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Glancing Backward at "Unrest"

LOOKING over the literature of the past two years one is astonished to see how much was said on the subject of unrest a year or two ago and how little is said today. Either there were forces then at work to produce unrest that are not now at work, or reasons then existed for playing this subject up in great headlines that do not now exist. We examine the subject with a view to ascertaining some of the basic facts.

A first glance at the subject reveals the economic situation as the fundamental cause of all the unrest. The causes assigned for it are insufficient wages, fear of poverty, fear of loss of employment, excessive hours of labor, reluctance to work too hard for fear of working one's self out of a job, inequitable wage schedules, lack of adequate housing, extortionate rents, profiteering in the necessities of life, high infant mortality, ignorance, restriction of free speech by those who would complain of any of the foregoing. So much for the workers' side of the problem.

On the other side of the problem the causes alleged are the lack of contact between employer and employé, the employer's disregard of human suffering, his mad desire to get rich quickly, his spectacular profits, his love of display, his bowing down to the demon of speed and his break-down in character structure as respects his relations to the opposite sex. We cannot hope to treat all of these subjects in this article, but will glance at some of them and touch others not yet mentioned.

War and Unrest

IT IS all very well for people to run around during war time and proclaim it as the greatest of all uplifters, but every person engaged in distributing that kind of information knows in his heart that there is not a word of

truth in it. Every great war is followed by a period of social unrest and the greater the war the greater the unrest which follows it.

War dislocates the avenues of production and trade; overturns all industrial habits, upsets all routines, upsets all values, removes all standards of work and living and takes the most efficient and capable workers away from their tasks altogether. It disintegrates families, wrecks the morals of both men and women, glorifies murder and is a school for brutality of thought and conduct.

After a great war the nerves of men and women are worn out and they are more ready than ever before to find fault and to take offense. They are impatient of all restraint, quarrelsome and prone to snap judgment. The disbandment of the armies floods the labor market immediately, and inevitably brings on labor troubles.

War is the harvest time of profiteers; it is the time of the ruin of myriads of young men and women; it is a time when marriage vows are not respected; it is a time when men live with other men's wives and women live with other women's husbands. Family life is broken up for years. During the World War there were thousands of instances where the husbands were away from home for five years and while they were gone the modern dances and the automobiles of those that reveled in the profits at home made ruin out of their domestic relations.

Do you wish to know why you could not pick up a "news" paper two years ago without finding the word "Bolshevism" in every column and now you rarely see the word at all? We will tell you. The profiteers had made from the blood and tears of Europe such fortunes as were never before heard of on earth; they wanted to keep these fortunes; the common

people must not use them to pay the cost of the war; they must not use them to lighten the burdens piled upon them and their children.

Bolshevism and Unrest

THE thing to do was to start a great hue and cry against thieves in Russia, so that nobody would dare cry out against the thieves in the United States. But just as soon as the Supreme Court decided that the profiteers could keep all they stole during the war, and that those who had been actually found guilty of violating the Lever Act should have their fines returned to them, there was no necessity to cry "Bolshevism" longer and the "news" papers stopped talking about the danger of it in the United States—of which there never has been the least danger up to this writing.

Bolshevism cannot come in any land where the masses of the people own property, but it can come in a land where the common people are robbed thoroughly enough and persistently enough so that they have, as they think, nothing to lose and everything to gain by attempting the impracticable scheme of communism. Communism has been tried a good many times in the last one hundred and fifty years and has never worked and cannot work while human nature is what it now is.

It was tried in the early church, the most likely place in the world for it to succeed, and even the warmth of early Christianity was not sufficient to bring it to perfection. In the Middle Ages it was tried by the Franciscans and the Brothers of the Common Lot; later by the Shakers, Oneida Community and Harmony Society.

In America the Pilgrim fathers tried communism but abandoned it after four years, saying, by way of explanation:

"This communitie (so far as it was) was found to breed much confusion and discontent, and retard much employment that would have been to their benefite and comforte. For the yong men that wer not able and fitte for labour and service did repine that they should spend their time and strenght to worke for other men's wives and children, without any recompence. And for men's wives to be commanded to doe service for other men, as dressing their meats, washing their cloaths, etc., they deemed it a kind of slaverie, neither could many husbands well brooke it."

Communism, in the form in which it is practised in Russia, is not extending into Rumania, Servia, Bulgaria and Greece, and there is a

reason for it. Those countries, although they are near to Russia, are mainly agricultural countries, and as the peasants have all the land they need in order to support their families they have no incentive toward Bolshevism. There is more danger of the spread of it to Italy, France and England.

America is a peculiar country in the fact that 58 percent of all the workers in her industries were born in other countries. In some instances this is as high as 85 percent. These workers are segregated into racial groups and it takes some time before they accumulate property and learn American ways and customs. It was this condition that was taken advantage of, after the war, by those who had been and were profiteering. They spread far and wide the belief that these workers were trying to seize the country; and in the reign of terror which followed, America was treated to such a spectacle of abuse of innocent foreigners as was never before witnessed on these shores.

Excuses for Unrest

ALL kinds of excuses were invented to account for the "unrest" which was laid at the doors of these alleged Bolsheviks. Brigadier General George H. Harries solemnly declared his belief at Atlantic City that the unrest was entirely due to German propaganda. Bernard Nolan, president of a Pressmen's Union, declared it was due to anarchists working among the printers, and a United States federal judge declared from the bench that it was partially financed and managed by the federal government itself.

It was claimed by some that all the "unrest" among the workers was due to foreign agitators and then Arthur Woods, former Police Commissioner of New York City, threw some light on the situation when he said in an address at Harvard: "Agitators are thoroughly wholesome things, and unrest is a thoroughly wholesome state of mind. If we don't have unrest, if we don't agitate for better things, if there is not a wholesome discontent, we shall not make progress. Discontent is nothing in a certain sense but another word for ambition, and if we have not ambition we don't get far."

The epithet "Bolshevist" was bandied around pretty freely a year or two ago by those who wanted to cover up their profiteering or in other ways parade a bogus patriotism. In Winnipeg where, during the war, Rev. Gordon distinguish-

ed himself by the teaching that any soldier who died in the World War, dressed in the uniform of King George, was sure of going to heaven, no matter what kind of private life he had led, the soldiers who, after the war, were working ten hours a day without any chance for recreation, were called Bolsheviks for attempting to improve their condition. The chasm between a dead saint and a living Bolshevik is only such a chasm as can be made by a bullet penetrating a few inches of flesh. If you get the bullet you are a saint; if not, a Bolshevik. Now then, three cheers — for what?

Prohibition and Unrest

VAST fortunes have been made in America in the liquor business. Many great fortunes in Boston and elsewhere, supposedly made in the "East India Trade", were really made by taking cargoes of rum to Africa, with which to debauch the natives, and the return cargo was a cargo of slaves, for the cotton and tobacco fields of the South. And long after the slave traffic was a thing of the past other great fortunes were made by selling poisonous mixtures the immediate effect of which was to destroy the reason, will and physical health of the men of America and to ruin the happiness of their homes.

Some attempt has been made by the holders of these fortunes, and their successors, to show that unrest has been due to prohibition. It has been seriously charged that by removing from the brains of the workers that deadener of all the finer faculties, alcohol, they have become thinkers and that it is perilous to "society" for the workers to think. "Theirs not to reason why; theirs but to do and die."

Others have argued that it has been very evident to the poor that prohibition is prohibition for the poor but not prohibition for the rich, because millionaires have their cellars full of wines and may drink as much as they like, and that this sense of the inequalities of things has had to do with creating unrest.

Still others, of a more practical turn of mind, avoiding all these superficial reasons tending to show that prohibition causes unrest, have pointed specifically to the evidence that prohibition has injured the business of the nation for the reason that just at the time when the farmers were praying for cars to save their grain

it developed that there were sixteen hundred empty box cars held on sidings at Louisville, Kentucky, awaiting a grand rush of whiskey to market in all corners of the country if the President had removed the ban from liquor, as it was at that time hoped that he would do.

Wage-Earners and Unrest

THERE was a time when it was a statutory offense to increase a workingman's wages above a certain amount, when a workingman could be put in jail for owing a storekeeper ten cents, and when a good mechanic received but fifty cents a day, and could buy but little more for the fifty cents than he can buy today. Times have changed.

The war acted as a tonic to wage-earners all over the world. They were led to believe that the war was their war, fought in their behalf, at their expense, and with their bodies in the front line trenches, protecting the civilization that was at stake. They were encouraged to believe that after the war labor would no longer be treated as a commodity, to be engaged as low as possible and worked as many hours as possible; they were assured that Big Business would see to it that the Golden Rule would be applied to those who had saved their necks.

President Wilson said that after the war, "There must be a genuine democratization of industry, based on a full recognition of the right of those who work, in whatever rank, to participate in some organic way in every decision which directly affects their welfare or the part they are to play in industry". Of course, nothing was changed; there was no more democracy than before the war; the men have been gradually dropped from the payrolls and their wages reduced.

The steel trust raised wages eight times during the war, in an effort to keep the wages of the men on a par with the ever rising cost of living — a difficult job. The workers in that industry made an effort to deal with Mr. Gary, its President, through the medium of a labor leader who viewed the twelve-hour day and the seven-day week as a thing abhorrent. Judge Gary would have nothing to do with him and was cheered to the echo by fifteen hundred members of the American Iron and Steel Institute when he declared his determination to run his great business in his own way. The inhuman

hours of work still prevail, but the wages are coming down. Nails are still ten cents a pound, which is twice what they ought to be.

There are three hundred thousand men on the steel trust's payrolls, and these men could easily do in eight hours all the work they do in twelve, if a means could be found to convince them that it would not reduce their earnings or result in their loss of employment. As it is there is a well-settled code among them to do about as little as they conveniently can. The same conditions are to be found in many other industries.

After the war it was difficult for the soldiers to get back at their old tasks. As business gets better and better, organized workmen find less and less of interest in their work and find the tasks more and more monotonous. Standardizing is essential to enable quantity production at low cost, but it is unpopular with the workers and a fruitful cause of strikes. The strike may have something else as its pretext, but the chance to get away from a monotonous task for a few days is one that is very agreeable to many workers. The unrest was greatest in the smaller cities.

There were others than factory workers who were dissatisfied. College professors were in the same class. If it were not such a serious matter one would be almost tempted to smile at the information gravely set before the Association of American Colleges by Dr. George L. McIntosh, professor of Wabash College, when he said:

"A great deal of the spirit of unrest and expressions of radicalism through the country might never have existed if people had seen to it that teachers in schools and colleges were given reasonable salaries".

The unrest has been as great or greater in England than in America. Few can estimate the terrible blow that England received during the war. The workers are better organized and more determined there than anywhere else in the world. For a year past the workers in Great Britain have been limiting output, believing it the only way that loss of employment could be staved off, and the manufacturers have been friendly to the idea because it seemed to them the only way that they could maintain prices. Lord Leverhulme, one of England's self-made men, and a truly great man, has proposed higher speeds at the factory, and more hours of

leisure for the workers, as a cure for unrest. In his own great soap business he has demonstrated that six hours is sufficient for a day's work.

It is less than a year since the French government made a practice of closing all the hotels and restaurants early in the evening, by curfew law, so that the workers would not be greeted with the spectacle of the new rich going home in their automobiles at the same hour that the workers were rising to go about their daily toil.

