that he has arbitrarily suppressed thirteen benevolent institutions in Naples, and diverted their funds "to assist other institutions of a worthy character."

Fascisti and Big Business

IT IS quite probable that big business is getting ready to give the word when the general European Fascisti coup is to come off. Berlin despatches in August, published in the Chattanooga *News*, report that the Morgan interests have secured control of the greatest gun-works in France, the Schneider-Creuzot works, and large British interests, the Russo-Asiatic Limited, in conference with Mr. Morgan, angling for control of Krupps, the great German gun works.

What object could Mr. Morgan have in wanting to get control of the two greatest gun-plants in Europe, unless he hoped to have use for them, or wanted to make sure others would not use them to defeat his plans?

One thing is sure: Mussolini could not have overrun Italy without the connivance of big business and the church, which are now having things all their own way in that country. And the Fascisti movement cannot spread over the whole world without similar connivance.

In line with the foregoing thought is the news that Hugo Stinnes, the German industrialist, is "spinning threads for an alliance with French industries." A Paris despatch in the New York *Times*, dated September 3, declares:

> "For some time there have been conferences between members of the French government and members of French industry for the purpose of working toward the economic accord desired alike by German and French big business interests."

This is preceded by the acknowledgment that Hugo Stinnes has been seeking such an arrangement persistently for eight months but says:

> "The Premier [Poincare] has an agreement with the French industrials that they will undertake no big business agreements with the Germans before the Paris Government signifies that the right time has arrived."

Spanish Military Coup

IN A recent issue we published a report from a correspondent in Spain regarding Spanish losses in Morocco. Under the able leadership of Abd-el-Krim, civil and chemical engineer, linguist, and graduate of at least one European university, and equipped with airplanes, and all the latest devilish appliances for "civilized" warfare, the Moors have visited upon the Spaniards one defeat after another.

The Spanish-Moroccan war has now been in progress several years, at a cost of upwards of $200,000,000 per year to Spain. Hundreds of thousands of soldiers including British mercenaries, have been sacrificed, all to no purpose; and many are said to have been tortured most atrociously before death put an end to their miseries.

Weary of being sent to Africa to an almost certain death, the soldiery of Spain has at last revolted and seized the government. Martial law has been declared all over Spain; and the control of everything is, like the government of Oklahoma at this writing, absolutely in the hands of the military.

What relation the overthrow of the Spanish government by the soldiery bears to the overthrow of the Italian government by the Mussolini group of ex-soldiers does not appear at this writing. In both instances the king, rather than lose his throne, let the soldiers have their own way. All justices and magistrates have been notified that they are subject to military orders. A humorous item is that King Alfonso sent a telegram to the Barcelona garrison, the one that started the revolt, thanking them for

their loyalty to him and to the country. What a crazy world!

Italian papers seem to think that the Spanish coup is another Fascisti triumph. The *Messagero* remarks that the Spanish nationalist military party naturally grew more powerful at Barcelona, the center of Spain's labor and socialist movements, just as in Italy the Fascisti started in Milan, Italy's labor center. The *Corriere d'Italiano* comments similarly, declaring that Barcelona was chosen in advance as the scene of the uprising, for that very reason.

Out of the League, Yet In

THE United States participates unofficially in the League of Nations. That is to say, it coöperates with the League in the Commissions on Health, Opium Traffic and Traffic in Women and Children, and on Disarmament. It does not participate in the six other activities of the League, namely, those on transit, finance, mandates, intellectual coöperation, the Saar and Danzig; but it maintains a wing on the Assembly floor, where it keeps in touch with all that goes on and participates as far as American laws permit.

Geneva, where the League meets, is a Protestant town, inhabited by a class of fine, dependable people. Here Cæsar and Hannibal crossed the Rhone on the excursions which made them famous. Here Calvin and Knox preached in the dawn of the Reformation.

The League of Nations now has a membership of fifty-four nations, ten more than it had at the outset. Bolivia, Peru, Honduras, Nicaragua, Guatemala, and Luxembourg sent no delegates to the Assembly, which opened in Geneva early in September of this year. A Cuban was elected President of the League for next year. Mexico still holds aloof; Russia and Germany are outcasts; the United States is in and out.

World Court and League

THE American Bar Association at its annual convention in Minneapolis the last week in August went on record as approving the entry of the United States into the League of Nations via the World Court route. The British Bar Association is arranging the details. Next year the American Bar Association will meet with the British Association in London, probably to get its final instructions as to just what to do to "put it across."

Big business does certainly want the United States in the League, and is willing to go to any expense to get what it wants—and what the common people of America do not want—participation of America in the League. If all those lawyers together cannot figure out some way to get Uncle Sam into the League whether he wants to go in or not, then it will be the first task undertaken in the interest of big business in which they have failed.

The International Federation of War Veterans, which met at Brussels in September, also advocates the World Court, and would have it "provided with the physical power of coercing governments to appear before it or of having its judgments executed when pronounced." Perfectly logical. That means a reliance upon the League of Nations to carry out its decrees.

Senator Oscar W. Underwood, aspirant for the Democratic Presidential nomination in 1924, made the statement in Chattanooga about the same time that "the World Court cannot be divided from the League of Nations unless we want to make it a joke."

Next year will probably mark the most determined and aggressive effort to get the United States into European affairs, by hook or by crook, that has ever been tried. Working toward this end is the American Peace Award, which announced its Jury of Award about the middle of September. Colonel House, former personal representative of President Wilson, is one of the prominent persons on the jury. He was active in the formation of the League. About every association of prominence in the United States is pledged to aid in the popularization of the award when made.

The "David's Throne" Humbug

BUT if, as Mr. Barnum claimed, "the American people love to be humbugged," the British people love it none the less. In Westminster Abbey British kings and queens are solemnly crowned while seated on a stone which the attendants in the Abbey unblushingly claim is the very stone which Jacob had for a pillow when he saw the ladder reaching into heaven.

The attendants go on to explain that all the Israelitish kings, including David, were crowned while seated on the same stone; and that Jere-

miah and the daughters of Zedekiah fled with it to Ireland, where one of the daughters married a descendant of the tribe of Dan. It is further claimed that Queen Victoria traces her ancestry from that same Irish chieftain, and that that is the reason why James I made the lion of the tribe of Judah the standard of Great Britain.

The next thing you know some flunkey will discover that Rebecca's earrings and bracelet have been in the royal family right along, and that every Prince of Wales throughout the ages has been frequently seen wearing Joseph's coat of many colors.

Then it will be wrung from somebody that the furniture in Buckingham Palace is mostly made of material which was used in the construction of the ark, and it will be timidly admitted that the organ used in the Westminster Cathedral was the one that Jubal made.

Indeed, we are looking any time now for the solemn announcement that after every royal marriage the new couple are clad for a time in the original garments that Adam and Eve had when they left the Garden of Eden.

We have been modestly hiding these things from our readers; but as others are putting them forward we feel that we must publish the full list. We feel that somebody must do something to keep the king business alive; trade in this line has slumped dreadfully since 1914.

Peerage and People

THERE was a time, not so long ago, when a British statesman who could obtain a peerage and a seat in the House of Lords felt that he had taken a long stride forward. But since the able and efficient Lord Curzon was passed by as candidate for Prime Minister solely because he is a member of the House of Lords, no able man wishes to be transferred to it, and it is easy to be seen that that august body is on the way to its end.

The Government did not dare place any of the nobility in such an important position. In the event of his administration being unsatisfactory to the people (and it is very hard for any administration to suit the demands of the people in these days) the result might easily be the overthrow of all royalty and the end of the monarchy.

One of the able men now connected with British royalty is Lord Birkenhead. At the eighth annual convention of the Canadian Bar Association, held in Montreal early in September, he made the following statement regarding the body of international law that was in effect at the time of the outbreak of the World War:

"There have been hundreds of years of Christianity and civilization, and yet today the cruel and poignant truth confronts him who cares to understand the truth that the great war story merely demonstrated the moral bankruptcy of that system which has been laboriously and painfully compiled by the humanitarian and intellectual effort of centuries."

Babylon Still Drunk

IT IS a good sign that people are giving more and more attention to the subject of how to prevent wars. A school teacher in Toronto has come forward with the sensible suggestion that the proper place to preach peace is in the schoolroom; but that it is fruitless to do this when every school history is filled with the glorification of military heroes and largely ignores, or clothes in commonplace fabrics, the achievements of peace. Germany was turned into a nation of crazy militarists by the simple expedient of filling the minds of the young with military poison.

Mr. David Lawrence, just back from an extended tour of Europe, where he studied conditions and talked with statesmen, financiers, and people in all walks of life, tells the reason why Europe is without peace. In an article in the Washington *Post* he says:

"Behind the scenes of diplomacy is big business. Stretching eager hands for booty these captains of industry manipulate the parliaments and legislative bodies of Europe as surely as the ventriloquist does the puppet on his knee. Newspapers right and left are subsidized or controlled. With one or two exceptions the words 'public opinion' mean the tyranny of certain groups who play upon popular emotion the tunes that stimulate the dance of commercial or financial ambitions. That is why governments are so inconsistent and powerless; and that is why so many Americans, after peering behind the scenes, shake their heads dubiously, pack their luggage and thank God for the Atlantic ocean.

"The commercial game which helped so much to plunge Europe into battle nine years ago still goes on through manipulated governments, while mothers look anxiously at their growing sons and wonder whether they are raising more cannon fodder for the great catastrophe that is coming within another five or ten years if Europe continues its suicidal pace of today. But can

Europe fight so soon again? Isn't everybody exhausted? There is no exhaustion of hate or greed. Hungry people grow desperate and fight hardest when their backs are against the wall. Central Europe has not yet reached that point; but goaded on, it will soon begin to disregard all governments, and mistakenly seek to accomplish through anarchy what democracy has failed to do."

How Will You Die?

WHILE it is known that death-producing gases have been devised and are already in possession of the United States Government, and possibly other governments, and while it is not doubted that these gases would surely be used in the next war by any nation fighting for its existence, and while it has been truthfully said that with these gases the greatest city in the world could be snuffed out in a night, not a living creature remaining within its borders, yet it is not certain that these gases would be used at the outset. They might be held in reserve as a terrible reprisal weapon.

But we do know that mustard gas was actually used in the last war, and it is known that the effects of its use are so demoralizing that if a city is shelled with it resistance is hopeless; pandemonium results. The claim is made that a complete victory *might* be thus obtained without the loss of a life.

But would either of the contending forces adopt such a humane course of inhumanity? To us it seems doubtful. Each would be so eager for victory, and so sure that the other side would stop at nothing, that they would be liable to make full use, at the earliest possible moment, of the most terrible weapon within reach.

Besides mustard gas, to break down an enemy's morale, it is said that other gases are in contemplation which are designed to so derange bodily functions as to affect the equilibrium or to prevent all movement for a number of hours. Affected by gases of this nature an army or a population would be unable to crawl and would be as helpless as poisoned flies.

Why Remain Dumb?

ARTHUR PONSONBY, M. P., visions the next war, in which certain zones will be selected for demolition. The first to perish will be the women and children. Pointing out how easy it would be for airmen to accomplish their objective, even without any further advances in aviation, he adds:

"No city, village, building, or railway will be safe. The rain of explosives, well aimed and highly destructive, will spare nothing above ground, while the gas bombs will cover the whole district with a pall of heavy gas, which will make life above ground impossible for days. Railway lines will be torn up, so that escape for the inhabitants who are not crushed under the ruins of their houses will be impossible. Driven under ground, if they can find such a refuge, the panic-stricken population will remain cowering in terror, lest on emerging they may succumb to poison gas or again become the target for another shower of bombs. Within a couple of hours of the declaration of war this diabolical rain from the sky will begin.

"This is the point which Christian civilization has reached in the twentieth century. These are the plans which are being worked out and perfected in the War Offices of the Powers of the Western world. This is the new method which man in his wisdom has devised with a view to settling international disputes. This is the way in which science is serving mankind. This is what long efforts at education and enlightenment have brought us to. This is what highly developed, psychologically sensitive man approves of today.

"Or, if he does not, if his conscience revolts at such barbarity; if his soul is sickened by the thought of such devilish cruelty, and his mind recoils at such senseless futility, why on earth doesn't he say so? Why does he remain dumb, submissive, acquiescent, while these plans are actually and positively being prepared and perfected under his nose—plans for his own annihilation? Man is planning his own destruction, and that of civilization, without cause, without defense, without protection, and without the smallest hope of any real victory."

Armageddon Due to Selfishness

COMMENTING upon Judge Rutherford's declaration that the Armageddon above described is now sure to come, resulting in a disaster beyond the description of human words, but that afterward the Lord will bring order out of chaos, establish peace and righteousness, with the happy outcome that millions of people now living on the earth will live on forever in peace and happiness here on earth, the Springfield, Ohio, *Sun* says:

"Such sublime faith as this merits more attention than the cold respect of a passing glance. If some measure of it could enter the councils of the world's rulers, who are presently unable to determine whether they ought to keep on remaining in the Ruhr or get

out of it, to pay their debts or not to pay, to grab other nations' territory or let it alone, Armageddon's final victory might be won without firing a shot or breaking another human head.

"One trouble with the world's quarrelsome statesmen is that they are forever disputing over which nation has the right to claim the special benediction of the Almighty for their policies and undertakings, while at the same time with their wars, transgressions, and selfishness contending to see which can make the least use of His precepts. This is no way to hasten the advent of that Millennium for which they are always praying."

Gold Hunger in Europe

THE gold hunger of the poverty stricken nations of central Europe is so great that the Austrian Government is reopening gold mines in Austria, which were originally worked by the Romans, but which have not been worked for four hundred years. The ores are said to assay one ounce of gold to the ton. If the machinery which is being installed is up to date, and it probably is, the reopening of the mine will doubtless be a profitable venture.

But the time is near when gold will be at a discount. Men will be worth much more. The Lord declares that men shall cast their idols of gold and their idols of silver to the bats and to the moles; and that He will make a man more precious than gold, yea, than the golden wedge of Ophir.—Isaiah 2:20; 13:12.

Ten Days to New Zealand

INSPIRED by a praiseworthy desire to get into touch with her great empires at the other end of the world, Britain is arranging for a service of large airships to India, Australia, and New Zealand, and expects to land mail from London in New Zealand in ten days. If this plan goes through, it will be the most extraordinary transportation project in the world.

New Zealand is a coming country. It is claimed that two million additional persons could easily find a livelihood there at once. The scenery is unsurpassed; game is plentiful; the natives are the finest native people on earth.

Some of these Maoris live near the hot springs, for which New Zealand is famous. It is literally possible for them to catch fish in one stream and to cook them in another, only a few yards away; and they often do it. The Maoris enjoy fishing more than they do working; the same may be said of some white persons.

Speaking of fish, a Seattle mining man, returning from a trip through British Columbia, reports that at the foot of Salmon Glacier, in a place where the river had swollen and then receded, he saw many salmon from four to six feet long suspended from the limbs of trees. Has anybody a more interesting fish story than that, or a more improbable one?

Turks, Egyptians, and Asiatics

DR. HILLAS, an American doctor connected with Red Cross work at Saloniki, has returned to America with good impressions of the Turks. He declares that Turkish women are really well treated; that there is no commercialized vice, no drunkenness, and but little polygamy; that the Turks are eager to give satisfaction to those with whom they deal; that they expect and ask a much less profit on their goods than either Jews or Greeks, and that they are truthful.

The Greeks themselves gave the mayoralty of Saloniki to a Turk, declared by Dr. Hillas to be as fine a man as he ever met. Under the beneficent rule of the Lord's kingdom the Turks will be as desirable citizens as any other on the planet.

The annual Summer Institute of Politics at Williamstown, Mass., has been taking note of the fact that a sullen, smoldering hostility to the white races is spreading over all Asia and Africa. In Egypt the cry is being raised louder and louder, "Egypt for the Egyptians."

The colored races are now increasing rapidly. During the past century the population of India has increased from 100,000,000 to more than 300,000,000. The transportation of Asiatics over great distances has now become an easy matter. If the United States had not interfered by legislation, there would most surely be at least 50,000,000 Orientals in America today.

The depression which has characterized business in many parts of the world does not seem to have affected Palestine, according to reports which have reached us. There has been widespread building activity. Many Jews are adopting Biblical Hebrew names, 1,643 certificates for such changes having been issued in 1922.

Philippine Perplexities

EARLY in the Summer the entire Philippine cabinet and council of state resigned, setting forth as their reason that they considered General Wood's government of the islands too autocratic. They allege that he attempted to force the successfully government owned and operated Manila Railroad Company out of the hands of the government and into the private hands of New York bankers. In a previous issue we have published Governor Wood's reasons for doing this.

No doubt General Wood has the usual faults of a military dictator, yet his administration of Cuba many years ago was noted for its excellence. He accomplished wonders for Cuban sanitation, and prepared the island for the almost unbroken record of liberty and the good record of prosperity which it has since enjoyed.

General Wood thinks privately owned and operated enterprises more apt to succeed than public ones; and that the proper administration of the Philippine National Bank, which has been back of Philippine public utilities, requires that they should be made profitable financially as quickly as possible.

It is just possible that some of General Wood's New York friends, who were ready to pay $1,000,000 or more to make him President, are desirous to get hold of some of these properties. They do not generally let any chances to obtain public utilities escape their sticky fingers.

Uncle Sam's Investments

THE United States Government continues to make money, after its usual fashion. It has just sold for the modest sum of $50,000 the naval training station at Newport, for which it paid $7,000,000. We could have hoped that $70,000 would be obtained so that the people would have received back one cent out of each dollar invested; but perhaps that was expecting too much. The wonder is that some dollar-a-year patriot did not take the property away outright, without paying anything for it, in view of what was done to the Custom House in New York years ago.

And Uncle Sam may not even get one cent on the dollar for the seven destroyers which ran aground off San Diego. How it happens that sea experts could plan their work so badly in time of peace that seven expensive vessels could all be destroyed in one maneuver, while three others barely escaped destruction, is a mystery to people that have to work for their money. All that we know is that the vessels were running twenty miles an hour in a fog, paid no heed to correct radio signals sent from shore, and were piled up on the rocks one after another as fast as they got there. A few days later one navy vessel rammed another near Boston.

Seventy Years of Shame

SOME of the worthy people of California, heartily ashamed of the treatment of the California Indians, are bringing again to light the treaty by which, on the part of the Indians, 400 of their chiefs and head men relinquished their right to California in exchange for certain lands, live stock, clothing, machinery, and instruction. The treaties were not ratified by the United States Senate, but the Indians were compelled to keep their part of the bargain.

In other words, the Indians were shamelessly robbed; and although the robbery was done seventy years ago, and all the statesmen in the United States know about it, the injustice still stands. This is like going to a railway station and laying down $10 for a ticket. The ticket agent takes your money, but does not give you a ticket, nor will the conductor let you ride on the train. You go back for your money, but the agent refuses to give it to you, because that was *your* part of the contract.

Sacrificing the Farmers

UNITED STATES Senator Shipstead, of Minnesota, in an address before the Farmer-Labor Party of Illinois, has brought to light the reason why the Federal Reserve Board so deliberately and so ruthlessly immolated the farmers in the Fall of 1921.

As he put the matter, Wall Street, with its usual gambling propensity, had loaned $8,000,000,000 to $10,000,000,000 in Europe in the expectation that Europe would quickly regain its footing after the war; but the expectation was not realized, and in order to recoup quickly their losses they turned upon their friends. As the Senator put it, and we think truthfully:

"The Board used the very power created to prevent panics to create an artificial one and rob the American people of billions."

Captain Kidd did not hesitate to slay his friends; but one can hardly imagine him seeking out the builder of the ship in which he sailed and swinging him to the yard-arm, as the Wall Street crowd swung the farmers in the Fall of 1920.

Recently published statistics show that in the past year the average American farmer received for his year's work about $20 in cash more than he received for his work the year previous, but the outlook for next year is not so good. He will receive less for his grain, so little in fact that it will not pay for the raising; and his $20 is liable to be all expended before the next presidential campaign is finished.

It will be a generation at least before the farmers will forget or forgive what the Federal Reserve Board did to them in the Fall of 1920. The Federal Reserve Board is now under new management, and its present policy toward the farmers is said to be quite changed; but this is like locking the stable door after the horse has been stolen.

Another thing: Nobody can tell when the irresponsible group that has controlled the Federal Reserve will choose to work the pump-handle and produce another period of inflation followed by subsequent deflation to suit its purposes. A little real honesty or common sense on the part of America's great financiers is always appreciated, however.

Canada is trying hard to find some solution of the problem of low prices for wheat by organizing wheat pools in each of the provinces, with a view of holding the wheat out of the market temporarily and marketing it throughout the year in an orderly fashion.

It is hoped by the promoters that this method of marketing may aid the farmers by as much as ten or twenty cents per bushel. Farmers west of the Missouri river are reported as also holding back their wheat from market, though this seems to be an individual policy rather than any general pool arrangement.

Coal, Bread, and Bricks

A WRITER in the New York *Times* makes the evasive statement regarding Governor Pinchot that "as to his suspicion of profiteering in anthracite, there would seem to be no more grounds for it than for suspecting that there is profiteering in flour when bread is selling for practically as much today, with wheat at one dollar a bushel, as when wheat was selling for double that price."

This is no argument at all. If a man is held up and robbed of part of his money in one block, and then goes on and is robbed of the rest of it in the next block, does that prove anything as to the honesty of the second thief?

The fact of the business is that when the price of anthracite was suddenly doubled during the war, even the great financiers were afraid that they had overdone the matter; and in their financial papers the hint was given that it might be prudent at an early date to restore to the people a part of what had been taken from them.

But if the coal barons and their railroad partners took from the people several dollars a ton more than was necessary or more than was fair, it may be set down as a certainty that they will give nothing back. Not only that, but they are certain to give prices another boost. Indeed, the boost of fifty cents to one dollar per ton has already been made.

Within the district that makes brick for New York city the brickmakers have raised the price $9 per thousand bricks during the past year; and the bricklayers have set their limit at a thousand bricks per day and have asked for and obtained $2 more per day. Rents continue to mount skyward as a result. The situation gets more and more impossible of solution every day.

Preservation of Order

EVERY now and then some of the forces that are antagonistic to the interests of the workers get alarmed for fear that the courts are crowding them too hard. The Philadelphia *Public Ledger* uses the following language in referring to Judge Wilkerson's order in which he made permanent Attorney General Daugherty's injunction against the railway shopmen:

"This injunction was amazing in its sweep. It was more binding than any in our long history of industrial war. It silenced men's tongues, bound their arms, and tied up union funds so they might not be used on the strike. More than 400,000 men and their officers were placed under duress. This action has the look of an

industrial mistake, a judicial error, and a political blunder. Labor's arm will be nerved for further blows against the use of injunctions in maintaining order and protecting the public. It will be dragged into the coming national campaign to feed the fires of radicalism."

A report has been filed with the United States Coal Commission by some independent investigators in which it is brought to light that the Tennessee Coal and Iron Company employs 407 private sheriffs; and that in Fayette County, Pennsylvania, in which the great W. J. Rainey Company operates, there are 6,180 deputies, paid by the coal companies, engaged in preserving "order."

The kind of order these men are supposed to preserve is disclosed further in the report, which presents copies of the leases which the men must sign in order to obtain a home. Only three kinds of visitors may come to these homes without violation of lease; the doctor, the moving-wagon man, and the undertaker. But if they have a phonograph, and wish to play it, these tenants may play, "My country, 'tis of thee, sweet land of liberty." They may also vote for the perpetuation of these, America's new institutions.

Automatic Safety for Trains

THE Pennsylvania Railroad has installed on its Lewistown Branch an automatic train control system that is said to eliminate collisions and make it impossible for two trains to come together though they be given orders to do so. It is beyond human regulation, and is controlled by electricity. The apparatus has been under test for over a year. The tracks are electrified, and the engines equipped with the device.

The track is divided into sections of one mile each. If two sections are clear, the train may proceed at full speed; and even at full speed the train cannot proceed beyond the maximum speed set for that section. If only one section is clear, the train is automatically slowed down to the medium speed for that section.

If no section is clear, or a switch is open, or the device itself ceases to work properly, the train is automatically stopped, unless the engineer turns a switch in his cab which will allow him to proceed at slow speed which is regulated by the apparatus.

In the cab are three bulbs over which the engineer has no control, and which indicate to him at all times the maximum speed at which he may proceed under any and all circumstances. The "A" bulb indicates "high"; the "R" bulb "intermediate"; the "S" bulb "low" or stop.

This seems to be the last word in "safety first" for the running of trains, and evidences the fact of the nearness of the Lord's kingdom on earth; for the Prophet declares that in that time "they shall not hurt nor destroy in all [His] holy mountain [kingdom]."—Isaiah 11:9.

266 Miles per Hour

LEAVING the ground at a speed of seventy miles an hour, and returning to the ground at the same rate of speed, the fastest airplane now travels at the rate of 266 miles per hour. In one hour, at that rate of speed, the airman could go from New York to beyond Boston or Washington. In two hours he could go from New York to Cleveland or from London to Edinburgh. In three hours he could go from New York to Chicago, and in twelve hours from New York to Los Angeles. It would seem as if the limit of airplane speed must surely be near, but airmen predict an ultimate speed of at least six hundred miles per hour in the upper high-velocity air currents.

Standardization of Articles

THE work of simplifying civilization goes on. The national Chamber of Commerce, at Washington, continues its work of inducing manufacturers to reduce the number of sizes and designs of standard articles in common use. Among the items recently standardized are milk bottles; twelve varieties of quart sizes were reduced to three varieties; ten sizes of caps were reduced to one size. Paint and varnish manufacturers have reduced the varieties of containers, and have eliminated many colors and shades of paints, stains, enamels, and varnishes.

Hotel chinaware has been reduced from 700 varieties to 165 varieties. This refers only to design and not to decorations or colors, which are left to preference. Asphalt pavers reduced the asphalt grades from 102 to 10. Common brick were standardized at 8x2½x3¾". Sizes, types, and varieties of wire fence were reduced from 552 to 69.

After hundreds of years of agitation the Greek church has finally adopted the Gregorian calendar. Those who were living under the old calendar did not have in their lives any dates from October first to thirteenth, 1923. Their first October date was the fourteenth. But they did not lose anything out of their lives; they lived those days in September. They did not start to live in September, according to calendar, until we had been enjoying the month for thirteen days.

Evidences of the Millennium

THERE is no hint in America of any intent on the part of the buying public to do without the luxuries to which it has become accustomed. Fur purchases, largely for account of American users, in the great wholesale fur market at Montreal are reported as three times as great as in the Fall of 1921, and sixty percent greater than a year ago.

An evidence pointing in the same direction was noted by the writer the other day. An apartment house is going up in the neighborhood. A handsome seven-passenger Studebaker automobile drew up in front of it at 8:30 in the morning, and out climbed six stalwart, well-dressed plasterers.

It is all right, if they can afford it; and who says that they cannot afford it if they can manage to get steady work at the present going rate of $14 per day? Many of the Wall Street buccaneers have incomes scores of times greater, and have never done an honest day's work in their lives.

Dr. Charles P. Steinmetz, the General Electric Company's wizard at Schenectady, bids us cheer up. He predicts that in fifty years the cost of electric lights will be but one-fiftieth what they are now, that the wind and sun will be tapped for power, that art will be universally recognized and sought, that starch and sugar will be as cheap as sawdust, that agriculture will be a luxury and cities smokeless.

Dr. Steinmetz also says that the people will be healthier, and that no one will be expected to work more than four hours a day. That sounds like the Millennium; and the best of it all is, that it *is* the Millennium, really and truly; for the Millennium is actually here. The long-promised reign of Christ, earth's new King, is begun.

Negro Migration

THE Negroes continue to migrate northward, led there by opportunities opening in the steel industries, owing to the abandonment of the twelve-hour day. The South views the departure of these Negroes with mingled feelings. In some sections they view the situation with alarm, as they are already short of help. In others they declare themselves well pleased, because they believe that by a greater distribution of Negroes over the North the Negro problem will cease to be a sectional one.

Troubles in the Negro section of Johnstown, Pa., one of the steel centers, led the mayor of the city to order all recent Negro arrivals to leave town. This was an illegal act on his part; but upwards of two thousand of the Negroes obeyed the order. Three policemen had been killed; the mayor had great provocation.

Prize-Fighting and Civilization

ONLY a few years ago prize-fighting was forbidden in nearly every state in the Union. That was while America maintained a pretense of being a civilized country. In that day, only a little more than ten years ago, it was necessary for the plug uglies to travel all the way to Nevada in order to find a substitute for civilization sufficiently low to permit them to try to batter each other to pieces.

But the preachers have changed all that. The World War gave them their chance. They glorified the murder of one man by another, using their pulpits for recruiting stations. And since the war they cannot very well say anything against prize-fighting. Some of them have actually gone into the ring, particularly the fighting parson of Coffeyville, Kansas.

At the recent Dempsey-Firpo fight in New York 85,000 persons paid a total admission fee of $1,250,000 to see one big brute whip another in three minutes and fifty-seven seconds. Arthur Brisbane, editorial writer of the New York *American*, attended and gave his impressions at the ringside. He sized up this flower of American civilization in the following language:

"One man cuts the other's eye open. A ferocious yell of pleasure from the darkness tells you that even mediocre fighting is very pleasant, for those that don't have to do the fighting. In addition to being brutal, prize-fighting is cowardly. Among the tens of thousands here

you could find material for a first-class grand hurried retreat in any battle. Men that like to see fighting don't like to share in it. It is amazing with what patriotic unanimity our best prize-fighters answered Uncle Sam's call in the big war, and hurried off to teach boxing to soldiers, here in the training camps."

Against this close analysis by a great writer, consider the following extract from a "sermon" by the "Reverend" Frederick E. Hopkins, pastor of the First Presbyterian Church of Michigan City, Indiana, Sept. 16:

"Bill Muldoon, boxing commissioner of New York, has done as much for our country as ex-President Eliot of Harvard. We need both. They educate men who make great poems and great punches.

"What is the matter with the modern teachers of morals, that they denounce the feats of athletic skill and applaud the dough-faced pacifist?

"The modern moralist will uphold as magnificent examples of physical fitness such Bible characters as Samson, and then wish to throw Dempsey and Firpo into jail.

"But there is no distinction in what Samson did with the jaw bone of an ass when he met the thousand or more Philistines, and what Dempsey did to the so-called 'Bull of the Pampas' after Dempsey had been introduced to the canvas and did a neat back flip through the ropes to the press pits."

Multiplication of Defectives

EDUCATORS and thinkers are alarmed over the rapidly increasing evidence that defectives are multiplying as never before in the history of the race. Insane asylums and homes for imbeciles are filled to overflowing, and the tide is rising. Harry Olsen, Chief Justice of the Municipal Court of Chicago, writing on this subject in the New York *Times* says:

"There always have been defectives and defective stocks; but until quite recently the environment of Northern peoples was so harsh and rigorous that the defective stocks tended constantly to be uprooted, to be bred out of existence. The defectives had much the higher mortality rate, especially among infants. Now we find the ordinary conditions of a century ago, to go no further back, are reversed. The normal have cut their rate of reproduction, and at the same time invited defectives to multiply freely with a guarantee that their offspring will be coddled and nourished and protected and brought by every artificial means to an age when reproductive instincts will provide another generation."

Of the various possible remedies which occur to him, withdrawal of aid from the unfit, multiplication of police, putting to death of habitual criminals, deportation of undesirables, sterilization and segregation of the unfit of both sexes in separate farm colonies under State control, Judge Olsen thinks the last named method is the only one to which society would consent, and that it could be made a success. He gives most convincing figures to show that almost all criminals come from defectives, or the union of defectives, who can be and should be segregated from their fellows now, before more harm is done. Christ's kingdom will solve it all.

More Serum Squirting

PARENTS in Scranton who do not believe in having the blood streams of their children polluted by filthy serums are alarmed and distressed by propaganda in the papers of that city subtly conveying the threat that hereafter the school children must submit to both vaccination and antitoxin treatment or be compelled to leave school. It is a great injustice that some doctors, in order to push their theories, should thus put parents to the expense and inconvenience of providing private instruction for their children.

By the way the propaganda is put forward one would think that, instead of a great injustice being committed against the parents and against their children, both are placed under lasting obligation. Here are a few paragraphs of the propaganda as it appeared in one of the city's newspapers:

"Scranton will soon be on a par with New York and other leading cities of the country when it comes to protecting the health of its children.

"Dr. F. R. Wheelock, director of the city department of public health, has been advised by Dr. W. E. Keller, chief medical supervisor for the Scranton School district, that the medical committee of the local school board has sanctioned a movement begun by the health director with a view to having school children of certain ages immunized from diphtheria by means of the toxin antitoxin treatment.

"Approval of the school board to the antidiphtheria treatment culminates many months of effort on the part of Dr. Wheelock, who a few weeks ago instituted, with the coöperation of the state department of public health and local welfare agencies, a campaign to inoculate every child in this city of pre-school age. The drive has been waged successfully, and several thousand children are now taking the treatment at clinics established in various parts of the city.

"Under a plan worked out by Dr. Wheelock, and

similar to that already in operation in many progressive cities throughout the country, literature will be forwarded to all the public schools shortly on the immunization scheme. Teachers will distribute blanks which, when filled out by the parents, will entitle every child to permanent protection from the ravages of diphtheria."

Back from Death Sleep

CHARLES NETTS, 1025 Pine Street, Springfield, Ohio, is reported in the newspapers as having died after an operation, two surgeons who operated upon him concurring as to the facts. After fifteen minutes adrenalin was injected into his heart in the effort to restore life, and with success. Two hours subsequently he revived: and a Springfield newspaper gives his opinion of his experiences in his own language:

"I have read many stories telling of the experiences of persons who died and were brought back to life, and of the things they saw while in that condition; but let me tell the world right now that those stories are all wrong. I did not hear any harps playing, and I did not see a single angel. I guess I felt just as I do when I am asleep; and I thought the doctors were kidding me when they told me that I had been dead. But after they had convinced me of the fact, I was sure glad to get back to this old earth once more."

Mr. Netts' experience is in full accord with the Scriptures. The prophet Daniel speaks of the awakening of "many that sleep in the dust of the earth." Another prophecy says: "Awake and sing, ye that dwell in the dust." Our Lord declares that the dead are in their graves, where they remain until the resurrection. How foolish the high-priced theologians all look in the face of Mr. Netts' experiences, and in the light of the Bible!

And the spiritists, who also claim that the dead are alive, look just as foolish as the theologians. Conan Doyle says spiritism is sweeping the American public from end to end, and that it is creeping into what is known as orthodox theology. No doubt these observations are correct, and it is no credit to the intelligence of either party named.

IT WILL be news to some that a prospective settler to this country, say a hardy and every way much-to-be-desired Briton, may get as far as Quarantine, and then be sent home because his ship arrived fifteen seconds after the month of August had expired. Just that thing would have happened to two thousand immigrants but for the courage of Immigrant Commissioner Curran, in New York Harbor, who protested the ruling of his superior officers at Washington and made an urgent appeal for reconsideration. Major Curran may lose his job, but he says that he would rather not be a party to such a "fiendish" ruling.

THE most perfectly shaped volcano in the world is said to be Mount Mayon, in the province of Albay, Philippine Islands. No matter from which side the mountain is viewed, the cone is almost perfect in symmetry. There is a small extinct volcano in northern California similarly symmetrical.

Judge Rutherford at Madison Square Garden

JUDGE RUTHERFORD, during August, gave his celebrated lecture on "All Nations Marching to Armageddon, but Millions Now Living Will Never Die" to record-breaking crowds in Tacoma and Los Angeles. His friends in New York city engaged Madison Square Garden and set about for a tremendously advertised meeting on the same subject October 21st.

One million two hundred and fifty thousand circulars were distributed to the homes; large advertisements were on the billboards; nearly all New York's big dailies carried large display advertising. It was specially announced that an electrical instrument would be used to amplify the voice so that all could hear. Approximately 14,000 people heard the lecture.

That 50,000 people were not turned away is due to the fact that the clergy have prejudiced the people against the International Bible Students Association by slander, misrepresentation, and concealment of the truth. Many have been driven away from anything and everything pertaining to the Bible because of the confusion among the clergy, so apparent in the discussion between Modernists and Fundamentalists. Of course, the Jews (and a large part of New York

city is Jewish) are not supposed to listen to any lecture on the Bible given by a Christian.

That the audience was well pleased and desired to look into the conditions of the world from the standpoint of prophecy was evidenced by the sale, after the lecture, of 3,200 volumes of Mr. Rutherford's book, "The Harp of God," and the lingering of hundreds to talk it over with those acquainted with the subject.

When stunning blows were registered by the Judge against the tactics of the clergy in keeping the people blind to God's truth by "hiding the key of knowledge," the people showed by vigorously applauding that the truth of the matter was dawning upon their minds. Religiously, the world is in a stupor, caused by doctrines of Satanic origin, passing as the teachings of Jesus, of which there are none so damaging to reason as "the divine right of kings and clergy" and the "immortality of the human soul," which latter doctrine vitiates a fundamental doctrine running through the entire Bible, *i. e.*, that the penalty for sin is death.

This doctrine of demons (for such it is) obviates the necessity of a resurrection of the dead. If the dead are not dead when they are dead, how can there be a resurrection of the dead? This truth is beginning to seep through the armorplate of false theology.

Judge Rutherford's arraignment of the clergy was as a class; he mentioned no individual. It is fast becoming seen that paid preachers, paid choirs, and expensive parsonages are not necessary, but are really hindrances to the cause and purpose of Christianity.

The clergy have themselves in admiration, they glorify themselves, they lower the standards to suit the money portion of their congregations, and their inconsistency in trying to represent Christianity under those conditions is most flagrant.

To see the inconsistency of the preachers one has only to recall how the preachers everywhere fought the presentation of the "Photo-Drama of Creation" in 1914 (because Pastor Russell, the predecessor of Judge Rutherford, was the author), while in 1923 they are busily engaged in bringing movies into their churches to keep up the flagging interest, and some of these movies are of questionable character. The "Photo-Drama of Creation" was illustrative of the Bible in a reverential way to attract people to the study of God's Word.

In the reconstruction of the world, outside of religion, nothing needs more castigation for its diabolical efforts in upholding the Satanic order than the public press—the newspapers. After Judge Rutherford's lecture, where so many people came to hear and took such a deep interest in the Bible view of passing events, and where so much money had been freely spent in publicity, only one paper, the New York *American*, gave any mention, and that about four inches of a very modest part of the lecture listened to with rapt attention by 14,000 persons.

The papers say that they are the mouthpieces of public opinion, of the things in which the public is interested. If it is murder, a divorce suit, rape, or a bank looted by thugs, the so-called press gives plenty of publicity. Pages after pages for days were utilized to work up the public to the fact that two horses were about to run a race, which turned out to be a very disappointing affair.

But when a real man with a sincere desire to do his fellow man good and wipe away tears from the cheeks of many of the poor groaning creation had a message of hope, of succor, of consolation, and had suggestions how to avoid trouble and sorrow, pointed ahead a few years to a time of blessing by divine power, and used the Bible in support of his views, the people were left to think that such things are not of public interest and are unworthy of investigation.

Big business, big politics, and big preachers did not like the preaching of Jesus. They hired the soldiers who witnessed the fact of his resurrection to say that his disciples came by night and stole the body away; and everyone from that day to this who has dared to preach *present truth* has been persecuted, hated and, if possible, put to death. Darkness hates the light because its deeds are evil.

It is true that the truth of the Bible is inimical to the interests of the Big Three, because all three are actuated by selfish motives; and they control the Press; they realize that to hold advantage they must keep the people in ignorance. Knowing that the people must read something these give them such information as to keep them in ignorance and superstition; and when one breaks the bands that hold him to the

slavish practices of the plutocrats, the hypocrisy of the clergy, and the false standard of patriotism he is branded as a seditionist or a bolshevik, is labeled "an undesirable citizen"; and the newspapers do their bit in sustaining the false charges.

Judge Rutherford points to a change of dispensation—a complete reversal of society—giving Bible evidence that we are now passing out from under the machinations of the human family's arch enemy, the devil, into the glorious reign of righteousness, truth, peace, happiness, and life everlasting, under Christ. The thing now impending is the battle of Armageddon, which will wipe the old order from the slate.

Of course, those well situated and selfishly satisfied with society as now organized disbelieve any testimony of the Scriptures; and patting themselves on the back in the face of the terrible trouble in the world they think that they have it within themselves to be the saviors of the world.

The newspapers have a great responsibility. In supporting the unholy trinity they are reprehensible. If they should turn from their evil practices, how great would be the good for the people at large! Much of the trouble couching panther-like across our pathway would be lifted. But God's kingdom is shortly to fill the whole earth, and the Lord shall be crowned in the minds of all order-loving people King of kings and Lord of lords; and those who refuse to bow in submission to that gracious arrangement shall with the devil, lick the dust.

"Restoration of Israel"

AT NEW YORK, Tuesday, October 23rd, at Manhattan Opera House, Judge Rutherford was scheduled for a lecture on the "Restoration of Israel." The house was filled, about 2,600 being present.

A number of Jews were present, knowing that Mr. Rutherford is friendly to the orthodox Jew and his endeavors to exercise faith in his God in the face of many difficulties.

It was expected that many Jews would be at the lecture; for the announced topic seemed to be of more interest to Jews than to Christians, though when the Christian is rightly informed he sees that the restoration of Israel is a necessary part of the program of the Christian's God, the God of Abraham, Isaac, Jacob, and all the holy prophets; and he sees that Israel's regathering is the harbinger of everlasting peace and of the setting up of the kingdom for which Christians have so long prayed.

One of the pleasant surprises of the evening was the receipt of a letter from a Jew, greatly beloved by all the New York people and especially by those who are sympathetic with the Zionistic movement, Mr. Nathan Straus. Moreover, the stage was beautifully decorated by an exquisite floral display sent by Mrs. Straus as a personal token of good wishes to the speaker. The letter from Mr. Straus follows:

"Driftwood," Mamaroneck, Oct. 23, 1923.

MY DEAR JUDGE:

I only saw the announcement of your meeting tonight in this morning's N. Y. *American*. I fully agree with what you say about Israel Zangwill. He is a Jew absolutely in name only. I did not know his views when I invited him to be my house guest. After the Carnegie Hall meeting I took an apartment for him in the city, where he is living now.

As one who is deeply impressed with the prophecies of the Bible and with the aspirations of my people for their regathering in Palestine and the restoration of their own land, I hail you as one of the prophets who will help the Jews towards the realization of their hopes of two thousand years. They are willing to wait and work, without injury to the rights of any other people.

I bring to your attention the enclosed pamphlet, which you will surely find interesting. Mr. Blackstone had this reprinted for me when I met him many years after it had been published. In all admiration of your unselfish efforts, I remain

Very sincerely yours,

NATHAN STRAUS.

Family of Six Generations

IT IS not often that a family can boast in the richness of six living generations. The penalty of death rests heavily upon our race, taking away our loved ones, very often in infancy, with the average duration of life about forty years. The accompanying reproduction of a large photograph is remarkable in that it shows a happy representative of each of six generations, all alive at the present time. Only the baby in the arms of its mother is masculine. But more remarkable yet is the fact that there are just twenty years between each generation — the ages running 1, 21, 41, 61, 81 and 101, evidently being all firstborns.



Top row: Mrs. Montie McAfee, Rome, Ga., 61; Mrs. J. M. Blalock, Atlanta, Ga., 41; Edmund Dewey Norris, 1; Mrs. E. D. Norris, Atlanta, Ga., 21.
Bottom Row: Mrs. Fannie Patterson, Adairsville, Ga., 101; Mrs. Mary Mooney, Anniston, Ala., 81.

The old grandmother, hale, hearty and happy, appears to be able to endure the stormy blasts of a few more Marches and escape the swinging scythe of Father Time for some time to come. We wish for them the lovingkindness of our great Creator, His providential care overshadowing them, sparing them the necessity of being put into the cold, cold ground, in order that they may pass through the "time of trouble" into the Golden Age of prophecy and be among those millions now living who will never die; for the kingdom of the Lord, so long prayed for, is very close at hand.

Then, having been brought through the "fire" which dissolves the present order, they may become franchised citizens of the New Order under Christ, who will place before them truth and righteousness and life everlasting. Then grandma, great-grandma, great-great-grandma, and great-great-great-grandma may grow into mental, moral and physical perfection by growing *down* to the ripeness and beauty of aged thirty; and the baby and mother may enjoy the same privileges by growing *up* to aged thirty, and there remain.

What a happy earth this is yet to be, when Christ stops people from dying, curing every ailment, and then calls all from the graves (John 5:28, 29, R. V.) that they, too, may bask in the smiles and blessings of the Messianic reign; when the goodness, the benevolence, and all the sterling qualities of every being are to be brought out and developed into the image and likeness of God, as human children of the Most High, if they will but bow to the gracious arrangement of that time!

They are:

Mrs. Fannie Patterson, aged 101 August 27, 1923;

Mrs. Mary Mooney, aged 81 Sept., 1923;

Mrs. Montie McAfee, aged 61 October, 1923;

Mrs. James Blalock, aged 41 April, 1923;

Mrs. E. D. Norris, aged 21 November, 1923;

E. D. Norris, Jr., aged 1 year July, 1923.

We are indebted to Mrs. R. E. Wilson, of Rome, Ga., who is personally acquainted with the group, for the following:

Little E. D. Norris, Jr., is probably the only youngster in the country who receives the personal attention of a mother, a grandmother, a great-grandmother, a great-great-grandmother, and a great-great-great-grandmother.

His great-great-great-grandmother, Mrs. Fannie Waters Patterson, celebrated her one hundred and first birthday, August 27th, 1923. Since reaching her hundredth anniversary, Mrs. Patterson has led a rather secluded life. Up until the last few years, however, her days were full of strenuous activity on her 200-acre farm, six miles out of Adairsville, Ga. She has always been much interested in farm and garden work. Raising chickens was her chief hobby until several years ago, when she sustained a serious fall, which made it necessary for her to depend upon a cane in walking, and confined her to the house. Only recently her eyesight has begun to fail; but also recently, her hearing, which for the past few years has been bad, has been restored, and she hears now almost perfectly. She rarely ever leaves home now.

In spite of her quiet mode of life Mrs. Patterson's home is the center for many happy family reunions. When a family reunion is held at the Pattersons' there are sometimes eight children, fifty-two grandchildren, sixty-eight great-grandchildren, twenty-three great-great-grandchildren present and, last, young E. D. Norris, Jr., who is Mrs. Patterson's great-great-great-grandchild.

Like the grandmothers of the past generation Mrs. Patterson sits in her favorite corner in the home in which she has lived for over half a century. Sometimes she relates whimsical stories, principally tales of her earlier days, when Andrew Jackson's name was in the headlines, when the neighbor boys went away to fight in Mexico, the troublous years of civil strife. She relates stories of dealings with the Indians, which are very interesting.

The story of the Patterson family is an interesting one in itself, encompassing happenings of a hundred years; and reaches back into the history of our South Carolina and Georgia pioneers with the perils of an unsettled country in their wake.

Mrs. Patterson's grandparents, the Rev. Charles Smith and his wife Nancy, came over from England during the Revolutionary days in 1777, settling first in Virginia, but later moving southward to make their home in Spartanburg, S. C. Here their daughter Nancy Smith was married to James Waters; and Fannie Waters was born in Spartanburg on August 27th, 1822, the first of the twelve children of James and Nancy Waters, there being seven daughters and five sons. Two of Mrs. Patterson's sisters are living, Mrs. R. T. Reece of Fairmount, Ga., aged 86, and Mrs. W. J. Watts of Rome, Ga.

James Waters moved from South Carolina with his family across the mountains to Adairsville, Ga.; and at Adairsville, Mrs. Fannie Waters Patterson was married, and has made her home near there since that time.

Causes of Climatic Changes *By H. Sillaway*

PLEASE allow me to offer a few suggestions in regard to the possible physical causes of climatic changes which are taking place and which are exciting so much comment.

One of the divine commissions originally given to man was to subdue the earth (Genesis 1:28); and, like the one to be fruitful and multiply and fill the earth, this commission has been but little affected or interfered with by man's rebellious course and its resulting condemnation. The climatic changes, so noticeable in recent years, seem clearly attributable to man's activity upon the globe.

With the condensing of the thick canopy of watery vapors surrounding the earth, and with their precipitation in the deluge of Noah's day, the gaseous envelope of earth was left very thin. It is this envelope that protects the earth from the intense cold of space by holding and equalizing the heat action of the sun's rays, and it also preserves the natural surface heat of the earth itself.

We think it reasonable to suppose that a thickening of this gaseous blanket is necessary before a perfect climate would be possible. Apparently it has been left to mankind to do this, through the loosing of immense quantities of light gases which ascend through the oxygen belt of the atmosphere to a permanent suspension above.

Certain forms of chemical action and all forms of combustion produce gases. It seems evident that there is an element of these that remains permanent. The formation of gases

through man's activities was very slow during the earlier centuries, owing both to the light population and to the lack of scientific knowledge; but the past century has been very productive of these through the general use of combustion in the production of mechanical energy, and in the extensive use of explosives.

This production of energy through combustion is now at its height, and will soon speedily begin to wane through the development of higher and better forms of productive energy. The time must come when the use of combustion for practically all purposes will be superseded by less crude methods.

Climatic Changes in Palestine

THE climate of Palestine would seem to be a sensitive barometer of the climatic influences at work upon the earth. The first evidence which we have recorded is that of the terrible electric storm which centered over and burned Sodom and Gomorrah, precipitating a heavy deposit of salt over their sites.

While the Lord was able to produce this storm miraculously, it would seem more reasonable to suppose that He merely overruled an existing atmospheric state of the region at that time to accomplish His purpose. Evidence is not lacking that there have been other storms of a similar character in other parts of the earth.

Electric storms of such severity and character could not well occur under passive climatic conditions, and would seem to indicate a sudden disturbance and change in climate of considerable magnitude somewhere.

Possibly it was about this time that the great freshet occurred that broke up the glacial ice which at one time covered the northern half of North America. That its breaking up was sudden and not gradual there is abundant evidence.

With the land surface of the Northern Hemisphere as it now is, this glacial ice could not well have survived the summer sun of a half-dozen seasons. But it is possible that at one time land occupied some portion of what is now the North Atlantic. Perhaps the legend of the sunken continent of Atlantis may not have been altogether a myth.

The subsidence of this land would effect a change in the ocean currents, altering the channel of the warm waters of the southern seas, sending them much farther northward than formerly, and thereby materially altering the climate of both North America and Europe. Such a sudden climatic alteration would naturally be productive of terrific atmospheric disturbances of an electrical character during this period of climatic transition, of which the storm that destroyed Sodom and Gomorrah, and that worked such great physical changes in the part of the country over which it centered, was possibly a part.

Radical Changes Expected Soon

WITH the change in ocean currents, the arctic ice-cap most probably quickly receded to almost the limits of where it was found to be a century ago. The nearer the approach into the arctic regions, very naturally the slower would be this process of receding; and because of this and other reasons it would take some time for the climate to reach a settled state.

Evidence of this climatic transition is seen in the seven years of unusual productiveness followed by the same period of famine in Egypt, in the days of Joseph, the famine also extending over what is now Palestine. Afterwards Palestine became very fruitful, and was probably at the time of the Exodus the garden spot of the earth. The Lord described it to Moses as a land flowing with milk and honey.

This fruitful condition remained until New Testament times, when after the dissolving of the Jewish polity the climate of Palestine assumed a semi-arid state. This denoted that climatic changes were taking place favorable to certain other parts of the earth, but having a contrary influence on the climate of Palestine.

The present transition of climate was first noticed in Palestine about 1878, in a gradual increase of rainfall and a returning of that country toward its former fruitfulness. It was probably about this date that the arctic ice-cap again started to recede as the direct effect of the deepening of the gaseous sea above the lower atmosphere of the earth.

The general unsettled climatic state which still prevails is undoubtedly caused by an abnormal circulation of ocean currents in the Northern Hemisphere, due to some obstruction or to earthquakes. With its correction, or other convulsions, climatic extremes must cease; also

its correction will very likely result in the earth's coming to rest from the shock of the deluge, which it has not yet done, as is proved by the continuance of earthquakes, tidal waves, and volcanic eruptions, all of which are due to a continued kinking or vibration of the earth's crust.

The process of these corrections will very likely cause some terrible physical manifestations during the time when this process is going on. The Scriptures seem to indicate clearly something of this character in the very near future.

(The foregoing article was written July 4, 1923, two months before the Japanese earthquake).

Leicester Against Vaccination *By F. R. Freer*

FROM time to time articles for and against vaccination have appeared in THE GOLDEN AGE, and the subject is evidently of great interest to many of your readers. I am therefore sending you an extract from the Leicester *Mail* (England) which may be of service to your journal.

Leicester is a progressive city of 235,000 inhabitants, and has gained considerable fame because of the active part the citizens took in the fight against compulsory vaccination. Mention of this has, I believe, already been made in one of the articles that appeared in your paper. The extract follows:

"Alderman Hill, M. P. for West Leicester, in the House of Commons yesterday asked the Minister of Health if he could say what was the percentage of vaccinated and unvaccinated cases in Leicester for the past five years; how many cases of smallpox had been notified for the city during that period, and the number of deaths, if any, for the same period.

"Lord Eustace Percy said he assumed that the first part of the question related to the children born in Leicester during the past five years. Particulars were not yet available for 1922, but during the previous five years only 3.5 percent of the newly-born children were vaccinated, the bulk of the remainder being exempted from vaccination by reason of their parents or guardians making statutory declarations of conscientious objection. No cases of smallpox had been notified in Leicester, and there had been no deaths from that disease during the past five years."

Reference was also made to Leicester in THE GOLDEN AGE, No. 94, when the organization in this city of the so-called "soviet republic of Great Britain" was mentioned. This movement was never a serious one, and it evidently obtained a prominence in the press out of proportion to its actual importance. However, your comment that 'such a movement was significant' was undoubtedly correct; for it was surely an illustration of "the sea and the waves roaring." The restless, discontented masses will, when the occasion comes, sweep away the mountains (kingdoms) of this world, and they shall then become the kingdom of our Lord and of His Christ.

In conclusion I would like to say how glad I was to read of the termination of the convict-leasing system in Florida, through the instrumentality of THE GOLDEN AGE; and also to thank you for your interesting impressions of Great Britain. Burns said:

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae monie a blunder free us,
An' foolish notion."

And I have more than half a suspicion that he was right.

A Correction

FROM the contributed article which appears in THE GOLDEN AGE No. 100 omit the last sentence at the bottom of page 668 and the first sentence at the top of page 669. These statements are true enough, taken by themselves, but not when taken in connection with the sentence that follows them.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

Pastor Russell's First Book—In Three Parts *(Part I)*

THAT our Lord intended us as His disciples to understand that for *some purpose,* in some manner, and at some time, He would come again, is, we presume, admitted and believed by all familiar with the Scriptures. But the object of that coming is viewed from widely different standpoints, and seen in as various colors as there are glasses; each observer honestly and sincerely desirous of seeing and understanding the subject correctly. We shall not attempt in these few pages to give all that can be presented upon this subject, but simply offer a sketch of what we understand the events and their order to be, giving as far as space will permit the Scriptural evidence favoring it. In doing so we shall endeavor to exercise Christian courtesy when referring to the views of brethren who differ from us.

THERE has come into our hands a copy of Pastor Russell's first book. It was published in 1877, under the title, "The Object and Manner of Our Lord's Return." He was then only twenty-five years of age. While the subjects therein treated are discussed in a more orderly manner and at greater length in the seven volumes of STUDIES IN THE SCRIPTURES of which he was the author, yet we believe that many of our readers will greatly enjoy this first work from the pen of this man of God, and that all can read it with profit. In a few places we have omitted some lines not in line with his later views, but for the most part the book is presented anew substantially as it came from his pen.—Ed.

The writer believes that in order to an understanding of this subject it is necessary for us to have some clear conception of God's plan for the salvation of the world of mankind. If we can obtain this it will unquestionably give us information very valuable in the consideration of our subject: for in that plan not only the first but also the second advent has an important place. Here a vital question arises, viz.:

Has God a Plan?

OR DID He in an idle moment frame this world and bring us, His creatures, into existence simply to exercise His creative power; entirely unmindful, or uncaring, what should be the result to us of that existence? Many who love the Lord with all their hearts speak of Him and His work as though this were the case. They think of the fall of Adam, by which "sin entered into the world, and death by [or as a result of] sin" (Romans 5:12), as an emergency entirely unexpected and unprovided for by the Creator.

Such naturally regard the salvation provided through our Lord Jesus Christ as an afterthought. God, having been thwarted by an agent of His own creation, the devil, now sought to repair the mischief by providing a way by which a few of these creatures could be saved. They regard the present and past contest between good and evil as a race between God and the devil, in which, so far, the devil has been the more successful. They hope and trust, however, that before the winding up of all things, the numbers of the saved will be greater than those of the lost, and so God, even without any plan, come off conqueror.

But, Christian friends, He who would rebuke a man for building a tower without first counting the cost, shall He build and people a world without counting the cost? Nay, verily; God has and always has had a plan, a purpose; and all His purposes shall be accomplished. He works "all things after the counsel of his own will."

Not only is this true, but He has revealed His plan to us in "the Scriptures, which are able to make us wise," and given us His holy spirit to enlighten our understanding, "that *we might know* the things that are freely given unto us of God" (1 Corinthians 2:12), which things the world cannot see (v. 14); they are revealed by the spirit in answer to diligent search. "If thou seekest after wisdom, and liftest up thy voice for understanding, yea: if thou searchest for her as men search for silver; then shalt thou find the knowledge of God." "When he, the spirit of truth, is come, he shall guide you into all truth."

The spirit does this as we have seen through the Word, the lamp. But God's Word, the Bible, is a revelation not intended for one decade or century, simply; but to the conditions of His people at all times and in every age. It is continually unfolding to us some new, fresh beauty of which but a short time before we had not even dreamed. It is because of this continuous unfolding of truth, as it becomes "meat in due

season" to the household of faith, that under another figure the same Word is compared to "a lamp to our feet"; for 'the path of the just shines more and more until the perfect day.' It shone somewhat away back in Enoch's day, and has been increasing ever since; not that light yesterday is darkness today, but there is more light today by which we can still better appreciate that of yesterday.

Have we as a church all the light now? Certainly not; nor shall we have until the "perfect day." Whilst we remember, then, that

> "God moves in a mysterious way
> His wonders to perform,"

we should be ready and watching for the earliest glimpse of the next unfolding of His revelation of Himself and His plan, remembering that

> "His purposes will ripen fast,
> Unfolding every hour."

We will now see what we can find of God's plan revealed in His Word, therefrom to judge of the object of our Lord's return.

We lay down as a foundation, then, whether the plan is so far unfolded that we can fully comprehend it and see the connection which must exist between the past and present dealings of God and that plan or not: First, God has a purpose or plan; second, That plan is based and founded upon love, for "God is love." —1 John 4:8.

We do not cast aside God's justice, etc.; but whatever His plan, it must comport with His character, Love; for "he cannot deny himself."

The Christian church is about equally divided upon the question of Election vs. Free Grace, or Calvinism vs. Arminianism; a small number proportionately believing in Universalism or the final eternal salvation of all mankind. Doubtless all familiar with Scripture know that each of these positions is supported by much Scripture; and yet, can they all be true? Must there not be some connecting link which will harmonize and reconcile them? Surely this is the case, for God's Word is not yea and nay. Let us examine the first two, Calvinism and Arminianism, separately; the last, Universalism, is so flatly contradicted by much direct Scripture that we shall measurably pass it by unnoticed. And what we have to offer on the others is not designed as a fling against any of the "branches of the true vine"; but strongly expressed to call special attention to the more uncomely features of those doctrines which their strongest advocates will concede are weak points.

Calvinism virtually says: God is all-wise; He knew the end from the beginning; He had a plan which was to save a few, *not for any merit in them*, but of His sovereign choice He elected these to eternal life, all others to eternal death. He could as easily save all men, but He does not want to: He is able but unwilling to save any but a few.

Arminianism virtually says: God loves all His creatures; His tender mercies are over all His works. He is trying His utmost to save them all, but is not able: only the very few, the "little flock." Sin slipped past Him, entered the world at the outset, and has gained such a foothold that only by the aid of His children can it be overcome, even in ages.

As before suggested, each of these, although apparently antipodes, have some Scriptural basis and, we believe, when properly arranged are in harmony with each other.

We will now look at the Bible; first at a dark picture, then at a brighter one. Here we find that though little light was given as to man's salvation and future happiness at the first unfolding of the plan, even that little was not given to the world at large, the masses, but to a few patriarchs, among whom were Enoch, Noah, Abraham, Isaac, and Jacob. These were chosen, elected, not alone from the world, but from among the other members of their families, as it is written: "Jacob have I loved, Esau have I hated [loved less]." Isaac alone of all of Abraham's children was the child of promise. Of Abraham it is written, 'Thee only have I chosen of all thy father's house.'

At Jacob's death the principle of election changes, but the fact remains. All of Jacob's children are thereafter recognized as God's representatives, His church or people. There on his death-bed the old Patriarch blesses each of his sons and gives to Judah the sceptre, symbol of nationality, saying, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." This was fulfilled to the letter. That tribe represented the nation until Christ came. To this one nation God gave the Law, in which was shadowed forth

the Gospel. This shadowy light, the Law, was given to no other nation or people; it was exclusively to Israel, as we read: "You only have I known of all the families of the earth." We will therefore designate this the Jewish or Law age.

At the death of Christ another change takes place. The Law ends. He made an end of the Law, "nailing it to his cross," and introduced a new dispensation—the Gospel of grace under the law of the spirit. This is not restricted to one nation as was the Law, but is free to all, to be "preached in all the world for a witness" before this age ends. (Matthew 24:14) But although we are to know no difference in our presentation of it to all people, God has been guiding and directing its course. Under that direction we of Europe and America have been more favored than the inhabitants of other parts of the earth. Why did the light of truth and salvation, started by our Lord and His apostles in Palestine, travel northward and westward through Europe and America, rather than southward and eastward through Africa and Asia? Did it happen so? Oh, no! Our Father is at the helm; He is guiding His truth.

True, now the Bible is published in the language of every nation. It is *now* being "preached to every nation" (not individual); but this we may say has all been done during the present century. Yet today four out of five of the inhabitants of earth know not that Jesus died for them. Here is a sense in which God is even now electing. He elected to send the Gospel to you and me and our fathers, and He chose not to send it to yonder Hottentot and his fathers. But, says one, God works by instrumentalities. He has been wanting His people to come to the work, and by giving of the money and talents which He so freely bestowed on us we may, through missions which He will bless, have the privilege of being coworkers with Him.

To much of this we can heartily assent. We believe that through us God is working; that He is pleased with our zeal in His service. But we cannot for one moment suppose that the *eternal welfare* of four-fifths of the human family is made to depend entirely upon the zeal and liberality of the other one-fifth. No! No!! The God of love is not experimenting at the expense of the eternal happiness of the great mass of His creatures.

We see, then, that in some sense God has so far been electing the church. But why? He must have a purpose and object in so doing. He has a plan, and doubtless it is far greater and grander than ever entered into the heart of man to conceive. What say the Scriptures?

In the promise of God to Abraham: "In thee and in thy seed shall all the families of the earth be blessed," God's plan and purpose is stated in one sentence. Paul, in an inspired comment upon this promise (Galatians 3), says: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Is it Christ Jesus individually that is here referred to as the *one seed*? No; the Apostle continues (vs. 29): "If ye [the church] be Christ's, then are ye Abraham's seed, and heirs according to *the promise*" (as originally made to Abraham). We learn that God had us comprehended in His plan when speaking to Abraham. Not only Christ Jesus, the Head of this seed, but they that are Christ's—the little flock—as members of His body; and this *one seed* will not be complete until the last member of that body is perfected. This thought is maintained throughout the Epistles—Christ, "the head of the body, the church." (Colossians 1:18; Ephesians 1:23; 4:12; 5:25-32; 1 Corinthians 12:12, 27; Romans 12:5, etc.) The figure is carried yet further. We, His disciples, are spoken of as filling up the measure of Christ's sufferings. (Colossians 1:24; 2 Corinthians 1:5; 2 Timothy 2:10) And we have the promise that "if we suffer with him, we shall also reign with him."

The promise to which we are heirs declares that when this seed is complete all nations shall be blessed in it. A promise made away back in Eden, that the seed of the woman should bruise the serpent's head, crush evil and sin, is another to which we are joint-heirs. But did not Jesus do this—bruise Satan—when He died? No; the death of Christ and the subsequent persecution of the church are the "bruising of the heel." Paul says that Satan is to be bruised "shortly" under the feet of the church, *Head and body*. —Romans 16:20.

The Bride and the Bridegroom

AGAIN the same thought is expressed under the figure of the bride and the bridegroom. The church is represented as a chaste virgin *espoused* to Christ. (2 Corinthians 11:2) As such we are now betrothed and have received

the seal of that engagement, the firstfruits of the spirit. Not married, not the bride yet, but waiting and longing for that union with the Bridegroom. When He went away He said: "I will come again and receive you unto myself." He expressed it so in the parable of the Ten Virgins. When the bridegroom came, "they that were ready went in to the marriage." There and then we shall enter upon the full realization of the "things which God hath in reservation for those that love him."

All, we presume, will agree with us when we say that no matter how much enjoyment we have prior to the resurrection, we certainly wait until then for the full measure. The whole church or body is complete before the final rewards are given. Hence, when recounting the ancient worthies, the Apostle says that they received not the promises, "that they without us should not be made perfect." (Hebrews 11: 39, 40) And of himself when about to die he said: "I have fought a good fight . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Timothy 4:7, 8) True, we now have and enjoy many blessings in Christ. Now we have the peace that the world can neither give nor take away. But all this is but a foretaste; the weight of glory comes over there. We now, in a certain sense, have begun our office as kings and priests, conquering self and the lusts of the flesh, and "offering up sacrifices unto God"; but it is only in the same sense that we are now spoken of as being risen with Christ and seated with Him in heavenly places. By faith in His promises we anticipate the glory and the rest that remains; and although beset with trials and troubles in life, we have a peace to which the world is a stranger.

When the Lord promises, saying, "To him that overcometh will I grant to sit with me in my throne," and "To him that overcometh will I give power over the nations. does He mean it? Is he to "sit on the throne of his glory"? Will He take to Himself His great power and reign over the nations? Surely, His word cannot fail; it will be as real a reign over the nations for us, the church, as for Him. God gave Christ "to be the head over the body"; and He that hath freely given us Christ, "shall he not with him also freely give us all things?" Yea, verily, brethren, we have not realized our *"high calling* which is of God in Christ Jesus." We are called to sonship of God, and not this alone, but to be joint-heirs with Christ Jesus our Lord. This is the little company God foresaw away back in Eden, through whom He is shortly to bruise Satan and bless all the families of the earth. It is this company to whom Peter refers (Acts 15:14), saying, "God . . . did visit the Gentiles, to take out of them a people for his name." We are the virgin, soon to receive the name of our Lord, "a new name . . . which no man knoweth saving he that receiveth it."

It was for these Jesus prayed (John 17): "I pray not for the world, but for them which thou hast given me"; and not "for these alone, but for them also which shall *believe* on me through their word; that *they all* may be *one" in me.* This oneness and unity the Lord did not expect in this present time. He says He came to bring division. Consequently He is not disappointed nor thwarted in His plans. In the parable of wheat and tares He tells us that the enemy would sow tares among the wheat; and they look so much alike that we cannot separate them. "Let both grow together until the *harvest";* "the harvest is the end of the world" [*aion*—age]. *Then* He will have them separated.

Yet, as Jesus says, "the Father heareth me always," we may know that at some time they all will be one in Him. When? At the resurrection, when we are united to our Head, becoming the "one seed," at the marriage when we are *united* to the Bridegroom and we twain become ONE. But although this prayer was mainly for the church, yet Jesus loved the whole world. Yes; He died for the world, and they have a place in this prayer. But notice where. He prays for the church first, that they all may be made one in Him; then the object of the union is "that the world may believe." But the believing of, and prayer for, the world is after the marriage of the chaste virgin. For this marriage "ourselves also, which have the firstfruits of the spirit, . . . groan within ourselves, waiting for the adoption, to wit, the redemption of our body"—this one body of which we each are members.

When we (the Gospel church) are redeemed is God's plan accomplished? No; it is only begun. It is a grander, a more lofty plan. Not

only do we groan for this consummation, but we have seen from our Lord's prayer that the world has an interest in it; and Paul positively asserts that "the whole creation groaneth and travaileth in pain together." What are they expecting? Certainly not what *we* are looking for. They do not expect to form part of the body. No; "the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Romans 8:19) Not Son of God, but sons. "Beloved, now are we the sons of God."

What interest has the world in our manifestation or shining forth? Simply this: Until we are manifested, although we are the "light of the world" and it is blessed by this light which we are to let so shine that men may glorify our Father in heaven, yet how much more will it be blessed when we "shine forth as the sun in the kingdom," when separated from the world as well as from the tares in the harvest. (Matthew 13:43) If we now are a blessing to the world as light-bearers, poor and weak though that light often be, are we surprised that the hope of the world is this shining forth of the church? Paul tells us why they wait and groan for our manifestation. "Because the creature itself *also* shall be delivered from the bondage of corruption into the glorious liberty of the children of God." That is, when the church has been delivered from the present condition, subject to death, the bondage of corruption, then the world at large will have an opportunity in the same direction—"that the world may believe"; and as many as do so "shall be delivered . . . into the glorious liberty of the children of God." They shall become *sons*, but not *joint-heirs*. This will be the distinction between them and us, the Gospel church.

God loves all His creatures, not because we love Him, but from pure benevolence. "God so loved the world"—while we were yet sinners. But He is a God of order. He has a plan and is carrying it out. During the past six thousand years He has been getting ready, preparing the instrumentality through which to bless the world. The time seems long to us mortals, but not so with Him who is from everlasting to everlasting.

This "little flock" who receive the kingdom are but "the *firstfruits* unto God of his creatures." (James 1:18; Revelation 14:4) If there is a *firstfruits* there must of necessity be more of a harvest, else the language is senseless. Ephesians 2:7 declares the object of God in our salvation to be, "That in the ages to come he might *show* the exceeding riches of his grace."

But let us follow the church, the firstfruits. We last saw her as the chaste virgin going in to the marriage when the Bridegroom came. We next hear the great voice of a multitude saying (Revelation 19:7), "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." We have heard of the marriage—listen! the angel says to John (Revelation 21:9, 10): "Come hither, I will *show thee the bride*, the Lamb's wife." We want to see her, let us follow. "And he showed me that great city, the holy Jerusalem, descending out of heaven from God." Are we to understand that this city is a symbolic representation of the church? Yes, just as in another symbol she is the "temple of God." But what of the precious stones of which it is built? These are the same as the stones of the spiritual temple; *i. e.*, living stones—the same that Paul speaks of as "precious stones" (1 Cor. 3:12), or the jewels of Malachi 3:17.

When this city "shines" the nations will walk in the light of it. Now they are blest by the feeble light of the church; then they will walk in the perfect light which will shine from her. (Revelation 21:24) There flows a river from under the throne, "a river of water of life." Not the ordinary kind of water. No; this is the "water of life," the kind the Lord promised to give us, and which He does give now to every one begotten. "It shall be in you a well of water." This kind of water would not flow in a natural river bed; but this same sort is here brought to our view as flowing a broad, deep, mighty river. No longer the little well, no longer confined to the few, the "little flock," but "whosoever will" may partake of it freely. There the spirit and the bride will say, Come; and he that heareth will say, Come. It will be free to all. But notice when; it is in the new heavens and new earth (Revelation 21:1), in the next dispensation. The church is not the bride now, but a chaste virgin. When she is married, united, she will be the bride; and then it is that she says, Come, to whosoever will.

Oh, can we not pray from the depths of our hearts, Come, Lord Jesus! come quickly! Shall

we not, since we and all creation wait for it, rejoice at the sound of the Bridegroom's voice, as He nears our dwelling? We do rejoice and lift up our heads, knowing that our redemption draweth nigh.

This is a glorious prospect for both the church and the world. But how about those who died not having heard the name of Jesus, who did not enjoy the privileges of light? Must these all suffer the loss of eternal life and happiness with not even an opportunity to lay hold of it, simply because they lived before God's plan had so far developed as to embrace them? Or shall we go to the other extreme and say, God will save all those who have never had light and truth? If this be true, we have made a great mistake in sending missionaries with this light to the heathen. We know that when it is presented to them they do not all receive it and become Christians; and if in ignorance they would all be saved, we not only do them a positive injury but waste numbers of valuable lives and millions of money. And, further, if God can consistently give these eternal life without a *trial* or probation, why did He not give us all as good a lot and save us all without our coming into the present probationary condition? Or why did He not kindly leave us all in the dark, and thus save all?

Neither of these lines of human reasoning will stand the test. We must see what God's plan-book, the Bible, has to say on the subject. But first let us take a glance backward and see about what proportion of our fellow creatures have a personal interest in the matter. We have seen that during the first 2,100 years only a few patriarchs were chosen. This brings us down to the time that the nation of Israel became God's representatives, at the death of Jacob, the last patriarch. Of all others Paul declares: "Death reigned from Adam till Moses"—or until the Law, which was given to but one people; and of these only a very few were saved, only those who could rise above the type and discern the antitype. The value of the Law in saving men may be gathered from St. Paul's teachings. He says: "That no man is justified by the law . . . is evident." (Galatians 3:11) "By the deeds of the law there shall no flesh be justified in his [God's] sight." (Romans 3:20) "For if righteousness come by the law, then Christ is dead in vain." (Galatians 2:21) "If there had been a law given which could have given life, verily righteousness should have been by the law." (Galatians 3:21) "For the law made nothing perfect." (Hebrews 7:19) "Wherefore then serveth the law? It was added because of transgressions, till the *seed* should come to whom the promise was made." (Galatians 3:19) That is, the seed of Abraham, not the fleshly descendants; for, says Paul: "The children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Romans 9:8) Children of faith, Christ and the church.—Galatians 3:29.

Today about one individual in five knows that Christ Jesus died for him. Until the present century, and during the dark ages, probably one in forty knew it.

Whether we can understand God's dealings or not, we may rest assured that 'the God of all the earth will do right.' But we are anxious to have the matter cleared up, if it can be, from God's Word. For, unquestionably, the facts already obtained from the Bible *appear* to clash directly with some of the plainest statements of Scripture. For instance, we read of Jesus: "That was the true Light which lighteth *every man* that cometh into the world." How shall we understand such a statement? Thousands of millions have not even heard of Him. Are we certain that hearing of Christ is essential? May they not be saved by living up to the light of nature? It is certain that they must hear of Christ before salvation; for, says Paul: "How shall they believe in him of whom they have not heard?"

The conditions of salvation are *"Believe* on the Lord Jesus Christ, and thou shalt be saved." Again, "There is none other name under heaven given among men, whereby we *must* be saved." *Must;* if saved at all, it *must be in Him.* If they could even do by nature many things contained in the Law, we have seen that the Law could not give life; for "by the deeds of the law there shall no flesh be justified." Again we read: 'Jesus Christ, by the grace of God, tasted death for every man.' But if they never hear of it, and are never benefited by it, how can it be said to be *"for every man"?* Again, "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself *a ransom for all, to be testified in due time."*

Ah! here we have it. God is a God of order.

He has a "due time" for everything He does; and when His "due time" comes, it will be testified to all men that "Christ died for the ungodly." That true Light shall yet lighten every man that ever came into the world. It certainly was not *His plan* to have it testified to them in the ages past, else it would have been done. But it will be testified in due time.

This is the time of "restitution of all things" mentioned by Peter (Acts 3:21), of which he says "God hath spoken by the mouth of *all* his holy prophets since the world began." This is not for the church, but for the world. The church gets something far better than a restitution. The whole human family get back in the second Adam all they lost in the first Adam. They did not lose eternal life or a spiritual existence in the first Adam. He was a probationer for eternal life himself; and as a stream cannot rise higher than the fountain, we could not lose more through his disobedience than he possessed. He lost natural life and obtained temporal death. Consequently the restitution through Christ would only give to the world natural life and a natural body at their restitution, such as Lazarus and Jairus' daughter had when brought to life again. Of the church, the dead in Christ at His coming, alone it is said: "Sown a natural body, raised a spiritual body." All others rise fleshly, natural bodies and liable to die again.

The Law contains no higher promise than that of natural life: "That thy days may be long upon the land"; and no threatening more severe than temporal death. They that disobeyed were to be "stoned, or thrust through with a dart." Eternal life or death are not mentioned in it. The Jews had an *idea* of a future life in Christ's day, but not from the Law. The heathen had an *idea* also without any revelation, simply a guess. For Christ "brought life and immortality to light through the gospel." (2 Timothy 1:10) If He brought it to light, it was not brought to light by Moses.

We find the matter clearly stated in Romans 5:18, 19: "As by the offence of one [Adam] judgment came upon *all men* to condemnation [death]; even so by the righteousness of one, the *free gift* came upon *all men* unto justification of life. For as by one man's [Adam's] disobedience *many* were made sinners, so by the obedience of one [Christ] shall many be made righteous," *i. e.*, justified to life as stated above.

They rise simply to have during the Millennial age what *we* have had during our lifetime, *viz.*, to hear of the love of God and the death of Jesus for them, and to have an opportunity to accept of Him. They will not all receive Him; for we read of some who were cast into "the lake of fire," "the second death," even at the end of this Millennial age (Revelation 20:14, 15), when they will have had a knowledge of the truth, which will then have been testified to every man.

Now we can understand 1 Timothy 4:10: "We trust in the living God, who is the *Savior of all men, specially of those that believe.*" All men are to be saved from all they lost in Adam; while those that believe are to have an *especial* salvation, the *eternal.*

Not a Second Chance

THIS will not be a second chance. It cannot be another or a second chance unless they have had one chance; and we have just found that so far the masses have had none. No! we advocate no second chance for any man, but refer to Hebrews 6:4-6 and 10:26-28: If we sin wilfully, turn our backs upon God's salvation and the blood of the covenant after we have received the knowledge of the truth, there remains no more a sacrifice for us. Christ died *once* for all, and it will be testified *once;* but He will die a second time for no one. He "dieth no more."

To the justice and mercy and love of this plan of God, when realized, we think the church and the world can say, 'Amen. True and righteous are Thy judgments, Lord God Almighty.' It makes a harmony out of the various heretofore conflicting texts of Scripture. We can see now how and why some were chosen or elected in Christ; how and when God is no respecter of persons, and the grace for all who will receive it, with ample place for all the scripture supposed to teach universal eternal salvation; and with it all we begin to see a depth and scope to God's plan we never before dreamed of. With Cowper we would say:

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

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.

[228]When Jesus died upon the cross of Calvary He provided the ransom-price, because His was the death of a perfect human being, exactly corresponding with the perfect man Adam. Adam's death, however, was the result of a forfeited right to live. Jesus' death was a sacrifice. Adam was a sinner and died a sinner. Jesus was perfect, holy, and without sin; and while He died in the same manner, yet by His death He did not forfeit the right to live as a human being. By dying He reduced His perfect human life to an asset that might thereafter be used to release Adam and his offspring from death.

[230]We here give an illustration to aid in understanding this point. For convenience we will call a man John. John is languishing in prison because he cannot pay a fine of one hundred dollars. He has a brother named Charles who is willing to pay the fine for his brother John, but who has no money with which to pay. Charles is strong and vigorous, has time to work, is willing to work, and can earn money by working; but his strength and time and willingness will not pay the debt for John. Mr. Smith has some work to be done and is willing to pay money to have it done. Charles engages himself to work for Mr. Smith and earns one hundred dollars and receives that amount in cash. By his labor Charles has here reduced his time and strength and vigor to a money value and has received that money value, which money has purchasing power and which can be used to pay John's obligation and thus release him from prison.

[240]Charles then appears before the court which has entered judgment against his brother John, and offers to pay the one-hundred dollars which the law demands of John. The money is accepted from Charles and John is released. By this means John is judicially relieved from the effects of the judgment and is set free, and his brother Charles has become his ransomer or deliverer.

[241]In this illustration John represents Adam. Because Adam violated God's law, Jehovah judicially determined that Adam should forfeit his life by dying. He enforced this judgment during a period of nine hundred and thirty years, during which time Adam begat all of his children. We can say, then, that Adam and all those who have died and are in their graves are in the great prison-house of death, and that is what the Prophet of the Lord calls it.—Isaiah 42:7.

[242]In this picture Charles represents Jesus. It was God's will that the perfect man Jesus should redeem Adam and his offspring from the prison-house of death. Jesus was willing to pay Adam's debt and redeem him; but the perfect, righteous human being Jesus could not accomplish that purpose while living in the flesh, for the same reason that Charles could not use his strength, time, and energy to pay the debt of his brother John, but must first reduce those things to a purchasing value. Jesus must reduce His perfect humanity to a purchasing value, which we may call merit, and which merit or purchasing value would be sufficient for the payment of Adam's debt and release Adam and his offspring from that judgment. In order to provide this price it was necessary for Jesus to die. In His death upon Calvary, then, He produced the price. But the value of that price must be presented before Jehovah in heaven itself before Jehovah could release Adam or his descendants from the effect of death. And this, we shall see from the Scriptures, is what was done.

QUESTIONS ON "THE HARP OF GOD"

What is the distinction between the death of Adam and the death of Jesus? ¶ 238.

By dying as a man, what did Jesus provide for man's benefit? ¶ 238.

Give an illustration showing how Jesus' death provided the price for the release of the human race from bondage. ¶ 239-241.

Could the perfect man Jesus deliver the human race from death and remain alive as a man? ¶ 242.

What must Jesus do in order to redeem mankind? ¶ 242.

What did His death upon Calvary produce? ¶ 242.

Where must the value of that ransom-price be presented? ¶ 242.



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A meaning may be attached to every important event.

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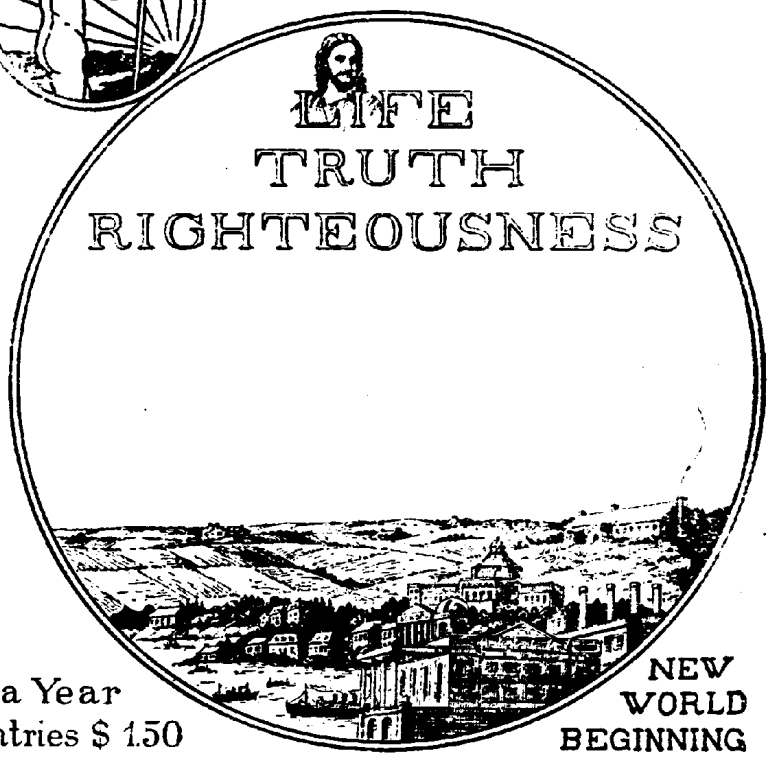
OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

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November 21, 1923





NEW WORLD BEGINNING

THE TRUTH ABOUT TOBACCO

ANTEDILUVIAN GIANT STORY CONFIRMED

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"The Truth about Tobacco"

UNDER the above title the Macfadden Publications, Inc., of New York city has published a book of 183 pages by the health expert Bernarr Macfadden, which is bristling with facts that all should know regarding the tobacco habit. Some of these facts are concealed from the public, because so many physicians use tobacco themselves, and because there are men whose constitutions are so strong that they can be subjected to almost any abuse. Additionally, there is a great difference between the mild injuries wrought by merely passing the smoke through the buccal and nasal cavities and the serious injuries caused by inhaling the smoke into the lungs. We select some items.

The "National Dispensatory" is a volume which is in constant use by physicians and druggists. It contains the sum of their knowledge as to the effects of various drugs upon the human system. In its fifth edition, page 1576, it has the following to say regarding tobacco and nicotine:

"The cases of serious illness produced by the emanations of tobacco, and by its application to the unbroken skin, are innumerable, and many instances of fatal poisoning by tobacco are recorded; some of them being due to its having been swallowed purposely or accidentally, some to its use medicinally in an enema, and some to its application to eruptions on the skin. Nicotine stands next to prussic acid in the rapidity and energy of its poisonous action."

The comparison of nicotine with prussic acid is good. One drop of prussic acid placed on the tongue of a human being kills like a stroke of lightning. One drop of nicotine on the unbroken skin of a rabbit has caused its death. If injected hypodermically, there is sufficient nicotine in a single cigarette to cause the death of a human being that has never used tobacco.

Nicotine is not the only evil thing in tobacco. When the tobacco is burned, seventy percent of the nicotine is turned into pyridin and collidin; the remaining thirty percent of nicotine is inhaled. Pyridin is so poisonous that it is one of the agents used for denaturing alcohol; that is, it is used for making the deadly alcohol even less fit for drink than it ordinarily would be.

How it Ruins the Blood

WHEN tobacco is burned another of the poisons which is produced is carbon monoxide. In discussing the effect of this poison upon the blood, Dr. D. H. Kress says that it is almost as deadly as nicotine, being the poison found in marsh and illuminating gas. He then proceeds to show that tobacco smokers are committing slow suicide, whether they know it or not, when he says of carbon monoxide:

"Many of the suicides committed in America are due to this poison. It is quite common to read of the gas jet being turned on at night before retiring. Death in these cases is due to asphyxiation from carbon monoxide. The blood naturally takes up all poisons conveyed to it by inhalation. Most of the gases present in the air are fortunately given off by the blood about as readily as they are taken on. With carbon monoxide it is quite different. It enters into, or forms a staple or fixed compound with the hemoglobin or coloring matter of the red blood cells. The blood readily takes it up, but lacks the ability to give it off. It accumulates and ultimately destroys the red blood cells and the function of the blood in conveying oxygen to the tissues."

This is not the only way in which the smoking of tobacco tends to ruin the blood. The place where the blood goes to be cleansed of its impurities is in the two thousand square feet of surface of the lungs. There the air is taken in; but if smoke is inhaled with the air, the cleansing process is impeded. Prof. Jay Seaver of Yale University reports a decidedly impaired lung capacity on the part of habitual smokers.

The blood is ruined in a third way by the smoking of tobacco. The heart becomes so impaired that it cannot feed a fresh supply of the

life-giving fluid to all parts of the body as it was wont to do. Because the system is filled with worn-out cells which it cannot remove, the heart automatically pumps harder in the effort to effect a cleansing until at length it weakens, skipping an occasional beat; and finally the serious state known as smokers' heart makes its appearance.

How it Ruins the Nerves

NICOTINE at first slows the heart and increases the blood pressure; subsequently the blood pressure is lowered and the heart action beomes rapid. The effect on the brain is essentially narcotic, or depressing. Now it happens that the brain is the center of the nervous system; and when it is adversely affected, all the nervous system is deranged.

There are many who say that they smoke to quiet their nerves. Tobacco does quiet the nerves at first; but like any other narcotic, it becomes necessary to use more and more to produce the quieting effect until at length the victim becomes a slave.

Moreover, although tobacco quiets the nerves up to a certain point, yet when that point is passed and the smoker takes one cigar too many, or one cigarette too many, the nerves go in the opposite direction, and the smoker is almost sure to seek relief in strong drink. Smoking is an ideal path to lead to liquor indulgence. The two habits naturally go together. One who uses both liquor and tobacco can hardly stop drinking unless he first gives up smoking.

Another of the poisons which is manufactured when one smokes tobacco is furfurol. It is the furfurol in cigarette smoke which causes the characteristic twitching and tremor that distinguishes the cigarette addict, and betrays even to unprofessional eyes the unstable condition of his nervous system. The smoke of one cigarette may contain as much furfurol as two ounces of bad whisky, and it is the furfurol which constitutes the source of danger in improperly aged whisky. Whisky and cigarettes are cousins.

During the World War thousands of young men who never even knew the taste of tobacco were shamed into the use of the weed. Many of these boys have become confirmed addicts of one of the most deplorable nerve-corrupting habits which it is possible for a human being to acquire, and one of the most difficult to overcome—unless sufficient remains of the moral stamina to aid in a fight that is all too often a losing venture. (This must make hard reading to the Y. M. C. A., champion cigarette salesmen of the war period.)

How it Ruins the Brain

TOBACCO dulls the memory, and interferes with association of ideas. In fifty years no inveterate user of tobacco has ever carried off the first prize at Harvard. Dr. George L. Maylan, of Columbia University, found that the ratio of failures of smokers as compared with non-smokers was ten to four.

But how about the brilliant men who claim that their thoughts flow more readily under the use of tobacco? The answer is at hand. They are simply in the same case with any other drug habitué, whose thoughts cannot flow readily except under the accustomed indulgence. These brilliant men would be as brilliant all the time, if they did not smoke, as they are now only when they do smoke.

Cigarettes destroy the precision of the brain and its accuracy for both thought and work, as well as desire for thought and work. Many judges have pointed out that almost without exception the gunmen, gangsters, criminals and professional prostitutes are addicted to the excessive use of cigarettes.

The volume presents the testimony of five physicians that tobacco causes insanity. One of these, Doctor Bancroft, of the New Hampshire Asylum at Concord, declares that he has known several cases of insanity that were unquestionably produced by the use of tobacco without any other complicating causes. Dr. Woodward, of the Massachusetts Insane Asylum, quite agrees.

Dr. Forbes Winslow, a leading English psychiatrist, declares that the true causes for insanity are the vices, not the worries, of civilization. Of the three leading causes he puts drink first, cigarette smoking second, and heredity third.

The New York *World* has made a study of this matter; and its statistics go to show that in nine cases out of eleven, where insanity has resulted from excessive drinking, the primary cause of the condition was smoking. Dr. Winslow agrees with this, making the interesting observation that much of the degeneracy formerly attributed to alcohol is due to alcohol, *plus* tobacco.

How it Ruins the Boys

CEISNE, a French physician, examined thirty-eight boy cigarette smokers between nine and fifteen years of age. Twenty-two had marked circulatory disturbances and heart palpitation; thirteen had intermittent pulse; eight had decided anemia; four had ulcerated mouths; one had consumption; several suffered from nosebleed, insomnia and nightmare—all as a result of tobacco addiction. Tobacco stunts the growth of boys mentally and physically.

A small piece of tobacco placed on the tongue of a boy who has never used tobacco will cause nausea, vomiting, and serious disturbance of the heart and circulatory system. Man is the only fool among the animals that will make friends a second time with any such plant.

Thomas A. Edison refuses to employ any one addicted to the habit of smoking cigarettes, asserting that the acrolein, which is still another poison generated in smoking, "has a violent action on the nerve centers, producing degeneracy of the brain, which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable."

Judge Gemmill, of the Court of Domestic Relations of Chicago, asserts that without exception, every boy appearing before him who had lost the faculty of blushing was a cigarette fiend. The judges in general have a poor opinion of the boys who use cigarettes. They say of them that their ideas of property rights, of the value of telling the truth, and often of common decency, are distorted; that they are prone to lie, steal, and become addicted to liquor; that they become gangsters, and that almost every youthful criminal who goes to the electric chair goes there smoking a cigarette. (Y. M. C. A., please take note.)

On April 1, 1900, the Japanese Government forbade the sale of cigarettes and tobacco in any form to young men under twenty years of age on the ground that tobacco, like opium, contains narcotic poisons which benumb the nervous system and weaken the mental power of children addicted to smoking, and thus give a death-blow to the vitality of the nation.

How it Ruins the Men

DRS. George Fisher and Elmer Berry, both prominently connected with the Y. M. C. A., subjected to experiments a number of ball players between twenty-one and twenty-five years of age. First each man had ten throws at a target, and the results were registered. After a half hour's rest he had ten more throws; and there was an increase in accuracy of nine percent. Then he smoked one cigar and rested another half hour; and there was a decrease from the original accuracy amounting to twelve percent. Then he smoked two cigars and rested one hour; and there was a decrease from the original accuracy amounting to fourteen and one-half percent. See what the cigars did.

Dr. Frederick J. Pack, another physician interested in athletics, kept a record of the results obtained by two hundred and ten men who contested for athletic honors, and found that the non-smokers surpassed the smokers with a difference of thirty-two percent. In other words, the average man that smokes is only two-thirds the man he would be if he did not smoke.

The smoking of tobacco hardens the arteries. The lower animals, when subjected to the fumes, develop hardening of the arteries quickly. Man is a tougher animal. Designed by the Creator to live everlastingly he must needs put forth more effort to destroy himself; but he succeeds in time.

The smoking of tobacco causes the tissues to lose their elasticity; it causes Bright's disease and apoplexy, degeneration of the heart, weakness of vision and in some cases total blindness. Lip cancer and cancer of the tongue and throat have been traced to the irritation of the pipe stem, the hot smoke and the ammonia "bite."

Among the concerns that either refuse to hire new men that use tobacco or that put restrictions of some kind regarding its use are the following: The H. J. Heinz Company, Pennsylvania Railroad, Pittsburgh and Lake Erie Railroad, National Cash Register Company, Cadillac Company, Fifth Avenue Bank, Larkin Company, Burroughs Adding Machine Company, Marshall Field's, John Wanamaker, Morgan & Wright Tire Company, and Colorado Fuel and Iron Company. This is doubtless a very incomplete list.

How it Ruins the Nation

MOST nations that we know anything about are composed of people; and the use of tobacco tends to keep them from coming on the scene at all. Statistics prove that women who

are addicted to the habit of smoking have a smaller number of children, prorata, than do non-smoking women; and that the health of these children is far more unstable than that of children of non-smoking women. Breast-fed babies imbibe nicotine directly from their mothers.

Dr. D. H. Kress, previously quoted as showing how tobacco ruins the blood, asserts:

"The cigarette causes glandular degeneracy, and naturally the sexual glands degenerate with the other glands of the body. The products of tobacco smoke, which destroy insects exposed to it, are also highly injurious to the delicate cell from which the child is developed. In countries where cigarette using has become common among women, the decline in birth rate is most rapid."

The annual fire loss in the United States caused by smoking, and properly chargeable to this cause, is $50,000,000. Besides this, the smokers annually murder hundreds of innocent people by burning them to death. Moreover, the odor that arises from a confirmed smoker is exceedingly distasteful to many, especially to those of refined taste and cleanly habits.