Profiteers and Unrest

PROFITEERS always fatten in time of war, and when war is over it is always their wish that scarcity and high prices shall continue evermore. When it was seen that the United States would surely enter the war a band of earnest and honest men in New York besought the President to have a law passed strictly limiting the profits in all lines of business to the legal rate of interest.

None of the patriots who had munitions of war to sell would agree to anything of the kind and the matter received virtually no publicity, but it would have saved hundreds of millions of dollars and endless discontent, for there is no doubt that the unbridled greed and barefaced robbery of the war time was the greatest of all real causes of unrest.

At the same time that girls in Quebec cotton factories were working ten hours a day, the owners of the factories were being paid in annual dividends one and one-half times the total cost of their entire plants. One Lancashire cotton factory that made \$40,000 a year in profits before the war cleared fifty times as much in the year 1919.

America is blessed with food pirates that delight in publishing books telling how small their profits are on sales, but the books do not contain the self-evident information that if you can turn your money over at two percent profit every ten days you can clear seventy-three percent a year on your investment; nor do they go into details about the quantities of food consigned to incinerators rather than reduce the price to the people. They do not dilate on the cargoes of fish, the carloads of onions and trainloads of other foods which are destroyed rather than give the people cheap food.

When a merchant or a manufacturer makes more than a fair percentage of profit the excess

is deducted from the earnings of workers and the buying power of the workers is necessarily lowered, along with their standard of living. All the excess profits of the profiteers and prodigals must be paid for in hard work by the real producers. The Kaiser is not the only culprit that was guilty of bringing on the war, or of encouraging it, that is living on the fat of the land. Among the profiteers is many a Kaiser.

The war has been the opportunity for Big Business to crush little business. Big Business has kept measurably independent of labor unions in the United States; hence the labor unions have made their greatest exactions from the smaller businesses, the ones that were least fitted to bear the strain. The smaller businesses and the labor unions are going down together, and the banks are greasing the toboggan for their exit. The slogan of the banks now is, "No money to loan to any concern that employs exclusively union labor".

Henri Barbusse, the great French writer, in an article in *The World Tomorrow* writes of "the leaders and the profiteers of the multitudes they divide, men whom an almost supernatural prestige has permitted until now to do evil on the grand scale, crushing out the life of the people in excessive hours of labor and in secret misery, driving them at the last to early and sacrificial death by battle and blockade". If Henri had said such things as this in America during the reign of the late emperor he would have been deported as an undesirable alien, sure.

Vice President Coolidge has offered six items of advice on how to cure unrest. The first and most important of these touches the vital spot. He urges America and the world to "abandon the mad scramble for money and get back to the Plymouth rock standard of believing that 'to do something for some one else' is better than to accumulate wealth".

One cause of excessive prices is that during the war goods were bought from the United States by foreign buyers without thought of price, and were sold without any regard as to whether or not supplies were left in America. This created a real shortage and the law of supply and demand operated to bring about a reign of extremely high prices. But there have been, here and there, splendid examples of men unwilling to take advantage of their fellow men to seize all the profits within their reach; splendid men, these.

The world never has more than about two years supply of goods on hand and for five years it was the business of the greatest producing nations of earth to destroy instead of to produce. This diverted trade out of its accustomed channels to such an extent that America was almost drained of supplies to fill the gap.

Thus, America's trade with Japan in the year after the war was nine times the trade in the year before the war; with China four and one-half times as much, with India seven times as much, with Hongkong twice as much, with the Philippines three times as much, with the Straits Settlements four times as much and with the Dutch East Indies twelve times as much. As matters now stand the only way that America can hold even a portion of this new business is to meet competition.

In other words, in the determined opinion of American Big Business, the American workman must come down to the European level of living, except in so far as superior machinery and larger output per man may enable a higher standard to be maintained. If not, America's shops will remain idle, or partly idle. Hence the determined effort at deflation. Meantime the employers are not at all averse to having a few unemployed workmen standing about.

Financiers and Unrest

FINANCIERS are not necessarily profiteers. Finance, under present conditions, is just as legitimate and praiseworthy an occupation as plowing or blacksmithing. Not infrequently the days are as long and the fatigue is as great and sometimes, but not often, the rewards are not commensurate with the effort put forth.

Financiers are proverbially cautious, timid, fearful. Ralph Waldo Emerson voiced the reason for that fear in language that is calculated to make men think and shudder. He said:

"Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he always teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised."

It was over a year ago that the great financiers of America decided that the time had come to put an end to all the high hopes that had been created in the minds of the workers. The farmers were to be thoroughly deflated first, because they were not organized and could be reached directly by the banks. The labor unions were to come next; and the hoding and mowing and gibbering of the mouthpieces of these financiers began at once, ere the plans for destroying the unions could be got under way.

In its issue of April 28, 1920, the *New York Times* said:

"It is going to be a hard campaign to save American institutions from the enemy within. There should be no discharge in this war which is to be won by ideas, not by brute force. The Chamber of Commerce of the United States will put into the field the first line troops and reserves of 1,300 trade and commercial organizations. They will be well supplied with ammunition in the form of facts, logic and the lessons of experience. They will attack the strongholds of ignorance and fanaticism everywhere. Fundamental economics are to be talked from thousands of platforms. The American system of government is to be explained and illustrated in such a way as to silence defamers. The trail of the demagogue is to be followed and his lies are to be nailed. Enemies of the government will be confronted and exposed wherever encountered. No rascal will be allowed to escape from public condemnation and contempt."

The history of the movement above outlined shows that its real object was to destroy the labor unions, nothing else, and that it had not the remotest intention of bringing to light the rascality manifested during the war. So far from bringing public condemnation and contempt upon the thieves that robbed the people of the United States of billions of dollars in the construction of ships, the mismanagement of railroads, the supplying of rotten salmon, the destroying of needed food, and a thousand and one other things of equally atrocious nature, the men that have done these things are in high honor as industrial brigadiers and financial major generals in "the first line troops and reserves" whose business it is to explain to the misguided individuals who believed in the fourteen points what is the real "American system of government". Stating it otherwise, the youth of the land are to be instructed in honesty and good citizenship by the knights of the blackjack and the jimmy.

Hal H. Smith, Director of the Union Trust Company, Detroit, Michigan, in an address

before the American Bankers' Association, held at St. Louis, commenting on the same plan as discussed in the *New York Times* said:

"This is not the time for the old conservative banker who earned that name by sacrificing everything to his profit and loss account. This is the time for a new and audacious banker who looks beyond the daily balance sheet to the fundamentals of life; who is prepared for sacrifice as are the employers and manufacturers who may lose their industrial existence in defense of the principle of free employment. It was heartrending to read Mr. Morgan's message to Judge Gary demonstrating that one house, at least, approved his stand. How much more heartening it would be if other banks could recognize that the strike at the Steel Corporation is a blow at every bank, and could pledge to it their support and could declare that wherever they saw the proposal for the closed shop appearing they would immediately attempt to destroy it."

In other words, here is a proposition that the concern that falls in line with the new program is to be granted loans in time of need, with the evident suggestion that the concern that does not cooperate shall be led to the chopping block.

Occasionally a great financier has the courage to see things as they are and to state them as they are. It is with not a little surprise and satisfaction that one reads in times like these such words as the following, from the pen of Rudolph Spreckels, millionaire president of the First National Bank of California:

"Congress is continually asked to protect capital and its methods of high finance. Protection and opportunity to continue earnings upon their watered securities while human beings starve, are demanded by men who know not hunger or want. Let not the spark of human kindness die in America. We must not tolerate a continuation of commercial greed and the placing of dollars above human rights and needs. Europe is demonstrating today the inevitable result the policy of commercial greed leads to. The toll in money and in human life now being paid at the altar of governmental submission to the demands of capitalism should be a warning that no intelligent American can afford to ignore."

It is too bad that the Federal Reserve Bank, that was organized to give the public a square deal, did not have some of the breadth of vision of Mr. Spreckels. Its action in boosting the interest rate to member banks from four to six percent was the occasion for the maddest scramble for usury that the financiers of America have ever engaged in. It amounted in effect to a repudiation of a portion of the United

States bonds, and placed the Federal Reserve in a conspicuous position among first-rank profiteers.

The argument is advanced that the possession of wealth has nothing to do with unrest, because thirty percent of the world's wealth is in the United States (a country which occupies only seven percent of the earth's surface and has but six percent of its population) and yet there is more restlessness and discontent here than in any other country. This argument is only half stated. The wealthy here are too wealthy and the poor are too poor.

Not a capital in Europe can equal such luxury as is to be found in the hotels and ballrooms of New York City and nowhere in the world is there to be seen such a display of wealth as one may see on any fine day on Riverside Drive. For five cents one can go from these scenes to habitations owned by the millionaire Trinity Church corporation where thousands of human beings are huddled in quarters that are only fit for swine to occupy.

Government and Unrest

HENRI BARBUSSE, in the article to which we have already alluded on page 519, said:

"Up till today the human race has lived according to laws which have embodied in many different forms the principle of the slavery of the crowd. Never has the simple right of every human being to life and happiness been truly respected. The ordinary man is no better off in these modern times than he was in the days of antiquity or in the Middle Ages. The multitudes, in peace time or in war, are only a herd of social nonentities. Their real interests have never been considered. Rendered helpless by the forces opposed to them and by their own ignorance, dazzled or fooled by the ruling powers, the common people in all countries have had no part, and still have no part in the shaping and settling of great historic questions, though they themselves may have provided the means of settlement. The whole series of tragic events which we call history is for the most part a spectacle of a vast injustice and a vast absurdity. Nothing real is changed by merely changing words. Only verbally have slavery and servitude been abolished, and the privileges of birth. The life of the world is ceaselessly exploited and sacrificed by an oligarchy which seeks only its own narrow selfish interests. This is the basis on which our present social order is built, a system which is an organized and continuous assault upon all truth and goodness."

It should be understood that this is the view of a Frenchman, and even if we could not

endorse all of his expressions no one can deny that there is much truth in what he says and that his views are shared by an increasing number of his fellow men. In itself it is an impeachment of all governments of the earth as instruments of deceit and cruelty. This would not mean that governments have no good in them, but that they are not as good as they pretend to be and their real motives are not the motives they proclaim loudest.

During the time of the war the United States government passed the Lever Act, to keep profiteers in check. It was distinctly understood and agreed at the time of the passage of this act that it would not be used against the workers, but it was used against them, and that was the only effective use that ever was made of the act.

Among the war measures was one which forbade trading with the enemy, and yet, while the country was technically at war with Germany the Government's own Shipping Board was dealing with German shipping companies for the taking over of former German trade routes, docks and harbor facilities. Many have the impression that in matters of this kind the government is an exception and can do what it will. Such is not the case. The government is obligated to abide by the laws which the people have passed for their own protection, and when the government does not abide by those laws it is teaching anarchy in the most effective way in its power. Throughout the war the laws of the country, and particularly its highest law, the Constitution of the United States, was disregarded and held in contempt by the very highest officers of the land. This was a real cause of unrest and this unrest is quieting down now that some of these officers have been displaced by sower and more law-abiding men.

While the lawlessness at Washington was at its height, Edward T. Devine issued an address to the president imploring him to return to law and order, in the following language, and it is a remarkable thing that such words should have received so little notice from those self-advertised "Palladiums of American Liberty", the "news" papers.