The number of cigarettes sold in America has increased from 2,000,000,000 in 1900 to 40,000,000,000 in 1920. This number end to end would girdle the globe fifty times. Fifty per cent of the boys over twelve years of age smoke cigarettes. Tobacco workers have the highest death rate from tuberculosis, excepting only the stone and marble cutters.

The amount spent on tobacco in the United States is more than the value of all the metals, iron, copper, gold, silver, etc., mined in the country in the same period; it is more than the total cost of education from the kindergarten to the university inclusive; it is almost double the value of all the anthracite and bituminous coal mined; it puts to the basest use 1,446,600 acres of the very finest lands.

The smoking of tobacco had its origin among the savages of North America in a religious ceremony allied to devil worship. The savages burned the tobacco in the belief that the fumes would have a tendency to pacify their angry and avenging deities. The medicine men, in direct touch with the demons, and under their influence, were the first users. The habit traces directly back to the devil. It is part of his empire. It will have to go. In Messiah's kingdom there will be no use for tobacco except, perhaps, to kill vermin. It is said to be very good for that purpose.

Methodism's Gropings and Antics

THE Trinity Methodist Church, Twelfth and Flower Streets, Los Angeles, California, is out with the warning that under certain circumstances you can "be very well assured that you will spend eternity in the unquenchable fires of an indescribably awful torment," and then discourses on how "God so loved you" that He provided other things for you under certain other circumstances. Who would have supposed, with all the light now shining on the hell question, that in such an enlightened city as Los Angeles there could be such terrible misinformation! If you want to know what the Bible teaches about hell, write to us.

The Methodist church as a whole is in a quandary. In 1872 it passed the Amusement Act, paragraph 280, forbidding, among other things, dancing and theatre-going. Now it is sorry that it passed the legislation, because it does not like to be known as a "Thou shalt not" institution, thus losing a certain amount of "religious" business that goes to other concerns.

Also, according to the statement of one of its bishops, Edwin Holt Hughes, in a half century he has never known or heard of a single case where the law has been applied and anybody has been expelled. The Bishop wants the paragraph repealed, so that the Methodist church can be like the rest of the churches; that is, like the rest of the world. His argument will be found at length in *The Methodist Review* for September.

The Methodist church of Three Rivers, Michigan, is having a revival. All the boys and girls in town are urged to sign a pledge to attend three meetings a week, directly after school; and if they do sign the pledge the rewards which shall be theirs are listed in a handbill as

"—Big Eats, Big Parade, Great Entertainment, Snappy Yells, Songs, Stunts with Plenty of Pep, Life and Ginger; also Wonderful Tricks; $500.00 Worth of Magical, Chemical and Mechanical Apparatus; besides lots of Fancy Paper Hats, Buttons, Pins, Tags to wear; Prizes, Big Balloons to blow, and many other things."

World Given To Sports

THERE is nothing more honorable than work, good honest work, keeping the wheels of industry well oiled. Honest work is honorable because it may be done to the glory of God. It has been said that the idle brain is the devil's workshop. Idleness therefore breeds disaster. To be busily engaged in some constructive enterprise adding to the productivity of the world produces happiness, contentment and satisfaction, and is conducive to health and long life. Work should be done with a song in the heart. As some very menial and dirty work must needs be done by some one, it should be done under conditions which would make it enjoyable.

We would make a distinction between work and labor or toil. Work should not be laborious or toilsome. Winning the bread by the sweat of face became necessary because of sin coming into the world. If man were not under the penalty of death he would be engaged in the pleasurable exercise of his muscles in some healthful enterprise adding to the wealth of the world, keeping himself in the pink of condition; and he then could not possibly be a drone or a leech on the body politic.

But because sin came into the world, man became a convict laborer, a toiler. God said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19) As we are nearing the time when the curse is to be lifted, man will gradually cease dying; and then the necessity for sweat of face shall be taken away. That is the reason why so many labor-saving devices and implements are being made in our day. It is not that man is brainier than formerly, but that God is lifting the veil of ignorance (Daniel 12:4) and bringing about conditions making invention necessary. It is the day of God's preparation.

Because of the false standards in a world which has forsaken God, because royalty has rolled in riches, and because the bay-windowed man has issued orders in a coarse voice from his swivel chair, labor and the toiling masses have come into disrepute. With a few exceptions the front pages of the big dailies tell of the badness in the world instead of the goodness. Perhaps the papers are not wholly to blame; they have endeavored to satisfy the lust of the groping populace; but there is no question that there is a studied effort to magnify and make popular some things, and to minimize, belittle and disparage other things. That the public press is controlled by wealth is evidenced by the amount of space that is devoted to labor and wages and the working people.

A writer for *Colliers Weekly* recently took the pains to measure space given to labor news in the big dailies, compared to other current events. The average in inches of space given to various news by four typical daily newspapers was found to figure thus:

Sports and comic pictures	321
Fashions and cooking	135
Government, Federal, state and city	125
Business	119
Foreign affairs	104
Crime	60
Music and drama	44
Prohibition	27
Society	14
Labor and wages	10

Thus less than a column a day was given to labor matters, while one hundred times as much was given to other news items.

These figures are quite a revelation. One writer says:

"Columns upon columns are devoted to politics, society, fashions, financial affairs, crime, scandal, divorce and trivial matters. But very few inches of space are devoted to the man who does the world's work and makes everything else possible."

We are wondering what would happen to our dailies of they would supply news just the reverse of the above—leaving the figures where they are, and reversing the list of contents, giving Labor and wages 321 inches and Sports and comic pictures 10 inches, etc. We are not saying, have more or less of either, but, having the same amount of labor and the same amount of sports, popularize, laud and boost labor and practically ignore sports, etc. Can we imagine that a time will ever come when there will be some such reversal of public opinion? It will be hard on the lime-light stars; but it will be glorious for paddies, coolies, and round-heads.

The time is coming when virtue, genius, and righteousness will shine with ever-increasing splendor; when the gems of music, art and literature will captivate humanity; when every

knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father. And that will be a time when politics, fashions, crime, scandal, and divorce will rapidly diminish and cease to be. And while we think that there will always be harmless sports, such as baseball and other innocent games where the outcome is based upon skill instead of "luck," yet it will not be in enclosed grounds for gate receipts, but for enjoyable, healthful, recreative exercise, and the world will not be given over to sports as it is today.

Spiritism Grows Apace

SIR CONAN DOYLE rejoices that one hundred incredulous men of science at Munich, twenty-six of whom were professors in universities, and thirty-four similar men at Paris have been compelled to admit "movements of objects without touch at a distance from the medium, and taps received when out of reach of the medium."

He seemingly does not know that demons actually pull the living cells out of the medium's body, as a rubber band is stretched; and that it is these long waving arms of human tissue, with demon intelligence back of them, that produce the phenomena which has baffled these gentlemen. Yet that is one way, and perhaps the only way, it is done.

He unconsciously pays a tribute to what little of common sense is left in man when he says: "One is forced to the conclusion that the human instinct really shrinks from the idea that we do most certainly continue our existence."

Sir Conan's three children, eldest fourteen, are all immersed in spiritism and therefore, in our judgment, all sure to go insane sooner or later.

Asked by a really clever reporter: "What is God?" Sir Conan could only say: "I wish I knew." Sir Conan thinks that he has discovered eternal life without God; but Jesus said: "This is eternal life, that they might know thee."

Where is there any place for Jesus in all this spiritism nonsense? None at all. His death on Calvary is as incomprehensible to a spiritist as the motion of the earth on its axis is to Wilbur Glenn Voliva. Many orthodox theologians do not know why Jesus died, either. If you want to know why, write to us.

Political Items

THE Virginia and New Jersey, two of Uncle Sam's crack battleships, were sunk off the coast of North Carolina early in September, in harmony with the limitation of armaments convention. Japan, due to her earthquake calamity, has postponed the destruction of her excess war vessels.

The sinking of the American ships was done by airplanes, some loaded with one 2,000-pound bomb; others loaded with two 1,100-pound bombs each. It does us good to see the governments getting ready to turn their swords into plowshares and their battleships into mincemeat.

All we shall have to do will be to wait a little while, and the last of them will go to Davy Jones' locker. That will be the best place for them, under Christ's beneficent rule. The battleships have had their day, and it was a bad day.

By an odd freak, the same day that brought news of the destruction of the battleships brought out the following expression in a speech by Theodore Roosevelt, Assistant Secretary of the Navy. It sounds so like a man we knew a generation ago, Theodore Roosevelt, Assistant Secretary of the Navy, later President of the United States, that we reproduce it:

"If we were unable to defend ourselves, if we had no army nor navy, other countries would say to us to cut out the tariff and let in that cheap labor and the goods made by that cheap labor. If we had no defense, we would have to do it. Then our laboring people would have to lower the standard of living; for our workmen would either have to come down to foreign standards or starve."

VICTOR BERGER, the only prospective Socialist in the next Congress, has had an inter-

view with President Coolidge regarding the release of political prisoners. He thinks that the President has an open mind. Nothing could do so much to quiet the voices of agitators in this country as such an act. It is folly of the worst kind to keep them locked up, such folly as might emanate from a stupid lot of financiers whose reasoning faculties never extend beyond the milled edge of their god. For such financiers the motto should be changed on our coins from, "In God we trust" to "In gold we trust"; and it would be nearer the truth.

Unadulterated Royal Gall

FOR sheer, unadulterated royal gall commend us to that scion of British aristocracy, Lord Broderick Hartwell. This gentleman is in the illicit whisky business, and makes his headquarters in London. He is shipping 5,000 cases of liquor on his own account, and invites those who have confidence in him, and who wish to make twenty percent on their money, to finance the sending of another 5,000 cases for distribution in America. We copy a few paragraphs of his announcement; and we might add that it reflects as little credit upon the British Government and upon the American Government as it does upon him.

What honest American questions that if the departments of this Government were honestly manned a stop could soon be put to the speed boats which, according to the New York *World*, are bringing in 5,000 cases of whisky daily from a point twelve miles off Ambrose Lightship, outside New York harbor? The *World* goes on to say that there are fifty speed boats in this booze fleet, and that the Government knows all about it.

Only the other day we saw a two-inch item in the papers telling how some two million dollars worth of whisky were "stolen" from the warehouses in St. Louis, where it was being watched by Uncle Sam's famous secret service force. The despatch did not say that this same force helped to load the whisky and to drive the trucks that carted it away, but it would not surprise us in the least to learn that such was the case. How does it come that we hear so continually about the great victories of the secret service in putting down imaginary reds and arresting Bible Students and that these colossal liquor frauds remain protected?

But to return to the shameless advertisement of his Lordship. He says:

"During last year over one million eight hundred thousand cases of good and bad Scotch whisky found their way into America, where they were sold by AMERICAN dealers at enormous profit. These goods were exported by private British syndicates, financed by men whose names are prominently associated with Joint Stock Banks, Manufacturing Industries, and Public Companies. These syndicates made a profit of over £3,000,000. Probably five times that sum was realized by the American interests which bought the goods on the high seas and distributed them on land.

"I have arranged with an American syndicate to take from me and pay for at least 10,000 cases of high-class Scotch whisky per month; and as a guarantee of good faith, they have lodged the equivalent of over £10,000 in Government securities, also £3,000 in cash, to pay for shipping to an agreed point on the high seas.

"Please understand this is not a smuggling expedition, neither does it in any way conflict with the laws of England or any other country. I sell my goods at sea to those buyers who come alongside to purchase. Some buyers, as can be seen by reference to the enclosed clipping, cover the distance from the sea vessels to New York, in 'less than two hours.'

"Now let this sink into your mind. The mouth of the Hudson River, up which these motor vessels travel laden with whisky is no wider in places than the Thames, and one revenue vessel stationed midway in the river could stop all spirits from entering New York city; yet 1,800,000 cases of whisky are said to have entered New York last year.

"Dozens of bars in New York city are wide open, selling beer and spirits. Many high-class restaurants serve wine and spirits on the the tables just the same as before the Prohibition Act became 'effective.'

"It will be evident to anyone giving the matter a moment's thought, that if the large quantities of whisky mentioned (in the enclosed cutting) can be brought in from the sea, landed at a dock, transported through the streets, warehoused, and finally distributed to the private consumer, that a huge business organization with a large American capital must be employed; and that this capital is surely fully protected, opening a sound opportunity for British capital to gain handsome profits."

Interrogations *By Jasper Jones*

YOUR hypothesis concerning a uniform temperature throughout the earth during the Golden Age, as advanced in No. 93, page 529, issue of THE GOLDEN AGE, under caption, "An Average Temperature," seems open to criticism. It is written (Genesis 8:22) that as long as the earth remaineth seasonal changes and differences in temperature will continue.

As long as there are land and water, day and night, high mountains and low plains, there will be differences in temperature; and as long as there are such, there will be winds. As long also as the earth rotates, there will be winds and ocean currents; and ocean currents are a factor in climatic differences.

But the chief factor in maintaining climate and seasonal changes is the ecliptic. If the earth's axis is to become perpendicular to the plane of its orbit, evidently there will be no seasonal changes, and we shall lose that agreeable and interesting procession of the seasons which Moses imagined was to last forever.

[Probably the earth's axis will remain as it is.—Ed.]

You prevision a world without tropics, wind, insects, etc. Then we must dispense with those plants which insects pollinate; with those birds, frogs and fishes which feed on insects; with the bee and its honey, the silkworm, the butterfly, the singing of frogs in the marshes, the drowsy hum of bees, the cheerful drone of the cricket. A sad prospect for the entomologist, the ornithologist, and the nature-lover in general!

[We doubt that a temperature more nearly uniform than our present one would do away altogether with all these varied forms of life, although it might reduce them somewhat. But we do not live in the tropics; and we see plenty of birds, frogs, fishes, butterflies and bees, and can hear the crickets. To the best of our knowledge most of the silkworms grow in temperate climates, also. In the tropics at present, we think that insect life predominates to an unpleasant extent. A friend just returned from Australia reports that in some districts ants are so thick that new-laid eggs can hardly be gathered before they are devoured. Entomologists and ornithologists are probably witnessing forms of life now which will not be in existence a thousand years from now, even as we no longer gaze upon the Mastodon, the Ichthyosaurus, the Gigantosaurus, the Stegosaurus, the Dinosaur, the Mammoth and the Diplodocus.—Ed.]

> WE DO not know all the steps that the Lord will take in making the place of His feet glorious, but we do know that He will do so. Occasionally we try to forecast some of the means that will be employed; and when we try we generally find that some of our readers see difficulties, sometimes seemingly insurmountable difficulties, to the use of the means we have suggested. Perhaps this is just as well. It keeps us from being swelled up with ideas of our own importance; it helps us to see that the forthcoming victory over animate and inanimate forces of evil will be gained by the Lord without human assistance. Not long ago we published some suggestions regarding possible climatic changes. We have received some interrogations regarding those suggestions. The criticisms contain food for thought. We reproduce them, interspersed with editorial comment.—Ed.

Would like to ask you how without decay you will have fertilizers to replenish the depleted soil? Without the tropics, where shall we get our rubber, sisal, bananas, pineapples, spices, dates, cocoanuts, sugar cane, coffee, tapioca, vanilla, chocolate, etc.?

[Decay is a process of combustion; and we doubt not that combustion in some form will always be with us; probably decay also, but less rapid than at present. As to rubber, a friend employed in one of the great rubber-tire factories here in the North tells us that in the plant where he works the rubber is all synthetic rubber, all made on the ground. Serious questions have been raised regarding the food value of bananas, cane sugar and coffee, also some of the spices. Some people avoid tapioca, also. But we have no criticism to make of the other tropical products named, and would be sorry to see them go. Perhaps they can be adapted to a more temperate climate and retained.—Ed.]

The great nations of antiquity arose in warm-temperate climates, the sub-tropics and the tropics. Cold temperate climates are fit for only cold temperate races to live in. The Nordic type deteriorates in the tropics; the brunette does not flourish in the north. Your argument would seem to favor the view that the brunette type will become extinct in the Golden Age.

[We doubt the accuracy of this inference. The Swedes and the Germans were once all

fair-haired and light-complexioned; but their descendants in America, after a few generations of "home cooking" by steam, hot water, and hot air plants, become considerably darker and develop into brunettes, even though living in the north temperate zone.—Ed.]

Climatic differences are the greatest factor in promoting that "infinite variety" of species, form, and type which make the spice of life. A monotonous uniformity of climate according to any known precedent in nature would result in monotonous uniformity of type and character in the long run; for effects are the result of causes.

You seem to endorse Hartshorn's theories, especially that purporting to locate Eden at the north pole. [Not our thought.—Ed.] But the Bible states that Eden was "toward the east"; and the north pole is not east of anything. Moreover, the Indus and Euphrates rivers could hardly flow out of the north pole.

[The Bible mentions the rivers Pison, Gihon, Hiddekel, and Euphrates as flowing forth from Eden. Our thought is that these four rivers represent the bride of Christ, the great company, the ancient worthies, and the world of mankind as having their start in father Adam; and that perhaps no literal rivers are meant. If literal rivers of any existing country are meant, we would think they are certain streams in Armenia, as claimed by Armenians.—Ed.]

Is North North, or What?

YOU declare that north symbolizes the divine direction. If this be true what do you mean by "north"—the planetary north pole, or the star Polaris? If the latter, what would be the divine direction in the heavens, when our axis, as you predict, becomes perpendicular to the plane of our orbit? Then Jupiter, Saturn, Mars, etc., must each have a different divine direction? What was earth's divine direction when Thuban was the north star? and what will it be 12,000 years hence when Vega is the north star?

[We hold that the Bible is a revelation for our earth, not for Jupiter, Saturn or Mars, and that the revelation is due to be understood at a certain era, which is about now. Hence we hold that Polaris, which is now earth's north star, and about which the Pleiades seemingly revolve, is north in the sense in which the Scriptures use that term as a divine symbolism.—Ed.]

I would inquire on what authority, either Scriptural or astronomical, it is assumed that the Pleiades is the "center of the universe" and the "seat of Jehovah's power." Can that which is illimitable have a center? Or if the universe has limits, what lies beyond those limits? The Pleiades is referred to as "toward the north" and therefore in a "divine direction." In fact, is it not nearer to the celestial equator, whereas Draco, referred to as symbolizing Satan, surrounds the celestial pole? If the divine direction is that at right angles to the equator, I should think that in the southern hemisphere the south pole could be referred to with propriety as the divine direction.

[From Job 38:31, "Canst thou bind the sweet influences of the Pleiades?" it has been inferred that forth from the neighborhood of the Pleiadic group there goes a sweet influence which pervades the universe. It has been assumed that this sweet influence is the holy spirit of God. We have seen it stated that when seen under a high-powered telescope the Pleiadic group is the most beautiful of all the star groups. This seems borne out by an observation in the Standard Dictionary that the principal stars of the group are surrounded with nebulous matter. From the same authority we note that Alcyone is the brightest of the 400 stars observed in this group; and under Alcyone is the remark, "Maedler reaches the conclusion that Alcyone is at present the sun about which the stars composing our astral system are all revolving. O. M. Mitchell, 'Planetary and Stellar Worlds,' lecture X, page 319, O. M. & Co., 1870." Now as to the direction, we find that north when used in the Bible, or when omitted, has the sense of divinity associated with it. We read in Psalm 75:6,7: "Promotion cometh neither from the east, nor from the west, nor from the south: but God [in the north] is the judge; he putteth down one, and setteth up [promoteth] another." This use of the word north as standing for things divine runs all through the Bible. See Isaiah 14:13,14, where Satan makes his boast of his intention to be like the Most High, in the sides of the north. Thus we have a strong chain of evidence; the sweet influence, the remarkable beauty, the hub of the astral system and the general location in the heavens at this time, all pointing to the Pleiadic group as being

at or near the place where Jehovah has His throne. We think that Jehovah is a person, and that He inhabits a locality. This does not dispute His ability to extend His power infinitely in every direction.—Ed.]

In the "Studies," the adventist theory concerning the meteoric display of November 12, 1833, is accepted as a literal fulfilment of a prophecy indicating the signs of the end, serving to confirm the chronological reckoning on which the "parallels" are based. The facts are: In 1864 Prof. Newton predicted the return of this phenomenon on November 13, 1866. It was seen on that date, though with diminished brilliancy, in Europe, and one year later in America. The astronomer Albers computed the periodicity of this swarm (called the Leonids, or November Meteors) at 34 years; Schiapparelli at 33¼ years; but Newton, carrying his investigations through the records of a thousand years, established the interval as 33 years. Does it seem reasonable in our day of scientific research to argue that any one particular recurrence of a regular phenonmenon of nature should constitute a sign?

[We understand that the plagues in Egypt, the turning of water into blood by the inconceivably rapid growth of minute forms of life, the frog pest, the fleas, the beetles, the cattle fever, the locusts, the sand storms, were all recurring phenomena with the Egyptians. But in Moses' day these were promised and sent and received as signs, and so recognized by both the Israelites and the Egyptians. We understand that the crossing of the Red Sea was by a path created by a wind storm, and that the crossing of the Jordan was made possible by a landslide up the river. We accept these things as miracles, none the less; and we accept the star shower of 1833 as the promised outward sign to illustrate what we now see going on about us; namely, the pulpit stars making a great flourish as they come down from discussing heavenly things to preaching on baseball, umpiring at prize fights, and selling dolls and pink ice-cream at "church" festivals. The star shower of 1833 was the greatest ever known; and we are convinced that the One who made those meteors and knew where they were knew that the earth would get a greater shower of them in 1833 than at any other time before or since.—Ed.]

Forest Fires Cause "Dark" Days

LIKEWISE, the celebrated "dark day" of early New England annals was but one of several similar dark days witnessed in that pioneer period of American history, when so much of the continent was covered with vast primeval forests. Another was observed at Detroit. All bore symptoms of affinity with forest fires, as you may ascertain if you will carefully examine the records. In Europe, where no such vast forests remained, and where forest conservation was practised, no such dark days were witnessed. If this darkest of several dark days were intended as such an important mile-post in planetary affairs, the witness would have been extended to Rome, Canterbury, Geneva, Edinburgh, Amsterdam, etc., and not so much of the dark area would have been visible merely over the ocean and the wilderness.

[Our answer to this is similar. We have long thought that the dark day was caused by a forest fire; and we think it a good way for the Almighty to bring it about, without any great inconvenience to Himself. It nicely illustrates the darkening of the gospel at this time by the drawing of a veil of theological smoke, the smoke of evolution and higher criticism, between the people and the Bible.—Ed.]

In Volume VI of the "Studies," the author saw no reason for not conceding the testimony of evolution, as far as the same related to the lower animals, and up to the creation of man, when the species became fixed. On the other hand, you have made the statement that the sufferings of the animal world were brought on by Adam's fall, whereby they came under the curse. If this be so, do you hold that the regular sequence of birth, decay and death on this planet did not go on prior to Adam's fall? Or was it suspended merely during Eden? If so, what did carnivorae, birds, fishes, molluscs, etc., live on in Eden? If decay and death had existed for ages, was not the air already, contrary to Hartshorn's theory, filling up with carbon-dioxide?

[We have always had the thought that the carnivorous animals in the garden of Eden killed and ate one another as they do to this day. It is only the domestic animals that have suffered by contact with man. In recent years man has found it to his advantage to take good care of these animals, but there was a time

when cruelty to animals was common. As we understand the matter, animals enjoy the excitement of the chase, even though it ends in their death. See the analogous item regarding man himself in the concluding paragraph of your criticism.—Ed.]

If the geologic witness of the ages is to be accounted for by the Valian hypothesis of successive cataclysms, do you hold that all life was extinguished by each and again newly created? If not, did each cataclysm have its Noah? The Bible does not state that such cataclysms occurred at 10,000-year intervals; and a host of conscientious, painstaking geologists are a unit in agreeing that it must have required immensely longer periods of time to lay down the strata. Their findings are accepted as authoritative by the scientific world, as authoritative apparently as the evidence concerning the circulation of the blood, the revolution of the planets, the atomic weight of elements, light velocity, the germ nature of disease, etc. Scientific evidence is carefully examined, weighed and compared by many experts before accepted as authoritative. It does not rest on any one man's opinion.

[The teachings of the Bible are that the seven creative days of Genesis are each 7,000 years long. We know this because we know the length of the last of these days. There is not so much difference between 7,000 and 10,000. As respects the further differences we can set them down as due to the difference in knowledge between an all-wise Creator who had the matter in hand and knew all about it, and some scientists who each lived but a span and mostly knew what they knew simply because somebody in whom they trusted had made a guess at it. But some geologists who have made a careful study of the earth's crust accept the story of Genesis 1 as a very comprehensive, accurate account of what happened.—Ed.]

Pastor Russell taught that the Edenic condition was a hothouse existence under an opaque cloud-canopy; Hartshorn, that the poles were flooded with sunlight. Which do you hold is valid?

[We see no conflict between the two. We believe that Eden was probably in Armenia.—Ed.]

Red-Blooded Men Always Needed

TO THOUSANDS of men hazard is the very breath of their nostrils. This is the type of men that makes navigators, explorers, pioneers, cattle men, lumberers, seamen, railroad men, telephone men, bridge workers, and to a certain extent all men who perform the great engineering, constructive, reclamation work. Even red-blooded office men love to get out into the wilds to hunt and fish. You would eliminate all hardships, and replace physical effort with machinery. Without physical effort you will have physical atrophy. A tame suburban existence for anæmic urbanite office workers; a congested, crowded world of little garden patches, without vast, wind-swept plains, shimmering deserts, great silent forests, towering peaks and heaving billows! You will have everyone enjoying perfect vitality, and no channel wherein to expend their surplus energy! Everyone will hunger for physical exertion, and machinery will render the same superfluous. You will perpetuate a machine-driven age, with a pioneer-patriarchal type to live in it; an incongruity of round holes and square pegs!

[Four-fifths of the earth is water; there will always be need for navigators and seamen. There will always be bridges to be built and replaced. Probably there will always be telephone lines to be maintained. There will always be highways, and what highways they will be! We revel in the thought. The Canadian Rockies will always be there, and no anæmic office men will ever plant any garden patches on their pyramidal sides or on their snow-white peaks. There will always be plenty of places in Arizona, Montana and elsewhere where one can gaze on plains that seem infinite in extent, no matter how well they may be cultivated. Perhaps there will be as much land in forestry as there is now, possibly more; and it is almost certain to be in the rockiest, hilliest soil. It will take red-blooded men to get that timber out then, as it does now. And a little garden patch, if it is not too small, and if it has stones enough in it, is an interesting place even to a man that loves the big things. We cannot all deal with big things all the time. But we can do it once in a while, and enjoy it all the more because of the diversion. It is not merely climatic differences but occupational changes "which make the spice of life, and that contrast which is the charm of life." We use your own language because it fits. Cheer up. —Ed.]

Bible Account of Antediluvian Giants Confirmed

By Samuel Hubbard

Curator of Archaeology of the Oakland Public Museum, Oakland, California

YOUR most interesting letter of the 7th inst. has been duly received, together with the book by Judge Rutherford. I have read the passages referred to with much interest, and presume that the "demons" mentioned in the Bible are the same as, or similar to, the "elementals" who were recently referred to as guarding the tomb of King Tutankhamen in Egypt. I notice Sir A. Conan Doyle's name mentioned in Judge Rutherford's book. It chanced that Conan Doyle was here in San Francisco a short time ago, and I called on him and showed him a photograph of the Dinosaur wall picture found by me in the Canyon. He was intensely interested, and immediately recognized it as belonging to a species the bones of which were dug up near his home in England.

I note what you say about the mysterious statues found on Easter Island, and I share your belief in this matter. Listen to this quotation taken from Bancroft's "Native Races of the Pacific States," Vol. V:

"They affirm, says Garcillasso de la Vega, in all Peru that certain giants came by sea to the Cape now called St. Helens, in large barks made of rushes. These giants were so enormously tall that ordinary men reached no higher than their knees; their long, disheveled hair covered their shoulders; their eyes were as big as saucers, and the other parts of their bodies were of correspondingly colossal proportions. They were beardless; some of them were naked; others were clothed in the skins of wild beasts. There were no women with them. Having landed at the Cape they established themselves at a spot in the desert, and dug deep wells in the rock, which at this day continue to afford excellent water. They lived by rapine, and soon desolated the whole country. Their appetite and gluttony were such that it is said that one of them would eat as much as fifty ordinary persons. They massacred the men of the neighboring parts without mercy, and killed the women by their brutal violations. At last, after having tyrannized over the country for a long time, and having committed all manner of enormities, they were suddenly destroyed by fire from heaven."

This seems like a detailed and pretty definite statement and should not be brushed aside as of no importance. Were these people a "forlorn remnant" who escaped from or deserted Easter Island, or did they come from Tierra del Fuego, where Magellan described a race of gigantic men, and no one has ever believed him?

I am enclosing herewith for your further information copy of a letter received from a correspondent in Hollywood, and also a brief statement describing my discoveries.

I am also enclosing a small photo, showing pictograph of Ibex. These are so similar to those found on the walls of a cave near Alpera in Spain that the resemblance is startling. The people as depicted in this Spanish cave were typical American Indians, with feather head-dress, aquiline features and all. Does not this raise the question of a land-bridge connecting America with Europe? Was the sinking of that Atlantean Continent the real flood as described in the Book of Genesis, a catastrophe so terrible that it has imprinted itself into the history of every race on earth?

Regarding your question about a map, I would be glad to do as you wish; but I have never seen a good map of that region. The Geological survey maps of the Grand Canyon triangle show only a small corner of the Supai Canyon. They are most unsatisfactory. There are bench-marks in the Supai which indicate that a survey has been made; but I doubt if the map has been issued.

SOME months ago we observed a news despatch that Mr. Hubbard had discovered in Arizona the petrified body of a human being eleven feet in height. At once we identified this giant as one of those mentioned in Genesis 6:4, understood by many of our readers to be the children of human mothers and debased angelic fathers.

We wrote to Mr. Hubbard of our great interest in his discovery and asked for full particulars. At the same time we sent him Judge Rutherford's book, "Can the Living Talk with the Dead?" wherein the Bible story of the deflection of these angels and their present condition in the atmosphere of our earth is set forth.

Mr. Hubbard has very kindly given us as full a scientific article on the subject as is possible at this time. From his article it will be observed that he wishes to organize an expedition to go into the matter exhaustively. If any of our readers have funds which they wish to use in an expedition of this kind they can communicate with Mr. Hubbard direct at his residence, 244 Montecito Avenue, Oakland, California.—Ed.

Would you or your associates consider a proposition to finance me for another expedition to the Supai Canyon? Up to now I have made three trips at my own expense; so I feel that others should now share part of the burden. As Mr. TenBroeck truly says, I am running a severe gauntlet of "scientific scoffing and ignorant ridicule." Before I started on my third trip in May, I invited three different professors of the University of California to accompany me; but they were all "too busy."

For my next trip I would want to take a scientist with a national reputation; also Mr. Fischer of the Los Angeles Museum, the man who mounted the skeletons from the La Brea deposit. He could make casts of the wall writings and the bodies. Then I would want a moving-picture operator with a camera, and two miners or rock men to uncover the buried figure. These latter men with Indians as helpers could be hired at the El Tovar Hotel. The Fred Harvey people at the El Tovar Hotel would furnish saddle and pack mules, supplies, etc., at reasonable prices. A fund of five thousand dollars should be available with as much more if warranted by developments. The Indians have told me of several other places where there are tracks and writings which I have not seen. I believe them to be important, and they should be investigated.

Regarding my responsibility: I am a nephew of the late Gardiner Greene Hubbard, founder of the National Geographic Society. My uncle, Charles Eustis Hubbard, is a Director of the Am. Telephone & Tel Co. residence, Boston. I am director of the Pacific Telephone & Tel. Co. a $100,000,000.00 corporation.

Copy of Letter Received from Mr. Wm. D. TenBroeck, of 1640 Gardner Street, Hollywood, Calif.

DEAR MR. HUBBARD:

I wish to thank you for your letter of August 6th., and the clipping enclosed therein. The account as given in your paper was much more complete and interesting than any appearing in Los Angeles. The possibility that at one time there lived a race of giants upon the earth has for some years interested me. In such a hypothesis I find a solution for many of the problems which at present confront the scientific world. Consequently I have collected bits here and bits there of scientific data, legend and myth, which have seemed to have connection either for or against such a supposition. Doubtless you are aware that from an historical point of view, there is also some reason to suppose that there have been remains of giants found and examined. Philostratus speaks of two skeletons, one twenty-two cubits in length, the other twelve. (Cubit 18 to 20 inches.) Pliny, Plutarch, and Pausanias have all left in their writings records of such discoveries. Abbe Pegues, in "Les Volcans de la Grece," affirms that in the neighborhood of the isle of Thera giants with enormous skulls were found laid out under colossal stones.

Probably you have at your disposal many sources from which you have drawn your inspiration to search along this particular line. It is, therefore, with some hesitation that I submit the two following reports, which out of a number have come to me concerning our own country. If they have already come to your attention, I trust you will forgive my presumption and charge it to my eagerness in trying to push scientific inquiry into these comparatively unexplored channels.

Almost fifty years ago, it appears that a certain Judge E. P. West discovered a number of conical-shaped mounds in the forests of Western Missouri, similar in construction to those found in Ohio and Kentucky. Let me quote portions of the report appearing in the Kansas City *Times*:

"Judge West discovered a skeleton about two weeks ago, and made report to other members of the society. They accompanied him to the mound, and not far from the surface excavated and took out the remains of two skeletons. The bones are very large. . . . The head bones, such as have not rotted away, are monstrous in size. The thigh bone, when compared with that of an ordinary modern skeleton, looks like that of a horse. . . . The gentlemen who have these curious bones in charge, have deposited them with Dr. Foe, on Main Street. They will make a report of their labors at the next meeting of the Academy of Science, by which time they will be able to make definite report as to their opinion. It is pretty definitely settled, however, that the skeletons are those of a race of men not now in existence."

Another, taken from the "American Anthropologist," n. s. 8-229, which tells of a stone ax found in Birchwood, Wisconsin—exhibited in the collection of the Missouri Historical Society—28 inches long, 14 inches wide, 11 inches thick, weight 300 pounds.

I was also interested in the report of the picture of a dinosaur found in the vicinity of the fossils. The Chinese have also ancient records which depict these Mesozoic reptiles. Considering that modern science generally considers that it alone is responsible for bringing to light that such creatures once roamed the earth, it has been extremely difficult for me to understand the genesis of these pictures. Three conclusions seem to present themselves: The pictures were either drawn from the imaginations of the artists, or there were scientists in those days who were able to reconstruct fossil remains which

they discovered, or there were species of men living contemporaneously with these creatures, and thus capable of preserving a record. It seems particularly easy for me to accept the last hypothesis.

Much that I have written is doubtless an old story to you, and I will not continue further. I should be very pleased if you would allow me to keep in touch with you from time to time and see how your work is progressing. I trust that you will not have to run too severe a gauntlet of scientific scoffing and ignorant ridicule before your finds will be recognized.

(Signed) Wm. D. TenBroeck.

A Brief Statement of Discoveries Relating to Prehistoric Man Made in the Grand Canyon and the Hava Supai Canyon in Northern Arizona by Samuel Hubbard.

My discoveries naturally group into three parts, viz., Bodies, Wall Writings and Tracks:

First, Bodies: I found what I believe to be the petrified body of a gigantic human being. This body lies face downward, with the right arm extended. It is turned into stone very much as wood is petrified; it measures from the top of the head to the end of the spine five and one-half feet, indicating a total height of about eleven feet. The Indians who inhabit this canyon (a tributary canyon to the Grand Canyon) claim that this is the body of a woman, and have not the slightest doubt that it was once a human being. There is a second body in this canyon, which was seen and minutely described to me by the late W. F. Hull. This also lies face downward, with the right arm extended. It is even larger than the body measured and photographed by me. Hull stated that it was the body of a man. This body was covered by a rock-slide after Hull saw it and before he attempted to show it to me. I know the place, and it can easily be uncovered.

These bodies are geologically entirely out of place, as they are formed of limestone bedded into the red sandstone of the Carboniferous. My conclusion is, after a careful study of the facts, that these are not natural fossils, but are "man-made fossils." I believe a race of gigantic prehistoric people inhabited this canyon, just as the Indians do today. The subterranean stream, which rose out of the floor of this canyon was then, as it is now, so saturated with lime that it turned into stone everything that lodged in it for any length of time. These people took advantage of this property contained in the water, and embalmed or froze or resorted to some other means by which two or more members of the tribe were immersed in the water and purposely turned into stone. Just how this was done we may never know, but neither are we justified in saying that it is impossible. Crude Indians once tempered copper. We cannot do it, and they have lost the art, but we know they did it.

An examination of a portion of the "Hubbard Giant" indicates that the lime deposit formed a crust of sufficient thickness and strength on the outside of the body to act as a mold; and that the matter under this crust disintegrated and the cavity was filled by an infiltration of lime and silica. A partial analysis by Dr. Harry East Miller, an Oakland chemist, shows a very dense limestone containing a small amount of silica and a trace of iron. The limestone of which the body is formed is so hard that it turns the edge of tempered steel. For this reason, and also the fact that it is attached to the red sandstone without a joint, convinces me that it is not a carving or a statue. The body is also in such a dangerous place that it can be examined only with the aid of a rope ladder.

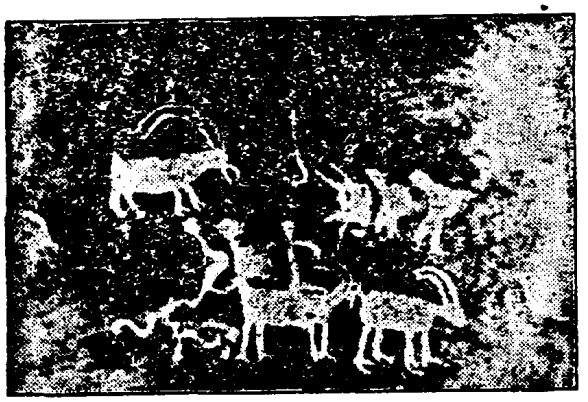
Second, Wall-Writings: The wall-writings or pictographs in this canyon are, in a way, even more startling than the giant bodies. The more important ones are located about half a mile up the canyon from the exposed body, and they show signs of a great antiquity. Some are under a projecting ledge in an open cave, whilst others are exposed to the weather. The way these pictures are made is interesting. The red sandstone contains a small amount of iron. Through the alchemy of ages, a thin black scale of ferrous oxide forms on the exposed surface of the stone. By cutting through this dark covering with any sharp pointed instrument, the lighter colored stone is revealed underneath. Thus without the use of any pigment, a permanent and practically indestructible picture is obtained. Technically speaking they are intaglios, as they are undercut below the surface.

The most amazing of these figures is that of an upright *dinosaur*, about ten inches high, standing on his hind legs and supported by a very long tail. The fact that this creature is standing would seem to indicate that the artist who drew the picture had seen the reptile alive. An English scientist who was here recently

immediately recognized the dinosaur as belonging to a species whose bones were dug up near his home in England. This at once raises the question as to whether there were "left-over" dinosaurs that came down into the age of mammals, or whether we must place man back in geologic time beyond any period which has as yet been admitted by the scientists of the world.

The next picture of unusual interest is that of an elephant attacking a large man, who has apparently retreated into the water. Near this group is the picture of a camel and a galloping horse. Higher up on the same panel are three birds resembling ostriches.

Under the projecting ledge is a smooth panel of stone on which are shown several ibex. And again up a side canyon is an exceedingly beautiful panel of red sandstone, this time without the black surface, on which has been carved a group of five running ibex in single file. That these are not meant to be mountain sheep is proved by the fact that mountain sheep are shown on the same panel.



Reproduction of a Drawing Made Before the Flood

As far as my information goes, no ibex have ever been known in America, and yet they are represented in this canyon in two different places. If the reader has access to the *Illustrated London News*, and will turn to the issue of December 20, 1919, he will find an illustrated article made up from wall writings found in a cave near Alpera in Spain. On the walls of this cave are shown men and women with all the characteristics of the American Indians—aquiline features, feather head-dress and all; and these people are shooting with bow and arrow ibex so nearly identical with those shown on the walls of this lonely Arizona canyon that the resemblance is startling.

Third, TRACKS: In the main Grand Canyon I found an ancient river channel, the waters of which once flowed into the Colorado river. At this time the Colorado river had eroded its valley about half way through the red sandstone, approximately 1,000 feet below the Kaibab limestone which forms the rim of the Canyon. The muddy shore of that old river bed has since turned into stone, and in so doing has preserved the tracks of many of the animals found in the La Brea tar-pits. I found tracks of the elephant, horse, ox or bison, wolf, camel, lion, etc. Mingled with these animal tracks were the moccasin tracks (they were more like moccasin tracks than anything else) of a number of men, women, and children. The smallest of these human tracks was five inches long, and the largest was twenty inches in length by nine inches wide. Both men and animal tracks were very similar to the tracks made in the old lake bed at the Nevada State Penitentiary at Carson City.

The peculiar interest attaching to these tracks is that since they were laid down the Colorado river has cut its stupendous gorge about 3,000 feet deeper. If we could translate into years and centuries the rate at which this river has cut and is cutting its canyon, we would be able to estimate how long ago these men and animals roamed the earth.

These are some of the problems that have been disclosed to me, and I feel certain they are worthy of the consideration and investigation of thoughtful men.

[Thousands of our readers will read the foregoing almost with bated breath. In our opinion the Lord is gradually bringing to light evidence that will convince all of the truth of the Bible. Hitherto, many scientists have been eager to accept anything which might seem to discredit man's only reliable guide to the past and to the future. The time is coming when every true scientist will give first consideration to the annals of the Creator. We opine that all bodies discovered are masculine. Our contention, based upon the Scripture account, is that all the mothers who produced this race of giants were human, and that all the children were hybrids, imperfect, accursed.—Ed.]

On Birth Control *By Henry Ancketill (South Africa)*

IN THE age of innocency, when order, the first law of heaven, reigned supreme upon earth, Adam and Eve in their Edenic home must have enjoyed as perfect human beings the full expression of their free moral agency. . . .

Procreation under these circumstances would have been as simple a matter as the exercise of any other of the natural desires or appetites of man. Painless parturition would have been the normal condition, and the regulation of the sexual relationship would have rested chastely and securely in the parents of the race. Conjugal arrangements would have been simplified; and just as Adam and Eve were so formed as to be the perfect complement each of the other, mutual attraction governed perhaps by propinquity would have determined affinity with a concordant and harmonious sequence. No children, however, were born in the Edenic age. No reason is assigned for this in the Scriptures, but probably the reproductive instincts of the race did not assert their sway until later on.

Then came the fall! The moral sense of man received a shock from which it never has recovered. By the artifice of Satan, man became morally subverted, the good in him being overshadowed and dominated by the spirit of evil. Disorder supplanted the reign of order, and Satan's tragic career began!

In Genesis 1:28 we read: "And God blessed them [Adam and Eve], and God said unto them, Be fruitful, and multiply, and fill the earth." In Genesis 9:1 we read: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and fill the earth." Clearly then the Lord sanctioned the procreative powers of the race, both before and after the fall. This fact is of vital importance, and prohibits the Satanic suggestion held by so many members of nominal Christian associations; *viz.*, that the incident in the garden of Eden in relation to the temptation of Eve was only a covert way of explaining that the fall was due to the expression of disordered amativeness on the part of our first parents.

Chastity is the governing thought in regard to the continuance of the race. It is interesting to note that this beautiful word is from the Latin *castus*, pure, and the Hebrew *kadish*, holy or consecrated. The Hebrew ancestry of this word is doubtless related to certain recognized facts in regard to the Jewish race and their obedience to the Sixth Commandment. Criminal abortion is admittedly no new thing, but has been practised among all nations, with the sole exception of the Jews. Even if the stern and awful mandate, "Thou shalt not kill," had been insufficient, chastity among God's ancient people is still further protected by the great thought nurtured in the mind of its women folk, that the Redeemer and Savior will yet come through the channel of the race. Jewish women have ever considered it an honor to bear large families to their husbands, and this is one reason for their persistence as a people in spite of the most violent opposition. Chastity with the Jew has been, one might say, a noble instinct of racial preservation, due mainly to the strict adherence of the race to the Mosaic laws governing sexual hygiene and relationship.

This probably holds true still amongst the greater portion of the race; but since 1878, when the 1,845 years of the Jewish "double" ran out, the measure of prosperity and blessing that has come to these people, which includes also more generous conduct towards them by the Gentiles, has been in certain instances the means of lowering the standard. Racial assimilation with its degenerating characteristics has led the Jew to copy or adopt the habits of the Gentiles, just as his ancestors did among the surrounding nations in early Biblical days. Hence the crime of abortion is said to be today not unknown amongst the Jews. For crime it

WE DO not see our way clear to open our columns to a general discussion of this subject, despite its importance; but this article is expressed in language which cannot offend the most fastidious. We heartily endorse the position that birth control by abortion is murder. Its accomplishment by other means cannot be legally discussed in America; and the subject is a difficult one to handle, from every point of view. We recommend an examination of the Sixth Volume of STUDIES IN THE SCRIPTURES, pages 512, paragraphs 1 and 2, and 522, paragraph 2, lines 1 and 2. We can go no further. It is a great problem. Our South African correspondent admits as much.—Ed.

is if we are to respect the finding of the Committee of the New York Medico-Society (legal), who in their report issued in 1872 stated as follows: "The fœtus is alive from conception, and all intentional killing of it is murder."

Dr. W. A. Chandler, a physician of over thirty years' standing, speaking on the prevalence of criminal abortion among the Gentiles, said: "More than one-half of the human race die before birth, three-fourths of these are abortioned by intent."

If this is true, as we believe, being the opinion of those who have most thoroughly investigated the matter, we are faced with a problem of great magnitude, one which is draped in the gravest solemnity.

Man is the only sentient creature of God who is permitted to exercise his own will and convenience as to the question of time in the matter of the reproduction of his species. All other creatures, being under the direction of instinctive law, are subjected to seasonal or other restrictions. The wisdom of this course in regard to the under order of creation is very wonderful. There is no passion so tyrannous, no desire so over-mastering, as the sexual impulse. With the brute creation it is therefore dominated by instinctive law; with man it must be controlled by reason, and yet not by reason alone. There is no gainsaying the fact that the penalties laid upon our race since the fall are such as to create a maximum of arguments in many cases, a minimum in others against procreation, mostly social and perhaps physical on the part of the woman, and economic on the part of the man. Most surely then, if reason alone held sway, it would probably lead to racial extinction. To provide against this, nature is armed with a compellant quality supernormal in character, which in a measure tends to restore the balance. In other words, the desire or appetite overpowers the mutual objections or deterrents, and the racial sequence is secured. There are, therefore, two factors continuously at work in the individual: Physical desire opposed or checked by prudential or other considerations of the mind. As the end and aim of the connubial relation is the continuance of the race for the peopling of the earth, the first factor in this age must be dominant, and is practically always so in the man. And just here the great moral problem arises: How to be obedient to the first factor, the desire, and at the same time calm, soothe or nullify the second, the reasoning faculty. The story of criminal abortion given above proves that man has surrendered his moral basis and has allowed the desire to reign triumphantly. Hence the ever-present sexual disorderliness, producing such lamentable results which so largely promote and influence the tragic career of mankind in the reign of sin.

The State in many instances steps in to throw her mantle of respectability over a degrading and abominable traffic, by licensing conveniences for its male populations, and derives a rich revenue therefrom. But this is only one part of the evil. The greater are the unseen influences which are continually being brought to bear under the Satanic power to flood the mind with ideas which tend to stimulate desire and to obliterate the moral sense; in fact, to create that condition which led to the destruction of the first world by the stimulation of man's sexual appetite, or an endeavor to produce an antediluvian moral counterpart in the present age, the fruit of which is so graphically described in Genesis 6:5 as follows: "The wickedness of man was great in the earth, and that [God saw] every imagination of the thoughts of his heart was only evil continually." (See also Matthew 24:38, 39.) In 1 John 5:19 we read: "The whole world lieth in wickedness."

Under these circumstances, this brief review of our subject conclusively proves the futility of attempting to deal with the question of chastity and continence from the standpoint of the spirit of the world. The world of mankind must be left to the tender mercies of its pseudo-scientific human philosophers, male and female, whom it employs and encourages to "make the worse appear the better cause." We must confine our attention to considering the subject from the standpoint of the new creature, who is no longer subject to the spirit of the world.

Let us first examine and compare the meaning of the two words "chastity" and "continence." As we have already shown, the first comes from two words meaning "pure" and "sacred." "Continence" signifies the act of keeping oneself within bounds. Here a peculiar situation arises somewhat paradoxical. It is possible to be chaste without being continent or continent without being chaste. Old age ren-

ders man continent, for instance, though it may not make him chaste. Chastity is essentially a positive Christian virtue.

Before proceeding further, we cannot do better than read the Manna text and comment of August 12th, taken from Psalm 19:12-14. A careful examination of the following texts will be found most useful: Romans 8:10-14; 12:1; 1 Corinthians 6:13, 18-20; 13:1-6. Others might be added; but these will clearly show the line of division between the point of view of the "old creature" dominated by the spirit of the world, and the point of view of the "new creature" obedient to the divine law.

But someone says: "These are counsels of perfection, and who can fulfil them?" Well, an effort at perfection of conduct is enjoined in both the Old and New Testaments. Perfection was the basic condition under which Jehovah entered into His covenantal arrangements with Abraham, which again was related in a most special manner to the parental act: "Walk before me and be thou perfect." (Genesis 17:1) In Psalm 37:37 we read: "Mark the perfect man." See also Eph. 4:13; Mark 5:1-8, etc.

The subject, however, is of such an exceptional character and beset with so many and varied points of difficulty in this age that the Scriptures, having clearly defined the ideal standard, do not attempt to assume a dogmatic attitude on the question, but rather prefer to leave the matter entirely under the direction of man's free moral agency. Surely to do otherwise were to disturb the dignity of man and his response to the moral purity of the divine mandate given to the race in Genesis 1:28 and 9:1. In a cognate relation the apostle Paul, when considering honest differences of opinion on matters of personal habits, wisely sums up the situation in these words: "Let every man be fully persuaded [or thoroughly convinced] in his own mind." In other words, it is an individual matter and should be allowed to remain such. So far as the "new creature" is concerned, we have ample guidance on the matter in the Scriptural quotations on the subject; and this ought to be sufficient for everyone. The perspective of the man of the world and that of the man of God are as wide apart as the poles, and diametrically opposite to one another. They are like parallel straight lines, which lie in the same plane, but which being extended ever so far in either direction, will never meet. The views, being therefore divergent, are irreconcilable. A final thought presents itself: It may be that in the case of the loyal and persistent habit of overcoming by the "new creature" the supernormal influence mentioned preceding will be rendered inoperative, and the ideal mastery become the reward of courageous persistency. —Psalm 27:14.

Little Folks and the Bible

WITH the exception of Adam and Eve, all the big folks that ever lived were little folks first. We know that the Lord has always loved children, partly because nobody could help it, and partly because we find so many interesting things about them in His Word.

"Lo, children are an heritage of the Lord." (Psalm 127:3) What would the world be without them? "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them."—Psalm 127:4, 5.

Even grandchildren come in for recognition; for "children's children are the crown of old men; and the glory of children are their fathers."—Proverbs 17:6.

To the children are some of the Lord's special words: "Honor thy father and thy mother; . . . that thy days may be long upon the land which the Lord thy God giveth thee" (Deuteronomy 5:16); "Thou shalt rise up before the hoary head, and honor the face of the old man" (Leviticus 19:32); "Hear the instruction of thy father, and forsake not the law of thy mother" (Proverbs 1:8); "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart" (Proverbs 3:3); "Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Proverbs 23:22); "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."—Ecclesiastes 12:1.

To the parents there is the oft-repeated instruction regarding the words of the Lord that "thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:7) The parent is urged: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." (Deuteronomy 4:9) On certain occasions the teachers of Israel were to "gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do" the things written. (Deuteronomy 31:12) Parents are admonished: "Train up a child in the way he should go; and when he is old, he will not depart from it." —Proverbs 22:6.

There are prayers of the childless that they may be blessed with children, as in the case of Abraham (Genesis 15:2-5), Isaac (Genesis 25:21), Rachel (Genesis 30:22, 23), Hannah (1 Samuel 1:11, 11), and Zacharias. (Luke 1:13) There are prayers of the parents for their children, as Abraham prayed for Ishmael (Genesis 17:18), as David prayed for Solomon (1 Chronicles 29:19), and as Job prayed for his children. —Job 1:5.

There are the promises and assurances, "I love them that love me; and those that seek me early shall find me" (Proverbs 8:17); "Hearken unto me, O ye children: for blessed are they that keep my ways" (Proverbs 8:32); "Whoso loveth wisdom rejoiceth his father."—Proverbs 29:3.

Jesus' Love for Children

THERE is the blessed story of Jesus, how "they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."—Mark 10:13-16.

The children of the righteous are counted of God as His own. "The promise is unto you, and to your children." (Acts 2:39) Noah's family accompanied him into the ark. Lot's family was delivered from Sodom along with Lot. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." (Psalm 103:17) "The just man walketh in his integrity; his children are blessed after him." (Proverbs 20:7) "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."—1 Corinthians 7:14.

There are special laws against oppressing the fatherless. (Exodus 22:22-24) There is provision for child chastening. (Proverbs 13:24; 19:18; 22:15) There is the counsel, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4), and "Provoke not your children to anger, lest they be discouraged."—Colossians 3:21.

In the Jewish law there was the punishment of death for those that smote or cursed their fathers or mothers (Exodus 21:15, 17), and for those that were stubborn, rebellious, disobedient, gluttonous or addicted to intoxicants (Deuteronomy 21:20); and there was a curse for any that set light by his parents.—Deuteronomy 27:16.

The Bible revels in stories of children: Of Isaac's meek submission to his father's purpose to slay him; of Jacob's flight and adventures; of Joseph's coat and dream and extraordinary experiences; of Moses in his little boat; of Gideon's wood-chopping feat; of the boy that never had a hair-cut and of the great feats of strength that he performed; of Samuel's boyhood days; of David's conquest of Goliath; of the awakening of the Shunammite's son; of the little captive maid in Syria; of Esther the beautiful; of the boys that would not eat meat or drink wine and of their subsequent thrilling experiences in the fiery furnace and the den of lions; of the effort to kill the Babe of Bethlehem; of Jesus' boyish visit to the temple; of the Syro-Phœnician woman's daughter; of the

raising of the son of the widow of Nain and of Jairus' daughter; of the prodigal son; of the boy that was born blind and gave such a bold testimony to the truth; and of the little girl Rhoda, who was so excited and happy that she ran into the house to tell that Peter was escaped from prison, forgetting to unlock the gate so that Peter could get in. What else in the world is as sweet as a child?

The Superiority of the Bible

BUT the Bible is more than a book of tales. Everything about it shows that it is of more than human origin. We cite a few facts that all should know; for they prove that the hand of God was in it from the first.

For thousands of years the world's wise men taught that the earth rests upon elephants, tortoises, serpents, or something of the sort; but Job 26:7 shows that it is God who stretcheth out the north over the empty place and hangeth the earth upon nothing, precisely where modern science hangs it. Moreover, the most powerful telescopes reveal that it is only in the south that there is an empty space, wherein not a star has ever been seen.

For thousands of years the world's greatest philosophers taught that there are about a thousand stars, and they had the most ridiculous ideas of what stars really are. Now, with the aid of telescopes so powerful that fine print can be read twenty miles away, it is known that there are hundreds of millions of stars, just as is implied in the fifteenth chapter of Genesis.

With their powerful instruments astronomers have but recently discovered that our earth is drifting away from the constellation Orion; but it is four thousand years since God asked Job the question, "Canst thou . . . loose the bands of Orion?"—Job 38:31.

Professor Dana, one of the world's most noted geologists, was so impressed with the accuracy of the account of creation as recorded in the first chapter of Genesis that he said: "This old earth, the more its leaves are turned and pondered, the more will it sustain and illustrate the sacred Word"; and Professor Lyell, another famous geologist says: "In the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures; but not one of those theories is held today."

Several architects who have given study to the matter claim that all the great specimens of architecture which adorned the Acropolis at Athens were suggested by the temple on Mount Zion, and that no beautiful architecture of any kind was found in the world until after the erection of that temple.

Ruskin, one of the best known students of the beautiful, when discussing the work of master painters said: "Finally, the ascertainment of the sanctity of color is not left to human genius. It is directly stated in the Scriptures in the sacred chord of color (blue, purple, and scarlet, with white and gold), as appointed for the tabernacle. This chord is the fixed base of all coloring with workmen of every great age, and the invariable base of all beautiful missal-painting." (Missal-painting refers to the hand ornamentation of ancient manuscripts and books.)

The modern chemist has carefully analyzed the human body, and found in it nothing that is not found in the dust beneath his feet. He thus has proven what the Bible states regarding Adam, that "the Lord God formed man of the dust of the ground."—Genesis 2:7.

Science has but recently settled definitely the fact that men, and the land upon which they toil, must rest periodically or become exhausted; yet the Jewish law made obligatory that man must rest one day in seven and that the land must rest every seventh year.

Putting people to sleep before surgical operation, and keeping them asleep while the operation is performed, is a comparatively recent discovery. Yet this was the method used by the Almighty upon Adam when the time came for creating Eve.—Genesis 2:21, 22.

Two hundred years ago, there were more than a hundred leper-houses in England. The disease was finally stamped out through the use of the principle of isolation. Yet isolation of lepers was provided for in the law of Moses seventeen centuries ago.

It has only lately become known that worry is one of the greatest causes of ill health and insanity. Yet the Lord Jesus taught His followers: "Take therefore no anxious thought for the morrow; for the morrow shall take thought for the things of itself."—Matthew 6:34.

Two of the greatest of American statesmen were William H. Seward and Daniel Webster. Seward made the statement on one occasion

that "the whole hope of human progress is suspended on the ever-growing influence of the Bible"; and Webster said of it that "if we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

A lawyer, a trained reasoner, was led to make a study of the Ten Commandments. He narrates the course of sound reasoning by which he came to accept the Bible as the Word of God. His words are:

"I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and the Romans: and the wisest and the best Greeks or Romans never gave a code like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself."

There is so much today to enlist the attention and interest of children that they need to have their attention directed anew to the Bible.

Is the Roman Church Weakening? *By a Former Roman Catholic*

IT HAS been said of the Roman church that she never changes. She may add to the many Articles of Faith which have been proclaimed in past years by the infallible (?) pope; but to retract or subtract or alter any of her dogmatic teachings has not been done and never shall be done. Hence her children can with blind, simple faith trust her and submissively obey without fear of being deceived.

This attitude, were it adhered to, could hardly be deemed a sensible or a logical one; but even though it were such, I find from a consistent study and perusal of Catholic publications that the Roman Church is changing her views and that she has come to a realization of the fact that as a last recourse she must if not at once and boldly, at least gradually and stealthily, teach her children that which is as near to a semblance of the truth concerning God's plan as she possibly can teach without endangering her own powerful position.

So we read in the *Catholic Register* (Toronto): "If the Pope (during the Ecumenical Council in 1925) should sound forth a message, *to define the truths of Revelation,* and *to point the way to salvation,* his children will, as usual, *believe and obey.*"

No great degree of logic is required to see herein an admission—not too articulate, 'tis true, but none the less an admission—that the Roman church has NOT, down to this time, defined the truths of Revelation, nor pointed the way to salvation. If she is going to do this thing in 1925, then she has not done it heretofore; and conversely, if she has done it during the past centuries such action would obviously be superfluous in 1925.

Again, the same *Catholic Register* says, regarding the fate of unbaptized children: *"Some theologians teach,* with the permission of the church, that unbaptized children will enjoy a natural state of happiness."

Here is another admission, subtle as the previous one, of the fallibility of the Pope. The teaching of the Roman church concerning unbaptized children has been that these go into hell—not into the hell of the damned, she explains, but to a place or state of rest called Limbo. (Limbo, by the way, is the place to which Christ's soul went, while his body remained in the tomb, according to "Butler's [Catholic] Catechism".)

Limbo, therefore, could hardly be termed a natural state, or a state of natural happiness. Here are two diverse teachings, absolutely and diametrically opposed to each other; yet we are told the church cannot err. But assuming that Limbo is a state of natural happiness, why do only some theologians teach, with the permission of the church, that such is the inevitable end of unbaptized children? Unless there be unity, there cannot be infallibility; but here we have not even the first principles of consistency.

Again, the same *Catholic Register* states, while ignoring the question of the soul, that Adam was endowed with *immortality of body.* Yet we read in "Butler's Catechism" this question and answer regarding Adam and Eve:

"Q. How did God punish the disobedience of our first parents?"

"A. They were stript of original justice and innocence, driven out of paradise, and *condemned to death* with their posterity."

[And we are referred to Genesis 3:3 and Romans 5:12 in substantiation of this answer.]

How then, I ask, can Adam have been endowed with *immortality of body* if he was condemned to die, and *did* die, because of his disobedience?

Of course, the *Catholic Register* is not the Pope; but it is the official organ of the Catholic church in Canada, and is recognized as such by the Pope, who but recently elevated Father O'Donnell, President of Catholic Extension, and editor of the *Catholic Register*, to a higher office in the church in recognition of his services to church extension in Canada.

But are we to believe that the Roman church is desirous of teaching, and will ultimately teach, the truth, regardless of past events? I do not think so. Indeed, I am convinced that these spasmodic utterances, some fringing on the truth, and others mere compromisings with untruth, are made for purposes of convenience. The Roman Church is not blind to the fact that many of her erstwhile devout children are waking to a realization of the absolute error of the church's teaching regarding such subjects as Hell and Purgatory; and ever ready to please and placate provided she does not lessen her overbearing authority, the Roman church will readjust somewhat while she will not surrender her position.

Though she will permit a bishop or a priest to concede certain points in the interest of his respective diocese or parish, she will, in the name of the Pope, continue until the end to assert herself as supreme ruler on earth.

In proof of this statement I submit the following extract taken from the *Canadian Freeman*, the official Catholic organ of the archdiocese of Kingston, Ontario—the same being a report of the unveiling of a monument to the late Pope, Pius X, who died a natural death during the great war. Pius XI, the present Pope, is reported in the *Canadian Freeman* as having said, referring to Pope Pius X:

"The sacrifice of his [Pius X's] life was offered freely to God in expiation and propitiation for the sins of the world."

From this it will be clearly seen that this anti-Christian institution will not deviate from her position—at least, not voluntarily. She has for centuries proclaimed that the Pope is Christ's vicar on earth. In 1870 she went a step farther and proclaimed the Pope's infallibility. Now she makes the astounding pronouncement that the Pope gave his life for the sins of the world!

To say more would seem to be unnecessary.

The Dawn of the Morning *By W. Cowan (Australia)*

Steady, beloved, 'midst the clash and the turmoil
And waves of fierce passion that break on each hand!
The nations in council are vainly conferring
To stem back the horrors o'erwhelming the land.

But tarry! Behold, a sure promise is given
That Earth from her conflict will soon be set free,
And the billows of hate that the kingdoms have riven
Shall be still as the waters of yon summer sea.

For a cry has been heard 'midst the surges of nations,
'Midst seas that are roaring, men fainting with fear;
A small voice is speaking: "Be still, O ye peoples!
The desire of all nations, God's kingdom, is here!"

See! The Lion of Judah, o'erstepping the mountains
In glory and splendor, His victories all won,
Has vanquished in death all the foes that would hinder.
Now on earth as in heaven God's will shall be done.

Then death from His presence forever shall vanish;
Then sorrow and weeping shall pass with the night.
All hearts will respond as the voice of the Master
Shall call them from darkness of death into light.

Soon the earth, it is promised, her rich increase yielding,
The desert a garden of roses shall bloom.
The mountains shall sing on that glad summer morning
When men, with hosannas, shall rise from the tomb.

My beloved shall see happy throngs on yon highway,
Which leads to fair Zion, that city of gold.
Rejoicing shall echo from mountain and valley;
With gladness the ransomed return to the fold.

Oh, bright is thy hope in the dawn of the morning!
No longer dread death shall thy footsteps pursue.
Drink deep from the water that flows from yon Fountain,
Whose clear, crystal waters thy life shall renew.

Pastor Russell's First Book—In Three Parts *(Part II)*

WHEN will this grand and glorious age of restitution begin? St. Peter says at the coming of the Lord, "whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21) We read of the restoration of Israel and other nations in Jeremiah, Isaiah, and the minor prophets; and also of the earth being restored to Edenic beauty, when the wilderness shall blossom as the rose. The church in general believe in the restoration of a living remnant of Israel to their own land and to God's favor, but as a rule they have never thought of the prophecy embracing the dead as well as the living, and other nations as well as Israel. But these things are mentioned in the same Bible.

In Ezekiel 39:21-29, God tells how He has cast off Israel into captivity for their sins, and there "fell they all by the sword" (v. 23); but He promises to bring the whole house back into their own land. Then speaking of the gathering as accomplished, He says: "I have gathered them unto their own land, and have left none of them any more there." (V. 28) They fell by the sword, died, and He brought them all back again into their own land.

But Israel was a peculiarly favored people, says one. We remember that Paul speaks of their restitution in Romans 11:28, 32, 30. (Read carefully.) "They are beloved for the fathers' sakes"; . . . therefore, "God hath concluded them all in unbelief that he might have mercy upon *all,*" and they are to 'obtain [this] mercy through your [the church's] mercy.' Perhaps this restitution refers only to this people, not to all nations. David says: "All nations whom thou hast made shall come and worship before thee [Christ]." Numbers of nations never yet worshiped, from either love or fear. The Sodomites were such a nation. Let us consider their case next. Surely they were a sample of the ungodly; there was no special favor of God ever manifested toward them as a people, neither was there any remnant of them left when God rained "fire and brimstone from heaven and destroyed them *all.*" And yet of these Sodomites we read (Ezekiel 16:48-63) that Israel shall return to *her former estate* at the same time that Sodom and Samaria return to their former estate.—Vs. 53 and 55.

In verses 49 and 50 we are told what Sodom's sin was; and, says the Lord, "I took them away as I saw good." He saw good to take them away without their coming to a knowledge of Christ; it was not *due time* for that *to be testified;* but it will be in the future. God purposes to bring them back to their former estate. What they lost by sin and death entering the world through the first Adam is to be restored in the second Adam; and they shall have the same opportunity that Adam had, and better, in that the old serpent, the devil, Satan, will be bound (and evil restrained) that he may deceive the nations no more until the thousand years are expired. But some one, not yet satisfied, says: Perhaps God is speaking ironically, and means that he would as soon think of bringing Sodom and Samaria back as Israel. Friend, read carefully verses 60-63, and you will no longer think so. Remember also that Sodom had been destroyed nearly a thousand years before this prophecy was made.

This helps us to understand—"God is His own interpreter"—what Jesus meant when He said that it would be more tolerable for Sodom in the day of judgment than for the Jews whom He addressed. He declares that if the same mighty works had been done in Sodom, she would have repented long ago. Well, Lord, why were such mighty works not done there, so that they had repented? It was not their due time; they were not on trial. In their day of trial, when they are on probation for eternal life, their "day of judgment" (not a twenty-four-hour day, but the Millennial or judgment age), they will fare better than the Jews—have fewer stripes. "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matthew 11:24.

All must be judged or tried; and "judgment must begin at the house of God," the church. It did. Christ, the Head, was tried in all points, yet without sin. We, the members of that house, are now on trial. We shall not come into the judgment or trial with the world. We "shall not come into condemnation [judgment, *krisis*], but [are] passed from death unto life." Because of faith we are covered by Christ's righteousness; because of the blood of Christ, our Paschal Lamb, sprinkled on our hearts, and having that Lamb in us, we, the *first-born,* are *passed over.*

But after the house of God all the world will

come into trial for life (judgment, *krisis*). Those who accept of God's conditions will be delivered from the bondage of corruption into the glorious liberty of the sons of God (Romans 8:21); those who will not have the gift of God must die the second, the eternal, death. When the world is on trial we shall be the judges; for, "Do ye not know that the saints shall judge the world?"

We conclude, then, that it was necessary that evil should enter the world, so that by contact with it and its results—misery and death—we might forever know good from evil. In no other way, perhaps, could God so fully make known to His creatures His various attributes—justice, mercy, love, etc.

In the age which ended with the flood, God measurably left mankind to themselves, without law or control, in the resulting degeneracy and corruption demonstrating to us that, unassisted, our tendency is downward. During the Jewish age the Law was given, not to give life ('for the Law could not give life'), but to show them and us how far short we come of perfection, even at our best; that so we might realize the necessity of salvation as a "gift of God" which we could not merit by the works of the Law. It was given "because of transgressions, *till* THE SEED should come." (Galatians 3:19, 29) It was simply a system of types, etc., "a shadow of good things to come," the gospel, and served as "a schoolmaster to [educate] bring us to Christ," in whom alone we can receive eternal life. This brings us to the Gospel age, when, although the scope of the Law, in spirit, is broader, deeper and more comprehensive than the letter, we can be justified through faith. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." —Romans 8:3, 4.

All these various parts of God's great plan we find working in harmony with each other, and with His own nature. In no other way could our minds recognize the justice of God in utterly destroying many nations before Israel—men, women, and children—except that He "smote great kings, for his mercy endureth for ever." He "overthrew Pharaoh and his host, . . . for his mercy endureth for ever." Yes, the fact that "his mercy endureth for ever" explains all this; and it is twenty-six times repeated in the 136th Psalm. Now we can realize more fully than ever before His wondrous love; and as we kneel alone before Him we can feel that He is worthy of all homage and worship; for not only "God is *love*" and "his *mercy* endureth for ever," but since our Substitute tasted death for all, "he is . . . *just* to forgive." Our feelings are well expressed by St. Paul when writing on the same subject (Romans 11:33): "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord?"

Truly the plan of God does show us the object of our Lord's return. He comes to glorify the *one seed* by which Satan is to be bruised and evil restrained and in which all the kindreds of the earth shall be blessed.

He comes to glorify or set up His kingdom, the church, that as we have 'suffered with him we may also reign with him.' 'That the saints of the Most High may take the kingdom under the whole heavens and possess it for ever.' In taking possession, it 'consumes and breaks in pieces all these kingdoms [not the people but the governments], and it shall stand for ever.' "Wait ye upon me, saith the Lord: . . . for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger: for *all the earth shall be devoured* with the FIRE *of my jealousy*. 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 3:8, 9) This chastisement of the world is not because God takes pleasure in human suffering; for "he doth not afflict willingly, . . . the children of men," but for their good; and it is gratifying to learn that 'when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.' When He hath made wars to cease unto the ends of the earth, by the desolations which He hath made (Psalm 46:8-10); when He has established His kingdom; *then* "peace shall flourish." "Nation shall not lift up sword against nation, neither shall they learn war any more." Now the devil is "the prince of this world." Jesus said: "My kingdom is not of

this world"; but when "he shall take unto him his great power and reign," when "the kingdom *is* the Lord's, and he *is the governor among the nations*," [then, and not till then] all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him.

He comes now as "the desire of all nations." At the first advent there was no beauty in Him that they should desire Him.

He comes to bring about the great restitution which was so beautifully represented and shadowed forth under the Law in "the year of Jubilee," in which every man was restored to all his possessions and to personal liberty. (Leviticus 25:13) The Millennial reign is the great antitypical jubilee (the substance which cast the shadow in the Law) in which every man will have restored to him in the second Adam just what he lost in the first Adam, and have an opportunity to know God and to learn of that only name by which men can be saved—Jesus, who tasted death for every man, to be testified in due time. Then the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose; the glory of Lebanon shall be given unto it; they shall see the glory of the Lord and the excellency of our God.—Isaiah 35:1, 2.

Now, we all suffer from the sin of Adam and the errors of our ancestors, even the innocent babe of an hour old; but "in those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." "The soul that sinneth, it shall die."—Jeremiah 31:29, 30; Ezekiel 18:2-4.

Shall we not, then, take up the strain which employed the apostles and prophets of old! Will the hope of the coming of the Bridegroom, which inspired with zeal the early church, not now energize us to strive for the prize of our *high calling* which is of God in Christ Jesus! Verily, he that hath this hope in him purifieth himself.—1 John 3:3.

"Lift up your heads, desponding pilgrims,
Give to the winds your needless fears;
He who hath died on Calvary's mountain
Soon is to reign a thousand years.

"Tell the whole world these blessed tidings,
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years, earth's coming glory,
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory
Prophets foresaw in times of old."

Manner of Christ's Second Coming

HAVING considered the object of our Lord's return, the manner in which He will come becomes to "all . . . that love his appearing" one of great interest and invites your attention. The reader will bear in mind that the subject is here treated abstractly, without the least reference to the time of the event, whether it be nigh, even at the door, or thousands of years future; and further, that these pages were not written for the world, but for "the household of faith," for those who accept the Bible as God's Word and "who by reason of use have their senses exercised." (Hebrews 5:14) Experience has proven what Scripture so plainly declares; namely, that "the natural man receiveth not the things of the spirit of God." He can understand the arguments, but "they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14.

In order that we may have a good foundation, and as a basis for further investigation, we will first enquire, What is a spiritual body? What powers are its, and by what laws is it governed? We are here met by the objections that we have no right to pry into the hidden things of God, and that "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." To both of these propositions we assent, but believe we cannot find out by studying God's Word (and our investigations will be confined to it) what He has not revealed. The above quotation of Scripture (1 Corinthians 2:9) refers to the natural or carnal man, and by reading it in connection with the three verses following it, the objection vanishes; for, says

the Apostle, "God hath revealed them unto *us* by his spirit," which was given to us that "we *might know* the things that are freely given to us of God"; and in the last clause of verse 13 he gives us the rule by which we may know, *viz.:* "Comparing spiritual things with spiritual." We are very apt to invert this rule and compare spiritual things with natural, and thus get darkness instead of light. Let us now use the Apostle's rule.

There is a spiritual body as well as a natural body, a heavenly as well as an earthly body, a celestial as well as a terrestrial. They are distinct and separate. (1 Corinthians 15:38-49) We know what the fleshly, natural body is; for we now have such a one. It is flesh, blood, and bones; for "that which is born of the flesh is flesh." And as there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood, and bones, whatever it is made of. It is a spiritual body; and "that which is born of the spirit is spirit." But as to what material a spiritual body is made of, we know not; for "it doth not yet appear *what* we shall be: but . . . we shall be like him [Christ]."

Angels are spiritual bodies. Christ was raised from the dead a spiritual body; this was His second birth. First, He was born of the flesh, a fleshly body; for "as the children are partakers of flesh and blood, he also himself likewise took part of the same." (Hebrews 2:14) He was "put to death flesh, but quickened [made alive] spirit." He was raised a spiritual body. This resurrection was His second birth. He was the "firstborn* from the dead," "the firstborn among many brethren." The church are those brethren and will have a second birth of the same kind as His, *viz.,* to spiritual bodies by the resurrection, when we shall arise in His likeness, being made "like unto *his* [*Christ's*] *glorious body.*" But this second birth† must be preceded by a begetting of the spirit just as surely as a birth of the flesh is preceded by a begetting of the flesh. Begotten of the flesh, born of the flesh in the likeness of the first Adam, the earthy; begotten of the spirit, in the resurrection born of the spirit into the likeness of the second Adam, the heavenly. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." All who are begotten of the spirit are in a sort of embryo condition waiting for the birth. The *Head,* Christ, has been born; we are waiting for the adoption, to wit, the redemption of *the body;* and the whole creation groans and travails in pain, waiting for the birth of the church of the *firstborn.* We hope, then, by examining facts recorded of angels, and of Christ after His resurrection, to gain general information with regard to spiritual bodies, thus "comparing spiritual things with spiritual."

First, angels can be, and frequently are, present, yet invisible; for "the angel of the Lord encampeth round about them that fear him, and delivereth them"; and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) Are you an heir of salvation? Then, doubtless, they have ministered to you. Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Syrians; his servant was fearful. Elisha prayed to the Lord and the young man's eyes were opened and he saw the mountains round about Elisha full of chariots of fire and horsemen of fire (or like fire).

Second, angels can and have appeared *as* men. The Lord and two angels appeared to Abraham, who had a supper prepared for them, of which they ate. At first Abraham supposed them to be "three men"; and it was not until they were about to go that he discovered one of them to be the Lord and the others two angels, who afterward went down to Sodom and delivered Lot. (Genesis 18:1) An angel appeared to Gideon *as* a man, but afterward made himself known. An angel appeared to Samson's mother and father; they thought him a man until he ascended to heaven in the flame of the altar. (Judges 13:20) The angel of the Lord

*The first raised a spiritual body. Lazarus and others arose natural, fleshly bodies and died again. The next to be raised spiritual bodies are "they that are Christ's at his coming."

†The words translated *begotten, begat* and *born* in our English Bibles are all represented by the one word in the Greek, *genero;* consequently we must judge as to which is the proper word by the connection in which we find it. "Now are we the sons of God." Although not yet born, we are begotten sons; so in the natural the embryo is a son before birth.

appeared to Moses *as* a flame of fire: and behold, the bush burned, yet was it not consumed. The angel of the Lord appeared to the children of Israel in the wilderness as a cloud by day and a pillar of fire by night. (Exodus 13:21; 14:19) And doubtless many similar cases will recur to the mind of the reader. In some of these cases given angels appeared *as* men; but "the Lord is not a man," neither are angels men.

Third, spiritual bodies are glorious in their normal condition, frequently spoken of as glorious and bright. The countenance of the angel who rolled away the stone from the sepulchre "was as the lightning." Daniel saw a glorious spiritual body whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude. Before him Daniel fell as a dead man. (Daniel 10:9) John, on the isle of Patmos, saw Christ's glorious body (Revelation 1:14), and describes the appearance in almost the same language: His voice was as the sound of many waters, His eyes as lamps of fire, His feet like fine brass as it burns in a furnace (so bright that you can scarcely look at it). John fell at His feet as dead; but He said to him: "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive for evermore." Saul of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground.

We have thus far found spiritual bodies truly glorious; yet without a miracle, either the opening of our eyes to see them or their appearing *in the flesh as men,* they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, they that "journeyed with him . . . seeing no man." (Acts 9:7) The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them and they ran and hid themselves.

But Christ is also a spiritual body since His resurrection. During the forty days of His presence before His ascension He appeared some seven or eight times to His disciples. Where was He the remainder of the time? Present, but invisible. Notice also that in each instance He is said to have *appeared* or *showed Himself,* language never used of Him before His change from a natural to a spiritual body. Now, as angels, He *appeared.* Not only so, but He appeared in different bodies; as the gardener to Mary; "after that he *appeared in another* FORM unto two of them, as they walked, and went into the country." (Mark 16:12) Afterwards He appeared in a body like the one crucified, having the marks of the spear and the nails. He came and stood in their midst, the *doors being shut.* On these various occasions He *appeared,* talked with them, then vanished out of their sight as the wind; they could not tell whence He came nor whither He went. "So is every one that is *born* of the spirit." When we are born of the spirit (at the resurrection) we shall be able to do so also. All spiritual beings exhibit this same power. But Jesus said: "Handle me; . . . for a spirit [*pneuma*] hath not *flesh and bones,* as ye see me have"; and He ate with them. True; I believe it. So did the angels [*pneuma*] (Hebrews 1:7) appear *as men* in *flesh and bones.* They ate also. Their spiritual bodies did not eat, nor were these flesh and bones; but the bodies in which they *appeared* were flesh, and these ate. The disciples did not see Christ's glorious spiritual body; He *appeared* to them in a fleshly body. St. Paul teaches us distinctly that Christ was raised from the dead a life-giving spirit [*pneuma,* the same word used by our Lord]. (1 Corinthians 15:44, 45) But where did He get the various bodies in which He appeared? I cannot answer you. But I believe, and you do also, other things which we cannot understand. I cannot understand *how* the grain of wheat grows. Yet I know that it does grow. I know not *how* Christ turned the water into wine, or healed the sick, or raised the dead. Yet I believe that He did these things. Can you tell me where He got the clothes He wore after His resurrection? They parted His raiment among them, and for His vesture they cast lots; the old were gone, and the linen clothes lay in the sepulchre. Is it more difficult for spiritual beings, with their powers, to create a covering of flesh than a covering of cloth? No; the same power can do both.

Thus we have found Christ's spiritual body like those of angels; glorious, yet invisible to mortals, with power to manifest the glory or to appear as a man or in any form He may

choose. In the resurrection we shall be like unto Christ's glorious body. "We shall be like him; for [not until then] we shall see him *as he is.*" "Though we have known Christ after the *flesh,* yet now henceforth know we him no more [after the flesh]." (2 Corinthians 5:16) Such a spiritual being was Christ at the time of His ascension; and with what we have learned of the powers of that spiritual body, we are now, we hope, prepared to inquire:

How Will He Come Again?

BRIEFLY stated, we believe the Scriptures to teach that at His coming He will remain invisible. "Behold, I come as a thief," is the way He frequently spoke of His coming to His disciples. He comes "as a thief" for the church, the waiting virgins. Both they that "sleep in Jesus" and "we which are alive and remain" shall be caught up to meet the Lord in the air. "So shall we ever be with the Lord."

"Forever with the Lord,
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality."

The world will go on with its affairs, unconscious of the great changes of dispensation. But will they not miss the church? So many? Nay, but so few of the church. It is only the *overcomers* that sit on the throne. It is but a *"little flock"* to whom it is the Father's good pleasure to give the kingdom. These are "the temple"; these are "the bride"; these "follow the Lamb whithersoever he goeth. These were redeemed *from among* men, being the *firstfruits* unto God and to the Lamb." (Revelation 14:4) These have obeyed the Master's injunction: "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them [who are overcharged] that dwell on the face of the whole earth." (Luke 21:34, 35) These are *"accounted* worthy to escape all these things"—"the day of wrath" on the world, the "time of trouble such as never was since there was a nation." They "stand before the Son of man."

But there are numbers of overcharged Christians who will not be counted worthy to escape (caught up to meet Him). These are servants, but not overcoming servants; not hypocrites, but "they shall have their portion with the hypocrites." They did not build with "gold, silver, precious stones," and do not have the abundant entrance; but they built upon the *rock,* and they "shall be saved; yet so as by fire." Many will be purified of their dross in that fire. When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.'

These doubtless constitute a part of the "great multitude, which no man could number," who come up "out of [Greek, *ek*] great tribulation." This countless company is not the "little flock," "the temple," nor do they *sit in* the throne; but these serve God *"in* his temple," and are *"before* the throne." These *"washed* their robes" (Revelation 7:9-17), while the "little flock" have *white robes granted* or given to them, Christ's righteousness. (Revelation 19:8) No; the "little flock," the bride, is a very select company. There will be so few taken from the present generation that they will not be much missed. True, the foolish virgins will miss them. Virgins, undefiled but not wise, they will recognize the fact that the others have gone in to the marriage; and they will say: "Lord, Lord, open unto us." But Christ has but *one bride;* the door to that marriage is forever closed. Christian brethren will know, but the *world* will not believe; and in the time of trouble which follows the taking away of the "salt of the earth" newspaper reporters will have little difficulty in accounting plausibly for their disappearance; for not many great, wise, rich or mighty hath God chosen, but the poor of this world, rich in faith, *heirs of the kingdom.*

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years; and the events connected with it, our Lord's birth, baptism, sorrow, death, resurrection, etc., as mentioned by the prophets, all took place *at* the first advent. The second advent, as we have seen, lasts much longer. It includes the Millennial reign, and prophecy covers all the prominent features of that reign. He comes to reign. He must reign until He has put down all enemies, the last enemy being death.—1 Cor. 15:25.

243 The inspired writer in the divine Word tells us that it was the will of God that all men should be saved from death by the ransom-price and then brought to an accurate knowledge of the truth, in order that they might accept the benefits of the ransom and live. In due time the knowledge of these great truths will be given to every one of Adam's race. (1 Timothy 2: 3-6) The ransom-price was provided at the cross. The cross of Christ is the great pivotal truth of the divine arrangement, from which radiate the hopes of men. When all men come to a knowledge of this fact and all the obedient ones have profited by the value of the ransom sacrifice, there will be great rejoicing amongst the human race. When the grand finale is sung and all the harpers of heaven and earth unite in beautiful harmony, blending with the voices of all creatures perfected and happy, the great ransom sacrifice will be recognized by all as one of the strings of the harp of God that will yield sweet music to every ear. Then all can truly sing:

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."

244 In order for the human race to receive the benefit of the ransom sacrifice, it was essential for Jesus to be raised from the dead. His resurrection is therefore of vital importance, and this constitutes another string of the harp, which we will treat separately.

CHAPTER VII

STRING 6: *Resurrection*

245 Nisan was the beginning of months in the Jewish religious year; and the fourteenth day of Nisan, A. D. 33, found Jesus of Nazareth dead and in the tomb. The hopes of His followers were dashed to the ground. Looking back to the promises made by Jehovah to faithful Abraham, His disciples and other associates had believed Jesus to be the promised Messiah and trusted that He would be the deliverer of Israel from Roman bondage and would also be the instrument for the blessing, through Israel, of all the nations of the earth. But now He who they had hoped would redeem Israel (Luke 24: 21) was dead. They were perplexed and overwhelmed. Seemingly they did not expect Him to rise again from the dead, nor did they know at that time that Jehovah would not suffer the flesh of His Holy One to corrupt. The conduct of the disciples at this time, as well as of those who were in full sympathy with them, shows that they did not expect His resurrection. The body was carefully wrapped and placed in the tomb with myrrh, aloes, and spices, evidently to prevent decomposition. The subsequent great sorrow of the women at the tomb and their belief that the body of Jesus had been wrongfully removed and hid elsewhere, also the perplexity of the disciples, all tend to show that they did not have any hope or expectation of the resurrection of Jesus. Then we have the positive statement: "For as yet they knew not the scripture, that he must rise again from the dead."—John 20: 9.

QUESTIONS ON "THE HARP OF GOD"

Why is it necessary for man to be brought to the knowledge of the truth after the paying of the ransom-price? ¶ 243.

Who shall have the knowledge of this truth? Give Scriptural proof. ¶ 243.

What is the great pivotal truth of the divine plan? ¶ 243.

When the human race comes to a knowledge of the value of the ransom-sacrifice, what effect will it have upon the ones who appreciate it? ¶ 243.

What is the first month of the Jewish religious year? ¶ 245.

On the fourteenth day of that month, A. D. 33, where was Jesus? ¶ 245.

What had His disciples expected Him to do? ¶ 245.

What was their condition of mind, and what their hopes, after His death? ¶ 245.

What was the expectation of the disciples with reference to His resurrection? ¶ 245.

How had the body of Jesus been prepared for burial? and what was the purpose? ¶ 245.

Give further proof with reference to the expectation of the disciples concerning Jesus' resurrection. ¶ 245.

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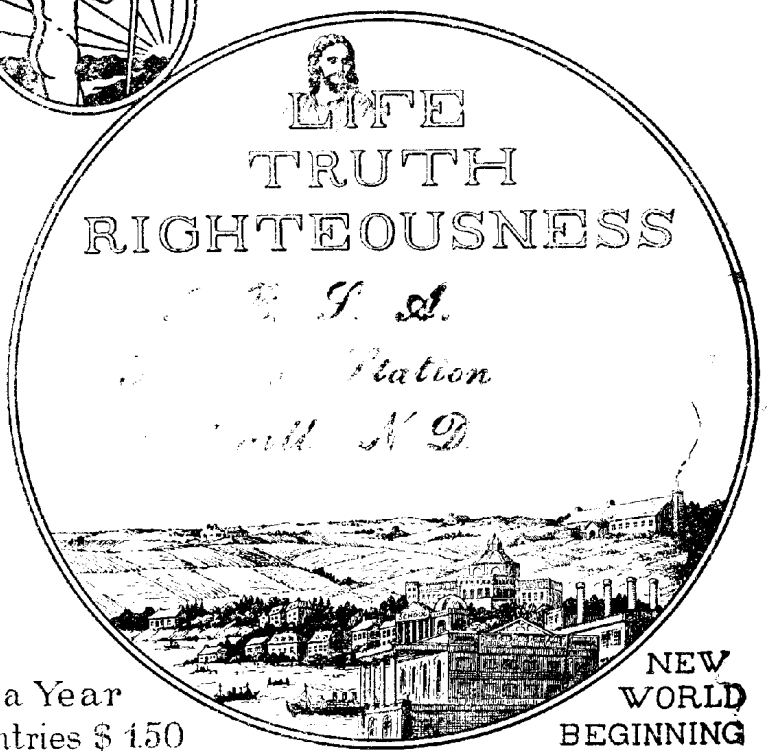
OLD WORLD DYING

The Golden Age

a Journal of fact hope and courage

Vol. V Bi-Weekly No. 110
December 5, 1923





NEW WORLD BEGINNING

ITEMS ON ACCIDENTS

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Some Items on Accidents

A SHORT time ago a railway companion was discussing the fact that the automobile is now responsible for the greatest number of accidents of any one thing in the whole category of casualties, and made the remark, "I wish to live. I have two automobiles at home, and from what I have personally seen within the past few weeks I have decided that the only sane course for me to pursue is to sell my cars and keep off the highways as much as I can."

Based upon available statistics, if you are to meet with an accident of any kind you have one chance today of being hurt in some way by an automobile and only three chances of injury by any other means. If you are to be hurt by an automobile you have one chance of being hurt by collision of the machine to three chances of injury by the automobile in any other way. Next in order are cranking the machine, where the chances are one to four; repairing the machine, one to five; skidding, ditching, or overturning, one to nine; entering or leaving the garage, one to nine; struck by automobile, one to eleven. It thus seems that it is eleven times safer not to have an automobile than it is to have one. The traveler above quoted was right.

The Deadly Automobile

IN THE foregoing statement collisions are grouped together. We have not the figures for collisions of automobiles with each other, although we witness them frequently; and they are many. But the figures for collisions with locomotives are at hand and show that by this means 8,101 were killed at grade crossings in America in the past five years and 24,208 were injured. In the last three months of 1922, 517 persons were thus killed and 1,710 were injured.

Some of the causes of automobile accidents are collision with elevated railroad pillars, poles, trees and hydrants; boarding or alighting while the automobile is in motion; vehicle with no chains skidding on slippery street; running up sidewalks; struck while making repairs on streets; vehicle backing up suddenly; material falling from trucks; view obstructed while crossing streets by bundles carried; sitting on curb and hit by mud guards; stepping from behind elevated railroad pillars into path of vehicle; disobeying traffic officer at crossing; driving on wrong side of street; disobeying signal at crossing; headlight glare; running car in air-tight garage, thus exhausting oxygen; bee sting, dust, gnats or bugs in eye, and involuntary sleep or other cause depriving operator of control of car.

Besides the situations that result in accident there are thousands of cases where accident is averted by a margin so narrow as to seem little short of miraculous. The most interesting case of this kind that has come to our notice is that of Mr. and Mrs. Allen Wallace, of New York, who were out driving the coupé along the Grand Concourse bridge in the Bronx. An autobus ran into them in the rear and knocked the car through an iron fence. In an instant the car was suspended in a network of electric wires where the occupants were in danger of electrocution. A second later it turned a complete somersault and fell twenty-five feet, landing right side up with all four wheels on the ground, but on the tracks directly in front of a speeding electric car. The motorman jammed on the brakes, and in another instant Mr. and Mrs. Wallace stepped from their car unharmed. They had escaped death twice by collision and once each by falling and by electrocution, all within a few seconds.

Nobody is Safe

PRESS items which give us some idea of the war which the automobile is waging against humanity are that in the year 1922 the auto deaths exceeded twelve thousand. New York

was first with 849; Chicago second with 736; Los Angeles third with 321. Ninety-one children were killed on the streets of Detroit. Besides the number killed there was an army of 325,000 injured. One car in each thirty-two injured somebody during the year.

For pedestrians the only measurably safe course is always to cross at a corner and to look in each of the four directions before crossing a street, or else wait until the traffic has been stopped.

Many accidents result from the improper loading of trucks. The tendency is to load the trucks to their utmost capacity and then add a little more. The loads are often piled insecurely; and when the trucks have been jolted around a little, some of the load falls off. In the loading of a truck the heaviest articles should always be placed at the bottom; and when unloading the articles should be removed from the top downward, to avoid the crushing of hands or feet.

Children are killed by trucks on the streets of New York every day. Loads which have no place on the highways at any speed are taken over them at railroad speed. The danger from automobiles even extends to some extent into the home itself. In New York, in one instance within the past few months, a car ran wild, climbed a porch, and killed a baby in its cradle.

Avenues of Death

FOR at least a million children in New York city there is no place to play except the street. Always a dangerous substitute for a playground, the public streets are now avenues of death. Driving rapidly in a taxicab through one of these streets, many of them occupied by scores of little folks playing unconcernedly in and among the vehicles, one cannot wonder that so many of them are slain or crippled for life. The stealing of rides on vehicles continues to be a fruitful cause of accidents to children.

Both children and adults are killed by the hundred because they try to cross the streets at some other point than the street intersection. This practice, called "jay-walking" in New York, resulted in the injury of 6,168 persons during the year 1922. In a single month the police of New York warned 8,000 persons of the danger which they were incurring in thus crossing the streets except at the authorized places.

But no blame that can be laid upon the frequenters of the streets can absolve automobilists from the accidents for which they are responsible. No person has any moral right to traverse the streets of a city at such a speed that if some person aside from himself makes a slight miscalculation it may result in his death. Yet there are thousands of drivers, and their ranks are being added to daily, that take chances—chances with the lives of others and with their own.

Some of the accidents are caused by defective vision. Near-sighted people cannot see at a distance without glasses, and far-sighted people cannot judge nearby distances with sufficient accuracy to prevent accidents.

New York has adopted a plan of ringing bells and blowing whistles at 2:59 p. m., as a warning to truck, taxicab and automobile drivers to be careful; for 1,200,000 pupils are going home from school.

Railway Accidents Reduced

IT IS with a measure of relief that we turn from the ever-increasing list of automobile accidents to consider the encouraging fact that in America the danger on railroads is now less than one-third of what it was in 1889. In the thirty-four years in which accident figures have been tabulated there has been a gradual improvement, the most recent years being the safest of all. In 1920 one person was killed to each 5,673,000 carried.

The operation of the 250,000 miles of American railroads in 1921 resulted in the accidental death of 5,587 persons and the injury of 43,324. The operation of the 50,000 miles of British railways resulted in 20,285 accidents of all kinds during the same year. In the same year also only four passengers were killed on Canadian railways out of a total of 51,318,422 carried. It has been observed in America that since prohibition went into effect the number of railway accidents has been greatly reduced.

The human factor enters largely into railroad accidents. A tower-man does his work with unfailing accuracy for twenty-four years; not a serious error is chargeable to him. He reaches the age of sixty-eight. He supposes that he is as well able to do the work as ever; his employers suppose the same. He throws

the switch against the midnight flyer between Philadelphia and Atlantic City, causing it to be ditched with the loss of seven lives. How could the railroad company know when to retire this always faithful servant? Who can answer?

It is evident that for a long time to come there must be numberless accidents on highways and railways, unless the speed is greatly reduced. Probably one of the early steps which the Lord will take in His control of earth's affairs in the near future will be to lessen speeds of vehicles to a point where they will still serve all human needs without risking human life.