"Let all those who have grievances be openly invited to voice them. Let President Wilson and every governor and every mayor designate great public meeting places—in halls and in public parks—where the freely chosen representatives of every group may express their views. Let the secret service men attend, not to find victims

for prosecution, but to catch the faintest whisper of a just complaint. Let legislative assemblies give patient hearing to delegates who come to them from such assemblies. Let grand juries weigh their complaints, whether against individuals or against any existing abuse which might be remedied. Let the industries be represented by their detectives, not to spot agitators to discharge them, but to make careful note of any bad practices which might be reformed. Let radical journals be published freely and let courts, prosecutors, legislators and executives study them anxiously to see what evidence they may possibly present of crimes which they may have overlooked. Let us make it the greatest offense against morals and manners to refuse respectful hearing to those who speak in the name of a more perfect justice, in the name of a better social order."

It is well known that the great war in Europe would not have happened at all if it had not been for the governments. The people did not want the war and could hardly have been driven into it unless their passions had been artificially roused and educated by governmental propaganda that was carefully prepared by experts in the art of lying.

Governments, since the war, have been able to accomplish but a small fraction of the things promised in the way of better housing and decrease of living expenses and it is hard to see how they can do so. It was the governments that inflated the currency so that all values have become upset. To be sure, they had to do it in order to pay their bills.

One of the things that brought unrest in the United States was the spectacle of the case with which a United States senator could buy his way into that august body and the ease with which the whole matter could be glossed over and hushed up. It is on a par with the government of Great Britain taking into the cabinet a man who had openly armed a great body of men and threatened a civil war unless he could have his own way regarding affairs in the North of Ireland. Such acts teach lessons in lawlessness to millions.

Since the war there seems to have been a great movement of governments toward the extremes of imperialism on the one hand or Bolshevism on the other, leaving the common man in much the same frame of mind as a fire victim on the roof of a huge wooden hotel. The flames are all around him. Escape is cut off. He must take a choice between a ten-story jump to the granite paving stones of imperialism, or

take a chance on riding to safety when the seething volcano of Bolshevism comes down to earth. Call the hotel Civilization and we have the picture.

Since the war, in Hungary, under the League of Nations imperialistic regime, five thousand Socialists were murdered in cold blood and forty-six thousand men and women were thrown into prison and internment camps. Pogroms were inaugurated against the Jews and flogging was set up as a common punishment for petty offenses. This was all done to establish again an imperialistic regime in that war-ridden land. If living in Hungary would you choose to line up with the ones engaged in the flogging of women (we did some of that in the United States, in prisons in the southern states within the past five years) or would you rather be flogged? There is small chance of a choice. Liberty and justice are anathema where imperialism lifts its head.

It would seem as though there are some things that the government could still do for the welfare of the common people. For example, it could take over a few railroads that are not paying and run them in competition with all other railroads. It could take over a few mines and a few factories and a number of farms and it might learn something of advantage to the common people. Such things have been done elsewhere and have assisted in keeping the feet of profiteers on solid ground.

Religion and Unrest

ROBERT BLATCHFORD, in the London *Clarion*, uttered a great truth when he said:

"We shall never reach the happiness the king desires for us until we have civilized our religious leaders. Roman Catholics and Protestants both profess to be Christians, but they have hated each other and persecuted each other in a most un-Christian way for centuries."

Mr. Blatchford's statement would have been more accurate had he said, "We shall never reach the happiness the king desires for us until we have converted our religious leaders and made Christians out of them". The world is filled with so-called religion which is not religion at all, not Christianity at all; it is merely organized hypocrisy.

During the war the so-called religious teachers vied with one another in teaching multitudes the antithesis of Christian principle and did it

in the name of God. Men were taught to kill who, before then, even if criminals, abhorred the idea of killing. Criminals were released from prison upon their promise that they would go forth to kill, and men of Christian principle who refused to kill under any circumstances were put into the cells they vacated, and all in the name of religion.

The *Literary Digest* comes out with a proposition that ministers of the gospel should work for a living during the week the same as other people, and the idea is a good one. More particularly it is a good one because, according to Dr. W. E. Biedewolf, of Chicago, in an address before the world's Sunday school congress at Tokio, in October last, twenty-five percent of the ministers of America have gotten so far away from real religion that they do not now maintain family worship in their own homes. And if they no longer know how to worship God in their own homes, how can they hope to teach others to worship Him in any other place?

Dr. Len G. Broughton, in an address at the Atlanta Baptist Tabernacle, has given voice to the thought that the time has now come for professed ministers of Christ to speak right out in meeting and tell the truth. They should have been doing that all along, and not wait for the Bible students to drive them into it. But hear Dr. Broughton:

"We went in to save our necks. We couldn't keep out of it. But this should not blind us to the fact that this war, like all wars, was the result of commercial greed. And we were not innocent of this sin. Look at the war. What nation is now better off than it was before the war? The world is worse off than before. When they stuck us preachers up on dry goods boxes to sell Liberty Bonds and Red Cross we should have told the truth. We and the church have sinned."

Dr. Broughton is too late. The world at large knows that the professed ministers of the gospel are always on the side of the Devil in time of war and it has caused millions of people to lose all confidence in them. Emil Vandevelde, Chairman of the International Socialist Bureau, writing on this point says:

"Slowly but surely with the irresistible movement of a geological subsidence, faith is waning among the international workers and even among peasants. One may safely assert that about twenty years ago nearly every one held to some religious creed. Today the workmen who follow no particular creed number millions, and as their hopes of a heavenly kingdom dissolve, other hopes assert themselves with a growing intensity."

Leslie's Weekly made a valuable contribution to this subject when it said:

"All previous civilizations have perished because they were built entirely on materialism, and the people of those bygone days were not blameworthy because they had not our light and knowledge. Our civilization is in danger, because notwithstanding our 1900 years of the Christian faith, despite the fact that every intelligent man knows that in the practical application of Christian ethics is the only solvent for the ills of humanity, we have blundered along in our brutal individualism, in our detestable selfishness, and insisted on maintaining the same basis as all the ideal dead civilizations which have preceded ours."

Education and Unrest

DR. NICHOLAS MURRAY BUTLER, President of Columbia University, in an address in Philadelphia, a year ago, attributed the unrest then so much discussed as due to education. This statement is the more remarkable when we recall that only a few years ago a questionnaire of the advanced students of Columbia University revealed the fact that only about five percent of them, as we recall it, were at that time willing to confess their belief in a personal God. The Apostle tells us that such a belief is the beginning of all knowledge. "He that cometh unto God must believe that he is and that he is a rewarder of them that diligently seek him." We quote a few scattered sentences only of Dr. Butler's address:

"For between two hundred and three hundred years the modern world has been in a state of intellectual upheaval. This upheaval has been constantly more widespread and more severe. The forces that lie behind it have profoundly affected the religious life and the religious faith of the great masses of men, have shaken their confidence in age-old principles of private morals and of public policy and have left them blindly groping for guiding principles to take the place of those that have lost their hold. The fool who says in his heart, 'There is no God', really means that there is no God but himself. His supreme egotism, his colossal vanity, have placed him at the centre of the universe, which is thereafter to be measured and dealt with in terms of his personal satisfaction. So it has come to pass that after nearly two thousand years much of the world resembles the Athens of St. Paul's time, in that it is wholly given to idolatry; but in the modern case there are as many idols as idol worshipers, and every such idol worshiper finds his idol in his looking glass. These millions of man-made gods, these myriads of personal idols, must be broken up and destroyed, and the heart and the mind of man brought back to a comprehension,

through faith, of the existence and the working of the divine spirit as revealed in Jesus Christ." [A hazy ending of a good sentence]

Judaism and Unrest

OF ALL the ridiculous reasons that have been assigned as causes for the world's unrest, nothing has been quite as ridiculous as the propaganda financed by Henry Ford which makes the Jews of the world responsible for the French Revolution and everything that has happened since in Socialism, Bolshevism, Freemasonry and Sinn Feinism.

The American Jewish Committee has answered these charges in a little pamphlet from which we extract the following items:

"During the war, by secret agencies, a document variously called 'The Protocols of the Elders of Zion,' 'The Protocols of the Meetings of the Zionist Men of Wisdom,' and 'The Protocols of the Wise Men of Zion,' was clandestinely circulated, in typewritten form, among public officials and carefully selected civilians, for the purpose of giving rise to the belief that the Jews, in conjunction with Freemasons, had been for centuries engaged in a conspiracy to produce revolution and anarchy by means of which they hoped to attain the control of the world by the establishment of some sort of despotic rule."

"(1) The Protocols are a base forgery. There has never been an organization of Jews known as The Elders of Zion, or The Zionist Men of Wisdom, or The Wise Men of Zion, or bearing any other similar name. There has never existed a secret or other Jewish body organized for any purpose such as that implied in The Protocols. The Jewish people have never dreamed of a Jewish dictatorship, of a destruction of religion, of an interference with industrial prosperity, or of an overthrow of civilization. The Jews have never conspired with the Freemasons, or with any other body, for any purpose."

"From the time of the destruction of the Temple at Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettos, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of Western Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majority of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far

from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one percent of the population of the earth; and more than one-half of them are on the verge of starvation. The suggestion that, in their feebleness, they have been planning in secret conclave to seize absolute power and to dominate the ninety-nine percent of non-Jews upon the globe is a ridiculous invention than which even madness can conjure nothing more preposterous.

"Where is the habitat of these so-called Elders of Zion, by whatever name they may be called? Who are these hidden sages? Whence do they come? What is the nature of their organization? The distributors of The Protocols are silent on that subject. Whence come these pretended Protocols? There have been various versions. One Serge Nilus, of whose identity little is known, a Russian mystic and an ardent supporter of Czarism, claims to have received them in Russia, in 1901, in manuscript form, from a Russian office-holder, who stated that the manuscript had been originally obtained by a lady, whose name is not given, and who, he said, obtained them in a mysterious way. In what language they were written is not stated. Where that manuscript now is does not appear."

"The Protocols as published bear no signatures. The identity of the Zionist representatives by whom they are claimed to have been signed is left untold. The location of the main Zionist office and of the secret vaults from which The Protocols were secretly removed remains a secret. It is, however, a matter of history that the first Zionist Congress was publicly held by the Jews who came from various parts of Europe for the purpose of considering the misery of their brethren in Eastern Europe and of enabling them to find shelter in the Holy Land. Theodor Herzl was a distinguished journalist, a man of true nobility of character. He presided at the Congress, all of whose deliberations were held in the light of day. The insinuation that there was a thirty-third, or any other degree, of initiation in this organization is merely a malicious effort to bring the Jews into parallelism with the Freemasons and thus to subject them to all the fanciful and fantastic charges that have from time to time been laid at the door of Freemasonry, oblivious of the fact that fifteen Presidents of the United States, including Washington, and many of the leading statesmen of Europe and America, have been members of that order.

"Nilus and his associates belonged to the Russian bureaucracy. In 1905, through the Black Hundreds, that body sought in every way to crush the Jews and to prevent the liberalization of the government. The time was propitious for the perpetration of a political forgery by a government that habitually resorted to the employment of *agents provocateurs*, a government which only a few years later, against the protest of the enlightened clergy of the world, ineffectually sought to

convict Mendel Beilis on the charge of ritual murder. It is significant that one of his prosecutors has been active in distributing manuscript copies of The Protocols throughout the United States.

"Irrespective of this history, bristling with suspicion, an analysis of The Protocols shows that on their face they are a fabrication and that they must have emanated from the bitter opponents of democracy. They are replete with cynical references to the French Revolution, and to the conceptions of liberty, equality and fraternity. They uphold privilege and autocracy. They belittle education. They condemn religious liberty. They assert that political freedom is an idea and not a fact, and that the doctrine that a government is nothing but a steward of the people is a mere phrase. These are the very doctrines that one would expect from the protagonists of autocracy. Nothing can be more foreign to Jewish thought and aspiration than these brutal theories of reaction. That the Jews, whose very life has been a prayer for the blessings of liberty and equality, should hold them in contempt is unthinkable."

"(2) The contention that the genuineness of The Protocols is established by the outbreak of Bolshevism in Russia twelve years after their publication, and that Bolshevism is a Jewish movement, is absurd in theory and absolutely untrue in fact. As well might it be said that a forged deed is genuine because twenty years after its date a relative of the person whose name is forged is falsely charged with being a disturber of the peace.

"To say that the Jews are responsible for Bolshevism is a deliberate falsehood. The originators of Bolshevism were exclusively non-Jews. While it is true that there are Jews among the Bolsheviks, notably Trotsky, they represent a small fraction of the Jews and of the followers of Bolshevism. Lenin, who belonged to the Russian aristocracy and has not a drop of Jewish blood in his veins, was the creator as he has been the motive power of the Soviets. Tchicherin, who has conducted their foreign affairs, Bucharin, Krassin and Kalinin, all non-Jews, are, with Lenin, the brains of the Communist Party."

"The leading anti-Bolshevist newspapers, which of necessity are published outside of Russia, have Jews upon their editorial staffs. An overwhelming majority of Russian Jews have been ruined by the coercive measures of the Soviets. They have submitted to the confiscation of their property and are undergoing unspeakable hardships. The Orthodox Jews, whose numbers preponderate, remaining loyal to the faith of their fathers, regard the Bolsheviks as the enemies of all religion, and therefore, hold the doctrines of Bolshevism in abhorrence. With comparatively few exceptions the Jews are looked upon by the Bolsheviks as belonging to the hated bourgeoisie and as favoring capitalism. The Zionists, who constitute a numerous and important

element of the Jews of Russia, have been denounced by the Soviets as counter-revolutionary, and many of them have been cast into prison and threatened with death—Zionists, we repeat, who are the followers of Herzl.

"If the Jews are to be condemned because of a Trotsky, who has never in the slightest degree concerned himself with Judaism or the welfare of the Jews, then there is not a people that has ever lived that might not with equal right be condemned because in its membership there were men who are alleged to have advocated hateful doctrines. The Jew has traditionally stood for religion, law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism. It is especially a brutal charge when one considers all that the Jew has suffered from the oppressive and discriminatory laws of Russian autocracy."

The Reason and The Remedy

IT WILL be conceded by all that there never has been such a time of trouble and unrest on earth as now. Contributing to this unrest are, namely, the World War, Bolshevism, prohibition, employing class and profiteers versus wage earners, disturbed condition of finance, unwholesome, unrighteous and selfish political conditions, organized apostate ecclesiasticism operating under the name of Christian religion but in fact a faithless religion, the education of the masses, Judaism, etc. Yet there is a reason why these things have all come at the same time.

Nearly nineteen hundred years ago Jesus of Nazareth was asked the question what would be the evidence of the end of the world and the approach of His kingdom. Had His answer been written yesterday it could not have been more appropriate to the conditions. He said that at that time there would be "upon the earth distress of nations, with perplexity; the sea [masses of humanity] and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

The real reason why this general unrest in earth is so manifest is because we have reached the end of the world. The old order is dead and is rapidly disintegrating. The prophet of Jehovah under inspiration wrote of this time, saying:

"There is a noise of tumult on the mountains [kingdoms, nations], like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. Wail ye; for the day of Jehovah is at hand: it shall come as a destruction from the Almighty. Therefore, all hands shall become weak, and every mortal's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall have throes, as a woman that travaileth: they shall wonder every man at his neighbor; and I will visit on the world its evil, and on the wicked their iniquity; and I will cause the arrogancy of the proud to cease, and the haughtiness of the tyrants will I humble. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall be removed out of her place, in the wrath of the Lord of hosts, in the day of his fierce anger."—Isaiah 13:1-13.

"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."—Isaiah 63:4; 34:8.

That great and wise Christian, Pastor Russell, many years ago, in his notable work, "The Battle of Armageddon," foreshadowed the present condition of unrest, set forth its cause and what would be the result.

Remedy

THERE is no human remedy that is in anywise sufficient or adequate. The only certain remedy and the one that will correct the present evils is the great kingdom of Messiah. About this the prophets prophesied four thousand years ago, and for nineteen hundred years Christians have been praying for its coming.

It is for this that ignorantly the whole creation has long been groaning and waiting—waiting for the manifestation of the sons of God, waiting for the kingdom which will crush out evil and which will bless and heal "all the families of the earth".

The Lord's Prayer

THE Lord's prayer was given twice: once in Matthew 6:9, in the sermon on the mount; and once in Luke 11:2, when asked by His disciples, "Lord, teach us to pray".

It appears to be a *model* or *pattern* for all other prayers as it is said: "After this manner pray ye"; and also a *form* to be used—"Whenever ye pray, say," etc. As a model it is short (Ecclesiastes 5:2), simple, and condensed. It takes the ground of confidence. (1 John 4:14) It glorifies God. (Leviticus 10:3; John 14:13) It puts God's glory before man's needs.

There are seven petitions, the first three being marked by the word "thy" and the last four by the word "us".

The difficulty with translating is that the more literal the less intelligible it becomes to the person unfamiliar with the original, because of the peculiarities of the sentence structure and of word usage. Without going into extensive explanatory notes we offer the following as believed to convey the thought of the original with as slight a departure as possible from the familiar wording—which familiar wording, by

the way, is not traceable to the Bible but to Anglican lectionaries or formularies long in use when the Common Version was first issued:

OUR FATHER IN THE HEAVENS:

- (1) Hallowed be thy name.
- (2) Thy kingdom come.
- (3) Thy will be done, as in heaven, so on earth.

THIS DAY

- (4) Give us our manna* bread;
- (5) and forgive us our debts, as even we have forgiven our debtors;
- (6) and bring us not into temptation †;
- (7) but deliver us from the evil.

* Literally, "down coming" or "descending" bread. The allusion seems to be plainly to the ancient giving of the manna, the heaven-sent bread, or "bread from heaven".

† The reference here is evidently to the "great tribulation" when the forces of the evil one will be particularly active and powerful.

British Housing Problems By A. J. Kee (England)

THE housing of the worker in this country will have much to do with this country's attitude towards the war question of the future. Without giving the cost adequate consideration, both government and people are committed to scores of schemes that can only be called fantastic. Calculations of the need name a total of 800,000 homes. If a competent building company could be found to undertake the country's requirements, the building alone would average \$4,000 for every small house. But as the contracts will be distributed, the cost will be a great deal more, while to this will have to be added the cost of the land. From time to time estimates are accepted from \$4,000 to \$6,000. When these houses are let, if they are to fulfill their philanthropic purpose, not more than a hundred dollars a year can be charged. This will mean that the cost will never be repaid. All the money raised will cost 6 percent.—This will mean a charge on each house, exclusive of repairs and taxes, of about \$280 per annum. If the scheme is generally adopted, the loans will run to \$4,000,000,000.

Turn to the stock lists, and you see the old "Goschens" that once stood at 100 now marked at 44 or 45. Is it any wonder, when vast sums can be invested in guaranteed stocks at high interest? European statesmen are made aware, by this condition of things, that the providing of the vitals of war can easier be supplied by eloquent politicians, fortified with whiskey, than by more prudent supporters having nothing save cheque books. Interviews with cheque-book custodians will give responsible politicians an extraordinary interest in peace. Let us hope that a faithful press will soon glow with their appeals. If the London County Council has been a long time in raising a portion of a housing loan at a high interest, war-makers will ask themselves how long a thousand millions sterling, at a high rate of interest also, would require.

Soup Kitchens and Profiteers

STORIES are coming in from all directions, of thousands of men out of work, lined up in front of soup kitchens, literally doing what the profiteers a year ago said they would be—

"beating out of the hands" of Big Business.

In the same batch of information regarding the soup kitchens came a circular letter of a concern in Cleveland, Ohio, which reads in part as follows:

"An offer is extended to you to associate yourself with officials of the Crucible Steel Company. Before giving details, it will interest you to know that in 1914 Crucible Steel common stock sold for \$11.50 per share. In 1920 this stock reached the remarkable price of \$218.50 per share, showing a net profit to the purchaser of \$207.00 or over 2400 percent. The profits in cold-drawn steel are enormous. The rise in Crucible stock proves this. Figuring very conservatively, we should show a net profit the first year of operation of more than one million dollars, or over one hundred percent on all common stock."

We are not encouraging anybody to invest in this Cleveland concern; at any rate we do not recommend it to any of the poor fellows that are lining up in front of the soup kitchens. It might make some of them warm to read about these profits, but it is not the kind of warmth that would do them any good. It is hoped by some that not too many of these soup-kitchen victims, that have been heroes of the front line trenches and learned how to use cold-drawn steel in the World War, will get uncomfortably warm and uncomfortably hungry at the same time. How long [Big Business] Cataline, dost thou abuse our patience! How long dost thou conspire against the State! (Apologies to Cicero)

Tax Memoranda

By C. E. Stewart

THE taxes of the average individual in Minnesota are equal to the actual value of his property every forty or fifty years. In other words, a tax payer will turn over to the State his entire holdings in real and personal property at least twice every hundred years.

A person living in St. Paul owning an automobile will pay for state and city tax, together with moderate liability, fire and theft insurance, in the cheapest company, the price of his automobile every twelve years; and this, too, without turning a wheel, if only he is ready to make a trip.

The price of running a car, in gasoline, oil and tires, of a very economical car, not a Ford, is six cents a mile. These are my own figures.

Swift & Company Advertising (II)

IN THE GOLDEN AGE Number 29 we gave a review of Upton Sinclair's book, *THE BRASS CHECK*, showing why, among other things, a journal that tells the truth cannot hope to carry much profitable advertising. THE GOLDEN AGE has found this to be a fact; and for that reason intends to discontinue all attempts to build up an advertising patronage.

But apparently we came near getting some advertising business recently; at least we feel that a delicate suggestion was offered to us that we might have some if we would just keep still and be good, like all the other publications, far and near, that have taken the same kind of paregoric.

It seems that in Mr. Sinclair's book he made certain reflections upon the motives of Swift & Company in their advertising campaign in the year 1919, alleging, in effect, that they had spent a million dollars a month upon newspaper advertising, with the object of closing the mouths of the newspapers so that they would not give favorable publicity to a bill that was then up before Congress for regulating the packing industry.

In GOLDEN AGE Number 37, at their request, we printed a letter from Swift & Company respecting the size of their advertising appropriations, with a reply thereto by Mr. Sinclair, all of which we have no doubt our readers found interesting. Apparently Swift & Company thought that we did not intend to publish their letter; but they were wrong. Possibly they thought that we were bidding for some of their advertising; if so, again they were wrong. From our own point of view it was an incredible folly for them to have their advertising agents, the great J. Walter Thompson Company, of Chicago, write us, as they did, under date of February 19th, 1921, in the following language:

"Will you please have someone check your files for a copy of a letter which was mailed to you on December 22nd, 1920, from the Commercial Research Department of Swift & Company, Union Stock Yards, Chicago, Illinois? The letter has been acknowledged and a promise made that it would be printed in THE GOLDEN AGE. We should appreciate your sending us clippings, or if the letter is not as yet in print, will you please let us know the date of publication, so that we may write for a copy?"