No doubt also many railways and highways will be relocated, or partially so, to remove their danger points. Modern methods of excavation and construction would enable many railroad lines to be straightened and greatly improved from every point of view, if only the incubus of the necessity for profit could be removed even temporarily and it was necessary merely to consult the interests of the public. All this will surely be done; and then the old road beds can be used for automobile traffic.

Haste is responsible for many accidents about railways. Cars must be unloaded immediately upon receipt, so as to save demurrage charges; and the work of unloading is frequently done when the men are fatigued and the light is poor. These conditions make for error of judgment, and error of judgment causes accidents.

Municipal Railways

NEW YORK CITY has occasional railroad accidents of a different nature from those found elsewhere. Once in a while an elevated train, or part of it, goes off the structure into the street thirty feet below. Almost every elevated accident results in several deaths.

In one instance, years ago, the trains became stalled between stations, and several persons started to walk the tracks to the nearest station. A train started suddenly; and a boy's body, projecting from the side of the train, where he had caught on, swept seven persons to their death, plunging them into the street below.

More frequently there is a subway accident, and the wonder is that there are not more. One that has never been in a subway jam during the rush hours can form no adequate idea of the hurrying, struggling, pushing mass of humanity, all seeking to get home at the same time.

Joseph Gallo and his wife were caught in such a subway jam when they arrived in New York on the way from their ranch in the West to visit friends in Czecho-Slovakia. After the wife had boarded the train, the doors were suddenly closed in front of Joseph. Poor man, he did not know that the only thing he could do was to take the next train and then, not finding his companion, to report the matter to the police. So he started to race on foot after the train, and wandered about in the tunnels for hours, dodging trains and in imminent danger of electrocution. Meantime his poor wife, alarmed and distressed, after having tried in vain for several hours to locate her faithful mate, broke down and was taken to Bellevue Hospital, where she died of fright.

The subway is the safest railroad in the world; but it has its tragedies, all due to haste. Moreover, the haste seems necessary, for the people must get home; and how the difficulty is to be rectified at this time does not just now appear. More subways would help, and are being built.

Accidents at Home

SOME years ago it was figured out by a genius with a penchant for figures that a man stands more chances of being killed in his own home by some unlooked-for accident than he does of being killed while a passenger on a railroad train. This is probably true. On the railway train the engineer and the fireman are equally interested with the passengers in saving their own lives. In the home many unexpected accidents may occur, and there are causes of danger not found aboard trains.

An analysis of 373 accidents at home shows 44 injured while working around the barn; 42 slipped on lawn, steps, porch or boards; 39 cut on bottles or sharp instruments; 29 fell on stairs; 24 using hand tools; 22 slipped on rug or floor; 18 ran into beds, bureaus, doors, etc.; 14 hit by falling objects; 13 by lifting and moving articles; 11 scalded or burned while cooking or cleaning; 8 cutting corns or nails; 8 fell from ladders, trees or windows; 7 bitten by pet animals; 7 poisoned or infected by insect bites; 6 burned while lighting cigar; 6 fell from chairs or tables or upon getting in or out of bed; 4

carrying children; 4 finger caught in door or window; 3 slipped in bath-tub; 33 unclassified.

Numerous home accidents are due to gas leaks. In New York city, during the first ten months of the year, 282 persons were killed by gas leaks. Occasionally the fumes from a gas-heater kill a whole family. In one instance a cat turned on the gas, and killed itself and a child.

There are a number of deaths due to electric shock. A man steps into a wet cellar, the water in which has been charged by an electric wire; or he attempts to turn the electric lights on or off while standing in a bath-tub. Many persons do not know the danger attached to touching an electric light fixture, especially with wet hands, when they are at the same time standing or sitting in a tub of water.

Occasionally what looks like a terrible home accident turns out differently from what was expected. In New York, Mrs. Veechio saw her baby fall from the fourth-floor fire-escape of their home. She ran screaming into the yard, expecting to find the child dead, but found it unharmed, bouncing up and down and enjoying itself in the pillows of a baby carriage into which it had fallen.

Occupational Accidents

NEXT to what may be called public accidents, the largest number of accidents are those connected with occupations. In a single year in New York state the accidents to children under eighteen, sufficiently serious to keep them away from work at least two weeks, were 1,983. The accident hazard with youthful workers is greater than that with the mature; for children are by nature more irresponsible, careless and curious.

In a single year, in the country as a whole, twenty-three persons were killed at their employment and three million injured. Five out of every hundred persons employed, every year sustain injury of some sort.

A study of the nature of the accidents reveals the fact that twenty-five percent were caused by machinery, twenty percent by some flying object, thirteen percent by falls, ten percent in the handling of objects, and eight percent from hand tools.

This study, made officially by the State of Wisconsin, discloses the fact that, contrary to the usual impression, the number injured as a result of carelessness on the part of the worker is not large. There is of course a human element in all accidents: Ignorance, inexperience, indecision, all leading to error of judgment.

The annual loss in America, due to industrial accidents, is said to be not less than one billion dollars. A man is killed by industrial accidents every six minutes, and one is injured every fourteen seconds. One thousand persons are killed every year by falls from ladders.

Accidents in Mines

PUBLIC attention is more riveted on mine horrors where a hundred men are killed at a time than it is on the lesser accidents, in which but one man loses his life; yet the history of one year after another shows that one-half of all the miners who lose their lives while at work are killed by falls of rock or coal, only one or two being killed at a time.

In America the number of deaths in mines averages about a hundred a month, while the injuries are a hundred times as many. The following table shows the surprising regularity with which deaths and injuries in mines occur from year to year:

Year	*Number of Deaths*	*Number of Injuries*
1919	1,183	118,529
1920	1,130	118,490

A thoughtful consideration of the foregoing figures will convince almost anybody that mining is not so safe a business as clipping coupons, or talking over a telephone, or sitting around a directors' table; and that it should be as well paid.

Mining is fifty percent safer now than it was fifteen years ago; for there are thus many less accidents. Many mine accidents are seemingly unpreventable. Some explosions have occurred because flashes of lightning have entered the mine and reached gas pockets or else have prematurely fired shots. One would suppose that in a mine one would be safe from lightning; but it seems not to be the case.

Other accidents are preventable; there used to be many such. It is only a generation since coal-breakers were built directly over the mouth of the single shaft; and when the breaker burned and fell into the shaft, not a man remained to tell the tale.

Mine Disasters

EVEN as late as August 27, 1922, forty-seven lives were lost in the Argonaut mine, in California, because a safety exit required by law had been plugged up by the mine owners to save the possible cost of draining the shaft. Those mine owners should be sentenced to become miners for life.

Some of the great mining disasters of the past year are the gas explosion at Spangle, Pa., in November, a year ago, when 71 out of the 118 men in the mine were killed; an explosion at Bessemer, Alabama, in the same month, when 86 were killed; one at a mine on Vancouver Island, in February, when 33 perished; and one at Dawson, New Mexico, on the same day, when 120 died and only two were saved of all that went into the mine. Less than ten percent of all mine fatalities are caused by explosions of gas and dust.

Allied to mining is the business of quarrying. One-eighth of the men in this business receive injuries every year, and one in fifty is killed. The causes of quarry accidents are haulage, explosives, machinery, and falls of material, in the order named, with haulage as the most prolific cause. Every once in a while a fatal accident results from the common practice of using the teeth to crimp blasting caps to fuses. Other fatal accidents occur from dropping dynamite cartridges into deep holes instead of lowering them slowly and safely.

The smelting business, still dangerous, is safer than it was. In 1913 the rate of injury was 264 to a thousand employés; in 1921 it was reduced to 63. This great decrease is said to be almost entirely due to the many safety devices installed by the American Smelting and Refining Company to reduce their accident liabilities.

One of the world's greatest industrial accidents occurred at Oppau, Germany, in the Fall of 1921, in a plant engaged in manufacturing nitric acid and ammonia from the atmosphere, for fertilizer purposes. A double explosion occurred, killing 586 persons and injuring 1,952.

A very considerable toll of human life is taken annually by explosions of boilers, gas tanks, sewers, and chemical apparatus of various sorts. It is not generally known that even five percent of gas in the air forms an explosive mixture. The increasing use of chemicals, especially poison gases used for commercial purposes, to disinfect or to rid goods of vermin, causes many deaths.

Danger from Machines

THE increasing use of women in manufacturing operations brings a danger peculiar to women. Some terrible accidents have happened to them by reason of their hair catching in the machinery. At the plant of P. F. Collier Company, on one occasion, one poor woman was thus scalped completely; and the pity of it was that she survived and ran screaming through the plant. It is needless to add that every woman engaged in manufacturing operations should wear a close-fitting cap. Also, women many times have had their lives endangered by loose-fitting dresses and flying aprons; for swift-moving wheels and belts form a suction.

Only the great strength of a farmer engaged in operating a circular saw saved him from a terrible death. His clothing became caught, and dragged him toward the revolving blade. He braced himself while the machinery stripped his overcoat, sweater, trousers, shirt, and underwear to shreds, so that when the danger was past he was entirely nude save for his shoes and socks. Both men and women should wear close-fitting clothing when working about machinery; and all moving parts of machines should be enclosed in gear cases, to minimize the risk.

An unusual accident happened to some electrical welders. They were repairing a cracked cylinder, and had neglected to examine the interior of the cylinder before beginning their work. While the work was in progress, a little steam was noticed; but no attention was paid to it. Just as the job was finished, the cylinder exploded with terrific force, seriously injuring two men and almost wrecking the plant. The cylinder had contained just enough water to turn it into a miniature boiler, with no outlet for the superheated steam generated.

A machine that should be given a wide berth is the hydro-extractor, sometimes called a "centrifugal" or "whizzer," used for separating liquids from solids, extensively employed in sugar mills, dye houses, laundries, and industrial plants. High speed is essential to the effectiveness of these machines; and numerous accidents, some of them fatal, have been traced to them.

Dangers Aloft

FALLS are responsible for many deaths and injuries. For several years New York had a peculiar attraction in a man that had trained himself to climb the face of buildings. This man, popularly called the human fly because he had learned to climb merely by the use of his finger tips, had painted in large letters across the back of his shirt the motto, "Safety Last." He fell ten stories to his death while scaling the front of a hotel for a movie film.

More fortunate was a window cleaner in the same city. He fell five stories, and was taken to the morgue to be prepared for burial. While in the morgue he regained consciousness, and objected strenuously to the program that had been mapped out for him. They were just about putting him into a vault.

One of the worst features about falls is the liability of injury to the brain. A severe blow upon the head, even though the skull is not fractured, is liable to do far more harm than is a broken arm or leg. Carpenters, bricklayers, masons, painters and electrical workers are in special danger from falls in connection with their work, as so much of it is aloft.

Elevator Accidents

NEW YORK and Chicago, on account of their great numbers of immensely tall buildings, have many elevator accidents. In the last eleven years, in these two cities alone, there have been 1,122 fatal elevator accidents. The Bureau of Standards of the Department of Commerce has made a survey which shows that three-fourths of these accidents could have been prevented if the elevators and shaftway doors had been equipped with well-designed interlocking devices.

Rarely does an elevator fall; the typical accident is where a person tries to board a moving car, but slips or stumbles and falls into the hoistway. Or a workman opens a hoistway door, reaches in to grasp the operating cable, and loses his balance. Or a woman steps off a descending elevator and the operator starts the car too soon. The woman changes her mind, tries to step back into the car, and is crushed between the landing and the top of the elevator door opening, as the car goes down. There are elevators in New York which travel forty miles a day and make 4,000 stops in that time.

Even the public structures take their toll. Some two years ago the public was shocked when a bridge collapsed at Chester, Pennsylvania, causing the death of twenty-four men, women, and children. It transpired subsequently that the cause of the accident was the ramming of the bridge by a canal-boat eleven years previously, regarded as trifling at the time.

Many of the drownings which occur every summer would not occur if there were at hand persons who know the proper methods of resuscitating those who have been in the water for some time. It is claimed that the pulmotor is not a success. It strains the tissues of the lungs, and in almost every case the patient dies from pneumonia within a year. The hand methods are easy to learn and to apply, and do not injure the patient in any way.

Prevention of Accidents

WE HAVE often wondered how accidents will be prevented during the time of Messiah's reign and subsequently. We believe that such will be the case; for the Scriptures declare as much. Of some things we may feel sure. People will know that they have all eternity before them, and will not be in such a hurry as now; speeds will be reduced. Instead of railroad trains running from sixty to a hundred miles an hour, their speed will be reduced to what is then known to be absolutely safe, maybe to only thirty miles an hour; automobiles will be harmless, and flying machines not tolerated at all unless they are proven safe beyond all question. And above all things the engineers, chauffeurs, and aviators will be tamed; and no one with a speed bee in his bonnet will be permitted to operate any kind of a machine for locomotion.

Again, people will know that the things they make are made to serve as long and as satisfactorily as possible, and as a consequence machinery will be perfected to a point where only carelessness would be liable to cause an accident. Every man will love his fellow and will try to avoid injuring him or even permitting him to injure himself.

In the third place, men will become Godlike, and that means that they will become thoughtful, careful and considerate not only of others but of the wonderful bodies which God has placed in their own care.

The People with Roots

THE people with roots grow the same as other people, except that they grow much faster. If we had a boy that got into the habit of growing an inch every eleven days, we would take him to a doctor to find out what could be done to stop it; yet that is the rate of growth of the average plant.

The growth of plants can be seen by means of the crescograph, an adaptation of mirrors which magnifies up to a hundred million times. By means of this instrument, the invention of a Hindu, Sir Jagadish Chandra Bose, the effects of heat, cold, electricity, light, alcohol, and other things affecting plant growth can be seen, and precise conclusions reached.

The effect of alcohol on plants is much the same as on humans. At first the plant acts exhilarated; subsequently a serious depression is noted. In the matter of light, plants may have too much as well as too little. Unless the proportion of light is right the plant will not reproduce. A length of day favorable to both reproduction and growth results in the "everbearing" type of fruits. Light has a more important bearing upon plant growth than has temperature.

By shortening or lengthening the plant's hours of work, *i. e.*, its hours of light, vegetables such as spinach, usually available only at certain seasons, can be supplied to the table the year around. Violets also may be grown in any season; and poinsettas, heretofore regarded as a Winter flower, may be grown in July and August.

Plants grow more rapidly and with greater vigor in tin cans than in ordinary florists' pots. One of the probable causes of this is the stimulation due to the metals of which the can is made. Plants do well in any soil that is even slightly impregnated with metal particles.

There are thirteen chemicals used by plants in making their growth. Ten of these are usually present in sufficient quantity; but nitrogen, phosphorus and potassium, usually in the forms of ammonia, phosphoric acid and potash, are things continually being taken out of the soil, and therefore requiring to be replaced.

It has been suggested that the spread of plant pests in America, where formerly there were almost none, may be due to impoverishment of the soil. It is also suggested that as humans take diseases when their food is insufficient or unbalanced, the same may be true of plants. In any case it may be set down that malnutrition of plants will result in malnutrition of the people who eat the plants and their fruits.

There is considerable evidence available that by means of recent discoveries certain plants can be caused to grow ten times or even a hundred times faster than heretofore, making reforestation and a thousand kindred problems merely questions of convenience.

Like Human Beings

RETURNING to the invention of our Hindu friend, Sir Jagadish, it seems that carrots visibly register anger and pleasure, while potatoes and turnips, after an alcohol jag, manifest the same lack of interest in life, while they are sobering up, that some men do on the morning after a wild night.

It is a good thing for plants to be washed occasionally, just as it is for boys. Moreover, the washing should be with soap and not merely sufficient to spread the dirt nicely from one place to another. And what is of equal importance, the under side of the leaves of the plant specially need washing, like the back of the boy's neck and behind his ears; for it is there that the microbes chiefly gather.

It is found that rabbits inhabiting the oak zone of mountains act as a barrier to the spread of cacti. The plants can go neither up the mountain nor down it; for the rabbits effectively destroy them when they come within their zone.

Some plants have the faculty of motion. One of these, the *Volvox globator*, as viewed under a microscope, whirls like a top. Other plants manifest a freedom of choice as respects where they fasten their tendrils. After having occupied a hole in a post thirty-six hours, a tendril has been seen to withdraw itself for another hole in the same post more to its liking. Where several holes are available, the plant's tendrils may pass several before finally deciding permanently where to remain.

Some plants are strictly vegetarians, most of them, in fact; but at least one, the *Pionæa*, eats flies and other insects. When these insects alight on the upper surface of the leaves, the leaves close in on them; and the plant becomes their tomb. Occasionally somebody from the tropics reports a tree with tentacles which suck the

blood of any animal that comes within reach. The existence of such a tree is doubted, however.

Like some human beings the century plant dies when it makes its crowning effort. The *Agave attenuata*, as it is called botanically, waits until the end of its life to bloom. It then throws out a spike that may have as many as a thousand blossoms; but the effort kills the plant. The many young plants which, in the meantime, have formed around the base of the trunk, may then be taken off and planted.

Some Plants Harmful

SOME plants, like some persons, injure that with which they come in contact. Prominent in the list is the well-known poison ivy. This may be distinguished from other creepers by the fact that it has three divided leaves, while the harmless creepers have five leaves.

Ivy poisoning may sometimes be averted, even after the plants have been handled, provided that the parts exposed are washed with great thoroughness with soap, water, and alcohol. An inefficient washing only tends to spread the poison. The affected parts should be bathed with warm salt water, preferably sea water, and dried without rubbing. Another good treatment consists of one teaspoonful of boric acid in a quart of hot water. People have been known to die from poison ivy. When specimens of that plant have been brought into the house, they have been known to poison the whole family. When thrown into a fire, the poison is carried through the whole house.

It will be news to many that potatoes sometimes cause poisoning. This is when they are harvested prematurely. The green parts contain a poison called solanin, 0.2 grams of which are sufficient to produce bad effects. There is always a minute quantity of this solanin in potatoes, but not enough to do harm when the potatoes are mature, unless they are old and cooked with the sprouts on.

Concerning poisonous plants in the state of Utah the Salt Lake City *Telegram* says:

"The losses of livestock within Western national forests and largely in the State of Utah from poisonous plants aggregated about six thousand cattle and sixteen thousand sheep during the past year, according to a report issued by the United States forestry service. The principal poisonous plants on the ranges are the locos and lupines of the pea family, to which also belong the alfalfas and vetches; water hemlock or poison parsnip of the parsley family, which includes the much relished vegetable celery; death camas; bunch flower family; and the much dreaded larkspurs of the crowfoot family, of which are the buttercup and the peony."

This finding of poisonous plants which are closely akin to some of our safe, sane and highly prized vegetables and flowers shows that even the vegetable families, as some human families, have their black sheep.

Some New Friends

WE PROPERLY place the highest valuation on our old friends; but it is well to make some new ones, also. We introduce you to several new ones. They have excellent traits. There, for example, is Burbank's new blackberry bush, which has all the good qualities of the old blackberry but is without its thorns. It is a sort of reformed blackberry, so to speak.

Then there is the hydra-headed barley. We do not know where it is grown; but it has several heads, with a combined length of fruit on one stem of ten to twelve inches as against three to four inches on the ordinary one-head stem.

Then there is the kaa lee of Paraguay, more aristocratically known as the *Stevia rebaudiana*. This plant is one hundred and eighty times as sweet as sugar. Uncle Sam has some of the seed, and is experimenting with it. Perhaps we shall hear more of it later, and then more people will be sweet, and the sweet ones sweeter.

Then there is the soap plant, which blooms in June or July, and which is found all through the southwestern portion of the United States from southwestern Kansas to and including California. The roots are one to ten inches in diameter and two to sixteen feet long, very saponaceous and produce a fine lather. The soap plant has been used for centuries for cleaning purposes by the residents of those parts. We have some of the powder. The lather is very agreeable to the touch.

As a hint of what is coming, H. F. Hanes, a farmer of Willow Glen, Louisiana, near Alexandria, planted Irish potatoes this Spring in a field whereon last year he had raised a large crop of tomatoes. To his surprise he found that one of his potato plants had borne tomatoes as well as tubers. It is understood that Burbank has been trying to bring this about, as the plants are known to be of the same family;

but in this isolated instance Nature has beat him to it. But unfortunately she has not left a record of how she did it.

Plant lovers have large expectations based upon the experiments of Richard Diener, whose nursery is near Mount Tamalpais, California. In three years he has tripled the size of half a dozen well-known flowers, and has developed a blight-proof tomato bearing fruits weighing three pounds each; also a mammoth potato. He says, and seems to have proven, that plant and animal life may be greatly increased in size by a scientific process which he has discovered. One of his products is a white leghorn rooster weighing ten pounds. It is hoped that its progeny may lay mammoth eggs.

Interesting results may follow the planting of some seeds found in the tomb of King Tutankh-Amen. Hungary reports the wheat grown from some of this seed as of excellent quality.

Making Church Members

REVEREND Doctor George Hugh Birney, of Cleveland, Ohio, is authority for the statement that "if Christianity had been one tithe as much interested in building itself into the hearts of men as it had been in building monuments to itself in cathedrals of stone and brick, the World War never would have been fought." Just what we have been saying all along. In due time some of these preachers will get converted and become real Christians. Wait and see.

The Gastonia, North Carolina, *Gazette* speaks of one of the gentlemen engaged in local "evangelistic" work as follows: "It would pay the mill owners of Gaston to keep this man in the county, for reasons other than the great spiritual good he has accomplished. He is veritable poison to the agitator, and never fails to take a telling crack at them when the opportunity presents itself."

Somehow we seem unable to recall that any of the apostles were engaged in that line of endeavor. No doubt if Gaston business men are selling all the goods they wish to sell, then an apostle of low wages in their midst would be something they would appreciate.

Purely as a matter of good business, and, according to the despatches, not because they themselves are connected with any church, the business men of Riverside, California, have organized a campaign which has as its aim the bringing of every Riverside child into some Sunday school and every family into some Riverside church. The decision to embark upon this enterprise came after a discussion of the needs of the country.

No doubt these business men came to the conclusion that what the country really needs is more principle, more Christianity; and, misguided on the subject, they thought the best way for people to get it is through the denominational churches.

Our thought is the reverse; namely, that if all the saints and all the hypocrites who are attending churches would abandon the church systems altogether, and thus avoid participation in their sins, the whole world would be far better off. Everybody could tell then who are the children of God and who are the children of the devil; but when all look alike, talk alike, act alike, and belong to the same organization it is hard to draw the line. Christianity is an individual matter.

Hamilton, Ontario, is having a probe of its Y. M. C. A. It seems that this institution has made a specialty of teaching the youths of the city how to play pool, with the result that some of them have become gamblers, and one of them has just recently shot and killed one of his comrades. Where did we see the sign: "Body, mind and spirit; cigarettes, pool, and gambling; pay now; $5 a throw"?

The Y. M. C. A. makes a nice door into almost any one of the denominational churches. That is the particular office it is supposed to fill. It wants to "save" the young men, even if it has to destroy all their home principles and take all their loose change in doing so.

PASTE this in your hat, Mr. Bok! If governments would draft all able-bodied men into service and take over excessive private wealth during the period of emergency there would be no more war.—*The Pathfinder.*

Earth's Real Travelers *By Walter Mitera*

WHILE the world is proudly excited over the truly marvelous transcontinental flight accomplished by Lieutenants A. Macready and G. Kelly in our day, the age of marvels, still, it is well to remember that the human fliers have a long way to go in order to cope with at least some of the members of the fowl kingdom and especially so with the arctic tern. This bird breeds as far north as it can find land for nesting, and winters as far south as it can find open water for feeding. It is said that the arctic tern journeys about 22,000 miles annually. It journeys 11,000 miles between Summer and Winter homes. The arctic tern's annual migration is equivalent, practically so, to circumnavigation of the globe.

The ornithologists tell us that the longest single flight of any known bird is the flight over the Atlantic ocean and the Caribbean sea, made by the golden plover from Nova Scotia to South America, the distance of 2,400 miles. The golden plover breeds on the barren grounds of the far north; and its autumnal migration is overland through Labrador to Nova Scotia, and from there over the Atlantic and the Caribbean sea to its Winter home in South America. In the Spring is returns north overland to its Summer home, by the way of Mississippi Valley, to the regions above the Arctic circle.

The Pacific plover, on leaving Alaska, has a landless course of 2,000 miles before reaching its Winter home in the Hawaiian Islands. The range of a nighthawk is from Alaska to Argentina, a distance of 7,000 miles, which exceeds the journey of any other land-bird.

The birds of Central Europe are of very special interest to the people as to their leaving in the Fall and their returning in the Spring again. We will just mention two kinds of birds very well known to Central European people, as well as to most Americans: The stork and the swallow. Each of these kinds of birds do much flying toward the latter part of each Summer, and particularly so just previous to their departure for their Winter home.

The stork's autumnal migration is very remarkable. It is a great mystery just how these birds set a certain day as the date of their departure, gather themselves to the number of thousands and hover over a certain chosen locality for hours. Sometimes these fly over a certain locality at the altitude of about from four to five hundred feet; but toward their departure they soar so high that one just barely can see them as a whole.

The autumnal migrational departure of the swallows differs greatly from that of the storks. The storks as a rule start their journey any time during the day; whereas the swallows gather together sometimes for days. But no one has been fortunate enough to see them leave, so far as we know; for they evidently take their leave at night. They merely disappear, not to be seen until the next Spring.

The stork clatters a great deal just before leaving; and as a rule the whole mustered army of them join in one loud happy chorus in the air, thus bidding "Good bye" to the dearly beloved home of their birth. Practically all the land-birds are at rest at night; they do not fly at night while in their Summer home, but it has been observed and proven that the same birds while on their way south fly at night as well.

Flying at Great Altitude

MR. W. E. D. SCOTT, while looking through the telescope, observed birds flying across the face of the moon, among which were recognized warblers, blackbirds, finches, and woodpeckers. Their flight above the earth was estimated from one to two miles.

Other subsequent observations made through similar instruments against the moon at night showed birds migrating at varying heights from 600 feet to 15,100 feet. The birds fly at a high altitude to take advantage of the favorable wind currents.

While the storks and the swallows gather themselves in large flocks on leaving their Summer home, these return in somewhat different manner. The stork as a rule returns to his from-year-to-year nest with much advertising of his presence with his bill on his arrival at his Summer home, letting the dwellers know that his successful but tedious journey has been made. The swallow likewise makes himself known to the village dwellers by much singing pointing to the happy time coming.

The appearance of birds in the Spring has attained a certain pastoral significance in practically all countries. Some hold that it is abso-

lutely safe to plant vineyards, etc., as soon as the stork appears.

The bird kingdom is more than sufficient to convince us, beyond all shade of doubt, of the marvelous wisdom and the great providence of God, the Author of all beauties, manifest even in the birds.

Jesus, while teaching His disciples, directed His words to show the great importance of one's reliance upon God's providence, illustrating the same by the fowls, how God cares for them.—Matthew 6:26.

The migration of the fowls presents to us a beautiful picture of Jesus and His migrations, starting with His journey from earth to heaven from Mount Olivet. As the birds on leaving the cold country are seen but by few, so it was with our Lord Jesus. He was seen but by few (Acts 1:1, 2, 9) when leaving this cold, harsh world for His home above. He was seen only by those who loved Him and who were interested in Him as one sent from God.

The migrating birds can be seen on the face of the moon as they journey at night, by aid of a telescope; the same is true of Jesus. The moon pictures or symbolizes the Mosaic Law; we shall go further and say that the telescope symbolizes the Word of God, through which only can anyone see God's doings. Those who look through this telescope (God's Word) see Jesus from afar, even in the dark night.—Luke 24:24-27; Deut. 18:15; Rev. 5:5; Acts 3:22, 23.

As one could never see the migrating birds at night any other way but on the face of the moon, the reflector of the sun, and with the aid of a telescope, so no one could see, nor would any one ever be able to see, the real Migrator, Jesus, in this six-thousand-years-long night of sin and sorrow except on the face of the Mosaic Law, represented by the moon, which is the reflector of the unobscured light of the true Gospel.

By aid of a telescope we can see to what extent some of the birds are visible when leaving for the south country; but their return is marked by great contrast; they return quietly and unseen. After their arrival, however, they with convincing force announce their presence by much singing, which indicates a happy time. So too, Jesus has come, quietly and unseen, and with songs of joy for a needy race.

Jesus' Return Birdlike

NOT much time elapses before these birds begin busily to gather material to renew their forsaken houses, or to build new ones. What a beautiful similitude there exists between the manner of the migrating birds and their return and the second presence of Jesus to the earth! He is present; the trumpet is sounding. Not everybody at once learns of the presence of the birds; some learn, sooner, some later; but all will learn. The chances are that some of the plain expectant folks learn of the presence of the birds sooner than will some ornithologists.

We, too, have many wise (?) spiritual ornithologists who do not recognize the widely announced presence of our Lord; who say that Jesus will not come for some thousands of years yet. But, thank God! there are some of the villagers who perceive the presence of our Lord by the manifold signs of the times which enable them to do so. Thank God, we no longer must reject those signs at the point of the old-time scare weapon of "excommunication"!

Jesus is now removing the old lining of the house, the work of the prince of darkness, and is relining it with the new material that He has gathered. He now is preparing a place wherein to mother the billions to be brought forth from the tomb.—Hebrews 12:26, 27.

It often happens that when the swallows leave their nest over Winter, a sparrow gets into it to raise its family. The swallows on their return find their nest occupied; and if unsuccessful in removing the sparrows, as it often happens, the swallows will carry mud and close in the entrance to the nest, leaving the sparrow within to take the consequences. In Revelation 20 we find a corresponding incident to this, one which shall take place in the future. The devil, too, will be bound and shut up in the bottomless pit for a full thousand years, during which his offspring will dwindle to few and yet fewer.

Thanksgiving *By Irene Davis*

For all the fruit and golden grain,
The sunshine and abundant rain,
The moon and stars that wax and wane,
Give thanks unto the Lord.

For zephyrs and for singing bird,
For blessings and each kindly word,
That tender hearts have gently stirred,
Give thanks unto the Lord.

The Federal Reserve Banditry System

WHEN the Federal Reserve Banking System was in the making it was heralded as a panacea for all financial ills, and was declared to be the long-looked-for savior of the farmer, as it would afford him the means by which he could get ready money at a low rate of interest for the harvesting of his crops, the stocking of his farm, and the installing of adequate machinery to carry on his business in the most economical way. But some far-seeing legislators vigorously opposed it, for the reason that they could see the hand of big business behind it and that it would tend toward the enslavement of the farmers, an added lever in the hands of the money power to keep control of farm products by curtailing and regulating the circulation of money so that it would not benefit agriculture.

What big business really saw was the collapse of industry after the war if some financial coup was not devised to stem the tide of disaster. It met the immediate needs and saved the day for industry; but, as a remedy to bring permanence and stability to our financial structure, time will tell that the patient was revived only to suffer more acutely when the death throes really come. The Federal Reserve Bank is thoroughly under the supervision of Wall Street interests and dominated by them. Therefore it did not function for the relief of the rural districts. So severe became the condition of the farmers that the Federal Land Bank was organized. We are told that the Reserve System and the Land Bank should not be confused, as the latter is a very worthy institution and under ordinary circumstances would be a blessing to ameliorate the hardships of the farmers were it not for other vicious legislation and profiteering.

In THE GOLDEN AGE No. 103 was an article on the "Pirates of Finance," which showed how the Federal Reserve System is getting possession of all the gold in the country; in other words, how they are practising highhanded banditry and doing it according to *law*. [Also see THE GOLDEN AGE No. 55, page 38, article on "Mismanagement of the Federal Reserve System."] Now we have authentic information how this octopus banking institution sets about to injure and if possible destroy every bank that does not become a member bank of the Federal Reserve System.

We do not know whether there is a graduated scale of prices which member banks must pay annually to the parent institution, but at least some of them must pay $1,200, or $100 a month, for the privilege. If a bank thinks it is sufficiently strong and independent to transact its business without the aid of the Federal Reserve Bank with its $100 monthly toll it finds itself embarrassed and harassed in a number of ways.

How the Trick is Worked

IF A check belonging to a bank not a member bank of the Federal Reserve finds its way into some of the membership banks they do not try to collect it, but mark it that payment has been refused. This embarrasses not only the perfectly reliable firm that gave the check but the bank upon which the check is drawn. This leads to ill feelings and the loss of business —results which the Federal Reserve Bank has planned.

Another way of crippling non-membership banks is by returning the check, saying that for such and such a reason it is non-negotiable and therefore uncollectable through the Federal Reserve Bank; or that the drawee bank has "refused to remit at par," and that therefore the check is returned without presentation.

Another way is to send the checks to other membership banks all over the country, getting their rubber-stamp endorsements on the back, and finally returning them with the notation that they were not honored at the drawee bank, when in fact the drawee bank never saw them, and the checks were purposely sent around to avoid being paid.

Still another way: The regional Federal Reserve Bank will hold up all the checks on a given bank for a given time, without presentation for payment, until they amount to several thousand dollars—$15,000 or more. Then the Federal Reserve will send a representative with the checks to collect in *cash* this accumulated lot of checks, hoping that they will find the bank short of the cash, in which case the embarrassment could easily amount to a run on the bank and it would be destroyed if it did not sign up and become a cog in the Federal Reserve looting machine.

It is clear from the foregoing that the object of the Federal Reserve Bank is to have complete control of all the financial interests of the country, and not to allow a substantial banking institution to take care of its local conditions

independently, so that such a community might be prosperous while others might be in dire need. The Federal Reserve Bank seems to be intent on making the whole country suffer together, if they are to suffer, and if prosperous the System will take a lion's share of the profits.

Not long ago, it is reported, the State Court of Kentucky indicted a representative of the Federal Reserve Bank for his unlawful and malicious tactics in connection with handling the Federal Reserve business; and the United States District Court restrained the System from carrying on its "hold-up" (accumulation of checks) methods in that part of the country. The Supreme Court sustained the lower court in its decision.

Independent business men of all kinds are thus seen to be in jeopardy. The farmers are not the only sufferers. Big business seeks the control of all industries, the output of all natural resources, the flowing of the water, and the breathing of the air, so that a toll may be extracted from every human being. And it is all right; we must supinely submit to it, and be thankful for the privilege; for it is done for the most part according to *law*. No wonder there are ominous signs of the collapsing of present-day civilization! No wonder that men's hearts are failing them for fear of the things coming upon the earth! No wonder that the earth is being terribly shaken! Big business wants a feathered nest on Easy Street; but the Bible says that their gold and their silver will not be able to deliver them in the day of the Lord's wrath.—Zephaniah 1:18.

Federal Reserve's Precarious Condition

LATE in September the American Bankers Association held a meeting in Atlantic City, in which the Federal Reserve System drew most attention. "Six changes were recommended to save the Federal Reserve from ruin," was the telegraphic report. Not ruin from bankruptcy, but ruin from reversal of public opinion; for it was emphasized that "it was not an attack on the Federal Reserve System, but an attack to save it from radical attacks on American democratic institutions, foreseen by the bankers, which will be made at the next session of Congress." They want to save this "American democratic institution" from "politics." What chicanery! What camouflage! Another case of seeking to pull the wool over the eyes of the American people so that they will not be aroused by the "radicals"!

All the bankers want, according to the report of the Economic Policy Commission, is "the restoration of the provision embodied in the original draft of the Federal Reserve Act for the appointment of two members of the Federal Reserve Board by Federal Reserve banks, in order to insure the presence of trained bankers on the board." A trained banker, in the minds of the proletarian gentry, is a skilled skinner in currency control by mean manipulation of funds entrusted to his care, taking the profits for himself. There are honest bankers who transact legitimate business, of course; but these as a rule are not connected with the pirates in the upper story of frenzied finance. As the Federal Reserve banks, no doubt, are coming in for just criticism they desire to pass the buck to the Board, by insinuating that its personnel is not up to trained banking standards!

Another proposal is "to secure the services of high-class men on the Board, by having it elect its own Governor and Vice Governor instead of having them appointed by the President." This means the further centralization of power in the hands of the money kings. Other recommendations are: "To have the Governor of the Board made the chairman of the Board; that the Secretary of the Treasury be replaced by the Under-Secretary as an ex-officio member of the Board; that the chief functions of the Comptroller of the Currency be transferred to the Federal Reserve Board itself"!

With all the power the Federal Reserve System now exercises for the enslavement of the people, by hedging within certain confines the medium of exchange by which business is carried on, it does not take a trained banker to see the dire results from such centralization of interests. Should we be surprised to learn that couched behind the scenes sit the Morgan interests? We should not.

One good thing recommended, which modifies the foregoing somewhat, is that the Federal Reserve System should forbid the establishment of branches or member banks in foreign countries in the guise of agencies. It seems that this has been done to some extent; and the recommendation is that there should be an amendment to the Federal Reserve Act forbid-

ding it. The report goes on to say: "All traditions and practices of central banks of other countries confine such central note-issuing institutions to the establishments within their own borders. Their outstanding duty is to provide currency for and protect the gold and credit structure of their own countries. It is unnecessary to emphasize the danger of legal and political complications that may arise from such governmental or semi-governmental institutions domiciling in foreign territories," etc. It seems by this that the Federal Reserve System was establishing a precedent by encouraging the starting of agency banks on foreign soil, which of course would pay homage to the parent institution.

Regardless of the report, and even the rectifying of its business methods, as recommended by the Economic Policy Commission, which surely is exceedingly favorable to financialdom, we opine that we shall hear much of the Federal Reserve in the next Congress and in the next campaign.

That there is a storm brewing with increasing fermentation is very clear to anyone who will use his gray matter at all. The conflict is inevitable and irresistible; for those in advantageous positions will never relinquish their hold upon our natural resources voluntarily. The old order of things, the old world, has ended; and as the now-dawning new order will soon be ushered in with Christ as King, in which every man is to have an equal chance according to his character for peace and happiness and everlasting life, the leveling process will be hard on some but a blessing in the end for all.

The accompanying poem, "After the Storm," by Charles M. Weaver, is quite to the point, We are using it by permission.

After the Storm

(Copyrighted, 1922, by "Labor")

If you wish to know the meaning
Of the rumbling that we hear,
Of the constant social thunder
That is falling on our ear,
Ask the Wall Street weather prophet
To inform you of the night.
If he's honest he will tell you
That a "twister" is in sight.

I would tell such weather prophets
Who would thus their minds console
There is nothing that will stop it,
And you'd better hunt a hole.
The cloud you now see forming
In the economic sky
Will sweep down upon you, storming
Mammon's stronghold, by and by.

'Tis a storm of retribution
To the shearers of the fleece,
To be sure and run for shelter
If the danger should increase.
While feigning hope they're saying,
The storm is passing by,
And the sun will soon be shining
In the now beclouded sky.

They have issued timely warning
And your folly lends its force;
When upon the world it's broken
It will take its natural course.
And when it spends its power,
Does the work destined to do,
In its wake we'll pluck the flower
Of a peace that's just and true.

A Reporter Attends a "Harp" Study

(From the Bradford, England, *Yorkshire Observer*)

THERE is something to be said for some of the new theologies from America; they appear to begin so frankly de novo, with no bias whatever from existing creeds and rituals. In some cases the customary ideas of worship are entirely abandoned, but such a charge cannot be brought against a community which has its own hymns of praise and which makes extempore prayer a frequent feature of its meetings for Bible study. With such a body I met last night.

Fewer than fifty persons were, in this instance, gathered in a large room over shops in the heart of the town. Perhaps in days to come they might be known as Harpites or Rutherfordites, because they appear to be taking "The Harp of God," by J. F. Rutherford, of which a copy was supplied to everyone on entering, as the text-book in these meetings for study. Even this statement will not identify them to any wide circle, but if I add that by the same author

are "Millions Now Living Will Never Die" and "Can the Living Talk with the Dead?" it will be at once recognized that I had wandered into an ordinary Sunday evening assembly at the headquarters of a local branch of the International Bible Students Association; an association which has made extensive appeal by many systems of advertising, especially with the gripping phrase: "Millions Now Living Will Never Die."

The Harp as a Symbol

IS ONE of the leading tenets of the I. B. S. A. A sub-title of "The Harp of God" is, "Conclusive Proof that Millions Now Living Will Never Die." No attempt whatever is being made here to outline this faith, yet it should be explained that the harp is used as a symbol in Scripture, and this text-book sets forth that the "Instrument of Ten Strings" pictures ten great fundamental truths concerning the plan of Jehovah for the creation of everything that has been created and for carrying out His purpose with reference to His creatures.

Symbols need not frighten anybody; for they do not matter except insofar as they instil the underlying ideas. Here the symbolism of the harp is adroitly used as the framework for deliberate theological teaching, communicated with a freshness of expression well-calculated to aid honest seekers after truth in their endeavor to understand the Bible. Much of it is confessedly of the type which reads prophecies of wireless telegraphy and airships in Job 38: 35 and Isaiah 60:8; a clear and particular description of the railway train in Nahum 2:3-6, and automobiles, electric cars and other means of transportation in Daniel 12:4. By way of contrast take the staccato notes opening the tune of the fifth string of the Harp:

"The great ransom sacrifice is the most vital to man of the strings upon the Harp of God; for without it no lasting joy could be had by mankind. In due time its benefits shall result to the entire human race; and all who appreciate it will sing aloud and rejoice with exceeding joy. . . . It is the gateway that leads to life and happiness. It is the means of bringing back man into harmony with God. To appreciate this great doctrine we must understand it. Therefore let us reason together in the light of the divine Word."

"For edifying" last night there was a melody upon the fifth string. Part of the subject had been dealt with at a previous meeting, but no one need have felt himself outside the class because of arriving during the second lesson. The subject was probably never put so clearly into commercial terms. When Adam died there was a debt; Jesus died to provide an asset that balanced the account.

Several times I have been to what I have called study-churches. Never before, not even in Adult School gatherings, have I met with quite the same studious concentration upon the Scriptures as in this meeting. Questions were read from the text-book. Replies were sometimes spoken by those in the audience. "Now is there any further point?" was asked before any thought was forsaken; and the complete observations of the text-book upon any particular phase of the discussion were read before attention was diverted to the next thought. There were no set lessons read from the Scriptures, but few of those in attendance were without their Bibles or failed to turn up the texts to which reference was made.

Much that is in the text-book is more heretical than things for which martyrs died. Undoubtedly the world has grown tolerant. But with the controversial elements I have no concern at the moment—they are largely, if not wholly, the preaching of Pastor Russell.

The leader of this meeting was one who formerly preached "hellfire sermons" which, by the greater light, he now knows to be blasphemy. In his extempore prayer were thanks for the greater insight now obtained into the character of God. Three fervent hymns were devoutly sung—"Hymns of the Millennial Dawn"; and in that humble room one felt there was the spirit beautifully expressed in one of the verses:

"From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart may rise
To heaven, and find acceptance there."

"Not now on Zion's height alone
The favored worshiper may dwell,
Nor where at sultry noon Thy Son
Sat weary by the patriarch's well.

"O Thou to whom, in ancient time,
The holy prophet's harp was strung,
To Thee at last in every clime
Shall praise arise and songs be sung."

Preacher and Jack-Rabbits *By J. A. Bohnet*

PREACHER is the name of a quarter blood staghound and three-quarter blood greyhound, well known throughout central and western Texas by the dog fanciers as the winner of every rabbit chase in which he has participated. Although but three years old, Preacher has to his credit 4,000 catches in two years, besides hundreds caught unofficially. He differs from other dogs in that he invariably brings back the rabbit to his master.

Preacher is light gray in color and of extra large size. Many have sought to purchase the dog at a fabulous price, but he is not for sale. He was gotten in a trade at a cost of not to exceed twenty-five dollars, when he was in his first year.

The greyhound readily makes friends with his purchaser. He appears non-homesick if he is kept active and is well fed and kindly treated. He will stay with anyone.

Preacher's Activities

ON ONE occasion there were twenty-five men on horses, with four other greyhounds of note in the chase. The field comprised thousands of prairie acres. Twenty-one jack-rabbits were jumped, and Preacher caught nineteen of them. He might have gotten them all, but for the fact that three rabbits jumped simultaneously and Preacher could take after only one at a time. He captured it quickly, but not soon enough to get either of the other two. The hunters regarded this as a most brilliant achievement.

Whenever a rabbit jumps up, Preacher is the first to see it; and when you jump a jack yourself, and turn to find Preacher, you see him tearing after it like the wind in a gale. You see a light gray streak skimming the ground like an earth-thrown rocket going in a straight line, not bounding up and down like a galloping horse. Preacher runs evenly over the surface, kicking back the earth from beneath him and gaining on the bouncing rabbit at every stride. His speed is tremendous. With a fullgrown rabbit in his mouth he can outstrip all other greyhounds.

The jack-rabbit, hard pressed, stops instantly in its tracks and turns to one side, causing the swiftly moving dog to overrun it many yards. Preacher is up to this trick, and loses no time in getting into the new course. He knows barbed wire fences, and takes his time in getting through them. But when on a hot chase only a yard or two behind the rabbit he clears the top wire with a bound.

Preacher Goes on a Visit

BRING your dog over here! I have two dogs that can't be beat," writes a man 200 miles away; and Preacher is taken there for a competitive chase. The local dogs have every advantage as to location of barbed wire fences and ditches and rough places. But never has Preacher suffered defeat. He is invincible.

On one such venture the local man had two fine hounds that he considered incomparable. A rabbit was jumped by one of them, with the other dog cutting in on the side, leaving Preacher full thirty yards behind at the start. The course was over a swell. The pace was terrific. The rabbit, a long-legged ranger, held well its course; and when it had covered a quarter of a mile Preacher was ten yards in the lead of the other dogs. He picked up the game with apparent ease.

At another challenge this winner of every contest was asked for a hundred miles away, by a sportsman having two first-class dogs which he thought were unbeatable. The rabbit jumped cover with the local dogs many yards in the lead. Preacher started. Over the hill went the rabbit and three dogs at top speed and into a cotton patch of thick growth. Moments had passed. "Well, they've lost 'im," said the local man. "I rather doubt it," said the owner of Preacher. "Here! look what's coming!" and around the brow of the hill raced Preacher with the rabbit in his mouth.

"I can't understand that," said the local man, "I'm not satisfied. Something has happened to my dogs." Presently over the hill came the beaten dogs. "Must have another trial," said Mr. Local.

Another long-eared jack was jumped, Preacher again the farthest from it by many yards. Up over the hill again went the pack at a killing pace, and Preacher came back with the rabbit. "I'll buy that dog at your price!" "No, Preacher is not for sale."

"Watch Preacher" is what the riders say when on the chase. "Never mind about looking

for the rabbit. Preacher will see it before you do. Just watch Preacher."

"Look there! See Preacher! He's after one. But where is the rabbit? I don't see any rabbit. Where is it?"

That light-gray streak is cutting the prairie grass and weeds in a straight line. The rabbit is over a hundred yards away and clearing ground in four to six yard leaps, trying to get away. No use! Preacher has seen him; and that spells doom to Mr. Rabbit unless he can reach a patch of tall weeds. Greyhounds go only by sight, not by scent. The rabbit is overhauled. Another victory for the champion rabbit dog.

Sand-Burr in Preacher's Foot

WHAT'S up now?"—Preacher is going on three legs, a sand-burr in his left fore-foot. No matter; at the jump of the rabbit down goes that left fore-foot. Preacher kicks away that sand-burr in short order and over the prairie stretch go rabbit and hound amid a cloud of dust; and Preacher brings the rabbit back.

Usually Preacher has a running mate to assist in the catch, but it is Preacher that nabs the nimble jack. He it is that gets the fleet-footed jumper at the last turn. Swiftness combined with intelligence and experience makes Preacher the dog that he is,

Were nominal preachers as successful in getting what they go after—cash and souls—as is this wonderful dog, they would not be what the prophet Isaiah says they are. Bible Students would have to hustle harder to gather the gleanings.