One can readily see that the effect of such a letter on some publishers would be to make

them anticipate that a bending of their views to that of Swift & Company might conceivably result in their landing some advertising for hams, bacon, lard, soap, etc. Well! In this office the truth comes first, and so-called business success is the last consideration.

In due time GOLDEN AGE Number 37 reached Swift & Company; but for some reason or other they were dissatisfied, and we now have another letter from them which, at their request, we publish herewith. It is very interesting, as is also the article which follows it, from the pen of Senator George W. Norris of Nebraska. With the publication of these items we close this incident, as we do not wish to burden our readers with undue attention to one small item of the great drama now being played on the world's stage.

SWIFT & COMPANY

UNION STOCK YARDS

CHICAGO

Commercial Research Department

March 8, 1921.

The Editor,
THE GOLDEN AGE,
35 Myrtle Avenue,
New York City.

Dear Sir:

We thank you for printing our letter of November 30th in the GOLDEN AGE of February 16th. We are sorry, however, that you apparently feel that our statement with regard to our advertising expenditure has been sufficiently refuted by Mr. Upton Sinclair's letter of December 27th.

Mr. Sinclair quotes from the testimony of Mr. Francis J. Heney before the Senate Committee on Agriculture when he says that the accountants of the Federal Trade Commission had informed him that Swift & Company had been spending an average of one million dollars a month for advertising.

We fail to see how Mr. Heney, who had represented the Federal Trade Commission practically as a prosecuting attorney, can be accepted as an authority on this subject. The statement in our letter of November 30th that our advertising has averaged for the three years 1918, 1919, and 1920, considerably less than two million dollars a year is correct. At no time has our advertising expenditure approached anything like one million dollars a month. The facts with respect to the amount spent by Swift & Company on educational advertising were brought out in the same hearings referred to by Mr. Sinclair.

These facts referred to above were given in the following affidavit which Mr. Swift presented:

STATE OF ILLINOIS) ss.
COUNTY OF COOK)

I, Arthur D. White, being first duly sworn upon oath, do depose and say that I am employed by Swift & Co., a corporation, Chicago, Ill., in the capacity of advertising manager; that the entire advertising expenditure of Swift & Co. for the fiscal year ending November 2, 1918, was less than \$1,700,000, which is approximately fifteen one-hundredths of 1 percent on the volume of sales for said year.

That I am of the opinion that the attitude of the consumer toward the manufacturer of any product is a considerable factor in determining the purchase. The favorable attitude on the part of the buyer is an asset to the seller and the constructive nature of the advertising done by Swift & Co. during 1918 has been considered not only from the standpoint of the public having a better understanding of the fundamental facts of the business, but of creating a demand for Swift & Co.'s products.

That I am also of the opinion that all of the advertising of Swift & Co., of every nature, has assisted in creating a demand for Swift & Co.'s products.

ARTHUR D. WHITE.

Subscribed and Sworn to before me this 20th day of January, A. D. 1919.

EDGAR B. KINMILLER,
Notary Public.

Mr. Sinclair begins his letter by wondering if the salaries of the Commercial Research Department are charged up to expenditures for advertising. These salaries are not charged up to advertising because a large part of the work of the department has nothing to do with this matter. Possibly part of the expenses might be charged to this account, although if the whole expense were charged to advertising it would make very little difference in the total.

As for Mr. Sinclair's insinuation that conditions in the packing plants are unsanitary, we can only say that we invite inspection of our plants at any time. They are open to the public; thousands of visitors go through them every day, and everybody knows that they are clean and sanitary.

We shall be glad if this letter may also find a place in your columns.

Very truly yours,

SWIFT & COMPANY

Per L. D. H. Weld, Manager,
Commercial Research Department.

Side Lights on the Packers *By Senator George W. Norris of Nebraska*

(Printed in the CONGRESSIONAL RECORD, January 22, 1921)

ONE of the most remarkable attempts to control the public sentiment of the country through the instrumentality of the public press has been going on for the last three or four years. The packers are not the only corporations engaged in this great undertaking. There are many other great corporations that are equally guilty. It is a nation-wide campaign to build up a reactionary sentiment in favor of the great corporations of the country. But in this article we are dealing only with the packers, and I confine myself in my comments to the part which they have taken in this colossal undertaking. I do not want to be understood as claiming that all of this advertising was unnecessary or subject to criticism. Neither do I argue that because a newspaper accepts advertising it is necessarily controlled in its editorial policy. The assertion is made, however, that the advertising of the packers is far beyond any legitimate, fair, or even liberal allowance for that purpose, and neither can there be any doubt but that some newspapers are controlled in their editorial policy by the advertising end of the business. Many others remain silent in their editorial columns when they would otherwise condemn, if it were not

for the oiling of the business machinery through advertising.

There can be no doubt but that one of the objects of this campaign was to mold public sentiment, and to close up the criticism that their acts would otherwise receive at the hands of newspapers. There was evidence developed upon the investigation to show that this was the real intent and purpose of a large portion of the advertising. The packers carry large page and half-page advertisements in all newspapers of the United States. No country paper was too small to be taken into consideration by them. Large display advertisements appeared in newspapers that had only two or three hundred subscribers. Moreover, the greatest of this advertising took place at a time when no advertising was needed in order to sell their products. It took place at a time when there was a shortage of production, when they were positively unable to supply the hungry with the food which they desired.

I have searched hundreds of country newspapers coming from the smallest villages and have never yet found a paper that was not patronized by the packers in the way of advertising. I have a copy of a small newspaper

published way out on the frontier, in a small country town, that contains a half-page advertisement, signed by all five of the great packers, in which they make common cause to demonstrate that it would be difficult, indeed, for the country to exist without them.

On February 28, 1918, Swift & Co. had a large display advertisement in practically all of the great newspapers of the United States, in which they devote the entire space to a demonstration that the employes of Swift & Co. are patriotic. Nothing is said in it about anything for sale and nothing is said in regard to a defense of any of the charges made by the Federal Trade Commission; but for some reason they seem to be imbued with the idea that some one had charged their employes with being unpatriotic, and they rush into print, wrap themselves in the American flag, and proclaim their patriotism from the housetops. During the war this was a favorite pastime for all profiteers. When a big corporation was about to cut a melon or a few millionaires were about to rob the Government in some unconscionable contract, they always made an attempt to distract attention by parading in public under the Stars and Stripes.

For the year 1918 Swift & Co. alone spent over \$1,600,000 for advertising, and Mr. Swift himself admitted that they would spend \$2,500,000 in the year 1919. This would mean more than \$200,000 a month, about \$7,000 per day. Assuming that the other members of the 'Big Five' spend one half of what Swift & Co. spends, which everybody will admit is way below the actual fact, we find that the great packers on this basis spend more than \$8,500,000 annually for advertising. This would be more than \$1,000 for every hour of the 24.

This cost only includes what is actually paid to the newspapers and magazines. To keep the machinery going and to employ the necessary men to prepare the advertisements entails an additional expense of enormous amounts.

For the last fifty years the packers have been growing in size, and as they have grown their disposition to avoid the law has increased with their size. They have been fined an innumerable number of times for violation of the criminal statutes. Their attempt to control the prices of the country through their lavish expenditure of money is partially accounted for by their desire to conceal publicity of their transgres-

sions. While they are fighting before a referee in Chicago with their employes, who are seeking better working conditions, they are advertising in Minneapolis the alleged advanced sanitary conditions of their packing establishments. By their utilization of newspaper space they are making it physically impossible for newspapers, even if they desired to do so, to give proper publicity to the cases where they have been found to have violated the law. They have spent many thousands of dollars in the use of special trains to carry delegates to various conventions where editors, particularly of farm journals, have been invited to be their guests for the real purpose of indirectly influencing the news columns of such magazines and for the purpose of suppressing from the people a knowledge of their shortcomings. The editor of the *Nebraska Farmer* could undoubtedly tell of such an invitation that he recently received himself.

On the 7th day of March, 1919, a Washington paper, on an inside page in a very inconspicuous place, gave an account of the trial and conviction of an agent of one of the 'Big Five,' who, in the city of Washington, had violated the pure food law by selling catsup in original packages which were short in actual measurement. It was shown at the trial that the cans of catsup were marked as containing 5 gallons each, and that upon actual measurement they were considerably short of that amount. One can was shown on actual measurement to be 2 quarts short. A third can was taken by the officials and brought into court unopened, and upon the trial of the case the prosecution offered to rest its entire case upon the unopened can. It was proposed that the can be opened and that if it was full measure the prosecution would be dismissed.

The great packing concern, however, declined to accept this proposition. The result was that the agent making the sale was found guilty and he was fined the enormous sum of \$10. It is fair to assume that these cans were no exception to the general rule, and that this great corporation had sold thousands, perhaps tens of thousands, of these same cans, all of which were undoubtedly short in measure. They had probably violated the pure food law in every city and hamlet in the United States, but so far as I have been able to learn this was the only place where they paid any penalty.

No one will probably ever know just how much money has been spent by the packers to control legislation, to appoint officials, and to deceive the public. It is doubtful whether packers themselves could give this information correctly. For instance, the books of Swift & Co. would nowhere show the payment of any salary to Mr. Logan.* There is no item anywhere which would indicate how much money was paid to 'Diamond T'.† It appears, for instance, that Mr. Veeder, the general attorney for Swift & Co., was paid \$71,000 in one year; but he was drawing a salary of less than \$25,000. While he was getting a salary of about \$25,000, his expenses amounted to about \$50,000. Mr. Swift seemed to be unable to tell definitely just what Mr. Veeder's salary was. He was unable to tell why they paid him over \$70,000 when he was getting a salary of less than \$25,000.

Both Armour and Swift have packing plants at Fort Worth. Together they own the stockyards at that place. The evidence discloses that they loaned money to a man by the name of Armstrong, in Fort Worth, for the purpose of buying an interest in a daily paper there, which had been advocating the control and regulation by the Government of the meat-packing business. They considered the paper unfriendly. Both Armour and Swift loaned money to Mr. Armstrong. It is noticeable that after the money was loaned and Armstrong became a part owner the policy of the paper changed. In writing to the packers for a renewal of the loan, Mr. Armstrong called attention in this letter to the fact that he had gone into the newspaper business to be of service to Mr. Armour and Mr. Swift, and also called attention to the editorial policy of the paper 'before and after taking'. It is unnecessary to say that he had no difficulty in getting an extension of his loan.

The men who were running this paper, how-

ever, were not aware that their competitor, the other daily newspaper published at Fort Worth, was likewise having its machinery oiled by packer money. The president of Swift & Co. in a letter asked his attorney whether they had better comply with the request of this other paper for a 'donation' of \$1,200, which should be given ostensibly in return for a 'page devoted to hogs and hog raising'. In this letter Mr. Swift called his attention to the fact that Armour & Co. and the Stock Yards Co. of Fort Worth were each contributing like amounts. In addition to this, it seems that the editor of this paper was loaned \$5,000 by Swift & Co. He did not pay his interest promptly, and Mr. Swift asked his attorney whether he thought it would antagonize this editor if he sent him a bill for the interest, saying that the editor also owed Armour & Co. a like amount and he had paid the interest. The attorney, however, asked Mr. Swift not to present any bill for interest at that time, because they had some important litigation pending in Texas, and he thought it would not be wise to ask for the payment of interest from the editor until this litigation had been disposed of.

We approach the domain of the great packers as a little child would approach a giant. At every step we are impressed with their wonderful power, their inexhaustible resources, the infinite network of connection with the most powerful financial institutions of the country. Their paid emissaries are in every locality. They are secretly entrenched in politics, in all kinds of business, and in nearly all the activities of human endeavor. To carry out their ends they have all kinds of instrumentalities. They are equipped to go into the church, and are likewise prepared to send the bum into the saloon. They have an army of highly paid, useless employes, who can give no honorable

[*A Washington "newspaper" man, an intimate personal friend of Joseph P. Tumulty, former Acting President of the United States, who was getting, for unknown services, \$500 a month from Swift & Co., \$500 a month from the Standard Oil Co. of New Jersey, \$500 a month from the Standard Oil Co. of Indiana, \$700 a month from the Atlantic Refining Co., \$500 a month from the Freeport Sulphur Co., and \$300 a month from the General Electric Co. Mr. Logan's services to the interests seem to have been along the lines of giving them early notice of what the common people, through their legislators, were trying to do to prevent being swallowed alive by the financial giants now abroad in the land.]

[†The investigation by the Senate Committee on Agriculture disclosed the existence of a mysterious character who was very valuable to the packers in giving them advance information of possible legislation in Washington. This character was never designated by name. Wherever reference was made to him in the packers' memoranda it was by a character drawn with pen and ink. This character was represented by the letter 'T' inclosed in a rectangular figure the shape of a diamond, but because the printer does not have any character that properly represents it the character is referred to as 'Diamond T'. If this was some man close to the President, it was a stupid hieroglyph well worthy of the way the Commercial Research Department has handled this whole matter.]

reason for their packer connections. Their agents are at the meeting of every legislature and in the Capital City at Washington. Their control of human food is so great that expense is a secondary consideration. They know that, after all, all these expenses are paid and all this machinery is oiled by the consumers of the country. If their expenses increase, they have but to lower the price that they pay to the producer, or increase the price that they charge the consumer, or both.

[In view of the foregoing information with reference to members of Big Business carrying on a propaganda, and as further evidence that Big Business, professional politicians and the apostate clergy work hand in glove together, the following extract from a letter written by Roger W. Babson, who is confidential adviser to Big Business, and who therefore speaks with authority, and which was published in *The Federal Employe* November 13, 1920, will be of interest, to wit:

"The war has taught the employing class the secret of the power of propaganda. Now when we have anything to sell to the American people we know how to sell it. We have learned. We have the schools. We have the pulpit. The employing class owns the press. There

is practically no important paper in the United States but is theirs."

This letter of Mr. Babson was not written for general information of the public; but somehow a copy got loose and was published.

The *Chicago Daily News* recently refused to accept an advertisement for a public religious lecture to be delivered by the President of the International Bible Students Association, for the reason that the clergy object to the lecture. It is not in harmony with their so-called orthodox views. This is also interesting in view of the fact that Mr. Babson in the above letter addressed to Big Business states: "We have the pulpit". The refusal of certain newspapers to publish great truths in which the public is interested cannot be blamed at all on the reporters or altogether on the editor. There are higher-ups who direct what shall be published; and when the clergy is owned by Big Business, as stated by Mr. Babson, they must be considered, and a bone must be thrown to the dogs to satisfy them (Isaiah 56:10, 11), since they would prefer to have the truth throttled and go unpublished; Big Business, owner of the press, accedes to their demands, in consideration for spiritual (?) service rendered.]

Lincoln and Debs By E. E. Cassel

JOHN SWINTON, who for many years was chief of the editorial staff of the *New York Times*, and who is regarded as one of the most able journalists in the United States, wrote the following regarding Lincoln, whose birthday is now revered by a legal holiday:

"In 1860 I reported Lincoln's speech in Cooper's Union, New York, and in 1894 I reported from the same hall the speech of Eugene V. Debs. As Lincoln stands in my memory, while looking far back, Debs stands in it thirty-four years later as a parallel. Lincoln spoke for right and progress; so spoke Debs. Lincoln spoke for the freedom of labor; so spoke Debs. Lincoln was the foe of human slavery; and so is Debs. At that time (1860) Lincoln was regarded by millions of people as a cross between a crank and a monster. In hundreds of papers and by hundreds of speakers he was called the 'Illinois baboon'. Every epithet that hate could invent was applied to him; every base purpose that malice could conceive was imputed to him by speech and the press. By contrast, the Debs of today is a harmless citizen compared with the Lincoln of 1860."

The above from a man who ranked with the

late Colonel Watterson as Nestor in American journalism, is certainly a review of history worth while, and it also raises the question as to whether or not Debs will emerge from the wanton and deliberate attacks which from time to time have been made upon him, just as is revealed in the case of Lincoln. In response to a toast to the alleged independent press, it was honest John Swinton who said:

"I am paid a salary for keeping my honest opinions out of the paper I am connected with. The business of the journalist is to destroy the truth, to lie outright, to pervert, to vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the jumping jacks; they pull the strings, and we dance. Our talents, our possibilities, and our lives are all the property of other men. We are intellectual prostitutes."

The above from the pen of an honest top-notch should cause every person to investigate and deliberate before forming a fixed opinion in favor of the press reports which are circulated today.

Rapid Electro-Silver Plating *By Frank Mason (Sheffield)*

DURING the past few years, the value of research to almost all essential industries has been amply demonstrated. The scientific principles underlying and governing the work carried on in our great factories have been more and more faithfully applied; and in some instances cherished shibboleths have been ruthlessly scrapped and cast aside, and applied science firmly established. One could cite many advances made in the non-ferrous (non-iron) industries, many of which are associated with that section dealing with the electro-deposition of metals.

The problems of corrosion are responsible for much research into, and advances made in the electro-plating and deposition of such elements as zinc, tin and nickel. Further, our engineering industries should materially benefit by the discovery of a means of depositing iron to almost any thickness, which can be case hardened. The enormous value of this will be obvious when one recalls the large number of expensive-machined replacements worn in only a small section, especially in the motor industry. War-time necessity compelled scientific investigation in this matter, to replace expensive internal gun-mechanisms.

World-wide necessity, interest and concentration have resulted in many improvements being made in the general art of the deposition of metals. The enormous amount of war research work done by many investigators in this connection, has brought to light many ideas which will doubtless be developed from time to time.

The more expensive metals, gold and silver, however, have not come into the limelight so much for obvious reasons, but much information obtained when working on other metals will most assuredly be applicable to them.

During certain investigations on the structures of silver deposits, the writer observed that in certain instances very fine deposits were obtained at an extraordinarily rapid rate. Further investigation revealed the fact that it was to a large extent due to the presence of a compound which was not looked upon with favor by many electro-platers.

Barrelling, moving electrodes (both cathode and anode) are processes calculated to increase the rate of deposition of silver, or in technical terms, to increase the cathode current density permissible, and are too well known for further mention. Flowing electrolytes or plating solutions are also conducive to higher currents being used. None of these, however, are as yet available for the electro-deposition of silver on goods such as are to be found in hotel, restaurant and shipping outfits. The difficulties are found in the thick, heavy deposits required, and the large number of articles of irregular shapes and of different sizes.

The silver deposit must also be firm, adherent, smooth and readily "finished".

Electro-plating in general, as operated with the double cyanide of silver and potassium bath appears to have had a natural maximum current density of from 3 to 4 amperes per square foot of cathode surface. Further, microscopic examination of silver deposits obtained under these conditions, but with a higher current per unit area, shows the crystalline structure to be such as to render the article less readily "finished" and with very high current densities impossible to obtain the characteristic mirror-like surface of finished silver goods.

The deposits obtained at an abnormally rapid rate referred to above, which were beautifully smooth and very readily "finished", were always precipitated from silver-depositing baths containing a very high percentage of potassium carbonate. The amount was considerably in excess of that found even in the oldest and most used solutions.

In some cases, however, the deposit was altogether useless, although this compound (potassium carbonate) was present in large quantities. Upon further investigation it was found that the plating solutions giving these unsatisfactory deposits at high current densities contained only normal quantities of potassium cyanide. On increasing the percentage of the latter compound, the plating solutions yielded a splendid smooth deposit at 8 amperes per square foot, this figure being 100 percent increase on the normal or natural maximum cur-

rent density permissible in the ordinary double cyanide of silver and potassium plating bath.

It is obvious that with 100 percent increase in current per unit of cathode area, the time of immersion into the plating bath must be halved to obtain an equal weight of deposit. In large plating establishments, the saving of time thus effected is very important; and the reduction on capital outlay is no small item

when one considers the cost of installing even one extra plating-vat, and will doubtless be appreciated by those controlling large silver-plating establishments.

The process has been operated successfully, commercially, for a considerable period, and has deposited many thousand ounces of silver of the finest texture at double the normal rate.

Dentifrices and Pyorrhea

IT HAS been discovered that many dentifrices, widely advertised, widely used, and alleged to be excellent for the teeth and gums, are the principal cause of the disease pyorrhea, which is ravaging the world and causing millions of people to lose their teeth long before they need to do so.

These dentifrices have a gelatine base. With this is mixed some scouring material, a little perfumery, and a small quantity of germicide. When used, the mouth is rarely cleansed as completely afterward as it should be; and the gelatine, not being readily soluble in water, tends to cling to the teeth. After a little time the germicide in the composition loses its potency, and the gelatine which remains in the interstices of the teeth and upon the surfaces makes the most delightful breeding place for pyorrhea germs that could be devised. Consequence: the people that are most careful of their teeth, and most anxious to avoid pyorrhea, are the greatest victims of it.

Within the past few months it has been learned that some dentists were obtaining remarkable results in the treatment of cases of pyorrhea which were not too far gone; and now the secret is out. They have been having their patients brush their teeth with common baking soda, which is far and away the best dentifrice ever devised. Enough of it can be obtained for ten cents to last for a year or more. A good way is first to moisten the brush and then use a dry spoon to lift the powder from the can and drop it upon the brush. It is not unpleasant to use; and if the mouth is rinsed with water after using the result is very agreeable—the

teeth, gums and interior of the mouth feeling peculiarly cool, comfortable and cleanly. Take the advice of THE GOLDEN AGE; discontinue all other dentifrices, use the cheapest and best dentifrice in the world, common baking soda, and be forever free from pyorrhea.

Tooth Brush a Cause of Infection

COBBS (*Boston Medical and Surgical Journal*, August 26, 1920) reports a case as follows:

E. C., aged twenty-six, had suffered from repeated attacks of infection of the mouth which always extended to the throat. These attacks were followed by mild rheumatic symptoms. Painting the gums with iodine or guaiacol would control the attack within a few days and the rheumatism was relieved by the salicylates. These attacks occurred not once but many times. There was no evidence of a focus of infection about the teeth, and the case seemed a mystery which would be cleared up only by the removal of all of a set of perfectly good teeth. Finally it occurred to Cobb that the tooth brush might be the offender. This, by the way, was used religiously several times a day. Therefore, Cobb advised that the tooth brush be sterilized by soaking it in alcohol both before and after using. The brush, still wet with alcohol, was used to clean the teeth. This proved to be a solution of the mystery.

He observes that all the germs common to the mouth can and do grow on the bristles, and the victim when next he uses the brush rubs into his gums a culture of the flora of his mouth. It is evident that the long-continued rubbing of such a culture into the tissues of the mouth may have a serious effect.—*The Therapeutic Gazette*, December 15, 1920.