Preacher thoroughly understands his business and attends strictly to it. He is not interested in politics, conscription, Liberty Bonds, nor the Red Cross side lines. But *war* is on his program. He is a killer. He eats a whole rabbit at a meal; but if it is fed raw he does not run so well. For the chase he is fed on cooked meat; with that he is at his best, and unbeatable.

Did you ever hear the riders' "Hike, hi-i-ike" yell when the rabbit jumps up? That makes the dogs look up to sight it. Preacher needs no yell. Almost invariably he sees the rabbit first, and is away in hot pursuit, a whitish-gray rocket-like streak skimming the earth in gigantic strides. Four thousand rabbits succumbing to one dog in two years is phenomenal.

What wonder that Preacher is so extensively known and admired! His home is near Purvis, where jack-rabbits are very plentiful. His female mate, Queen, is taking lessons from him. She is one year old and her fleetness is such as to make Preacher look well to his laurels, lest she beat him at the game. But Queen is not so alert on the barbed wire proposition, and consequently gets cuts and bruises.

Preacher boasts not of his achievements. Neighbors aid in his upkeep for the good he does. When he dies he will be buried like any other dog, without coffin or tombstone. But he will be remembered.

An Open Letter to Mr. Edward Bok *By W. T. Aydelott*

DEAR MR. BOK: I see in the papers that you are offering $100,000 for the best plan to end war. This will be a difficult task while many throughout the world, even in Christendom (Christ's kingdom?), believe that war is honorable and necessary, and that it develops patriotism, bravery and heroism, and gives glory to those who participate in it.

Many so-called Christians also believe that wars are the "destiny" of the race, and that Christ was indirectly indorsing wars when He said: "There shall be wars and rumors of wars."

Now I realize that it would be a heruculean task to change the minds of those who believe the above tenets; but those thus believing should not be deprived of all the honor and glory and whatever reward God should see fit to bestow upon those who thus help Him to fulfil His purpose.

So those who thus believe should not be deprived of getting to the fullest extent all that war gives, by participating in war to the last degree, not by *sending* others to do the fighting but by *going* to do the fighting themselves.

Then there is an increasing number who believe the Bible statement: "Be not deceived; God is not mocked: for whatsoever a man sow-

eth, that shall he also reap." Thus, if one sows war, hate, destruction, pain, anguish and sorrow, the harvest must be the same as the seed sown.

Christ said: "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword." When we read history and see what became of Babylon, Medo-Persia, Greece, Rome, Carthage, Germany, and other countries, we are compelled to admit that Christ was right in that statement. The whole world "took the sword" in the late terrible struggle, and it seems to me that all nations are now at the point of perishing. Look how strong a little piece of money the mark was before the last war! How much food, raiment, shelter, entertainment, transportation, and professional service one could obtain for a mark! Exchange was about four marks to the dollar. Now the last account I had there were 204,000 marks to the dollar, and the end is not yet.

With this hastily written preamble, here is my plan to end war:

When war is threatened, let the nations set a day for voting on the proposition. Let all those over eighteen years of age vote. Those voting for war the first hour are to be in the first battalion; second hour, second battalion; etc., etc. But let it be thoroughly understood that all who vote for war are to go to war—no age, sex, or physical condition is to excuse one from going to war after he or she has voted for war.

If one who is seventy-five years old and blind has voted for war, then let it be arranged to find one seventy-five years old and blind to fight on the other side with him, each "to defend the honor of his country."

If they should contend that they could not see how to fight, they could be assisted to clasp hands and each be furnished with a sword or hatchet (they should be permitted to choose weapons), and at a given signal urged to "go to it, heroes!" Think how inspiring this would be to those younger and more able to fight for the principles of "The world for Democracy," "Self determination," "Freedom of the seas," "Open covenants, openly arrived at," etc., etc.

The above general rules with minor details to be looked after, I believe, would do more to end war than all the "conferences" ever held. Civilization (?) seems to me to be a queer mixture of "bug-house" ideas. If I kill a person in time of peace, I am restrained of my liberty and may be executed for my deed. If I express my objection to mass-murder or wholesale murder in time of war, I may be sent to prison for twenty years or shot as a traitor.

In war time, if you are born on this side of the creek, or on this side of the pond, or on this side of an imaginary line, you are my compatriot. But if you are born on the opposite side, then you are my enemy. In one war "war industries" are carried on, on a "cost plus" plan; and billions are grafted from the government and the profiteers are allowed to keep the booty. Then the President makes a speech and promises the people that in the next war property will be conscripted as well as personal service; and he seems to expect the people to believe him to be sincere and to elect him to office again. For expressing an opinion against war men are kept in prison on a twenty years' sentence five years after the war has closed, and the law under which they were convicted has been suspended; while those who committed overt acts are long since freed and have gone on their way rejoicing.

But do not be discouraged in your efforts for world peace. We are told that the angels sang prophetically, "On earth peace, good will toward men," while the Babe lay in the manger.

Then the Prophet tells us that the sword shall be beaten into plowshares and the spears into pruning-hooks and that men shall learn war no more, neither shall nation lift up sword against nation, and each man shall sit under his own vine and fig tree with none to molest or make him afraid.

This is a consummation devoutly to be wished!

Men are daring to advocate the abolition of war now as never before. While the world was wallowing in carnage and death, Henry Ford dared many of the pulpit, most of the press, and all plutocracy to go to Europe to try to stop the slaughter.

While the common people want our waterpower developed and our transportation systems unified and made cheaper and more efficient, and while they believe that Henry Ford is the best able to do this job, which the politicians and the money-mongers refuse to let him do as an individual, yet I believe that many want Henry Ford for president simply because they think he will oppose war with all his might.

Secular Education as a Path to Salvation *By Charles Henry East*

BY WAY of illustrating the fallacy of lifting man up through worldly education regardless of God's aid, and thus establishing the kingdom of God on earth as it is in heaven, witness the result of six generations of worldly education in the Ptolemy family:

Ptolemy I, son of Lagus, known by the surname Soter, became famed for the fact that he was interested in the arts and sciences. He was the founder of the library and museum of Alexandria, and spent vast sums for the advancement of education. He entertained at his court Stilpo the philosopher, Zenodotus the grammarian, Euclid the geometrician, and many other learned men of less note.

Ptolemy was succeeded by Ptolemy II (Philadelphus), himself a great student and a patronizer of learned men. Besides adding many treasures to the library of Alexandria, tradition has it that by his orders the Hebrew Scriptures were translated into the Greek; and thus the version called the Septuagint was formed.

Next came Euergetes (Ptolemy III), a scholar and contributor to the Alexandrian library. He in turn was succeeded by Philopator (Ptolemy IV), an extremely unworthy son, yet one who followed the lead of father, grandfather, and great-grandfather in patronizing the arts and sciences.

Then came Epiphanes (Ptolemy V), who married Cleopatra, daughter of Antiochus. Their son Philometor (Ptolemy VI) next succeeded at a very early age. The government affairs were administered for a time by his mother, who administered well, but who died in 173 B. C. At her death Philometor was taken prisoner by Antiochus, whereupon Philometor's brother Euergetes (Ptolemy VII) ascended the throne.

There were several other Ptolemys of less note. It will be seen that these seven comprise six generations, and that all except Philometor were interested in the arts and sciences and the advancement of education. Let us now see what all this education came to. We read in "Chambers' Encyclopedia":

"Ptolemy VII, or Euergetes II, best known by the nickname Physcon, or Bigbelly, ascended the throne after the death of his brother. He married his brother's sister (who was also his own sister), and on the same day murdered her infant son Ptolemy Eupator, whom she had at first declared king. The history of his reign is one unbroken record of murder and blood, whence his subjects named him Kakergetes (the malefactor).

"Not only relatives who stood in his way to the throne, but those who opposed his accession, even innocent persons, were butchered with savage cruelty. His private debauches and vices were equally infamous. He divorced his wife and sister Cleopatra to marry her daughter by her first husband, his own brother; and was temporarily driven from the throne, 130-127 B. C., by the indignation of his subjects. One is almost ashamed to add that he retained the hereditary taste for learning, and patronized learned men."

Thus we see six generations of this family of Ptolemys, educated and thrown into contact with the most renowned scholars of their day, the last of the six sinking to the level above quoted.

Mr. H. G. Wells, the eminent writer, historian, and Socialist, has along with many other modernists repeatedly stated that education is to be the savior of the world. The foregoing account of the Ptolemys would not seem to bear out this claim. Besides, all students of the Bible know that the increase of knowledge which the world is experiencing today is foretold in the book of Daniel. They also know that this very increase of knowledge is prominently linked with the "time of trouble," even to the time of the end. "Many shall run to and fro, and knowledge shall be increased," "and there shall be a time of trouble, such as never was since there was a nation, even to that same time."

Pastor Russell was once asked the question:

"To what extent should the truth people, Bible Students, educate their children, knowing the shortness of the time between now and the time of trouble, for instance, and also in view of the fact that in any higher education there is a tendency toward infidelity, higher criticism and agnosticism?"

Pastor Russell's reply in part was as follows:

"Children would be better off if they would not go beyond, or much beyond, a common school education. I do not know of a college anywhere that would really do them any good.

"I remind you of a young man who came from India. His father was a native of India and had embraced Christianity; and according to his son, his father was a genuine Christian. So this young man was very anxious to come to America to get his education. Apparently his father was connected with the Methodist Church Mission in India.

"At all events, the young man sought out a Methodist college here. Not having great means, he worked his way through college, and in the four years he spent in getting his education he lost every bit of his Christianity, every bit of his faith in the Bible, and was turned out, graduated, from a Methodist college a higher critic, a total unbeliever.

"The young man subsequently was met by one of the Bible Students, and it was suggested that he attend one of the conventions. He said that he did not have the money to spare. The party gave him the money for his expenses. He attended and was considerably interested, but not convinced; for he had lost his faith to such a degree.

"It was suggested that he should study further, and that he should study the six volumes of 'Scripture Studies.' He went through the six volumes, and at the completion said that he rejoiced that he had found God and the Bible again, and the Lord Jesus Christ as his Savior. He is back again in India, preaching Christ there, and preaching Him from the true standpoint.

"Now I would not run the risk with any child I loved, and I would love any child of mine, I am sure. Every parent ought to love his children. I would not want to do anything for that child that would result in the loss of the best thing he has—his faith.

"It would not be with my consent that my child would go even through the high school; for you will find the same higher criticism now even in the ordinary high schools, and not merely in the colleges. They have these so-called scientific text-books, which teach about man having been a monkey, and dropping his tail, etc."

Just as Pastor Russell had foretold at other times, this education, a part of the "increase of knowledge," culminated in 1914 in the great World-War slaughter, the end of which is not yet.

The nominal churches of "Christendom" supported this insane slaughter; but afterwards, becoming the target of popular indignation, they were forced to take some action in an endeavor to clear their "priestly robes," temporarily, at least.

In response to a demand for some action, the Federal Council of Churches of Christ framed "A Declaration of Ideals and Policy Looking Towards a Warless World." From this "Declaration" the following extract is taken:

"That Theological Schools and Seminaries be urged by their denominational authorities to provide adequate courses for their students in international problems and their solution as essential parts of their theological instruction, and to open short courses for laymen, equipping them for public work in the new realm of endeavor for establishing the kingdom of God on earth as it is in heaven."

This "Declaration" was printed by the thousands and circulated by the nominal churches in the various cities. It would seem that, judged from past experiences, these people would realize that nothing can be accomplished for the security of peace on earth except through the heavenly Father; yet they blasphemously advocate a course in international law "*as essential parts of their theological instruction,* equipping the laymen for public work in *the new realm of endeavor* for establishing the kingdom of God on earth," etc. What has this to do with theology?

"Theology," the dictionary says, is "the science of God and divine things." What is there divine about international law? "Theological," says the dictionary, is that "pertaining to theology." What, then, has a theological school to do with international law? Nothing—absolutely nothing.

Here again we have an example of where worldly education leads, when God is left out of the matter, when we fail to recognize that all power rests in Him. Surely it is hard for those rich in worldly goods and endowments, education as well as money, to enter into the kingdom of God. Our Lord through His apostles says: Not many rich, noble or learned are called to a jointheirship with Him in His kingdom; but the poor and unlearned seem to be the favored ones. These naturally see their need of salvation, that they in themselves could not hope to fight successfully the battles of life and come off conquerors. It is easy for these to put their trust in God. Worldly wisdom leads to pride, self-reliance, and self-sufficiency, which is contrary to Christ's example.

No; the thought that worldly education of itself will bring the establishment of the kingdom of God on earth as it is in heaven is a proven fallacy. Only that wisdom that comes from above, the beginning of which is the reverence of Jehovah, will aid in the establishment of that kingdom.

"For there is [but] one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." God desires all men to be saved and to come to a knowledge of the truth.—1 Timothy 2:4-6.

That education, "an *accurate* knowledge of the truth" (Greek text), and that only, is the education which is not fallacy.

Pastor Russell's First Book—In Three Parts *(Part III)*

IN THE application of prophecy to the events of the first advent, we recognize order. Christ must be the *"child* born and son given" before "the *man* of sorrows and acquainted with grief." He must *die* before He could *rise* from the dead, etc. So also in studying prophecy referring to the second advent we must recognize order; we must judge of the order somewhat by the character of the event. As the wife is the *glory* of the husband, so the bride is the glory of Christ; for we are called to "eternal glory by Jesus Christ," and are to be partakers of the glory that shall be revealed (1 Peter 5:1-10); and as the glory "shall be *revealed in us*" (Romans 8:18), we know that Christ could not come in the glory of His kingdom (church) until He has first gathered it from the world; and in harmony with this thought we read that when *He* shall *appear,* we also shall *appear with Him* in glory.—Colossians 3:4.

The prophets foretold the sufferings of Christ (Head and body) and the glory that should follow. If the sufferings were of the *whole body,* so is the *glory.* We suffer with Him that we may be also *"glorified together."* (Romans 8:17) Enoch prophesied, saying, "The Lord cometh *with* ten thousands of his saints [Gr. *hagiais,* never translated angels]." (Jude 14) Again we read (Zechariah 14:5): "The Lord my God shall come, and *all the saints with thee."* Thus we learn that when He *appears* in glory we are with Him, and of course we must be caught up to meet Him before we could appear with Him.

We have further evidence to offer, proving that He comes unknown to the world; but will attempt to answer two supposed objections first; *viz.:* "This same Jesus shall so come in like manner as ye have seen him go into heaven" (Acts 1:11), and "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise." (1 Thessalonians 4:16) These texts are supposed to teach that Christ will come visibly to every eye, while the air is rent with the blast of the archangel's trumpet, at which mid reeling tombstones and opening graves the dead will be resurrected. It certainly has that appearance on the surface, and doubtless was intended to be so understood until due (so also at the first advent). But look at it again: Would that be coming in *like manner* as they saw Him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say *you shall see* Him coming, or that *any one* would see; but He shall so come. For instance, the Prince Imperial of the French visits Paris under disguise as a civilian. As he leaves Paris his servant says to you privately: "This same prince shall so come again in like manner as you have seen him go from Paris." Whether you or any one will see him is not mentioned, simply the *manner* in which he will return. You would understand the servant doubtless to mean that the prince would come back privately. If he should return in all the glory of the French Empire, bands playing, trumpets sounding and cannon roaring, with thousands of soldiers in attendance, you would say that his servant had either ignorantly or wilfully misinformed you.

Our Prince left the glory which He had with the Father, made Himself of no reputation, took upon Him the form of a servant, etc. After He had visited us He went away unglorified. His servant, the angel, said: "He shall so come in like manner." When He arrives it will be privately. He comes to organize us as His kingdom, to set us up. He comes to be glorified in His saints in that day. (2 Thessalonians 1:10) The world saw Him not after His resurrection; they did not see Him ascend. As He said: "Yet a little while, and the world seeth me no more"; nor will they see Him at the second advent until His church is gathered; for when He shall *appear* we also shall *appear* with Him. What then does the trumpet mean? Let us see. We are to be rewarded "at the resurrection." We surely will not be rewarded twice nor resurrected twice. We conclude, therefore, that the "trump of God" (1 Thessalonians 4:16) and the "last trump" (1 Corinthians 15:52) are the same, differently expressed. The same events are mentioned as occurring at each, *viz.,* the resurrection and reward of the saints; and for the same reasons we believe the "trump of God" and the "last trump" to be the "seventh trump" of Revelation 11:15-18. Under it also the dead are judged and the prophets and saints are rewarded. Therefore the "seventh trump" is the "trump of God" and the "last trump."

These trumpets evidently are the same; but what are they? "The seventh angel *sounded."*

A sound on the air? No; not any more than the six which preceded it. They are each said to sound; and Sir Isaac Newton, Clarke, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in events upon the earth, each covering a period of time. They certainly must all sound before the resurrection; for that is under the seventh. It is in the *days* (symbolic time, all the other features are symbolic years) of the sounding of the seventh angel, when he shall begin to sound, that the mystery of God (the Gospel church) shall be finished.

If the seventh trump were to make a sound on the air, it would not only be out of harmony with the other six of the series but also with all of God's past dealings with the children of men. That it covers "the great day of his wrath," the time of judgments upon the kingdoms of the world, of the pouring out of the "seven vials" of His wrath, and the "time of trouble such as was not since there was a nation" seems more than probable; for we are told in the same sentence of the wrath of God coming upon the nations.

Each of these trumpets are sounded by an angel, *i. e.,* the events mentioned are directed or controlled by an angel; hence these might well be said to be their voice. We know that signs speak, and that sometimes *events* or "actions speak *louder than words.*" Of the names of the angels directing the first six of the series we know nothing, but Paul seems to teach that the seventh is under the control of the *archangel;* and this seems to bring a connection between the time of wrath under the seventh trump and the "time of trouble" of Daniel 12:1 under "Michael"; for Jude informs us that *Michael is the archangel.* Verse 2 connects this with the resurrection also.

We see then that the sounding of the trumpet and so coming in like manner do not conflict but rather add force to the fact that He comes "unawares," "as a thief," and steals away from the world His treasure, His "jewels." Remember, too, that this is Christ, the spiritual body, that could not be seen without a miracle, that was present yet unseen during forty days after his resurrection.

But will the world not see the saints when gathered or gathering? No; they are changed (in the twinkling of an eye) from natural to spiritual bodies like unto Christ's glorious body and will be as invisible as He and the angels! But those who arise from their graves? No; they were sown (buried) natural bodies, they are raised spiritual bodies, *invisible.* Will not the world see the graves open and tombstones thrown down? A spiritual body (remember, we are comparing spiritual things with spiritual, not natural) coming out of the grave will make no more of a hole in the ground than Christ's spiritual body made in the door when "he came and stood in their midst, the doors being shut."*

Presence of Christ before Rapture of Church

CHRIST'S personal presence and ministry of three and a half years at the first advent He terms *"the harvest."* It was the harvesting of the Jewish or Law age. Christ was present as the chief reaper. His disciples were the under-reapers. Their work was the gathering of the wheat into the higher or Gospel dispensation. Jesus said to His disciples: "Lift up your eyes, and look on the fields; for they are white already to harvest." "I sent you to reap that whereon ye bestowed no labor: other men [the prophets] labored, and ye are entered into their labors." (John 4:35, 38) That this work was not general nor to the world we might presume from the fact that He confined His labors to Judea; but it is settled beyond doubt by the commission given to the disciples, *viz.:* "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel"; for "I am not sent but unto the lost sheep of the house of Israel." (Matthew 10:5; 15: 24) When God's favor toward Israel as a nation ceased, it began toward the world (Romans 11:30); for Jesus Christ, by the grace of God, tasted death "for every man," and after His resurrection He sent the disciples to preach the Gospel to every nation. There is to be a harvest in the end of this age, as *illustrated* in the parable of wheat and tares and *taught* in the explanation of the parable. Notice that both wheat and tares are in the kingdom of heaven, the church, and that this parable, as also the other six of the series, refers not to the non-

*It should not be forgotten that only the church are raised spiritual bodies; all others are to be raised natural, fleshly bodies as were Lazarus, etc.

professing world but to two classes in the church.

The Son of Man planted the church pure, all good seed. During the days of the apostles there were special "gifts of the spirit," such as "discerning of spirits," etc., by which they were able to prevent *tares* from getting in among the wheat—hypocrites getting into the church. (Instance 1 Corinthians 5:3, Simon Magus, Ananias and Sapphira, etc.) But when the apostles were dead—"while men slept"—the enemy began to sow tares among the wheat. Paul says that the mystery of iniquity had begun to work even in his day; now they grow side by side in all our churches. Shall we separate them, Lord? No (we might make some mistakes, pull up wheat and leave tares); "let both grow together until *the harvest.*" "The harvest is the end of the world [*aion*, age]." "In the time of harvest I will say to the reapers, Gather ye together *first* the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matthew 13:30, 39.

Notice that this *harvest* is the end of this age; yet, like the one ending the Jewish age, it is a period of time—"in the *time* of harvest." Secondly, there is order—"gather *first* the tares." There will come a time, then, in the end of this age when the reapers will be present doing some sort of separating work in the church.

Again, before the living are gathered the *dead in Christ* must have risen, whether it be but a moment before. "The dead in Christ shall rise *first: then* we which are alive." (1 Thessalonians 4:16) This harvest is not of the living only, but also of "the dead in Christ," those that "sleep in Jesus." Our Lord, who is the chief reaper here as He was in the Jewish harvest, gathers or raises the dead. "I will raise him up"; "I am the resurrection and the life." And in harmony with this thought the harvest is brought to our notice in Revelation 14:14-16. One like unto the Son of Man is seated on a cloud and reaps the earth. Here two harvests or two parts of one harvest are shown, the first being the reckoning with His professed people, whic culminates with the complete separation of the wheat from the tares; the second being the casting of the vine of the earth into the winepress of the wrath of God, doubtless the parallel to the burning of the bundled tares (time of trouble) after the wheat is garnered.

The Presence (Parousia) of Christ

SOME may have confounded our remarks on the presence of Christ in a spiritual body, with the presence of the spirit of Christ; but they are quite distinct. The latter never left the church; consequently in that sense He could not "come again." Of His spiritual presence He said: "Lo, I am with you alway, even unto the end of the world." We refer to the personal presence, which did go away and will come again—a spiritual *body.*

The Greek word generally used in referring to the second advent—*parousia,* frequently translated *coming*—invariably signifies *personal presence,* as having come, arrived,* and never signifies *to be on the way,* as we use the word *coming.* This fact is recognized by many who are looking for the Lord, but the error under which the church in general is laboring is that of supposing that presence implies sight, manifestation, appearance. In the Greek, however, other words are used to express revelation, appearing and manifestation, *viz.: phaneroo*—rendered *shall appear* in "when he shall appear"; and *apokalupsis*†—rendered *shall be*

*"The Emphatic Diaglott," a very popular translation from the New Testament from *Griesbach,* we believe makes no exception, always translating this word *parousia* "presence."

†A ministering brother in the M. E. Church has just called our attention to the following facts, especially interesting to readers familiar with the Greek: *Apokalupto* is formed from the verb *kalupto*—which means, I cover, conceal—compounded with the preposition *apo,* i. e., *apokalupto.* It means, I uncover, I reveal. In the middle voice it signifies, *I uncover or reveal myself.* References: Luke 17:30, middle voice—"when the Son of man uncovers or reveals himself." If it is claimed that the verb here is in the passive voice, it does not alter the argument any; for then we should read, as in our version, "When the Son of man is uncovered or revealed." The idea is the same in either case, *viz.,* something covered up or invisible, is present and has been present for some time, but now it is uncovered or revealed. So in the following references: Matthew 10:26 (here both the simple and compound forms are used), "There is nothing covered [*kalupto*] that shall not be uncovered [*apokalupto*]." Matthew 11:27; 1 Corinthians 2:10; Galatians 3:23; Ephesians 3:5; 2 Thessalonians 2:3, 6, 8. In this last passage it will be noticed that the man of sin is in existence and just as much "the son of perdition" before as after he is

revealed in "when the Lord Jesus shall be revealed." (2 Thessalonians 1:7) But we have Christ's own words to prove that He will be present in the world and the world will know not of it. In Matthew 24:37 we read: "As the days of Noah were, so shall also the *parousia* [presence] of the Son of man be." The presence of Christ is not compared to the flood but to the days of Noah, the days that were before the flood, as verse 38 shows. As then they ate, drank, married, etc., and *knew not,* so shall also the presence of the Son of Man be. The resemblance here mentioned is that of *not knowing*—they will *not know* of the *presence* of Christ. They may have been wicked then, and may be similarly wicked in His presence; but wickedness is not the point of comparison. As then they ate, drank, married—things proper enough to be doing, not sins—so shall it be in Christ's presence. Now look at Luke 17:26: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Verse 27 tells how it was in the days of Noah; they were eating, drinking, marrying, etc. "So shall it be *in the days* of the Son of man." Surely the days of the Son of Man are not *before His days,* any more than the days of Henry Clay could be days before he was born. No; the more we examine the more we are convinced that the world will go on as usual and know not until "the harvest is past, the summer ended," and they are not in the ark, not with the little flock "accounted worthy to escape." There will be no outward demonstration of the second advent having begun and Christ being present until the church is gathered, whenever it takes place—soon, or in the distant future.

The Kingdom of God

THE Scriptures everywhere recognize the church as the kingdom. The kingdom of heaven is likened to "ten virgins," to "wheat and tares," to a net in which are caught both good and bad fish, etc. These figures or parables represent the church in the present time, good and bad mixed in the nominal church of Christ; they so continue to represent the kingdom until the end of this age (world), the *harvest time,* when the wise and foolish virgins, good and bad fish, and wheat and tares are separated and only the wheat, good fish, and wise virgins are recognized as the kingdom of God. This kingdom is now "subject to the powers [governments, kingdoms] that be"; for "the powers that be are ordained of God." This kingdom has promise of all authority and power, and the time will come when "the kingdom [ruling power] under the whole heavens shall be given to the people of the saints of the Most High," and they shall possess it forever. The "little flock" to whom it is the Father's good pleasure to give the kingdom is now being tried, being made perfect through suffering, being prepared by contact with suffering and sin for the position to which they are to be exalted, that as "kings and priests" they may be able to sympathize with those over whom in the Millennial age they are called to rule. We are to be joint-heirs with Christ in His kingdom and throne and cannot enter upon our reign until He takes His great power and reigns. That will not be until the end of this world or age; for Jesus says: "My kingdom is

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uncovered or revealed; but the day comes when he is stripped of his disguise, the sheepskin is removed and he is shown to be a wolf; he is uncovered, revealed.

The ordinary word used for *come* in the Greek is *erkomai,* meaning I come. It occurs over three hundred times in the New Testament. But the word *ako,* also translated *come,* has a different meaning; it signifies completed action, as *I am come, am here, am arrived.* With this in mind, examine Matthew 24:50: "The lord of that [evil] servant shall come [shall have come] in a day when he looketh not for him, and in an hour that he is not aware of." Also, in Luke 12:46: These servants are saying, "My Lord delayeth." There is no harm in this so long as He does delay; but there will come a time when He no longer delays, and the servant who then says He delays is called wicked. "For yet a little while, and he that shall come [*erkomai,* will come] will come [*ako,* shall have come], and will not [longer] tarry."—Hebrews 10:37.

Another brother, also of the M. E. Church, and for several years a professor in one of their principal colleges, being convenient to me, I called his attention to the above. After examining the text critically, he endorsed the above rendering, remarking that it was very peculiar. Then happening to glance at the 46th verse of Matthew 24, he called my attention to the fact that the word there translated *cometh* is *elthon,* and signifies *after he has come.* Read verses 45 and 46 with this thought in mind. Is it possible that there will be faithful servants giving meat in due season *after* the Lord has come? It is so stated, and at that same time the evil servant will not be aware of His presence.—V. 50.

not of this world." The devil is "the prince of this world." Christ's kingdom and ours is of the next age. Then the Son of Man shall "sit on the throne of his glory." Now He is seated "at the right hand of God," "set down with the Father in *his* throne."

But how will this kingdom rule over the world? Will it have Jerusalem for its capital or seat of empire? Will Christ sit in Jerusalem upon the throne of David? "Jerusalem shall be rebuilt upon her old heaps as in the former time." Israel after the flesh will again be the chief nation and " a praise in the whole earth"; for "the mouth of the Lord hath spoken it." But fleshly Israel is not and never again will be "the kingdom of God." They were once, but it was taken from them and given to another people, children of Abraham by faith, the church. Under the sounding of the seventh trumpet all the kingdoms of the world (now under the control of Satan) become the "kingdom of our Lord." They pass into the *possession* of Christ and under the rule of His kingdom, the devil being bound. (Revelation 20:2) Israel, with their capital at Jerusalem, will doubtless be the chief of these fleshly nations, but it will no more be the *heavenly kingdom* than they.

Jesus says that unless a man be born again, born of the spirit, he cannot *see* the kingdom of God, neither enter *into* it. (John 3:3-5) The kingdom of heaven is a spiritual kingdom and cannot be seen by human beings any more than Satan's kingdom at the present time. We have never seen Satan's kingdom nor his throne, but we realize its power. This accords with our Lord's statement when He was demanded of the Pharisees when the kingdom of God should come. "He answered them and said, The kingdom of God cometh not with observation [margin, outward show]: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you [in your midst—certainly not in the hearts of those Pharisees]." The kingdom will be present in the world, controlling it, yet unseen. How, then, can Christ sit upon the throne of David? None will argue that the throne of David, which is cast down and is to be raised up, means the material throne on which David sat. What then does it mean? The word throne is here used as the representative of power, ruling authority; we use it so today. When God's kingdom was on the fleshly plane, David represented Him. The throne was then the Lord's; and "David sat upon the throne of the kingdom of the Lord." So also of his son it is written: "Solomon sat upon the throne of the Lord in the room of his father David."

But Jerusalem when rebuilt will not be the kingdom of God; for all, whether born again or not, could see it. It would have outward show; men would say, Lo, here! and Lo, there! The heavenly city Jerusalem itself is the bride, the church. "Come hither, I will shew thee the bride, . . . and he shewed me . . . the *holy Jerusalem.*" In Scripture a *city* is frequently used as the symbol of a government or institution.—See Isaiah 14:31; Jeremiah 33:5-7; Revelation 11:2; 14:8; 16:19; 17:18.

But will the world not see Christ on His throne when they shall "say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come"? Will they see nothing? "The day of the Lord so cometh [on the world and the foolish virgins] as a thief," a snare. The class here referred to are represented as recognizing the fact that "the great day of his wrath is come," the time of trouble; they now realize it. "He shall be revealed [to them] in flaming fire [terrible judgments], taking vengeance." What sort of rocks and mountains do you suppose they will pray to have fall on them—literal mountains? No; few saints have the faith to pray for mountains to fall, while the wicked have not faith to pray for even small things. Besides, what would we think of a man who wanted to die and could think of no more simple method than to be crushed by a mountain? But these do not seek destruction; they want to be *covered,* protected, in this time of trouble, day of wrath, when every man's hand is against his neighbor, "when the mountains [kingdoms] are moved out of their places"; for "all the kingdoms [mountains] that are upon the face of the earth shall be thrown down." The mountains (kingdoms) shall melt and flow down like wax *at the presence* of the Lord. During the time of commotion and general national destruction, the dashing in pieces of governments, men will seek protection, covering, hiding in the great and strong kingdoms of the world. Men will say, There are Great Britain, Russia, etc.; they are

strong, they protect their citizens; let us become citizens of such. They will seek hiding also in such great rocks of worldly society as Free Masonry, Odd Fellowship, etc.; but none of these shall be able to deliver them in the day of the Lord's anger. Every mountain shall be moved out of its place. Then the stone (church) becomes a great mountain and fills the whole earth. (Daniel 2:35) Although invisible it will be real; for, as Paul says, "the things which are *seen* are temporal, but the things that are *not seen* are eternal." It will be a peaceful kingdom; for "he maketh wars to cease unto the ends of the earth." Peace is established on a sure basis by the breaking in pieces of the worldly governments. Every man may then sit under his own vine and fig tree, with none to molest or make him afraid.—Micah 4:1-4.

"Now the world is full of suffering,
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow
Fill my eyes with pitying tears;
'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
I can wait, for just before me
Beams the morning's roseate glow."

"I Say unto All, Watch"

THE positions taken we believe to be strong. They commend themselves as strong to thinking Christians because of the vast amount of Scripture which favors them and because they harmonize what have been to many minds contradictory statements and teachings in the Bible, show a harmony between the character of God and His works, and display His attributes, *mercy, justice, love,* etc., to perfection.

We believe that the real *object* of the second advent has been presented. The *manner* we think equally well established, whether it be an event of our lifetime or not. But for the church to be left without light on so important a subject would seem strange, would it not? It would be contrary to precedent. Noah knew of the flood, Lot of the fire, etc. They may not have known the DAY AND HOUR, but they certainly had some knowledge of the nearness of the events before they came. Are we who expect to be gathered utterly at sea without means of knowing anything whatever about the time? Did not Jesus say that that day should not come upon the watching ones unawares (without their knowing)? He did. But He also said: "Ye know not when the time is." "What I say unto you I say unto all, Watch." Yes; but shall we suppose that He meant, Watch, because you will never know, or because you know not? Watch, *that ye may know.* Let us look at the strongest of this class of texts: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. . . . Watch ye therefore." Now notice: This does not read, Of that day and hour no man shall *ever* know, but, No man *knoweth.* Jesus said that He Himself did not know *then.* Will He never know until He comes? Will He not know the hour before He comes, at least?

Let us look at Brother B.'s illustration of the besieged fort. The fort is besieged. The general commanding the attack sends word to all non-combatants living in and dangerously near it that as he is about to undermine and blow up the fort, they must remove or take the consequences. But it will require some time to accomplish the work. He therefore gives them certain signals by which they may know, and says: I will display a blue signal when the excavation is complete, a red one when the powder is properly arranged, and when the fuses are laid and everything ready a green signal; and ye may know that at four o'clock of that day the explosion will occur. But of that day and hour knoweth no man, no, not the engineers who will do the work, nor myself; God alone knows the future. What I say unto one I say unto all, Watch; for ye know not when the time is. Now what would those people look for? Not the explosion, but the signals. Did the general mean for them to watch because they could never know, or in order that they might know? Undoubtedly the latter. So our Captain told us to watch—not to watch the sky but our chart. "We have a more sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn," says the apostle Peter.

Now hear St. Paul. Turn to and read carefully 1 Thessalonians 5:1-9. Try to distinguish between the church and the world—*ye* and *you* versus *they* and *them:* "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night [on all? No; on the world and overcharged servants]. For when *they* shall

say, Peace and safety; then sudden destruction cometh upon *them.*" The next clause tells how sudden. Not sudden like a flash of lightning, but "as travail upon a woman with child; and *they* shall not escape. But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief." Although in the presence of the Son of Man the world will not know; yet the church—"ye, brethren"—are expected to know, not from outward signs but from the light shining upon the pathway. Our Father undertakes to furnish the light as fast as it is due; but we must walk in the light if we would not be in darkness.

The day of the Lord is frequently referred to as a snare or trap into which those without light go unawares. *As a thief* it comes stealthily. Some think "as a thief" means suddenly; but we think not. If it does, then "ye, brethren, are not in darkness that that day should come upon you *suddenly.*" When Jesus said, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," it seems as though He meant, If you are watching you shall know. Does it not?

But it is not my object in this pamphlet to call your attention more fully to the *time* of the second advent than I have above in answering some of the chief objections to the investigation of it. I simply add that I am deeply impressed, and think, not without good Scriptural evidence, that the Master has come and is now inspecting the guests to the marriage (Matthew 22:11); that the *harvest* is progressing, the separation (mental) between wheat and tares now going on, and that at any moment the door to the *high calling* may be forever shut.

Even the outward signs seen by the world seem to point to the fact that a great dispensational change may be near. From their standpoint the last century would seem to be the "day of [God's] preparation." Improvements and inventions progress as never before. Now we are beginning to realize that these inventions, which in and of themselves are blessings, are, under present conditions of society, a curse. Every machine made, after a certain limit, tends to decrease the demand for each mechanic's labor; supply and demand regulate the wages he receives. Today there is employment for less than three-fourths of the industrial labor of this as well as other lands; and even this number average but half time. What will it be a few years hence? The Prophet, describing the time of trouble, implies that it will be brought about by lack of employment: "There shall be no hire for man nor hire for beast"; "every man's hand against his neighbor," etc.

Yet all these things which tend to decrease the necessity of manual labor, and many more yet undeveloped or unknown, will in the Millennial age minister to the comforts and necessities of the world. In fact, humanly speaking, the Millennial era would be an impossibility without them. When the kingdom is the Lord's, right and justice will hold the reins, oppression and strikes will alike give place to equity. These inventions will be used for the benefit not alone of a class but of the whole people. They will serve not merely to the accumulation of dollars but to the intellectual enrichment of all classes; and "all shall know the Lord from the least to the greatest."

Beloved, if it now fills our hearts to overflowing even to think of the many exceeding great and precious promises made to the bride, what will their realization be? They all center in and have their fulfilment when we shall be like Him and see Him as He is. These are "good tidings of great joy, which *shall be* to *all people.*"—Luke 2:11.

Reader, are you Christ's servant? If so, are you a faithful, watching servant? Are you building on Christ, the Rock? If so, with what? Gold, silver, precious stones, or wood, hay, and stubble? Are you a virgin? a wise or a foolish one? You were called and accepted to run a race; so run that you may obtain. The Master saith, "To him that overcometh" the prize shall be. Surely that prize could be no greater. It is the grandest that even God can offer—to make us His sons and give us a joint-heirship with Christ. Like Paul, let us count all things as loss and dross while we press toward the mark for the prize of our high calling.

What can you do? Believe His Word; walk in the light which shines from it; live up to what you have and look for more. It will sanctify you, set you apart, separate you from the world—your thoughts, your talents, your influence, your purse. This is the Lord's rule for our sanctification: "Sanctify them through thy truth; thy word is truth." If you fully realize

how select this "little flock" is, and how desirable a matter it is to attain it, your thought will probably be: It is too high for me; I am unworthy; I have never done anything to merit such high honors. Brother, sister, there will not be one of that bride company there because he merited it, nor because of his works. Their robes are not their righteousness; they could not appear in those. The wedding garment is Christ's righteousness, imputed, given unto us because of faith. We must believe God if we would be accepted. "Without faith it is impossible to please him." We must come to Him as little children, anxious to know and do His will if we would enter the kingdom.

The overcoming which is rewarded with a seat with Christ on His throne is not of *works* but of *faith*. "This is the victory that overcometh the world, even your faith." I would not speak disparagingly of works, except as the *ground of our acceptance*. A fountain or living stream must have an outlet. Living faith will always produce works. We do not serve God to merit eternal life; but accepting it of Him as a free gift and realizing His loving kindness, we desire to express our thanks and find an outlet, not only in speaking His praise but also in *doing* those things which are pleasing to Him.

"Behold I come as a thief: Watch!"

"Ye, brethren, are not in darkness, that that day should overtake you as a thief!"

"Take heed, lest *your* hearts be overcharged with the cares of this life, and so that day come upon you *unawares*."

"If thou shalt *not watch*, thou shalt *not know* what hour I will come."

A Few Slips

NEWSPAPER clippings seem to show that Mrs. Coolidge is a Congregationalist, and not a Roman Catholic as once reported. We are glad to correct this error.

A correspondent calls attention to the fact that she does sometimes receive yellow-backs in her pay envelope, contrary to Mr. Cocheu's book. But there is no question that these yellow-backs did at one time disappear from circulation and can be made to disappear again, whenever the Federal Reserve System thus wills.

An unfortunate error was made regarding Mr. Taft's purchase of certain Philippine lands from the Roman Catholic Church. This purchase was inadvertently referred to as a sale. When Mr. Taft, as governor, won the hearts of the Filipinos by his kindness and justice, they begged him to release them from the thralldom of the friars, Catholic monks who had been in possession of much of the finest land on the Islands ever since Spain, hundreds of years ago, seized the Islands and, as usual, forced the Catholic religion upon her subjects. Governor Taft investigated; and his heart was filled with indignation at the condition of serfdom which the lazy friars had forced upon the Filipino natives. With the consent of the United States Government he visited the Pope, and for a certain sum in cash the Pope promised to relinquish the lands and recall the friars. It will be noticed that the Roman Catholic Church never does anything for love or for justice. It has but one motive. It wants cash, and for cash it is willing to do anything. If it gets cash, enough cash, it is even willing to perform an act of simple humanity; otherwise not. If masses will get poor creatures out of the flames of purgatory, then for what saintly reason should the Roman Catholic Church require money to pay for the masses? If it really has any heart, why does it not say the masses free? Free masses and no collections. How would that do for a slogan?

The ground of our dissatisfaction with this matter was that before the United States could do anything for the poor Filipinos they had (1) to whip the Spaniards, (2) to pay $20,000,000 for the islands, and (3) to pay plenty of hard cash to that tyrannical and hypocritical political organization masquerading as a church which had the poor people in its grasp. We do not know that anybody could have done better than Mr. Taft did; but it does seem a pity that a government strong enough to seize a country by force should have to seize it twice more financially before it could do anything for the people. Further, we understand that Mr. Taft is very popular with the Roman Catholic church. That institution was evidently very well pleased with the settlement he made with the Pope.

[246]The disciples were Jews and it might be supposed that they were somewhat acquainted with the Scriptures. We remember, however, that they were not learned men; and even if they had been acquainted with the text of the Scriptures they could not have had a very clear understanding of them at that time; just as we now see there are many wonderful truths in the Bible which have been there for centuries and which Christians never understood until recently. Now as we look at the inspired Word of God we can see some texts in the Old Testament which clearly refer to the resurrection of Jesus, and which texts must have been familiar to many Jews at the time Jesus was crucified. For information we note some of these texts here.

[247]The prophet Job pointed to the time of redemption and deliverance when he said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25) If the Redeemer was to stand at the latter day upon the earth, then He must arise from the dead after He had provided the redemptive price by His death; hence this scripture must foreshadow His resurrection. The psalmist David wrote prophetically concerning Jesus' resurrection when he said: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore." (Psalm 16:10, 11) We have the inspired testimony of the Apostle that the Prophet did there refer to the resurrection of Jesus.—Acts 2:27-31; 13:35-37.

[248]Again the prophet David wrote concerning Jesus, the Savior of the world: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psal 17:15) The awakening clearly means the awakening out of death. Jesus was awakened out of death in the express image of the Father. (Hebrews 1:3) Again the Psalmist wrote: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men." (Psalm 68:18) Clearly the apostle Paul refers to this same scripture in Ephesians 4:8, showing that the Psalmist referred to the resurrection of Jesus.

[249]The prophet Isaiah wrote: "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, Counsellor, 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." (Isaiah 9:6, 7) Here it is clearly stated that the One who would hold this exalted position, the Messiah, is to be the everlasting Father. Father means life-giver, and it would be impossible for Jesus to be the great Life-giver to man unless He was raised from the dead.

[250]Again the prophet Isaiah described the sufferings of Jesus and His death and subsequent resurrection in Isaiah 53:6-11. He could not have poured out His soul unto death and afterward see the travail of His soul and be satisfied unless He should be raised from the dead.

QUESTIONS ON "THE HARP OF GOD"

Did the disciples understand the Scriptures at that time with reference to the resurrection of Jesus Christ? ¶ 246.

Is the student now able to understand scriptures in the Old Testament relative to the resurrection of the Lord that have been heretofore little understood? ¶ 246.

Give some Scriptural texts of the Old Testament bearing upon the resurrection of the Lord Jesus ¶ 247.

Did the Psalmist speak of Jesus going to hell? and if so, what was meant? ¶ 247.

Give the Apostle's interpretation of this statement. ¶247.

What was meant by the statement of the Psalmist in Psalm 17:15? ¶ 248.

In whose likeness was Jesus awakened? Give the Scriptural proof. ¶ 248.

Did the Psalmist in Psalm 68:18 refer to Jesus' resurrection? and if so, why? ¶ 248.

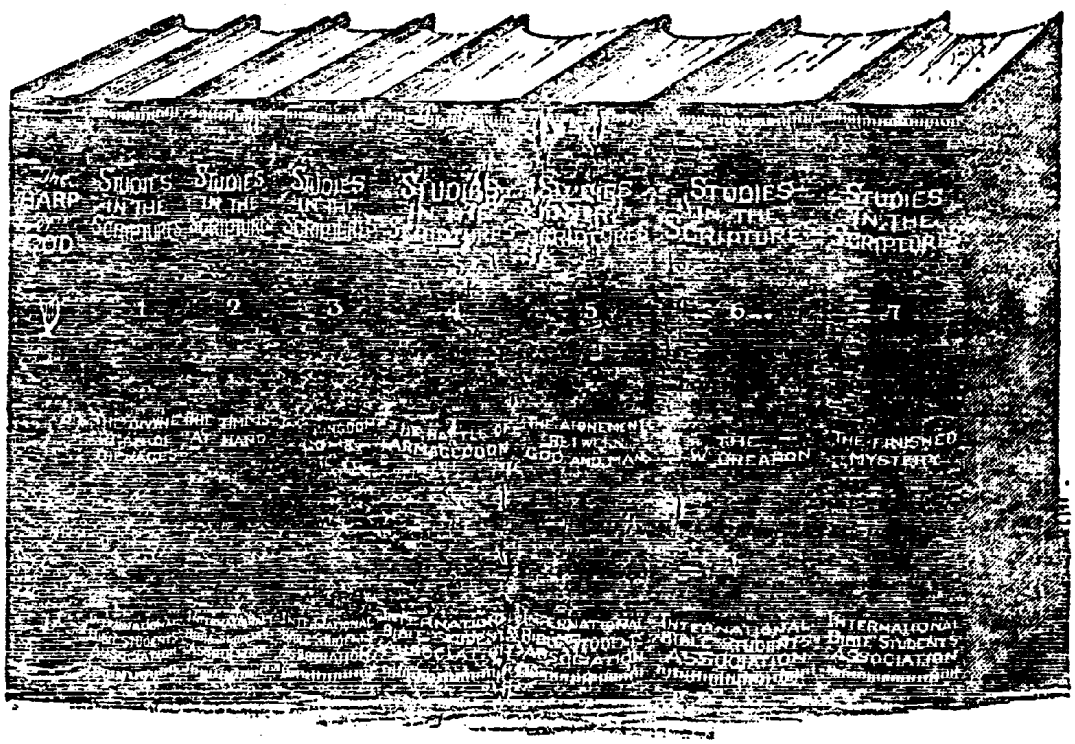
Did the Prophet here foreshadow the resurrection of Jesus Christ? ¶ 249.

How did Jehovah refer to Christ's resurrection in the words of the prophet Isaiah (53:6-11) ? ¶ 250.

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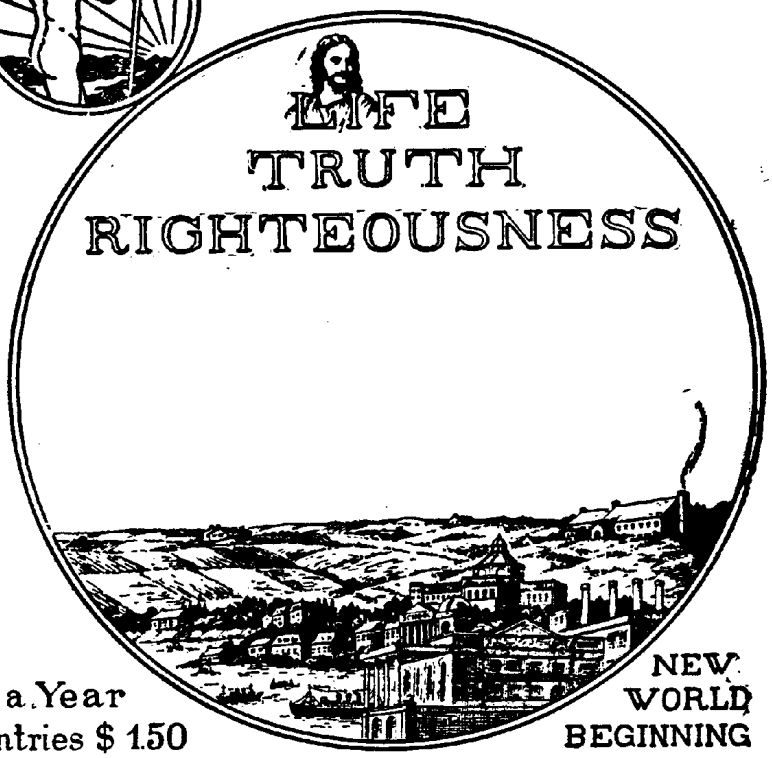
a Journal of fact hope and courage

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FORMS OF INSECT LIFE

PERPLEXITY OF THE NATIONS

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Forms of Insect Life

A LEARNED professor, a good multiplier, has figured it out that if nothing happened to any of the children or grandchildren even unto the nth generation one female fly could, in one season, count her posterity to the number of 4,472,286,103,628,713,559,320; and that the rest of us would have to move off the planet in order to make room for them. Fortunately most of her children die; and flies live but a few weeks.

Some people regard the common house-fly as comparatively harmless; but in point of fact it is one of the greatest disease carriers known. One hundred and sixteen kinds of germs have been found in the track of a single fly. The worse the carrion the more this fly enjoys it. Its specialties are the distribution of germs of typhoid fever, dysentery, cholera, summer complaint, and eye infection.

It would be bad enough if there were only one kind of fly; but the entomologists tell us that there are 50,000 varieties, and profess to believe that the total may be six or eight times more than that great number. The greenbottle fly has been identified as a carrier of the germs of paralysis.

It is said that in the Spanish-American war there were more soldiers killed by diseases carried by the fly than were killed by bullets. The presence of flies indicates uncleanliness.

Wherever a fly walks he leaves a sticky fluid full of germs. This fluid exudes from the ends of hollow hairs fringing the cushions of his feet, and enables him to walk upside down on the smoothest surface.

In some places flies are thick to a degree that we know nothing about in America. At one place in France, in the summer of 1922, flies held up a fast train crossing a bridge. There were so many of the little creatures on the rails that their bodies formed a jelly under the wheels.

How to Kill Flies

THERE are several ways of getting rid of flies besides the traditional and effective fly-paper and swatter. One way is to burn pyrethrum powder in the house in the morning. The flies become stupefied, and may be swept up and burned. Of course the house should be aired subsequently.

Another way is to close the windows and boil vigorously for five minutes a pint of water to which has been added ten drops of carbolic acid. At the end of that time the flies that are not dead will escape from the room if the windows are opened. This amount suffices for an ordinary-sized kitchen. For a larger room or for a whole house a larger quantity should be used. If desired, twenty drops of the carbolic acid may be dropped on a hot shovel, and quicker results can be thus obtained.

Another way is first to remove carefully all other liquids from the room, and then place formalin, diluted with about forty parts of water, in saucers about the room. After several hours the flies, unable to get other liquids, will drink of the formalin and die.

One thing which tends to prove that the fly was originally created by the devil is that it loves every evil thing and hates every good thing. The odors that are most pleasant to man, such as mignonette, white clover, geranium, heliotrope, lavender, and honeysuckle, are all displeasing to the fly. Flies will not stay in rooms in which these plants are growing; nor will they stay in a room which has a considerable quantity of blue in it.

The breeding of flies on manure piles can be prevented by scattering borax over the pile, and then sprinkling with water. This does not injure the manure.

A bob-white or a cliff-swallow will eat a thousand flies or other insects in a day. Good for bob! More strength to his appetite! It is said

that bob also disposes of about six million weed seeds per year. This would indicate that he is a citizen of which any community might feel proud.

Sixty Kinds of Mosquitoes

NEW YORK STATE boasts that it raises sixty kinds of mosquitoes, although there are only two varieties that are at all plentiful. The right way to raise mosquitoes is to have around the premises a few tin cans half filled with rain water. Or they may be raised in gutters, roof-hollows, water tanks, catch basins, or wet cellars. These receptacles must have stagnant water in them; otherwise there will not be a good crop of mosquitoes.

Most of the mosquitoes which are found in New York city are grown on the premises. They are the fresh-water varieties; and the inhabitants cannot blame the New Jersey or the Long Island salt marshes for their production, but must blame themselves. Park lagoons are good places in which to raise mosquitoes.

The word "mosquito" means little fly. Like the house-fly the mosquito subjects the multiplication table to a great strain. The mother mosquito lays as many as four hundred eggs at one time, and may become the ancestor of 10,000,000,000 able-bodied singers and jabbers in just thirty days by the clock. And yet we consider a hen faithful and industrious if she produces one egg a day!

Unlike some physicians, the mosquito presents its bill before it injects the poison into your system; and, also unlike some physicians, the presentation of the bill is not the painful part of the performance. The insect injects a drop of poisonous saliva before it leaves. This looks like an act of what may be described as "pure cussedness," and convinces us that the mosquito is one of the devil's own inventions.

Mosquito a Bad Citizen

THE mosquito has a bad record. He it is that carries the germs of malaria, yellow fever, dengue or break-bone fever, and filiariasis, which is the infestation of the body with long, slender threadworms. If you have a disease of any of the above varieties, the mosquito loves to come and bite you and poison you, and make you think unkind things about him. Then he goes off and bites some other luckless chap and injects the germs of your disease into him. And if that does not show the disposition of the devil, will you not please point out something that does? Moreover, a mosquito will bite you when you are asleep, and make you awake peeved and resentful.

Mosquitoes are great travelers. They are sometimes blown forty miles from their breeding places during the eight days between birth and maturity. They are found all over the world. High up in the Canadian Rockies they so infest the trails that passage is had only at the expense of great discomfort. In the Himalayas they are found 13,000 feet above the sea.

Modern medicine claims that the weakening of the Greek and Roman races by malarial infection caused by mosquitoes was the reason why they gave way before the barbarians. In the Summer of 1922, the Baltic seacoast was so infested with unusually savage mosquitoes that many were made ill. In Chicago, during the same season, there was one occasion when they were flying in such swarms that they were mistaken for smoke, and caused two false fire-alarms to be sent in. It is believed that the Panama Canal could hardly have been built if some means of fighting and conquering this pest had not been discovered. Dogs and cats are immune to mosquito bites.

Mosquitoes have their tastes in colors. Careful experiments extending over a number of years have proven that they remain away from anything yellow, but are partial to reds. The mosquito's preference in colors is found to run in the following order, with his least preferred color first: Yellow, orange, white, light blue, olive green, slate gray, black, scarlet, brown, dark red.

Ways to Kill Mosquitoes

THERE are three ways of getting rid of mosquitoes: By not giving them a chance to be born, by giving their natural enemies a chance to get at them while they are still wrigglers, and by suffocating them while they are in the wriggler stage of growth.

Mosquitoes swim for a week before they fly; and at this stage stagnant water is essential for them. If the pool in which the eggs were laid is drained, that is the end of the family. If fishes get into the pool, that also is the end of the family. If the pool is covered with oil, the little sinners will suffocate; but the oil has to be

renewed every ten days, as it is only a temporary expedient.

There are microbes that destroy mosquitoes; but it takes sixty kinds of microbes to kill the sixty kinds of mosquitoes, each kind having its own special diet. And when a man has a mosquito drilling for blood, it is beyond human nature to expect him to look around for the identical kind of microbe needed to slay the animal. He just slaps his enemy hard, and lets the microbe feed on the remains. More than this a well-trained microbe could not expect.

Mosquitoes flee from smoke; for they do not like it. The water-dog is a natural enemy of the mosquito, as is also the duck. In tropical countries the larvæ are destroyed by tiny fishes called "millions," raised for the purpose, also by a variety of beetle which has a fondness for them. Poison gas, such as was used against humans in the World War, has been used in poisoning mosquito waters in New Jersey.

In addition to the foregoing there is a water fern, with leaves too small to be seen by the naked eye, which is said to have been used successfully in Panama to prevent the propagation of mosquitoes.

Cockroaches and Bedbugs

HERE is a nice pair, cockroaches to get into your food and bedbugs to get into your bed. There are said to be about a thousand species of cockroaches. We should imagine that one would be plenty. Roaches will not travel through a house that guards carefully against the admission of food to any place except where it must necessarily be kept.

In places where the roaches have become a nuisance, the food materials should be confined in insect-proof containers or in ice boxes, and great cleanliness would have to be maintained. A liberal dusting with sodium fluorid furnishes an efficient means for getting rid of them. Various poisons are also sold for the purpose.

There is another way to kill cockroaches, and that is to keep a centipede around the house; but most folks would consider the cure worse than the disease. A centipede is as fond of cockroaches as the average boy is of ice-cream cones. The centipede will also eat moths, mosquitoes and flies, but will not bite humans unless frightened or molested. The centipede has fifteen pairs of legs. In this climate he grows to be only an inch in length, but in the tropics may grow to be a foot long; and one variety attains a length of eighteen inches. His bite is painful, but the pains may be assuaged by the wounds being dressed with strong ammonia.

As to the bedbug, specimens have been known to survive when kept for a year in a sealed vial, with no food whatever. Bedbugs have also been known to live in unoccupied houses for long periods. An application of paint composed of equal parts of shellac, turpentine, and corrosive sublimate is a good way to get rid of them—shellac to tangle their feet, turpentine to strangle them, and corrosive sublimate to burn them up.

A remedy suggested by the government is to place in the center of the room a dish containing about four ounces of brimstone, within a larger vessel, so that the possible overflowing of the burning mass may not injure the carpet or set fire to the floor. After removing from the room all such metallic surfaces as might be affected by the fumes, close every aperture, even the keyholes; and set fire to the brimstone. When four or five hours have elapsed, the room may be entered and the windows opened for a thorough airing.

Brimstone is the most deadly fumigant known. If the Lord wanted to make sure that a soul when it died would be stone dead, burning it in brimstone would surely do the trick. As a means of torment it would be of no value; for death would ensue too promptly. All the arguments of common sense, as well as all the arguments of the Bible, are completely opposed to the theory of eternal torture.

The Industrious Ant

THE telegraph poles of the Panama Railway are of iron; the reason for this is that the army ants of that region destroy a cedar pole over night. Talk about army ants! Before a marching column of these invaders the wild animals flee in terror; if they wait, the bleached bones of the biggest and strongest of them litter the ground in a few hours.

The ants in America are mostly subterranean, although in Wisconsin there is one variety that builds a mound about twenty inches high. In Europe ant mounds are often as much as three feet in height. In Africa the termite, or white ant, raises its hills to a height of fifteen feet

and constructs them so strongly that a heavy beast like a buffalo can stand upon them without breaking them down. These buildings are six hundred times the height of their tiny builders.

There is an ant in the Argentine which bites its way through the tympanum in the ears of sleeping infants until it reaches the brain and kills its victims. It is one of the most serious pests in the world. This ant will eat anything we eat, and can probably thrive in any climate short of the Arctics. Its spread to other lands would be a great calamity.

The Useful Spider

THE spider is one of the most useful of the insect friends of man. Man's enemies are the natural food of the spider. Day and night he goes after the flies, mosquitoes, and other insects which man has come to recognize as pests. Spiders injure no plant food nor other product of human industry. Contrary to the general belief they are, as a rule, neither noxious nor injurious in any way.

The web that the spider makes is genuine silk, and the finest silk known. A thread long enough to reach around the earth would weigh but one pound. These threads are so small in size that a million of them can lie side by side within a space not so wide as the length of a yardstick. On account of its fineness the thread of the spider is used for the cross-lines of telescopes.

A spider is said to have saved the life of Robert Bruce by spinning with marvelous rapidity a web across the mouth of a cave within which he was concealed. His pursuers passed the entrance of the cave, convinced that the web across its mouth proved that no one was within. A web may be made in forty minutes.

There is a spider that builds airships. This spider anchors itself with its feet, and then sends a number of strands of fine silk out through its spinnerets. When enough silk has been spun, the spider lets go its grip on the ground, the wind catches the silk, and away goes the spider, sometimes for hundreds of miles.

The tarantula, the giant spider of the Southwest, has a vicious bite; but it will not bite unless it is molested. A Pasadena dealer sells 8,000 mounted tarantulas a year, employing an army of boys to collect specimens. There is some doubt as to the degree of poison properly attributable to a tarantula bite. Professor W. J. Berg, of the University of Arkansas, has made experiments which lead him to question their poisonous qualities altogether.

Another insect-destroyer is the wasp, of which 1,500 varieties are known. Wasps and spiders are not good friends; they are too much interested in the same raw material. The wasp is the oldest paper-maker known; its nest is a marvel in its absolute perfection for the purpose for which designed. An industrious wasp can teach a boy to dance in a very brief time.

The Locust Plague

AMERICA knows little about locust plagues, but they are common enough in Eastern Europe, Asia, and Africa. The best-known variety in the United States is somewhat under two inches long; and although it is quite common, it does not seem to flourish in this climate as locusts do elsewhere.

In the East, especially in ancient times, there have been locust plagues which have stripped the country for miles around as completely as would a fire. Pasturage, vegetables, fruit, crops of all kinds, and even the bark of trees disappear as if by magic.

The prophet Joel described a locust invasion elaborately. This description is believed by Bible Students today to foreshadow the overrunning of Christendom by the hordes of communists that are being made every day by the folly of present rulers:

"A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens

shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining."—Joel 2: 3-10.

Sometimes locust plagues have lasted for two or three years. They swept from one region to another in swarms many square miles in area, and so dense as to darken the sun, as the last verse of the foregoing prophecy points out.

The locusts come out of the ground in the Spring, split their outer skin and hop away, all in the same direction. Although they destroy the crops, they are themselves edible; and the natives kill them by the ton. They make good food, either dried and ground into meal, or fried in butter, or smoked. They are also used as fuel.

Beetles Galore

THE number of known varieties of beetles is now said to be over 100,000, of which not less than 10,000 are native to the United States. Additionally, there are about 1,000 fossil species known.

The Japanese beetle is said to be, at this time, our country's worst crop pest. This form of beetle hatches out underground, where it attacks the roots of growing trees. It is persistent to an uncanny degree. Other pests die out or move on; but the Japanese beetle stays on the job until every green tree is killed, including the roots.

The beetle itself, when it emerges from the ground, is about a half inch long and seems immune to almost every form of poison except arsenate of lead, which is also poisonous to humans, and cannot be used on fruits and vegetables without danger to human life. Unless some way can be found to stop the spread of this beetle, it is predicted that it will sweep from coast to coast, destroying every leaf-bearing tree. Perhaps the devil made this one, too; it looks like his work.

Another kind of beetle that we could get along without is the wood-boring beetle, which has become common in California. This beetle not only bores wood but is able to go through alloys harder than lead. It has put hundreds of telephones in California out of commission by boring holes in the cables that carry the wires.

Another beetle that makes a nuisance of itself is the pine beetle, which seeks the destruction of the yellow-pine forests of the Northwest. The loss from this pest is now set at $300,000 per year; but a way has been found to conquer it, and where the treatment has been applied the loss has been reduced by one-half.

The mordella beetle should have been called the moreyes beetle; for it possesses more eyes than ten thousand of us humans put together. It has been estimated that the mordella has twenty-five thousand eyes, including many in the back of its head. Under a microscope these little eyes are very beautiful. The dragon fly is said to have not less than twenty thousand eyes, and the horsefly also has eyes by the thousand.

The Boll Weevil

THE boll weevil came to the United States from Mexico twenty-one years ago, and has already destroyed enough cotton to make 500 shirts for every male in the country. The loss is calculated at over $2,000,000,000. A single pair of weevils can produce 12,775,000 weevils in one season. The cotton fields of the South are being ruined by this pest, and are being used for other crops. Mild winters and moist summers favor the growth of the weevil.

The boll weevil is small, rather less than one-fourth inch in length, with a snout half the length of its body. When squares or forms begin to appear on the cotton, the weevils punch holes in them, laying one to three eggs in each. The weevil is light yellow when young and black when fully matured.

Beans, peas, and cowpeas are often damaged seriously in storage and in the field by weevils; but they never attack corn or wheat. The crop should be harvested as soon as possible after maturity and subjected to fumigation, heat, or cold, in order to destroy the weevils in it. Guinea fowls destroy weevils.

Crude sulphur is used as a weevil fumigant. Take a common tin can, and cut a one-half-inch hole a third of the way from the bottom. On the opposite side make two holes with a ten-penny nail; on the top lid make a three-quarter inch hole; into the can put one-fourth pound of sulphur; apply match and close lid down; the crude sulphur applied in this manner will continue to burn for six hours.

After the second chopping of the cotton, before the cotton begins to bloom, the over-wintered weevils should be picked from the young cotton plants. At first sign of weevil damage to the squares, the field should be gone over care-

fully once each week; all squares on the ground should be picked up, and all yellow squares on the stalks which show signs of weevil puncture should be pulled off and burned. The picking of the cotton should be completed as early as possible; for it cuts off the food supply, starves millions before hibernating time, and prevents the development of the young weevils.

The Muscular Caterpillar

A SINGLE caterpillar has 4,000 different muscles, and is able to drag twenty-five times its own weight. A caterpillar has an appetite, too. The American silkworm at the end of its life as a caterpillar has eaten not less than 120 oak leaves. This food, three-fourths of a pound in weight, and consumed in fifty-six days, equals in weight eighty-six thousand times the primitive weight of the worm.

The Summer of 1923 witnessed caterpillar pests in Oregon and in Bohemia. In Oregon a man was driven from his house by them, crops were destroyed, telephone lines were pulled down, and at least one train was held up. In Bohemia the peasants walking through the forests had to carry big cotton umbrellas to prevent being smothered by the caterpillars which fell from the trees in quantities.

The tent caterpillar is a ravenous insect which weaves a web around a cluster of leaves for the protection of its young. This tent is water-proof and insecticide proof; hence spraying must be done before the webs are formed. After the webs are formed, they can be destroyed by burning with rags saturated with kerosene fastened to the ends of long poles.

Caterpillars hatched out from eggs laid by small brown and black moths have attacked fields of alfalfa in some places, infesting the fields to such an extent as to make these appear ragged. They strip away the foliage, leaving the bare stalks. Prompt cutting is the only remedy. The yellow and black-billed cuckoos eat the caterpillars in great numbers. We appreciate the service they render, even though we do not admire their taste.

Some Other Pests

THE Hessian fly, introduced from Europe in Revolutionary days, causes an average annual loss to the wheat crop of $50,000,000. Some years the loss is double this amount. The fly is very small, only about one-tenth of an inch long, with a form much like that of a small mosquito.

The government recommends the following program as to the best method for controlling this pest: Sow the best of seed in thoroughly prepared, fertile soil, after the major portion of the fall brood of flies has made its appearance and passed out of existence. If possible, sow on ground not devoted to wheat the preceding year. In the Spring-wheat section, the earlier it is sown in the Spring the less it will suffer from the pest.

The European corn borer has already been introduced. It tunnels through all parts of the corn plant and also attacks celery, swiss chard, beans, beets, spinach, oats, potatoes, tomatoes, turnips, dahlias, chrysanthemums, gladiolus, geraniums, and timothy. The Department of Agriculture pronounces it the most injurious plant pest we have yet imported. The best way of suppressing it is to gather and burn all remnants of crops and wild grasses within the infested area such as would be liable to harbor the borers during the Winter.

In the southwestern part of the United States there is an ear-tick, a blood-sucking parasite which infests the ears of cattle, horses, sheep, dogs, and other animals. This pest seems to prefer the semi-arid climate of that section, where it causes heavy losses among live stock.

Some insects are much stronger in proportion than is man. A grasshopper can jump two hundred times its own length. If a man could do that, he could jump almost a quarter of a mile.

A blow-fly has been harnessed, and found able to drag more than two hundred and fifty times its own weight.

In an experiment made with a small horn-beetle, weighing two grams, this insect was proved capable of alternately raising and lowering a piece of stick weighing two hundred times as much as itself. In order to rival such a feat a man would have to lift a motor truck laden with eight tons of coal.

Evidently the subjugation of the 750,000 varieties of insects is going to be a big job; but the One that will supervise the work is fully equal to the task. Probably the Lord made some of the useful insects. No doubt the devil made some of the others. The Lord is the better architect, and victory is sure to crown His banners in the end.

Learning to Write *By H. E. Coffey*

WRITING is within itself an art, and one commonly practised by almost everyone. Hence helpful information along this line should be of general interest. Before clearly explaining how anyone who writes poorly may easily and with little effort greatly improve his penmanship, I shall explain briefly concerning the origin of writing as practised today.

Man seems to have learned to write through slow, progressive steps, just as he has learned to do many other useful things. No doubt it was quite early in the history of mankind's existence on the earth that certain individuals began to think or ponder on some means of communication other than that of the human voice. Thought along this line was doubtlessly fostered by necessity, which, as has been well said, "is the mother of invention"; *i. e.*, the human race had increased to such an extent that they could not keep in touch with one another by oral conversations.

Man's first efforts toward overcoming this obstacle seem to have been in the way of picture writing. Crudely drawn or carved pictures were used to represent words. Later, symbols seem to have been substituted for pictures. Some people, as the Chinese, who have a different symbol to represent each word, never progressed beyond this stage. However, other peoples, as the Babylonians and Egyptians, went further and evolved a system of phonetic or syllabic writing allowing syllables of words to be represented by different characters.

But the Phœnicians, it seems, deserve to have credit for producing the first real alphabet. As they were great traders and navigators, they were at least the first to bring the alphabetic system of writing to the attention of the world at large.

The foregoing indicates that mankind were a long time in learning to communicate easily by the method of writing. Yet this does not show, as some have erroneously supposed, that man has been evolving upward. It merely demonstrates to the mental vision that when excluded from Eden man was left to shift for himself.

Since discovering the alphabetical system of writing, man has experimented through many centuries in an endeavor to find suitable material and tools with which to carry on this helpful art. Through successive ages, stone, sun-dried brick, parchment, papyrus paper, etc., each has been used as material on which to write. Our grandfathers used foolscap paper, quill pen, and soot ink in carrying on their first correspondence.

For a long time writing, as one of the three R's, has been listed among the essential branches which every child should learn; and those who attempt to master the art attain to many graduating degrees of skill. Some few may become skilled penmen; a great many may come to write somewhat legibly; and not a small number may continue to write throughout life so poorly as to require much effort on the part of their friends to enable them to decipher the scribbling.

At one time, previous to the invention of the typewriter, the few who did become skilled penmen were in great demand. Business houses required rapid and skillful writers to carry on their correspondence, and paid excellent salaries for such service. While there is no such demand today, yet good writing, like good manners, brings its own reward.

Character, too, is as truly revealed in our handwriting as in our daily conduct. Those who merely scribble are often careless. Those who fail to capitalize words where this is necessary, and who misspell, etc., show lack of education. Hence it is that business men, as a rule, ask for a written application from those seeking employment.

For the foregoing and many other reasons everyone should desire to write well. To satisfy this desire does not require special effort or expense, and is in no way injurious, but from every standpoint beneficial.

Attention Necessary to Accomplishment

TO THIS, as with other branches of learning, there is no "royal road" or special short cut. In fact, there is only one practical and beneficial method by which to acquire both speed and beauty in penmanship, and that is by the so-called muscular movement. The essentials of this method of writing are: (*a*) Correct position of body, feet, hands, and pen; (*b*) movement, speed, and form.

The position which this system calls for in

the most healthful poise one could assume while writing. Adults as well as children when attempting to write often assume positions which are very detrimental to the health; and they hold their pens or pencils in such a cramped position that it is utterly impossible to write in a clear and legible way.

The muscular system allows the pen to glide smoothly and gracefully along with the least expenditure of effort and at the correct angle. Hence such method of writing is restful and does not cause fatigue. In this brief article I will not go into such detail as to explain how to learn and practise the muscular system of writing.

The reader whose interest is aroused by this may learn fully concerning the system from many of the writing books used in the public schools throughout the various states or may procure at small cost from publishing companies supplying them, teachers' courses in muscular writing.

One-half hour's regular and intelligent practice each day will in a few months revolutionize anyone's penmanship. Such improvement will be admired by all who see it and, like other things of beauty, will bring lasting joy and real satisfaction to the executor.

The foregoing is given with the intent to encourage all who practise this worth while art to attempt it in the correct way. Many letters go to the dead-letter office, and many business transactions are misunderstood, because of illegible writing, all of which could have been avoided if everyone had been required to learn to write in the proper manner.

But in this as in every other worthy endeavor where improvement is sought discouragements will at times come, and there will be periods when no improvement may be seen. Yet where one continues to persevere, improvement will begin again and continue through another period.

In this connection it is quite desirable and helpful to know just what rate of progress one is making. In the past, one attending school might know by having his work graded. However, of late it has been found more satisfactory for students or pupils to grade themselves, especially in writing. Measuring charts and tablets now in general use make what was formerly an irksome task to the teacher a real pleasure to the pupil.

In closing, in preference to a summary, it might be more profitable for the reader's mind to take a retrospective view of writing that the halo and foregleams of the future may become more realistic. We see that by this means man has been enabled to accomplish many pleasurable and worth while things.

Great poets and prose writers have been enabled to pen their thoughts and thus transmit them as a heritage to future generations. Parents have been enabled by this means to keep trace of the wanderings, fortunes, and misfortunes of their children. By the same means lovers for a long time have had the pleasurable satisfaction which comes from conveying by letter one's affection prompted by heart impulses.

But most important of all, writing has been a means by which the words of God to mankind and those of Jesus His Son, the Savior of man, have been first recorded and preserved for future generations. Throughout the early Christian era and the dark ages monks and copyists copied and recopied the words of Holy Writ that they might be read and preserved to other peoples. True, some errors crept in; but notwithstanding, Jehovah's purposes relative to humanity have all along been accomplished, and the "people for his name" have been continually selected.

Judging the future from what God's Word holds forth, it is doubtful whether writing will be of much importance in the Golden Age or rather in the ages to come. Doubtless resurrected humanity will desire to practise what they have been taught, for a time at least, and will desire to write to those of their loved ones whom they cannot see personally.

But with other cheaper, quicker and more satisfactory means of communicating perfected it seems that writing, like many other inventions of the past, will be relegated to the memoirs of the past—to the semi-plastic cycle of sin. One thing is already certain, namely, that much that has been written in the past, and counted Classic, is now seen to be of little real worth.

Of one thing we are assured; and that is, that in the future age when man is perfected, what he does he will do perfectly. Should he write he will pen graceful, artistic lines which will be a pleasure to the eye; and the thoughts which these depict will likewise be ennobling, elevating and inspiring.

How to Acquire Just Title to Commodities *By H. E. Branch*

LAND, raw material, and energy or force of all kinds are products of Nature's handicraft, and are heirs to the bounties and patrimony of that common mother to whom men and all things owe their origin and allegiance.

She grants no preferential rights, and demands that her bounties shall be intelligently conserved and employed solely for the material well-being of all her offspring, without partial discrimination or favor of any class. The only title to land and raw material honored by her mandates is possession for necessary use.

Monopolization of her land and raw material for speculation and profit is a rank violation of her law and of the natural and moral rights of her disinherited heirs, and is the sole cause of the world-wide social unrest and discontent that gender anarchy, revolution, and war.

Commodities and social service or values are evolved from raw material by natural energies intelligently applied. The volume and character of energies employed are correctly defined by the volume and character of the products or units created by them. Energy is merely force, or labor, an inherent property of matter, no matter by what or whom generated.

We determine correctly the volume of labor or digestive energy employed by each of our more than twenty-four million cows in defined units of beef, milk, butterfat, hides, etc. We define the energy or labor capacity of all grades of engines and dynamos by the units created regardless of passing duration. We define the labor or energy of blood, nutrition, light, heat, gravity, etc., by things done, without giving thought to time. Time is not a factor in defining the calories contained in a bushel of wheat.

We define man's volume of labor or energy applied solely by the products or units created. When we employ a man to cut a cord of wood, grow a bushel of wheat, break an acre of ground, or construct a bridge of given character, the product is the only thing considered.

We find that human capacity for efficiency and creative energy per unit varies as widely in degree and volume as found in any other class of units; hence nature and justice demand that human units be classified and graded in accord with capacity for rendering useful social service. That classification will prove an incentive to efficient service, and will eliminate social discontent and inaugurate the Golden Age.

If I create units of useful social service from Nature's land and raw materials, she exacts full equivalent, in labor or energies expended, for benefits received. I have no moral right to withhold unneeded land and raw material from the service of my coheirs.

Benefits exacted without equivalents given is confiscation pure and simple. Our rich men and those who control industry are solely responsible for the world's social chaos today existing.

Let us inquire how the confiscators acquire fictitious and preferential rights to land and natural resources without giving the just equivalent demanded by natural law. The tribal chieftain claimed land and natural resources to which he had no moral or natural right, and his fictitious claims were sustained by favored leaders who persuaded the general public that affairs were being administered for the common good.

The retainers, the public, paid tribute to the chieftain and favored leaders for the use of land and natural resources to which all were equal owners and had equal rights and, in event of war, pledged their lives and "sacred honor" in support of the false claims put forth by grafting and exploiting leaders, just as the public does today.

The Entente gained the support of the general public under the false pretense that its intention in the World War was to destroy militarism, autocracy, despotism, and Kaiserism in the interest of humanity and democracy, with no desire for annexations, indemnities or natural gain.

Now, France asks the German citizens whom they were not fighting, to pay the debts of a government in which they had no voice. She demands their choicest land, richest resources for her leaders and "captains of industry," while the war brought nothing but loss and sorrow to the masses of France.

Robbery of Common Energies

OF COURSE the French leaders will pretend to administer the confiscated territory and resources in the interest of the French masses. French citizens who accept those false claims at face value should be in a home for the feeble-minded. France, Italy, England, and the United States want their armies of millionaires, created by that war for humanity (?), to administer the mines, oil fields, and other great

Industries of Russia, Turkey, Austria, and Germany in the interests of a common citizenship, just as our power plants, mines, railways, mills, factories, etc., created by the united energies of all citizens, are confiscated and administered by our trusts in the interests of the "captains of industry" to the detriment, loss and robbery of the common energies that made those enterprises possible.

It was reported that Garvan, of the alien property board, sold to his own organization the chemical foundation, himself, copyrights and patents belonging to German citizens, estimated worth $20,000,000 to $50,000,000 for about a half a cent on the dollar. When threatened with investigation, he reported that the government had committed greater crimes *for the public good.*

Secretary Fall leased the Teapot Dome oil fields to the Sinclair Oil Company, Harry Sinclair, on a royalty basis. The people, the government, supply the resources and the energies to prosecute the enterprise, while Harry Sinclair—for the public good —reaps the harvest, with no risk nor even investment! The people had no voice in the appointment of Fall, yet they are expected to endorse the betrayal without protest or criticism.

Press and officials told us the sugar trust was robbing the public, and threatened reprisal. The sugar trust, like other criminals of great wealth, was found immune to law and order germs; and the public was begged to punish itself—for the common good—by boycotting the trust.

Diaz, the Mexican despot, had his congress vitiate thousands of titles to rich resources and then granted them, on a royalty basis, to Guggenheim, Phelps, Dodge, and others. Our press and officials hailed Diaz as a statesman, a public benefactor who was developing the resources of his country and the interests of its people. When Diaz was deposed they frankly confessed to misrepresentation for a quarter of a century; called Diaz a despot, and said that there had never been an honest election in Mexico under his *régime.*

Diaz confiscated the resources and energies of the Mexican people for royalties to himself and untold millions of concessionaries. Our officials now demand that the Mexican people—government—shall honor illegal grants made by a despot without consulting the parties or citizens affected. The illustration given makes plain the methods employed for diverting public resources and energies from public service to private gain.

The only honest titles to property acquired are through an equivalent in useful service for the use of Nature's raw material supplied.

Public Pays Compound Interest

THE great fortunes of today, private or corporate, are the products of confiscation of natural resources that are the common heritage of all mankind. Every great enterprise is the product of public—or national—natural resources created by public energies.

From natural resources the public energy built and equipped our railroads and then was saddled with a debt of $20,000,000,000 at compound interest. For eighty years the public, the nation, had been paying compound interest on railroad debts to the few, for products and energies supplied by the public without cost.

In eighty years the interest alone represents products and energies enough to build and equip the railroads of the world *five times over.* That debt is constantly augmenting with no intention of liquidating. At simple interest alone the public pays $1,200,000,000 annually on that debt; in addition the public pays all operating expenses, for repairs, improvements, extensions, huge salaries and lobby fees to corrupt press, courts and officials.

Other corporations are created and operated by the public for the benefit of confiscators of public energies and resources. Their debts, capitalizations, are a mortgage against natural resources and energies; and their interest, profits, surpluses, dividends and even their taxes are collected from the public at the public expense.

They are the *invisible* government that owns and controls the press, and supplies the woof and warp of national policy. This invisible government has created thousands of multi-millionaires out of confiscated resources and driven millions of our people into mortgaged and rented homes.

When we contrast war and prewar pledges with postwar facts we fully realize why armed force and penitentiaries are employed to teach a spurious Americanism. With our vast natural resources of raw materials, tools, improved machinery, control of natural energies and in-

telligent labor, two-thirds of our adult population intelligently employed five days of six hours each per week, in agriculture, power plants, forests, fisheries, packing plants, horticulture, mills, mines and factories, can create an abundance for all and a surplus against future contingencies, while employing the other third of our adults on public works for the general social uplift.

We can, and should, keep at least 6,000,000 men constantly so employed.

A study of our accomplishments in 1917-18 when it was "work or fight" will prove that I am indulging in no pipe dream.

With 4,000,000 of our ablest men taken from the channels of productive industry and more than half of the remainder employed in creating war supplies, we not only fed, clothed and cared for ourselves, our great majority employed in war pursuits, but we also fed, clothed and cared for the better part of Europe. Now we must either cancel fictitious titles and administer industry and natural resources for the common good or be overwhelmed in a social cataclysm.

Where standards are employed there can be no controversy nor confusion. We have a standard for each and every class of units; we employ standards for every class of units except that of defining units of labor or social service —commodity units created by industry. Each standard is limited to defining the volume and structure of its own units. Duration defines the time value of its own units and nothing else. Time employed has no defined relation to service or labor value. Three men shear sheep for ten hours, one shears forty, another sixty and the other one hundred. Hence the product and not the time measures the labor or service rendered by each.

A Standard of Value

FOR centuries social economists have talked glibly of standards without comprehending or demonstrating the law, volume and structure of standards. If they knew what they were talking about, they failed to make it clear. My demonstration published in THE GOLDEN AGE, April 14, 1920, was the first made public. I will quote from that article so that any intelligent student can solve and verify the problem of standards for himself:

"Standards are natural products over which men and nations have no jurisdiction, no option in their selection and establishment. Nature established gravity, duration, space, altitude, longimetry, etc., as standards of weight, time, capacity, height, length, etc. Man had no choice in the matter whatever. A standard is identical in character with the units defined, with the units that compose its structure.

"The law of standards defines a standard as the greatest possible or culminating unit of its kind and includes all units of its own character. Gravity includes all weight units, space all capacity units, duration all time units, etc. There is no exception to this law or rule. Hence the standard of values must include all units of value or all factors of commerce. An understanding of that law makes the location of a standard a simple matter. Name its greatest unit and you have the standard.

"Space units include the universe and is the standard of capacity and the greatest unit of capacity. Duration includes all time units from seconds to eternity, and is the only possible standard of time. Gravity embraces all weight units; altitude all height units, etc. Obedient to that law all social factors, all units of commerce from toothpicks, minerals, power sites, etc., to the world's greatest transportation systems are parts or units of the standard of value.

"Labor is the world's greatest unit of value and includes all other units combined. It is the greatest unit of commerce and is the only possible standard of value."

When our money becomes a token, symbol or indication of *service or labor values* in different denominations of units instead of tokens of weight values as at present, we shall have self-adjusting scientific money not subject to inflation nor deflation, and not requiring a legal-tender act.

Ford for President? *By L. D. Barnes*

"FORD for President" would look good to the toiling masses. He is the best employer of labor extant. He raises wages and reduces profits, yet makes more money. He would have to run as an independent. Mr. Ford would make it uneasy for the heads of the money-crowned kings. Some one has said that Mr. Ford could run the country single-handed and do a better job than all the opposing politicians put together.

Perplexity of the Nations *By Robert F. Grossell*

AT THIS writing just what the outcome shall be of Germany's unconditional surrender to France is unknown. Having surrendered, Germany is apt to expect too much leniency on the part of France for "honor's" sake; but France does not intend to satisfy any honor. Both governments have been to an enormous loss in the struggle of the Rhineland, normally the richest industrial center in the world. While the people of Germany do not want war, but long for peace and prosperity, the settlement is not apt to be thoroughly satisfactory; and sooner or later some disgruntled leaders will cause internal strife to break out. [Already the case.—Ed.]

The thrift of the poorer classes would soon bring order out of chaos were they left to themselves; for about two and one-half millions are organized into agricultural societies, and nearly four millions of the labor people are coöperatively organized. What the near future holds for Germany and France time alone will tell.

Germany has occupied the unique position of a nation profiting by its own debased currency. By borrowing from abroad when the mark was higher, and paying their debts when the mark was lower, the government and the people have made money by the drop in value. By this procedure, by buying all the materials and commodities possible, as the mark has gone down the relative value of their possessions has increased; for the goods purchased suffer little if any shrinkage compared with the shrinkage of the mark. Hugo Stinnes has increased his wealth enormously by thus taking advantage of the falling mark. He bought on credit railroads and manufacturing establishments, mortgaging the one to buy the other. The drop in the value of money made his property valuable. He consequently paid off his debts at something of a fraction of what they were contracted for.

Debtors Benefited by a Dying World

THE creditor is ruined by inflation. That which is owing him will be repaid to him in money that is worth less and less. The debtor is enriched in a converse manner. The money he owes is worth less and less until the debt is negligible. Then he pays and the property is his. It is obvious that to get rich in Germany one has simply to go deeper and deeper into debt—to borrow and buy.

Germany financed the war with paper; that is, she printed paper money and bonds instead of taxing the people. This was done on the theory that she was bound to win and that the loser would be made to pay. An elaborate scheme had been worked out whereby the cost would be garnered back from the Allies. And as Germany had informed herself as to where the convertible wealth of her enemies lay, that wealth was to be seized for payment of the cost of the war. In this light, therefore, the paper money and the bonds served merely as a temporary expedient until the spoils might be collected from the vanquished.

It is not difficult to understand why the German government is worried at the downward plunge of the mark with its erratic fluctuations from day to day. All business transactions are made difficult and precarious by the conditions that exist.

Yet in Germany there is no dearth of skilled bankers and financiers. Notwithstanding this fact, those in authority are proceeding to cope with the enormously inflated currency as if such a condition had never existed before. The corrective measures (if they could be called such) taken are along the old lines—those of the French Revolution. Speculators in foreign exchange are held up as the guilty men, and not the officials who by their course have made the violent fluctuations in exchange possible.

In this pursuit of mistaken remedies there is talk of closing up the brokers' offices and of raiding the banks that do business in foreign currencies. The great numbers of Germans who hasten to get rid of their mass of depreciated marks for whatever these will bring in dollars, francs, and guilders are regarded as little more than traitors to their country.

Fiat Money Brings Disaster

WE CAN learn something from history, and that branch of study teaches us that a fiat currency always invites disaster.

The complex conditions of civilized life today make money absolutely necessary as a medium of exchange and as a measure of value; for none other seems to be known or practicable. In ancient times when life was simple, men resorted to barter, which consisted of the simple exchange of goods. But this method is crude and cumbersome, and inadequate for civilized

needs. Men then looked about for some article which would serve as a unit of value.

In savage communities the unit was shells, cattle, beaver skins, corn, cocoanut, salt or some other article of general use. But this unit was soon found to be unsatisfactory, and a unit of more intrinsic value was sought. The use of metals was then resorted to; and gradually gold became accepted as the most satisfactory unit which could be found. And so in the course of time the gold standard became the basis for the currency systems of most modern governments. This signifies that the underlying unit of value is gold, and that all other forms of currency are ultimately redeemable in gold.

In the past many governments have been led astray in times of financial stringency by false economic theories, and have attempted to issue currency not redeemable in gold, but basing value on the mere word or fiat of the issuing government. This form of currency is known as "fiat money." But the use of fiat money by a government ultimately brings disaster. The effect is to bring into operation an old economic law which is, simply stated, that "bad money drives out good money." When bad money is issued, people will hoard their good money; and in due time the bad money will depreciate in value because there is no real intrinsic value back of it. The rule with respect to fiat money is that it may be issued to the extent that it is necessary for the needs of the community as a medium of exchange; and that when that point is reached it will be indicated by the money's going below par, when the issue of it should stop.

With the seizure by the French of the Ruhr district, which constitutes the industrial heart of Germany, the intense activity in the latter country has somewhat slowed down.

The largest German iron and steel plants and the head offices of the large German combines are located in the Ruhr valley. From the Ruhr comes a heavy percentage of Germany's exported goods, especially iron and steel products; and it is from this region that the German railways and other public utilities derive much of their fuel. Ruhr coal also plays an important part in Belgian, Dutch, and Italian industries.

The Ruhr is the most important industrial region in Germany. It contains the best coal fields, and the most important German industries are located there. The big German Industrials, after the loss of their Lorraine iron and steel plants, concentrated their efforts mainly in this district and established a number of new factories to replace those lost.

The French government has been informed that Germany cannot pay unless France releases her hold upon the Ruhr; and in turn France has replied that she cannot exchange her occupation of that territory for promises which she has no means of knowing will be fulfilled.

While Germany has defaulted in her reparation payments with the plea that she is not able to meet them, the improvement of her industrial resources has gone forward at a tremendous pace. After the armistice Germany's mercantile marine was practically nothing. At the end of 1922 it was 2,250,000 tons, with 500,000 tons under construction. New docks, new harbors, new terminals, new railroad yards, new canals, new locks, new mills, new machinery, new villages for the workers, and new administration offices have been built. In the meantime the government was restoring the railroads with new rails, new rock ballast, and new freight equipment. New town halls and new public utilities have been built by municipalities. There has been extensive development of electric light and power projects. Private building has gone on at the same extensive rate. New buildings are exempt from the rent laws which have ruined the old landlords in the cities. While the old landlords are scarcely able to keep their old houses in repair, new buildings were cheaper. Profiteers and traders built fine houses. New houses have gone up everywhere.

With the enormous increase in the issue of paper marks, and consequent depreciation, the demand for money has grown greater and greater, until the printing presses are scarcely able to keep up with the demand. On January 6, 1923, there were 1,336,501,000,000 Reichsbank notes in circulation; and this amount rapidly increased until on March 7, 1923, the amount in circulation was over twice what it was on January 6, being 3,871,256,000,000 marks.

Ex-Kaiser Going Mad

UNDER the caption of "Several Reasons Why the Kaiser should be Reported Mad," Herbert Kaufman says:

"Germany at last posts her score. Not counting civilian deaths from grief, shock and penury diseases, her officials announce that the great war killed 1,945,000 men, made 533,000 widows, orphaned 58,000 children, and left 1,130,000 fatherless. Bernhardi and the other high priests of Weltmacht have nothing to say.

"Rumor repeats that the ex-kaiser is fast going mad. If he reads these figures they will doubtless complete the job. Conscience and remorse must be constant companions of the recluse at Doorn.

"Memory is a drainless poison cup. The once haughtiest head in Europe is now only a haunted house rife with the ghosts of past grandeurs and the mocking wraiths of thwarted ambition. Exile has imposed a harsher sentence upon Herr Hohenzollern than any international tribunal could ever have issued against the Prussian king. Justice does not always sit in a court room. Her verdicts are as often delivered at sleepless bedsides. The Furies do not wait upon man to act; they have a law of their own."

The published letters of late Ambassador Page advise his sons to forget Europe, locate the whole future of the race in new countries—chiefly ours—and assert that the continent will not be worth living on for another fifty years.

Labor Situation in England

THE labor situation in Great Britain is serious. The number of unemployed is computed by the Ministry of Labor to be about 1,300,000.

There is also dangerous discontent among farm laborers in Norfolk, Suffolk, and Shropshire due to low wages; and a strike of 15,000 workers in Norfolk occurred some time ago. The farmers acknowledge that their employés are not getting a living wage, but contend that they cannot pay any more, due to the low prices received for their products. The facts as revealed on both sides indicate the desperate condition to which the agricultural industry has been reduced. The laborers demand a minimum weekly wage of $7.35 (a meager wage indeed) against the $5.87 offered by the farmers for a week of forty-two hours. The strike reached such a pass that it was necessary for the farmers to go to work in their fields armed with guns.

There is a striking similarity in this protest of the farm laborers with that of the Peasants' Revolt which occurred in the year 1381 in the same counties.

Prior to the visitation of the Black Plague in 1348 and 1349 the supply of labor had been abundant and cheap. This plague, the most terrible which the world has ever witnessed, advanced from the shores of the Mediterranean to the Baltic, and swooped down upon England at the close of the year 1348. Green, in his history of England, states:

"The traditions of its destructiveness, and the panic-struck words of the statutes which followed it, have been more than justified by modern research. Of the three or four millions who then formed the population of England, more than one-half were swept away in its repeated visitations. Its ravages were fiercest in the greater towns, where filth and undrained streets afforded a constant haunt to leprosy and fever. The whole organization of labor was thrown out of gear. For a time cultivation became impossible. 'The sheep and cattle strayed through the fields and corn,' says a contemporary, 'and there was none left who could drive them.' Even when the first burst of panic was over, the sudden rise of wages consequent on the enormous diminution in the supply of free labor, though accompanied by a corresponding rise in the price of food, rudely disturbed the course of industrial employments; the harvests rotted on the ground, and fields were left untilled, not merely from the scarcity of hands, but from the strife which now for the first time revealed itself between capital and labor.

"While the landowners of the country and the wealthier craftsmen of the towns were threatened with ruin by what seemed to their age the extravagant demands of the new labor class, the country itself was torn with riot and disorder. The outbreak of lawless self-indulgence which followed everywhere in the wake of the plague told especially upon the landless men, wandering in search of work, and for the first time masters of the labor market; and the wandering laborer or artisan turned easily into the sturdy beggar or the bandit of the woods.

"A summary redress for these evils was at once provided by the Crown in a royal ordinance which was subsequently embodied in the Statutes of Laborers. 'Every man or woman,' runs this famous provision, 'of whatsoever condition, free or bond, able in body, and within the age of threescore years and not having of his own whereof he may live, nor land of his own about the tillage of which he may occupy himself, and not serving in any other, shall be bound to serve the employer who shall require him to do so, and shall take only the wages which were accustomed to be taken in the neighborhood where he is bound to serve' two years before the plague began. A refusal to obey was punished by imprisonment. The laborer was forbidden to quit the parish where he lived in search of better-paid employment; if he disobeyed he became a fugitive and subject to imprisonment at the hands of the justices of the peace.