Advanced Studies in the Divine Plan of the Ages

(May be read connectively,
omitting the questions)



The popularity of the Juvenile Bible Studies, among our numerous subscribers, has led us to believe Advanced Studies for the adults would also be appreciated.—Editors



THE PERMISSION OF EVIL

204. What is the definition of evil?

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.—Webster. This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause—sin—and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

205. What are some of the most frequent and difficult questions which present themselves to the inquiring mind with respect to the subject of evil?

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did He permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did He allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself: Could not God have prevented all possibility of man's fall?

THE PERMISSION OF EVIL DESIGNED ULTIMATELY TO WORK OUT SOME GREATER GOOD . . .

206. Since Jehovah is omnipotent, what must be the reasonable conclusion in view of the fact that He has not prevented the entrance of sin into the world?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that He did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless He could; but such interference would have prevented the accomplishment of His own purposes.

207. What was the divine purpose which would have been defeated had God interfered to prevent the full accomplishment of Satan's base designs?

God's purpose was to make manifest the perfection, majesty and righteous authority of His law, and to prove both to men and to angels the evil consequences resulting from its violation.

Besides, in their very nature some things are impossible even with God: as the Scriptures state, it is "impossible for God to lie" (Hebrews 6:18) "He cannot deny himself." (2 Timothy 2:13) He cannot do wrong, and therefore He could not choose any but the wisest and best plan for introducing His creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

208. Since the Scriptures declare that all things were created for the Lord's pleasure, does His permitting evil imply that He approves it, or is in league with it?

The Scriptures declare that all things were created for the Lord's pleasure (Revelation 4:11)—without doubt, for the pleasure of dispensing His blessings and of exercising the attributes of His glorious being. And though, in the working out of His benevolent designs, He permits evil and evil-doers for a time to play an active part, yet it is not for evil's sake, nor because He is in league with sin; for He declares that He is "not a God that hath pleasure in wickedness". (Psalm 5:4) Though opposed to evil in every sense, God permits (i.e., does not hinder) it for a time, because His wisdom sees a way in which it may be made a lasting and valuable lesson to His creatures.

209. Define right and wrong principles, respectively, with their results when put into action.

It is a self-evident truth that for every right principle there is a corresponding wrong principle: as, for instance, truth and falsity, love and hatred, justice and injustice. We distinguish these opposite principles as right and wrong by their effects when put into action. That principle the result of which, when active, is beneficial and productive of ultimate order, harmony and happiness, we call a right principle; and the opposite, which is productive of discord, unhappiness and destruction, we call

a wrong principle. The results of these principles in action we call good and evil; and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful.

210. *What is the moral sense in man, and what is its function? Do the lower animals possess this moral sense, or conscience?*

This faculty of discerning between right and wrong principles is called the moral sense, or conscience. It is by this moral sense which God has given to man that we are able to judge of God and to recognize that He is good. It is to this moral sense that God always appeals to prove His righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be evil, even before he knew all its consequences. The lower orders of God's creatures are not endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous—because he is ignorant of the moral quality of his actions.

MAN MADE ABLE TO DISCERN ONLY RIGHT WOULD HAVE BEEN MERELY A MACHINE

211. *Had Jehovah created man without the ability to discern between right and wrong, or with power to do right only, what would have been his condition?*

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or He might have made man perfect and a free agent, as He did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility; besides which, good would or have been so highly appreciated except by its contrast with evil.

212. *What was the experience of Adam and Eve with respect to the knowledge of good and evil, and how does the experience of their posterity differ?*

God first made His creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, He gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with Himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both. "And the Lord said, Behold, the man is become as one of us, to know good and evil." (Genesis 3:22) In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they shall experience it in the Millennium, as a result of their redemption by Him who will then be their Judge and King.

213. *What were the most important elements of Adam's likeness to his Creator?*

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was a part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in His own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator.

Today, after six thousand years of degradation, so much of the original likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy, and therefore more agreeable, to the fallen race than is righteousness.

IF OPPORTUNITY TO SIN HAD NEVER BEEN PERMITTED THERE WOULD BE NO VIRTUE IN RIGHT DOING

214. *Why did not Jehovah give Adam some vivid impression of the results of sin instead of permitting him to suffer the actual experiences of evil?*

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted man could not have resisted it, consequently there would have been neither virtue nor merit in his right-doing. God seeketh such to worship Him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing His will; but His design was to make a nobler thing, an intelligent creature in His own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

215. *How long have the principles of right and wrong existed? And which principle alone will forever continue to be active?*

The principles of right and wrong as principles, have always existed and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle only will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (1 Corinthians 15: 25, 26; Hebrews 2: 14) Right-doing and right-doers, alone, shall continue forever.

AN EXHIBITION OF EVIL WOULD NECESSITATE ITS PERMISSION SOMEWHERE

216. *What are the four ways of knowing things? And why might not Adam have known good and evil by intuition or observation?*

But the question recurs in another form: Could not man have been made acquainted with evil in some other way than by experience? There are four ways of knowing things; namely,

by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the Eternal Fountain of all wisdom and truth, who of necessity and in the very nature of things is superior to all His creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

217. *In which of these four ways has mankind been gaining knowledge?*

Why should not man be the illustration, and get his knowledge by practical experience? It is so; man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels".

218. *How had Adam already received a knowledge of evil before his transgression?*

Adam already had a knowledge of evil by information, but that was insufficient to restrain him from trying the experiment. Adam and Eve knew God as their Creator, and hence as the one who had the right to control and direct them; and God had said of the forbidden tree, "In the day thou eatest thereof, dying thou shalt die". They had, therefore, a theoretical knowledge of evil though they had never observed or experienced its effects. Consequently, they did not appreciate their Creator's loving authority and His beneficent law, nor the dangers from which He thereby proposed to protect them. They therefore yielded to the temptation which God wisely permitted, the ultimate utility of which His wisdom had traced.

219. *How do the Scriptures describe the temptation and fall of our first parents? And why did the serpent approach Eve instead of Adam?*

Few appreciate the severity of the temptation under which our first parents fell, nor yet the justice of God in attaching so severe a penalty to what seems to many so slight an offense; but a little reflection will make all plain. The Scriptures tell the simple story of how the woman, the weaker one, was deceived.

and thus became a transgressor. Her experience and acquaintance with God were even more limited than Adam's, for he was created first, and God had directly communicated to him before her creation the knowledge of the penalty of sin, while Eve probably received her information from Adam. When she had partaken of the fruit, she, having put confidence in Satan's deceptive misrepresentation, evidently did not realize the extent of the transgression, though probably she had misgivings and slight apprehensions that all was not well. But, although deceived, Paul says she was a transgressor, though not so culpable as if she had transgressed against greater light.

"ADAM WAS NOT DECEIVED"

220. *What was the severity of the temptation which led to Adam's transgression? And why was he more culpable than Eve?*

Adam, we are told, unlike Eve, was not deceived (1 Timothy 2:14), hence he must have transgressed with a fuller realization of the sin, and with the penalty in view, knowing certainly that he must die. We can readily see what was the temptation which impelled him thus recklessly to incur the pronounced penalty. Bearing in mind that they were perfect beings, in the mental and moral likeness of their Maker, the godlike element of love was displayed with marked prominence by the perfect man toward his beloved companion, the perfect woman.

Realizing the sin and fearing Eve's death, and thus his loss (and that without hope of recovery, for no such hope had been given), Adam, in despair, recklessly concluded not to live without her. Deeming his own life unhappy and worthless without her companionship, he willfully shared her act of disobedience in order to share the death penalty which he probably supposed rested on her. Both were "in the transgression", as the Apostle shows. (Romans 5:14; 1 Timothy 2:14) But Adam and Eve were one and not "twain"; hence Eve shared the sentence which her conduct helped to bring upon Adam.—Romans 5:12, 17-19.

GOD'S PERMISSION OF EVIL IN NO WAY INCRIMINATES HIM AS THE AUTHOR OF EVIL

221. *How will Jehovah's permission of evil ultimately result in good?*

God not only foresaw that man, having been given freedom of choice, would through lack

of full appreciation of sin and its results accept it; but He also saw that, becoming acquainted with it, man would still choose it, because that acquaintance would so impair his moral nature that evil would gradually become more agreeable and more desirable to him than good.

Still, God designed to permit evil, because, having the remedy provided for man's release from its consequences, He saw that the result would be to lead him, through experience, to a full appreciation of "the exceeding sinfulness of sin" and of the matchless brilliancy of virtue in contrast with it—thus teaching him the more to love and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery. So the final result will be greater love for God and greater hatred of all that is opposed to His will, and consequently the firm establishment in everlasting righteousness of all such as shall profit by the lessons God is now teaching through the permission of sin and correlative evils.

222. *Does the fact that God has permitted sin prove that He is the author of sin? What two ransom-denying theories have resulted from this erroneous charge against the Almighty? And how does such reasoning ignore man's noblest quality?*

However, a wide distinction should be observed between the indisputable fact that God has permitted sin and the serious error of some which charges God with being the author and instigator of sin. The latter view is both blasphemous and contradictory to the facts presented in the Scriptures. Those who fall into this error generally do so in an attempt to find another plan of salvation than that which God has provided through the sacrifice of Jesus as our ransom-price.

If they succeed in convincing themselves and others that God is responsible for all sin and wickedness and crime and that man as an innocent tool in His hands was forced into sin, then they have cleared the way for the theory that not a sacrifice for our sins, nor mercy in any form, was needed, but simply and only justice. Thus, too, they lay a foundation for another part of their false theory, viz., universalism, claiming that as God caused all the sin and wickedness and crime in all, He will also cause the deliverance of all mankind from sin and death. And reasoning that God willed and caused the sin, and that none could resist Him,

so they claim that when He shall will righteousness all will likewise be powerless to resist.

But in all such reasoning man's noblest quality, liberty of will or choice, the most striking feature of his likeness to his Creator, is entirely set aside; and man is theoretically degraded to a mere machine which acts only as it is acted upon. If this were the case, man, instead of being the lord of earth, would be inferior even to insects; for they undoubtedly have a will, or power of choice. Even the little ant has been given a power of will which man, though by his greater power he may oppose and thwart, cannot destroy.

223. *What two texts of Scripture are used to support the theory that God is the author of sin? What is the distinction between sin and evil?*

Two texts of Scripture (Isaiah 45:7 and Amos 3:6) are used to sustain this theory, but by a misinterpretation of the word evil in both texts.

Sin is always an evil, but an evil is not always a sin. An earthquake, a conflagration, a flood or a pestilence would be a calamity, an evil; but none of these would be sins. The word evil in the texts cited signifies calamities. The same Hebrew word is translated affliction in Psalm 34:19; 107:39; Jeremiah 48:16; Zechariah 1:15. It is translated trouble in Psalm 27:5; 41:1; 88:3; 107:26; Jeremiah 51:2; Lamentations 1:21. It is translated calamities, adversities and distress in 1 Samuel 10:19; Psalm 10:6; 94:13; 141:5; Ecclesiastes 7:14; Nehemiah 2:17. And the same word is in very many places rendered harm, mischief, sore, hurt, misery, grief and sorrow.

In Isaiah 45:7 and Amos 3:6 the Lord would remind Israel of His covenant made with them as a nation—that if they would obey His laws He would bless them and protect them from the calamities common to the world in general; but that if they would forsake Him He would bring calamities (evils) upon them as chastisements. See Deuteronomy 28:1-14, 15-32; Leviticus 26:14-16; Joshua 23:6-11, 12-16.