"A more terrible outcome of the general suffering was seen in a new revolt (1381) against the whole system of social inequality which had till then passed unquestioned as the divine order of the world: Their (the peasants') longing for a right rule, for plain and simple justice; their scorn of the immorality of the nobles and the infamy of the court; their resentment at the perversion of the law to escape oppression. The revolt spread like wildfire through the country; Norfolk and Suffolk, Cambridge and Hertfordshire arose in arms; from Sussex and Surrey the insurrection extended as far as Devon. Their grievance was mainly political, for villainage was unknown in Kent; but as they poured on to Blackheath, every lawyer who fell into their hands was put to death; 'not till all these are killed would the land enjoy its old freedom again,' the peasants shouted as they fired the houses of the stewards or flung the records of the manor-courts into the flames."

After some bloodshed the revolt was quelled and afterward through the Summer and Autumn seven thousand men were said to have perished on the gallows as a result of the insurrection.

Sentiment against War Growing

THERE is a growing sentiment against war throughout the laboring world. This is particularly manifest in England. Some months ago, when war threatened with Turkey, the labor members of Parliament made it perfectly clear that the labor element of Great Britain would not support a war with that country.

Those were remarkable and significant utterances on war made by the organized but poverty-stricken workers of England during the early part of the Great War. They were being urged to join the army and had been told to think of their honor, of their manhood, and especially of England's greatness. But the workers replied by saying that they had nothing to lose, and therefore had nothing at stake; that they were disinherited and destitute under English rule; and that they could only be disinherited and destitute under any other government. And they ended by saying, "We will let those fight who have something to lose."

In Bulgaria the people want no more war. The peasantry of Bulgaria have the idea that war costs too much and buys too little, and therefore they want no more of it. The Bulgarian leaders declare that they are through with war forever. Instead of conscription in the army Bulgaria has a new law of conscripted labor in behalf of the state. It has the advantage of a military system with none of its disadvantages. Every boy and girl of school age is conscripted for education for seven years' attendance at school. At the age of twenty every young man is required to put in eight months of work with the colors in some form of labor for the commonwealth, such as the building and repair of highways, construction of railways, lumbering, erection of buildings for the government, the making of clothes, working in public office, etc. Soldier rations, but no pay, are given this labor army. All girls of sixteen or over in the villages are conscripted for eight months of industrial training along with some outdoor work; in the cities unmarried young women must serve eight months in government offices. After the eight-months period has been served, the citizen is thereby exempt from national conscription, although he is subject to ten days' conscription each year to serve in his own community. Conscripted persons may purchase exemption, but the fee is very high, and very few have sought this way out.

This labor army levels all lines; there are no exempt classes either by social position or by political influence. Bulgaria has simply turned the current of communism into new channels of conscripted common labor for public progress.

Bulgaria has about 45,000 young men every year reaching the age of twenty. The bulk of the force, of course, is engaged in plain manual labor; but each man is enrolled at the work he best can do. Authors are set to writing upon compulsory labor, etc. Artists are set at painting pictures for the state. Builders, architects, and engineers fall, of course, into their own vocations. The workers are building new and better roads, constructing new railway lines, docks and harbors. Thus the forces, which in the various other countries of Europe form the standing armies engaged in no construction or production, and which at any time by reason of war may be turned into destructive channels, are, in Bulgaria, turned into useful, constructive channels for the common benefit and upbuilding of individuals into good citizens.

Radical Russia Rich in Rubles

WITH reference to the present Russian situation Herbert Kaufman says:

"Russia will some day learn what local carpenters

have discovered—that weight is perilously placed on weakness. The folks who rule at Moscow have not the wisdom and experience to sustain the structure they support. Russia must reframe her government as we now erect houses—by using unwarped stuff with extra material at the cross beams, and resting them on broad tops instead of whittling important timbers to fit little mortise and tenon joints. It is bad business to place reliance on least dimensions."

Tchitcherin, Commissar for Foreign Affairs, that master at sowing the seeds of discord, who threw out the poison which curdled the sweet milk of concord at the Genoa Conference, outwitting Lloyd George, does not appear to be in a position to work his nefarious schemes. The foreign policy of the Soviet is becoming vacillating, which in itself constitutes a flag of distress. The lessons of history would indicate that another great shift at the Roulette Table is about to occur in Russia.

The standard value of the Russian ruble is .5146 in U. S. money. A Soviet journal is authority for the statement that at the beginning of the war the amount of paper rubles outstanding was 1,630,000,000; by the end of 1917 it had reached 27,300,000,000; at the end of 1919, 225,000,000,000, and at the end of 1920, 1,168,000,000,000. The statement goes on to say that at the time of writing, October, 1921, the prices in Moscow were 48,600 times higher than in 1914; and the editor argued that on this basis the monetary circulation was insufficient for Russia's needs. He calculated the country's needs for currency at that time to be 48,500,000,000,000 rubles. Russia's total of paper currency, as stated by her Commissar of Finance, stood at the end of 1921 at slightly more than 11,000,000,000,000 Soviet rubles. According to the London *Economic Review* at the end of 1922 it was 450,000,000,000,000 rubles, being forty times greater than one year earlier.

[Some of the information we get about Russia must be taken with a grain of salt. The plute press discolors and distorts the Russian situation (as it does of other countries); and it will continue to do so.

Senator Brookhart, who returned from Europe in September, was quite optimistic about Russia. He said: "I saw enough in Russia to feel sure that the country will come through in good shape. The people I saw had enough to eat and to wear. Their clothes were plain, as was their food; but the point is, there was enough of both." He further said that crops were good in Russia, and that the Russians should have a million tons to export. The government is erecting model houses for the people in many parts of the country which are in striking contrast to the houses erected during the Czar régime.—Ed.]

No Unemployment in France

IN FRANCE, while the government is heavily involved in debt—the public debt standing at the close of the year 1922 at the enormous figures of 316,984,988,000 francs (being $61,178,102,684.00 in U. S. money, calculating on the basis of the gold franc at .193)—requiring approximately one-half of the revenues of the government to meet the interest alone, the people are industrious and frugal and the country as a whole is in a prosperous condition. Sixty percent of the people live on agricultural land. Reconstruction work is employing all available labor, and has kept wages up. There is practically no unemployment and economic conditions among the people are good.

But, enormous as are the debts of the various nations of Europe today, undoubtedly as asserted by William G. McAdoo, should those nations eliminate their land and sea armaments, and the personnel employed in them were to direct their efforts along constructive lines, Europe's indebtedness would be wiped out in a generation.

But will there be united action in disarmament? Preparations are going on in nearly all the world on the most gigantic scale preparing for the next war, and the angry tusks of Mars are ever sharpened and shining in the limelight, which shows that a small minority of selfish men still rule the world's affairs. But the time has about come when the Prince of Peace shall speak peace to the nations, when "nation shall not lift up sword against nation, neither shall they learn war any more." Apparently the people must dearly learn the terribleness of the awfulness of war and, more than likely, the "next war" will teach that lesson for all time; for when the nations are ushered into Armageddon's yawning mouth they will disappear forever, and Christ's beneficent reign of righteousness will then bring to the peoples of earth life, liberty, and happiness with the attendant joys of justice and love.—Isaiah 26:9.

A Voice from the Farm *By a Farmer's Wife*

IT IS wholesome and invigorating for us to behold ourselves in the mirror occasionally, to see ourselves as others see us, to realize definitely what manner of creatures we are; for how can we correct our faults in carriage, in dress, or in morals, if we do not see them? It is well for the "hired help" and the farmer to be frank with one another, especially when they have such a good medium as THE GOLDEN AGE, and may take refuge under a nom de plume, while they are reciting plain facts to each other.

Upon reading an article in THE GOLDEN AGE, No. 76, entitled, "The Farmer's Skirts Not Clear," we are impressed with the fact that men everywhere show a surprising inability to put themselves into another's place, and that therefore they are unable to exercise much clemency, one towards the other. The farmer, as well as the hired "hand," is a victim of the prevailing lack of confidence of man in man; and for the evil ways of a few all must suffer under this present rule of Satan.

Greedy is an adjective which may properly be applied to men in all walks of life; and, no doubt, the farmer's greed has contributed no small part towards getting the world into its present dilemma.

Verily, contentment is a jewel few possess.

Had the farmer from the beginning been content to give his attention, first, to such products as he could grow in his particular locality to supply the needs of his family; and, second, to such money crops as he, working in conjunction with his neighbors, could harvest without the aid of outside help, and without machinery which he must go into debt to purchase, he would have given many of our "floating" population a chance to become expert in the agricultural business, and would have very noticeably relieved the congestion in municipal centers.

These latter men would have found it necessary, on account of the scarcity and consequent high prices of farm produce, to go out upon the land and start little empires of their own—a thing many would not do now, even though they could get farms and equipment for almost a "song." They know that the man who buys a farm, buys himself a "job" which requires long hours and hard labor, with a remuneration which is uncertain, and which often falls below the yearly wage of laborers in almost any other occupation.

If instead of exerting every energy to gain wealth and position, and to make a place in the world for their sons, the farmers and their wives had pursued a "pay as you go" course from the beginning, they would have left room not only for these sons, but for other men's sons to make places for themselves—a procedure which should be more satisfactory to the young men, and decidedly better for them from a moral standpoint. It is a fact that half the joy in possession lies in the getting, a pleasure of which many parents seem bent on robbing their children.

Perhaps this standard of living would necessitate a much simpler life for some. Instead of the super-six, old "Dobbin" might still be on duty; instead of the piano, the music might have to be furnished by the birds or by the vocal talent that could be developed in the neighborhood; and instead of costly works of art, the local scenery might have to suffice. But old "Dobbin" is not half bad; there is no sweeter music than the songs of birds or of well-trained human voices; and no artist ever put on canvas richer scenery than we may see in almost any locality, if we can get the dollar sign away from before our eyes long enough.

Under this system the standard of living would be universally good and conducive to happiness. All could have enough work for health, and have time left for physical, mental, and moral development. In addition to this, a more brotherly feeling would be in evidence in at least one class of men. Did you ever live in a new country where all the settlers were on about the same level financially? If so, did you note the neighborliness which prevailed?

As for ambition: God hasten the day when human efforts shall not have for their goal wealth and influence, gained through the selling of or speculation in the necessities of life. There will be higher aims for ambition in the Golden Age now dawning.

The Farmer Cannot Turn Back

BUT the time is past for the farmer to adopt this style of living, even if he would. There is no returning to what might have been; for there loom in the way great public debts, most of which he voted upon himself, and other debts, contracted in answer to the call to make prog-

ress; and these debts must be met if he would retain his honor.

In late years, a certain high standard of living—set up by nobody knows whom, and requiring a maximum of energy and management to attain and maintain—has been urged upon the farmer from every side. No particular moral traits are advocated except that he be always optomistic and a good "spender." The world's standard is satisfied only by dollars and outward show.

The farmer is brazenly told that if he cannot keep up with the procession, he is lacking in business ability and in brains. It is strongly hinted that he is little less than the scum of creation, a hindrance to progress, and unworthy a place on the face of the earth. Do we not see the hand of "big business" in this, opening up new fields for financial operations and creating larger markets for high-priced machinery and expensive perquisites to luxurious homes?

Small wonder, then, that we see the farmer adopting the methods of "big business" even in his treatment of his hired "help."

There are other reasons also for the farmer's change of attitude towards his "help." The laborer approaches him with a "Bill of Rights," stating what he will or will not do, and the number of hours he will serve each day and, while admitting that he is not an expert in agricultural lines, boldly demanding an expert's wages. Most farmers would consider themselves prosperous indeed if they received accordingly for the hours they themselves put into their business! "Ye oldtime" farm "hand" was not so particular; consequently, "ye oldtime" farmer was less exacting in his demands and not so jealous of time lost by his hired man. The average "floating laborer" nowadays reminds one of the man traveling in Europe who missed the sights because he was so busy keeping himself from being imposed upon.

Naturally, the stubborn attribute in the farmer's nature is aroused; and he retaliates by getting along the best he can without this help, employing "hands" only when unavoidable in harvest time. It is not an uncommon thing to see mothers, daughters, and young children out in the fields trying to fill the places which should be filled by men who are spending their time riding over the country on box cars.

Farm Hands Not Always Reliable

IN CONSIDERING the social side of the hired man's life on the farm, let us remember that he is usually an entire stranger to the family. Many wicked acts have been recorded as perpetrated by this "stranger help" upon the farmer, upon his family, or upon his property. Some deplorable instances have occurred even in our own section of the country. Then do not blame the family for holding themselves aloof; at least until they know the "hand" can be trusted. Their attitude may be more as a measure of safety than a product of snobbishness. Here again the innocent suffer for the wickedness of the guilty.

There are exceptions. Last year a laborer came to work for a farmer at the wages his employer felt that he could afford to pay—to an untried "hand" at least. The man did not act as if he feared he might do more than he was paid for, but took an interest in his work. If he had spare time, he did not hesitate to do whatever needed to be done about the farm, without waiting to be told. When he did not know how the farmer wanted a thing done, he paid attention to instructions and did not need to be told a second time. When he was sent to do anything, the farmer knew that the task would be done, and done well. He did not "speed up" at the expense of thoroughness, as many laborers everywhere do now. He was mannerly and considerate.

Soon things began to run so smoothly that the farmer saw his way clear to allow the man several half-days off, and to give him privileges with his employer's property that would not have been permitted to one in fifty other strange "hands." He was treated as one of the family, and was offered work for all the next season on a crop-sharing basis with good wages guaranteed whether crops failed or not.

This farmer may have been an exceptional one, but we are sure the "hand" was of unusual type; for laborers such as he do not remain "floaters" long. They either go into business for themselves or are found indispensable in another man's business at a good remuneration.

The usual lack of harmony between the farmer and his hired help, however, is directly traceable to the system under which both work. If society could devise some means whereby the farmer could be assured of receiving just com-

pensation for reasonable hours of honest labor, soon neither the hobo nor the very rich man would have an excuse for existence. The farmer should have remuneration, if he has done his part. Most farmers of more than a decade's experience can testify of years of privation and sometimes of want, through no fault of their own. They tilled the soil well; but either the rain did not come, or the hail swept their fields clean, or pests played havoc with all growing things. They tended their live stock faithfully, but disease ravaged their herds.

There lives a man in our neighborhood who raised enough wheat this year to furnish twenty-four families of five each, with flour for one year; and all that he has left, after all expenses are paid, is sixteen dollars. He has a large family to support. Many farmers in the wheat section of the far West are finding themselves in very much the same predicament this season.

Perhaps the game of chance is all right for a young man with no one dependent upon him; but for a married man with a family, it is little less than tragedy.

Agriculture is the hub around which all other businesses revolve. Put the farmer on the pay-roll, and you will establish a substantial and uniform standard of living which not only will prove very satisfactory to all in the end but will greatly promote a brotherly feeling among men. It is an unacknowledged fact that one worker is not entitled to shorter hours until all can have them; neither should one receive more compensation than another for the same expenditure of energy.

Such a plan would necessitate specialization and government control; and it is possible that money will not be needed at all, but that a system of credits will be evolved which will enable each individual worker to obtain his quota of the world's productions.

The time has come when what was thought impossible yesterday is done today; and if we cannot, or will not, find a way to give justice to all men the great King just now assuming control will ere long make all things right.

The development in vegetation, reclaiming arid lands, feeding or renewing the soil, scientific destruction of pests, learning what insects and animals are harmless and profitable to farm life, advancement in stock raising, and caring for farm products are among the many things that bespeak a better day for the tiller of the soil. We know that it is coming; for the earth shall blossom as the rose and yield its increase, and man will not bring forth the fruit of the field for trouble, but for blessing and the privileges of life, under Messiah's kingdom.

Another Unholy Trinity

"CHURCH notice in the Manchester, England, *Guardian:*

"Services at 10:30 a. m.

"Subject: 'The Three Great Failures.'

"Choir.

"Sermon.

"Pipe organ offertory."

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Prenatal Diet

By Dr. A. C. Fones

IF WE could only tell the story of prenatal diet so that everybody could take in the idea we could regenerate this country in two years!

Think what we are producing as the physical aspect of the American nation! Ninety-seven percent of our school children have decayed teeth and malocclusion, forty percent have abnormal breathing tracts and posture defects, twenty percent have infections of the skin, and smaller percentages have defective hearing, defective vision and flat feet.

Think of the record of contagious diseases among school children: Colds, whooping cough, mumps, measles, scarlet fever, chicken pox, and several others. No other animal existing compares with the physical condition of human beings in civilized communities.

What is wrong with civilized man as an animal? Has he not both the medical and the dental professions working for him to prevent these diseases and defects? Yes; but we have all strayed so far from the fundamentals of natural living that the combined knowledge of all the scientists does not keep us well, and does not prevent disease.

The practice of prevention is so closely associated with disease itself that we have come to believe in vaccination as the natural preventive of smallpox, in cod liver oil as the logical preventive for rickets, in pasteurization as the natural method of securing safe milk, in early orthodontia as the preventive for malocclusion, and in extension of the cavity walls of a carious tooth to the sound enamel structure as dental prophylaxis!

Valuable as these procedures are, we are forced to the realization that not one of them is truly preventive. The fundamental truth which we have lost sight of is the inherent ability of the body cells, under normal conditions, to build perfect structures, and to establish and maintain a natural immunity to disease. What must these cells have to build a perfect structure?

The human body is made up of sixteen elements, and all animal and vegetable life contains the same sixteen elements. Even the soil is similarly composed, so that only by the most perverse and unnatural methods of preparing food can the human animal escape being perfectly nourished. It is man's perversion of his natural food supply which, in my judgment, is the cause of ninety percent of our physical defects.

In order to have food that will not spoil, and that is, therefore, a good commercial proposition, the refiners take the essential life elements out of it and give us in exchange a product that we can keep for a year, if necessary; and we call it *food*.

Can you think of any natural food, any fruit, vegetable, grain, milk, or eggs that will not spoil? It is impossible to name one; for bacteria molest any food that nature produces. Yet we eat hundreds of tons of degerminated and refined products that even bacteria scorn.

White sugar, white flour, degerminated corn meal, corn starch, polished rice, pearled barley, and patented breakfast foods galore from which practically all the twelve mineral elements have been removed; and the lack of even one of these elements eventually means sickness and finally death. These refined foods are useless for tooth formation, as they are practically calcium free.

Where Mothers Lose Their Teeth

IN THE formation of the human embryo the cells must get their building material from the blood of the mother; and the mother's blood must obtain the sixteen life elements from the food which she eats. She must get them from her daily dietary; for if this fails to supply the elements necessary, her bones, her teeth, and other tissues will be robbed of calcium and other elements to maintain the developing child.

Dentists are all familiar with the deterioration of tooth structure during pregnancy, and this is only one of the many unfortunate conditions developing through ignorance of correct diet. The crowns of deciduous teeth are formed when the baby is born, and the cusps of the six-year molars are in process of formation. Who made them? The mother, from the food she ate during the prenatal period. Did her diet supply perfect building materials for teeth? Not if she consumed the usual American diet of meat, boiled potatoes, white bread, white sugar, pastries, tea and coffee. These common foods are practically calcium free, and her child cannot possibly have sound deciduous teeth without calcium and phosphorus.

We are trying to stop dental caries at the wrong end. We must get to the source, which is during the prenatal and preschool life. If

you build a house, and put it on a weak foundation, if you substitute inferior materials in the construction of it, you will expect to have a leaky roof, defective plumbing and other troubles. If we try to build a child's body by substituting refined and demineralized products for nature's food, we can expect the very defects which inevitably develop.

Show me the deciduous teeth of a child, and I will tell you the condition of the osseous tissue of that child. The factors which govern the calcification of the teeth also govern the calcification of the bone; and I believe that a defect like carious teeth can never exist as the sole imperfection in an otherwise seemingly healthy body.

There is not a tissue in the entire body that can be constructed or maintained without the mineral elements in proper physiological balance. The perversion of the physiological balance found in the natural foods can result in an imperfect structure of any organ, including the teeth.

If there is one message that I could bring you, it is to urge you to consider that imperfect tooth structure does not occur as a single defect, but that it is the index to the structure of the other tissues and organs in that body. This viewpoint places a tremendous responsibility upon the dental profession. It means education of the public to insure not only perfect tooth structure, but a sound and healthy body as well.

What must we teach regarding prenatal diet? It can be made so simple that anyone can understand it. The return to a natural diet means the consumption of liberal quantities of dairy products—clean *raw* milk (a quart a day for the expectant mother and the growing child), fresh butter and cheese, eggs, every vegetable and fruit, fresh and raw when possible, but unpeeled and served in its own juice when cooked; for the juice of cooked vegetables contain the mineral salts.

It means whole-grain bread and cereals, with the bran and mineral elements retained. It means natural sugars, such as honey, figs, dates, raisins, real molasses, pure maple sugar, and syrup. Such a diet supplies all essential elements for a perfect body, and the cells with their God-given intelligence will do the rest.

The truth about diet should be spread by every dentist whenever the opportunity presents. The introduction of courses in dietetics into the public school curriculum will provide the largest field for improving the present conditions. Every girl going through the junior and senior years of high school must have the training in dietetics, especially as applied to prenatal feeding, before we have strong teeth and healthy bodies.

[The foregoing is unquestionably true, but if all his patients were to eat whole wheat bread, instead of white bread, the doctor would soon be out of a job. What a pity, when people can keep well for the price of two doctor's calls (eight dollars), that they neglect such a simple path to health. For the above sum, a mill is to be had which we have found is all that could be desired in the way of a hand mill.—Ed.]

Mark Twain's Reputation Saved

GENIUS, faith, purity, romance, and the spirit of coöperation have been in every generation since the days of Adam. With these have been the spirit of rebellion, anarchy, and bolshevism. Each generation has measured its people with the standards that obtained during its own life. A genius might be transplanted to another age and there be considered a fool, and everybody coincide in such opinion. A crazy person might be translated to another epoch, and there be rightly considered the wisest of men. If it had not been for leading the Israelites out of Egypt and giving the law at Mount Sinai, Moses might never have been heard of. If Jezebel had been a good woman, we might never have heard of her. Passing through crises in the destiny of nations brings some noble characters to the front; as for instance, Washington, Lincoln, and Grant. Sometimes a man will get many pages in the histories because of his meanness, as Nero. Mark Twain would probably never have been heard of had he not been a "funny man."

Mark, whose real name was Samuel L. Clemens, was born in 1835. His schooling was very meager. As a boy he was a printer's devil; and

after drifting around as a typesetter he abandoned that work, and became a pilot on a steamboat on the Mississippi river. He tried his hand at silver mining, and later at gold mining, meantime writing as a reporter for some of the western newspapers. He edited a paper in Buffalo, N. Y., later was married, and otherwise became acquainted with the severe experiences of life. He died in 1910.

It was Mark Twain's humor and philosophical turn of mind together with honesty and candor, which brought him to a high plane among humorists. As he was such a prolific writer it is not expected that his writings would be devoid of some stale and inconsequential stuff. But Mark was a good observer having excellent descriptive powers; his strain of humor kept up the interest, and finally he was given a place in the Hall of Fame. Doubtless many places have sported their local Mark Twains, who have passed away without special notice because of circumstances or association.

The original Mark wrote a prayer—he did not say it, he wrote it—a sarcastic prayer which he did not intend for the Almighty to hear. It was a sort of travesty on our present-day civilization; and he said of it: "I have told the whole truth in that, and only dead men can tell the whole truth in this world. It can be published after I am dead." Here it is:

Mark Twain's War Prayer

"O LORD, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless, with their little children, to wander unfriended through wastes of their desolated lands in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it. For our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-faithful Refuge and Friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord; and Thine shall be the praise and honor and glory now and ever. Amen."

Mark Twain on Monarchies

THE horrors and hellishness of the results of war are depicted in that prayer; and the blasphemy of it all in calling upon a gracious and loving Creator in such terms of selfish hatred is manifest.

With prophetic vision Mark stepped into the future fifty years—to 1939—and declared that by that time monarchies would be swept from the earth. At the time of utterance he could hardly have had advantage of "The Time is at Hand," based upon "The Divine Plan of the Ages" (first two volumes of Pastor Russell's works), and therefore was a very good guesser.

"Another throne has gone down, and I swim in oceans of satisfaction. I wish I might live fifty years longer; I believe I should see the thrones of Europe selling at auction for old iron. I believe I should really see the end of what is surely the grotesquest of all the swindles ever invented by man—monarchy. It is enough to make a graven image laugh, to see apparently rational people, away down here in this wholesome and merciless slaughter-day of shams, still mouthing empty reverence for those moss-backed frauds and scoundrelisms, hereditary kingship and so-called nobility. It is enough to make the monarchs and nobles themselves laugh—and in private they do; there can be no question about that. I think there is only one funnier thing, and that is the spectacle of these bastard Americans—these Hammersleys and Huntingtons and such—offering cash, encumbered by themselves, for rotten carcasses and stolen titles. When our great brethren, the disenslaved Brazilians, frame their Declaration of Independence, I hope they will insert this missing link: 'We hold these truths to be self-evident: that all monarchs are usurpers, and descendants of usurpers; for the reason that no throne was ever set up in this world by the will, freely exercised, of the only body possessing the legitimate right to set it up—the numerical mass of the nation.' Things are working. Bye and bye there is going to be an emigration, maybe. In a few years from now we shall have nothing but played-out kings and dukes on the police, and in fact overcrowding all the avenues of unskilled labor. I want to say a Yankee mechanic's say about monarchy and its several natural props. I am glad you approve of what I say about the French Revolution. Few people will. It is odd that even to this day Americans still observe that immortal benefaction through English and other monarchical eyes, and have no shred of an opinion about it that they didn't get at second hand. Next to the Fourth of July and its results, it was the noblest and the holiest thing and the most precious that ever happened on this earth. And its gracious work is not done yet—not anywhere in the remote neighborhood of it."—1889.

Spiritualism Antagonistic to Scripture Teaching *By J. C. Watson*

ST. PAUL, in 1 Timothy 4:1, tells us that in the latter days (and we are in them now) some will depart from the faith and give heed to seducing spirits and doctrines of devils; and his words are certainly being fulfilled now. For there are in Vancouver, B. C., and elsewhere, professed religious people who not only claim to be able to communicate with the dead, but positively assert that they have done so and have received messages from the dead. This imaginative communication with the dead is technically called spiritualism, but is nothing less than witchcraft, no matter by what other name one chooses to call it, and is of evil origin; and the originator of all evil is the devil.

To our surprise a noted author, Sir Conan Doyle, an upholder of spiritualism, paid a visit to Vancouver just recently and delivered a lecture on spiritualism, and showed to the audience photographs purporting to be of spirits of the dead, and stated (according to our local newspaper report) that spiritualism was not antagonistic to Christianity or other religions. I will now show with proof from Scripture that it is impossible to communicate with the dead, and that Sir Conan Doyle's assertion that spiritualism is not antagonistic to Christianity and other religions is utterly false and misleading.

In Ecclesiastes 9:5 we are told: "The dead know not anything . . . the memory of them is forgotten." Ecclesiastes 9:10 reads: "There is no . . . knowledge, nor wisdom, in the grave." Job 32:8 tells us: "There is a spirit in man"; and in Job 14:10 we read: "But man dieth, and wasteth away: yea, man giveth up the ghost [spirit], and where is he?" In Psalm 104:29 we read: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." And we learn by reading Ecclesiastes 12:7 that when a man dies and is buried, his body (which was formed from the dust of the ground—Genesis 2:7) returns to the earth as it was, and the spirit returns to God, who gave it. Then if, as we know, a dead man's body decays away when buried and the spirit returns to God, what in the name of common sense is there in the grave to communicate with?

There is but one answer, *i. e.*, Nothing. A witch may be able to communicate with evil spirits in the air, angels of the devil; but that is an entirely different question. In Exodus 22:18 we are told: "Thou shalt not suffer [permit] a witch to live." Neither were they permitted to live in early days but when found were either stoned or burnt to death. But today in many cities they are received with open arms, and by paying a small amount of money they are granted license to carry on their nefarious calling. But I am now straying away from the subject, and will return.

In Deuteronomy 18:10-12 we read: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or 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 to the Lord."

And in Leviticus 19:31 we read: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled [corrupted] by them: I am the Lord." Now all these statements refute the assertions and claims of those who contend that they communicate with the dead; and we can only conclude that those who make such claims are atheists and delight in evil.

Should this writing meet the eye of Sir Conan Doyle and others who indulge in spiritualism, and I hope it will, I would refer them to Psalm 50:22, which reads: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver"; and also to Psalm 55:23: "Deceitful men shall not live out half their days."

Moreover, in Isaiah 8:19, 20 we read: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." I now warn my readers to be on their guard and avoid all those that indulge in evil practices, if they wish eternal life.

"There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.

"Has He changed for me? Nay! He changes not;
He will bring me by some new way,
Through fire and flood, past each crafty foe,
As safely as yesterday."

The Rivals *By W. H. Wallick*

I HAVE in my study two pictures, one of the pope with his tiara, and one of Jesus with His shepherd's crook, and knocking at the door. I have marked them "Rivals for World Rulership." I feel like saying with the Prophet:

"Remove the diadem, take off the crown: . . . exalt him that is low [the lowly Jesus], and abase him that is high [the Pope, the king of Babylon]. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezekiel 21:26, 27.

"He bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust."—Isaiah 26:5.

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem
And crown *Him* Lord of all."

One can almost hear the Coronation Song of the new Ruler:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made them unto our God kings and priests: and they shall reign on the earth. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5:9, 10, 13.

Christmas Bells *By Frederick Lardent (London, Eng.)*

O Christmas bells, ye ring and ring!
I hear your music pealing.
To me there's mockery in the tones
That on the air are stealing.
For peace is but an empty name;
Good will—ah, who can find it?
For selfish greed stalks through the earth
And misery walks behind it.

O Christmas bells! what other sounds
Now fill the earth with sighing!
The earth brings forth enough for all;
Yet men for bread are crying.
Though they are given Christmas cheer,
And told to banish sorrow,
Their mournful eyes behold with fear
The specter of tomorrow.

And round the world is heard the sound
Of busy hammers ringing;
And hands are molding guns for war
While lips of peace are singing.
Gigantic vessels sail the seas
With weapons forged for killing;
And hearts that should with love o'erflow,
Hate's vengeful tide is filling.

O bells, the curse is over all,
And Adam's children languish;
For back at Eden's gate began
Six thousand years of anguish.

God's wrath has rested on the race;
Its marks are all about us.
Go search throughout the whole wide earth,
And see what sin has brought us!

On every side disease holds sway;
Hear now the captive's moaning.
The curse of sin is on the race,
The whole creation's groaning.
Vice, crime and evil prey on man;
And death fills up the measure.
The bells toll o'er ten billion graves.
How can they tell of pleasure?

Peal out, but not of empty joys
That vanish with the morrow;
Ring out the message God has given—
How He will banish sorrow.
Tell earth the song the angels sang
Full soon will have fulfilling;
That God shall give eternal joy
To every soul that's willing.

Tell out, O bells, their long-lost dead
Shall come back from Death's prison!
Tell of the joy of the new earth;
Tell them the Lord is risen!
He holds the keys of death and hell;
His power shall wake the sleeping
And raise them up to perfect life,
And end earth's night of weeping.

Exploitation of Christmas *By John H. G. Snow*

CHRISTMAS, like nearly every sacred thing, is commercialized and is made a part of that great Satanic counterfeit system, miscalled Christendom, the mammon part of which is thrust upon the common people by their clerical advisers, backed up by their accomplices after the fact—the financial, political and social advisers and benefactors; and they all are pushing for the perpetuation of commercialized civilization called "religion," whose crown and joy is its League of Nations, heralded with loud acclamation as the "political expression of God's kingdom on earth"—a brazen, barefaced counterfeit without a parallel since the days of Constantine.

All professions alike seem to be prostituted by commercialism. The doctor of medicine now takes a contract to attend the sick of some large concern, and can hardly wait to hear of the complaint, but diagnoses with a—"Here, you've got a cold, take that," and "Next, please," with as little concern as a barber.

This characterizes Christmas, too, a festive season (save the mark!), a trading season to stampede all classes into paying more than they should for presents, etc., under which all older store-help groan, longing for the miserable farce to be over, not knowing anything of the real Christ and His wonderful work, nor the approximate real date of His birth. The Star of Bethlehem is now recognized as a work of the devil in his attempt to deliver Jesus into Herod's hands through the magi(cians)—sorcerers.

This and other sacred things should now be seen in their true light. "Behold, in the day of your fast ye find pleasure, and exact all your labors." (Isaiah 58:3) "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isaiah 58:6, 7) How sure we are that these abominable counterfeit Satanic feasts shall be swept out of the earth, "with the besom of destruction" (Isaiah 14:23), accompanied by the howling of the clerical shepherds, and the wallowing in the ashes of the "principal of the flock," now crying for the peace of Christ in the kingdom (?) of Christ—a paradoxical plea, to be sure.—Jeremiah 25:34-38.

We take off our hat to the Turk for refusing to harbor the Supreme Patriarch of the Greek Orthodox church, the Eastern division of the great counterfeit. This man had the inherent hypocrisy begotten of this system to sigh and say it was a dreadful sight, etc., when the Soviet authorities ripped open those cotton-batting saints in the presence of all the people. Bad as the Turk is reported to be, he is evidently a notch above the bunch of pious frauds and hypocrites who are bent on perpetrating for gain these scandalous crimes on the masses of the people, and perpetrating the systems' counterfeiting of the true kingdom of Messiah, even when the gaff is blown and the fraud is publicly demonstrated.

All hail the day when the "Stone" (the Lord's true kingdom) will fall upon these rascal systems and grind them to powder; and what if the grinding has begun now! Hallelujah, anyhow! We do not have to say "How long" now; for Mr. Lloyd George has admitted that Satan is the one "doing Europe" and, "alas, Satan has not done with Europe." No, we answer; Satan has to finish casting out Satan, not only in Europe, but all over the earth.

One thing we wish particularly to note is that when Mr. Lloyd George dropped diplomacy and stated the truth about who was running Europe, he began to go into oblivion. Will he be able to keep out? Well, we shall wait and see.

[We would not disparage the giving of gifts. Christ was God's gift to mankind. But let the gifts be simple, useful; and, above all, let the gift come from the heart. Never give to get something in return. Give for the love of it and not for reciprocity's sake. And is it not wrong to teach children a doctrine or a myth which calls out from them more love for Santa Claus than for God!—Ed.]

"Once a little baby lay
Cradled on the fragrant hay,
Long ago on Christmas!
Stranger bed a babe ne'er found;
Wondering cattle stood around,
Long ago on Christmas.

"And today the whole wide earth
Praises God for that Child's birth
Long ago on Christmas!
For the Life, the Truth, the Way
Came to bless the earth that day,
Long ago on Christmas."

The Song of the Angels *By Mrs. E. Hunter*

DEAR old Christmas, with its good cheer! What happy memories of childhood cluster around this season!

We all treasure the joys of Christmas and recall with pleasure its sweet songs of heavenly music, the merry faces of little children bright with expectation of coming favors, the beautiful Christmas trees bespangled with gold and silver, and the twinkling little candles like tiny sentinels on the mount of green.

Sometimes at the top of the tree there would be a bright star, or an angel with outspread wings, bearing the message of joy.

Many are the delights of Christmas; and we are glad that the poor old world has had so much pleasure in the celebration. While we cannot agree that December twenty-fifth is the correct date of our Savior's birth, nevertheless we are glad to join in the happy song of praise and thanksgiving for Jehovah's gift of gifts to a lost and dying race—His Son. But ah! how few of earth's millions have any serious thought of the real import of the birth of Jesus, the Holy Child of Bethlehem. Yet it is the great outstanding event of history, without which there would be no hope of a future life.

Let us pause and consider for a moment as we glance backward on the stream of time. Let us listen to the Song of the Angels, as it rang out on the hills of Judea more than nineteen centuries ago.

It was in the quiet stillness of the night, and the faithful shepherds were watching their flocks in the open field. Above glistened the lovely stars, silently proclaiming the glory of God. Suddenly appeared the angel of Jehovah with the song that has come down through the ages: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Immediately the heavenly choir caught the glad refrain and filled the air with the sweetest song of earth—the Song of the Angels: "Glory to God in the highest, and on earth peace, good will toward men."

What a benediction, what hope for the children of men in the Song of the Angels!

> "Happy shepherd on whose eye
> Shone the glory from on high,
> Of the heavenly majesty."

No Peace as Yet

AND now after so many years we turn our longing eyes in every direction for some manifestation of the promised peace on earth.

Oh, sad indeed are the conditions in the world—man killing his fellow man and perfecting every device for further slaughter; the idle rich living in luxury while the poor are struggling to keep alive the little spark of life. In the slums of our great cities we see sights that make the heart sick and the brain faint—little children reared in crime, who never had a chance, who were doomed from birth to fall by the wayside, many of them old before reaching maturity. Add to all this the selfish exploitation of the common people by corrupt men in high places, the gambling curse, the drinking curse, the insane asylums, the hospitals, the reform schools, etc. What a picture of the sighing, crying, and dying of the poor human race!

We turn from it all; and we listen again to the Song of the Angels: "Behold, I bring you good tidings of great joy, which shall be to all people." Could there have been a mistake? Did the angels misunderstand this message which they brought from the courts of Jehovah? No; they were perfect angelic beings, and the message was one of joy and not of sorrow. How can we harmonize the message of "joy" and "peace" with the night time of weeping? Again we pause and look into the distant past.

In the Garden of the Lord, the one perfect beauty spot of earth, our first parents came into being with all the grandeur of perfection, mental, moral, and physical. But Satan, that old serpent the devil, aspiring to make himself like the Most High, reached out to acquire dominion over them. One act of disobedience to the just requirement of their Creator, at Satan's instigation; and the jewels of perfection began to fade. Out into the unprepared earth they were driven to wrest their sustenance from the soil as best they could, struggling with the adverse conditions amid the thorns and thistles. Separated from the fellowship of their Creator, the Eden home gone, the dominion of earth lost, and the death penalty upon them, our first parents were indeed reaping the bitter fruits of disobedience; and by inheritance the penalty has fallen upon every member of the human family. The sentence, "Dust thou art, and unto

dust shalt thou return," has never been revoked.

The first faint gleam of hope for the condemned race was that the "seed of the woman" should utterly destroy the power of sin. About midway between the fall of Adam and the Song of the Angels in the hills of Judea stands that wonderful promise made to Abraham: "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 in thy seed shall all nations of the earth be blessed."—Genesis 22:17, 18.

Some Christians believe that this promise was fulfilled when Jesus died on Calvary and thus became the Redeemer of the world. But a moment's reflection will prove the fallacy of such a thought. True, some were blessed and, through faith, passed from under the curse in Adam to the promise of life in Christ, "saved by hope." But more than half of the human race have lived and died without hearing of the name of Jesus. Consequently they have not been blessed. And we still have the sorrows of earth.

Blessings Sure to Come

YET the angels had sung: "Good tidings of great joy, which shall be to all people." We must conclude that the blessing tarries; for as we view the changing scenes of church and state we find no record of wonderful blessings having come to the world such as predicted by the prophets of old and as sung by the angels. Why the long delay in granting the blessing to all as promised?

Reflecting on God's Word, we find that He is a great economist and frequently accomplishes more than one purpose at a time. Evidently it was His will to permit six thousand years of evil to teach men the exceeding sinfulness of sin and its awful results; and at the same time He has been sending crucial tests to certain elect classes whom He purposed to use in blessing the non-elect world in general. The long time it has taken to prepare these elect classes for their future work gives us some idea of the importance of that work in Jehovah's sight.

In the Old Testament we have the record of some faithful ones who were loyal to God and the principles of righteousness under adverse conditions. Of this class the apostle Paul wrote: "They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy." (Hebrews 11:37, 38) Tenderly and with reverence we think of those dear prophets of old, and rejoice to know that a great reward and honor awaits them. They will represent the earthly, visible phase of the kingdom, "princes in all the earth" (Psalm 45:16), during the Messianic reign.

Another elect class representing the heavenly phase of the kingdom has been called during this Gospel age to walk in the footsteps of Jesus and to sacrifice with Him their little all of human life, aims, and hopes, exchanging these for "glory, honor, and immortality," proving under severe trials faithful unto death. Of this class it is said: "And they lived and reigned with Christ a thousand years" as "kings and priests" unto God, ruling, judging and blessing mankind. (Revelation 20:4, 6; 1:6) They are Jehovah's appointed missionaries for the conversion of the world. Then that gracious invitation found in Revelation 22:17 will be extended: "The Spirit and the bride say, Come, . . . and let him that is athirst come; and whosoever will let him take the water of life freely."

Earth's Restored Paradise

MANY are the promises of a restored earth, the Golden Age long dreamed of by poet and sage, and spoken of "by the mouth of all the holy prophets."

As we catch a glimpse of these times of refreshing, we are assured that the Song of the Angels has rung true: "Good tidings of great joy, which shall be to all people."

Let us consider a few of the blessings which shall obtain in that new earth. Justice shall be the foundation of the government-to-be. (Isaiah 28:17) Human life will be more precious than fine gold. (Isaiah 13:12) "They 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." (Isaiah 65:21, 22) "Nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4.

And again, 'when the judgments of the Lord are in the earth the inhabitants will learn righteousness.' 'Their flesh shall be fresher than a

child's, and they shall return to the days of their youth'; and, blessed thought! "there shall be no more death." This will be Paradise on earth, with the gift of everlasting life to whosoever will give heed and receive instructions in the way of righteousness and life.

The Song of the Angels is on the eve of fulfilment. Good tidings of great joy are going forth to the meek ones of earth, a message fragrant with hope. On every side we see preparations for that perfect government which shall be "the desire of all nations."

In an interview some time ago Marconi said: "Science will transform the world. Within fifty years life on this planet will be so changed that we who are here now would have difficulty in recognizing it. It will be a better and happier world." And again: "The age of what are known as scientific miracles is not in danger of coming to a pause; it has only just begun." He tells much of the wonder-world to come and fears that life will be too easy for the human race with electricity doing the labor; that "if people are not careful they will deteriorate."

Groundless fear! Very few of the human family have had an opportunity to develop themselves physically, mentally, and morally. The struggle for existence has kept most of us busy. With long, delightful hours of leisure, what wonders could be accomplished toward the goal of perfection! The latent qualities of reason, memory, and determination will be developed; the Godlike quality of benevolence shall radiate from every face, which will be returning to His image, with the added blessing of health that bespeaks the harmony with nature's beneficent laws.

Jehovah's King Now Present

THE waste places of the earth will be made to bloom like the Garden of Eden, and man will have the privilege of coöperating for his own development. Already we see the desert blooming like the rose and streams breaking forth in dry lands—all because we are living in the dawn of the Golden Age, the due time for the blessing of all nations. Not all are familiar with the fact that the blessing time is in the world's judgment day. The Prophet says: "When thy [God's] judgments are in the earth, the inhabitants of the world will learn righteousness." There needs must come the humbling of the nations by bringing to naught the wisdom of men; for it is based upon selfishness. The Lord shakes the nations to shake out unrighteousness, untruth and irreverence; then the desire of all—life, liberty, and the pursuit of happiness in a real, tangible form—shall come. God's mind is made up; He has declared it; He will do it. "Sing unto the Lord with the harp . . . make a joyful noise before the Lord, for he cometh to judge the earth."—Psa. 98:5-9.

When Jesus in His humiliation came to earth to be man's Redeemer few recognized Him as the Messiah, the One sent from God. So now in the end of the age we find similar conditions existing; and again it is true that "there standeth one among you whom ye know not" (John 1:26)—earth's rightful King, Jehovah's Anointed, veiled from the sight of flesh, but recognized by the eye of faith through the prophecies as now present, by the signs of the times, the predicted running to and fro, and the increase of knowledge—all indicating preparations for the blessing of all nations by the Prince of Peace.

True, there is a destructive work as well as a constructive work going on in the world today, which may seem to nullify the promised peace on earth. Many are the dire forebodings heard on every side. In a magazine article ex-President Wilson expressed the opinion that "civilization is tottering." It is indeed the world's dark hour just before the dawn. But again we see the wisdom of God; for this destructive work will act as a purifying fire to humble and make the world ready for the blessings which God has for it.

The silver lining to the dark cloud is the kingdom of Christ set up in "power and glory," which is the only remedy for the ills of the human race. Happy and wise are they who have sufficient faith to touch the hem of His garment (to recognize His presence) and be among those "millions now living [who] will never die."

When Christ and His footstep followers begin their reign of a thousand years, and the glories of perfection stretch out before the wondering gaze of humanity, for the blessing of all the willing and obedient of the human family, the Song of the Angels will ring out not only in the hills of Judea, but gradually and rapidly to earth's remotest bounds: "Glory to God in the highest, and on earth peace, good will toward men."

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.

[251]These scriptures clearly foretell the resurrection of Jesus. Besides this, Jesus had told His disciples while in Galilee that He would be put to death and rise from the dead. (Luke 24: 6, 7) "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." (Matthew 17: 22,23) But it may not be expected of them that they should understand the meaning of these Old Testament scriptures as referring to the resurrection of the Lord. They were not men of great learning. They were poor and followed humble occupations. They had doubtless not had the advantage of a great amount of education; but a stronger reason is that the holy spirit had not then been given and their minds had not been illuminated, and it is not to be expected that they would understand then the deep things of God's Word. (1 Corinthians 2: 14) Nor is it at all surprising that they had forgotten some of the saying of Jesus concerning His betrayal, His death and resurrection. We must remember that they loved Jesus very devotedly; and uppermost in their minds was the hope that He would be the deliverer of Israel. Only five days before His death they had joined our Lord in His triumphal entry into Jerusalem, when the common people hailed Him with gladness and joy. (Matthew 21: 1-11) His death was so very sudden, so cruel, the shock so terrible, that the minds of these faithful disciples and others who loved Him dearly were stunned. They were truly overwhelmed with sorrow and grief. He had been rudely snatched from them; unjustly tried, brutally condemned, and then subjected to the most ignominious death known to man, the death of the cross.

[252]Clearly in fulfilment of the prophecy of Isaiah above noted, Jesus was put to death as an evil one, thereby making His grave with the wicked; and He was laid in the sepulchre of a rich man of Arimathea, named Joseph.—Matthew 27: 57-60.

[253]Little is said as to the doings of the disciples and their associates immediately following the crucifixion of Jesus, when He was laid away in the tomb. The good women went and "beheld where he was laid." No doubt little else was done. After 6 o'clock p.m. of that day was the beginning of the sabbath day, and under the law the Jews must rest; hence we are not to expect that they did much of anything. Nor could it have been a day of much rest to them. It was a day of great sorrow. They could do no work to divert their minds from the terrible shock caused by the crucifixion of the Lord. The rest must have been one merely of cessation from labor. Surely they had little rest of body or peace of mind. It was a day of sorrowful waiting for them, because tomorrow they would go to the tomb. The sabbath ended at 6 o'clock p. m., but the night followed, which prevented them from visiting the tomb then.

QUESTIONS ON "THE HARP OF GOD"

Had Jesus told His disciples that He expected to arise from the dead? and if so, where? ¶ 251.

Why were the disciples sorry, as stated in Matthew 17: 22, 23? ¶ 251.

Why could not the disciples of Jesus understand the prophecies concerning His resurrection? Quote a scripture from the New Testament in support of this answer. ¶ 251.

What was the hope uppermost in the minds of the disciples? ¶ 251.

What had happened just five days before Jesus' death that increased such hopes in the minds of the disciples? ¶ 251.

What would be the probable effect upon the disciples of the sudden death of the Master? ¶ 251.

In being put to death as an evil one and buried in the sepulchre of a rich man, what prophecy did Jesus fulfil? ¶ 252.

On what day was Jesus crucified? and what was the day following? ¶253.

What were Jews expected to do on that day of the sabbath? ¶ 253.

When did the sabbath day end? ¶ 253.

If

on the day before Xmas—



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