When calamities came upon them, however, they were inclined to consider them as accidents and not as chastisements. Hence God sent them word through the prophets, reminding them of their covenant and telling them that their calamities were from Him and by His will for their correction. It is absurd to use these texts

to prove God the author of sin, for they do not at all refer to sin.

TO HAVE FORCED MAN INTO SIN WOULD HAVE BEEN INCONSISTENT WITH GOD'S RIGHTEOUS CHARACTER

224. *Although God has absolute power to force man into sin or righteousness, why would such a course be a moral impossibility?*

True, God has power to force man into either sin or righteousness, but His Word declares that He has no such purpose. He could not consistently force man into sin for the same reason that "he cannot deny himself". Such a course would be inconsistent with His righteous character, and therefore an impossibility. And He seeks the worship and love of only such as worship Him in spirit and in truth. To this end He has given man a liberty of will like unto His own, and desires him to choose righteousness. Man's being permitted to choose for himself led to his fall from divine fellowship, favor and blessings into death. By his experience in sin and death man learns practically what God offered to teach him theoretically without his experiencing sin and its results.

225. *What was the difference between the method by which God offered to teach man the knowledge of sin and death and the method chosen by our first parents? And how did Jehovah's foreknowledge of what man would do operate in the latter's favor?*

God's foreknowledge of what man would do is not used against him as an excuse for degrading him to a mere machine-being; on the contrary, it is used in man's favor; for God, foreseeing the course man would take if left free to choose for himself, did not hinder him from tasting sin and its bitter results experimentally, but began at once to provide a means for his recovery from his first transgression by providing a Redeemer, a great Savior, able to save to the uttermost all who would return unto God through Him. To this end—that man might have a free will and yet be enabled to profit by his first failure in its misuse, in disobedience to the Lord's will—God has provided not only a ransom for all, but also that a knowledge of the opportunity thus offered of reconciliation with Himself shall be testified to all in due time.—1 Timothy 2:3-6.

226. *Was the severity of the penalty an evidence of hatred or malice on God's part? Why would it be impossible for God to continue the existence of evil doers everlastingly?*

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable final result of evil, which God thus allowed man to see and feel. God can sustain life as long as He sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly as it is for God to lie. That is, it is *morally impossible*. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, His sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.

227. *Why have Adam's posterity suffered no injustice in not having had offered to each of them an individual trial?*

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of justice or equity binds Him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well. The present life, which from the cradle to the tomb is but a process of dying is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from the present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under like circumstances.

MAN WAS NOT ON TRIAL FOR LIFE WITH ALTERNATIVE OF ETERNAL TORTURE

228. *When our race was placed on trial representatively in Adam, what was the alternative? Was it eternal torment?*

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to His obedient children is life—continuous life—free from pain, sickness and every other element of decay

and death. Adam was given this blessing in the full measure, but was warned that he would be deprived of this "gift" if he failed to render obedience to God—"In the day that thou eatest thereof, dying, thou shalt die". Adam knew nothing of a life of torment, as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty He prescribes.

229. *Is eternal torment for the sinner anywhere even suggested in the Old Testament? And what portions of the New Testament are so misconstrued as to seem to teach this doctrine?*

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it; and these are found either among the symbolism of Revelation or among the parables and dark sayings of our Lord, which were *not understood* by the people who heard them (Luke 8:10), and which seem to be but little better comprehended today.* "The wages of sin is death." (Romans 6:23) "The soul that sinneth shall die."

230. *Will the condemnation of the world in Adam and their subsequent opportunity and trial for life be more or less favorable than that of Adam?*

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and a chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make plain.

231. *Briefly, what is the philosophy of the plan of redemption through the ransom-price given by Jesus?*

God assures us that as condemnation *passed* upon ALL IN Adam, so He has arranged for a new Head, Father or Life-giver for the race, into whom all may be transferred by faith and obedience; and as all in Adam shared the curse of death, so all in Christ will share the blessing of restitution, the church being an exception. (Romans 5:12, 18, 19) Thus seen, the death of

*We will supply for ten cents a pamphlet explaining every passage of Scripture in which the word "hell" occurs.

Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam, but all his posterity—all men—who by heredity shared his weaknesses and sins and the penalty of these—death. Our Lord, "the man Christ Jesus," Himself unblemished, approved, and with a perfect seed or race in Him unborn likewise untainted with sin, gave His all of human life and title as the full ransom-price for Adam and the race in him when sentenced.

"AS ALL IN ADAM DIE, EVEN SO ALL IN CHRIST SHALL BE MADE ALIVE"

232. *What is God's arrangement by which all men shall sooner or later be restored to the position enjoyed by Adam before he fell?*

After fully purchasing the lives of Adam and his race, Christ offers to adopt as His seed, His children, all of Adam's race who will accept the terms of His New Covenant and thus by faith and obedience come fully into the family of God and receive everlasting life. Thus the Redeemer will "see his seed [as many of Adam's seed as will accept adoption, upon His conditions] and prolong his days [resurrection to a higher than human plane being granted Him by the Father as a reward for His obedience]," and all in the most unlikely way—by the sacrifice of life and posterity. And thus it is written: "As all in Adam die, even so all in Christ shall be made alive."—*Corrected translation*, 1 Corinthians 15:22.

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in God's "due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present.

233. *As each one (in this age or the next) becomes fully aware of the ransom-price given by Christ, and of his subsequent privileges, what is his position, and what will be required of him?*

To this end, "all that are in their graves . . . shall come forth". As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the "second death". Perfect obedience, however, without perfect ability to render it, is not required of any.

Under the Covenant of Grace members of the church (during the gospel age) have had the righteousness of Christ imputed to them by faith to make up their unavoidable deficiencies through the weaknesses of the flesh. Divine grace will also operate toward "whosoever will" of the world during the Millennial age. Not until physical perfection is reached (which will be the privilege of all before the close of the Millennial age) will absolute moral perfection be expected. That new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden in that in it the acts of each one will affect only his own future.

AS TO THE SECOND CHANCE THEORY

234. *Would not this mean a second chance for some of the race to gain everlasting life?*

But would not this be giving some of the race a second chance to gain everlasting life? We answer: The first chance for everlasting life was lost for himself and all of his race, "yet in his loins", by father Adam's disobedience. Under that original trial "condemnation passed upon all men"; and God's plan was that through Christ's redemption-sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given opportunity to turn unto God through faith in the Redeemer. If any one chooses to call this a "second chance" let him do so; it must certainly be Adam's second chance, and in a sense at least it is the same for all the redeemed race, but it will be the first individual opportunity of his descendants, who, when born, were already under condemnation to death.

Call it what we please, the facts are the same, viz.: all were sentenced to death because of Adam's disobedience, and all will enjoy (in the Millennial age) a full opportunity to gain everlasting life under the favorable terms of the

New Covenant. This, as the angels declared, is "good tidings of great joy which shall be unto all people". And, as the Apostle declared, this grace of God—that our Lord Jesus "gave himself a ransom for all"—must be "testified" to all "in due time". (Romans 5:17-19; 1 Timothy 2:4-6) Men, not God, have limited to the gospel age this chance or opportunity of gaining life. God, on the contrary, tells us that the gospel age is merely for the selection of the church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth and granted full opportunity to secure everlasting life under the New Covenant.

WHY IS THE EXTERMINATION OF EVIL ACCOMPLISHED BY SO PECULIAR AND CIRCUITOUS A METHOD?

235. *What is the special advantage of the divine arrangement? Why not give mankind an individual trial now? Is it probable that any would be found perfectly obedient?*

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins—weaknesses, mental, moral and physical—and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should, be condemned and "cut off", how many might we presume would, under all those favorable conditions, be found worthy and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and he certainly was in every respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; for none would pos-

sess that clear knowledge of and experience with God which would develop in them full confidence in His laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled Him to trust and obey implicitly.—Isaiah 53:11.

236. *Suppose that under an individual trial, one-half of the race would prove worthy of life, what would probably be their experience?*

But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin; might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil, and hence had a full appreciation of the benevolent designs of the Creator in making laws which govern His own course as well as the course of His creatures.

237. *What hope would there be for the other one-half that would go into death as a result of their willful sin?*

Then, too, consider the half that would thus go into death as a result of their own willful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as His creatures, the work of His hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again some of them, by reason of their larger experience, might then choose obedience and live.

238. *Why is Jehorah's plan much wiser than the foregoing suggestion?*

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as His plan does! How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the wages of willful sin to be death—destruction—cutting off from life! God thus limits the evil which He permits by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of willful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

JUVENILE BIBLE STUDY

One question for each day is provided by this journal. The parent will find it interesting and helpful to have the child take up the question each day and to aid it in finding the answer in the Scriptures, thus developing a knowledge of the Bible and learning where to find in it the information which is desired. Questions by J. L. Hoagland.

1. In Matthew 25:41, it is stated that the goat class are to go away "into everlasting fire prepared for the devil and his angels". What will Christ do with the devil?

Ans.: He will destroy him. Fire is a symbol of destruction. See Hebrews 12:14, where it says that Christ is to "destroy him that hath the power of death, that is, the devil".

2. Is there any other Scripture which shows that the devil is to be destroyed utterly?

Ans.: Yes. In Ezekiel 28:13-19, the Prophet is telling of the fall of Satan into sin, and in the 19th verse he says: "And never shalt thou be any more".

3. If the devil is to be destroyed what is meant by "everlasting fire prepared for the devil and his angels" (Matthew 25:41)?

Ans.: "Everlasting fire" would mean everlasting destruction. We put rubbish and other things that are no good into the fire to destroy them.

4. In what language was the Old Testament written?

Ans.: The Hebrew language.

5. What Hebrew word was translated hell thirty-one times in the Old Testament?

Ans.: Sheol.

6. How else was Sheol translated?

Ans.: It was also translated thirty-one times grave and three times pit.

7. What is the meaning of the Hebrew word Sheol?

Ans.: The unseen state or condition.

8. Can we see the condition of the dead?

Ans.: We cannot.

9. Then what is the only way we can know about their state or condition?

Ans.: By the study of the Bible to see what God says about it.

10. What does the Bible say is the condition of the dead?

Ans.: They have no memory and cannot give thanks (Psalm 6:5), cannot praise the Lord (Psalm 115:17), cannot think (Psalm 146:4), know not anything (Ecclesiastes 9:5), do not love nor hate nor envy (Ecclesiastes 9:6), and can do nothing.—Ecclesiastes 9:10.

11. If the dead cannot talk, think, love, hate or work, how can any of them be tormented?

Ans.: They cannot.

12. If Sheol means the condition of the dead, should it not have been translated every time by the same word instead of about half of the time hell?

Ans.: Sheol always means the same thing, and should have been translated every time by the same word.

13. Why did not the translators translate Sheol by the word hell instead of grave in Genesis 37:35; 42:38 and 44:29, 31?

Ans.: Because people would then know that it did not mean torment; for God would not send good old Jacob to torment for what his sons had done.

14. Why did they not translate Sheol by the word hell instead of grave in 1 Samuel 2:6, where it says: "He bringeth down to the grave [Sheol] and bringeth up"?

Ans.: Because they did not want the people to think that there was any hope of any one's ever getting out of hell.

TRUE HEROISM

Let others write of battles fought,
Of bloody, ghastly fields,
Where honor greets the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself, and wins.

He is a hero staunch and brave
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might
Undaunted, undismayed,
As brave a man as draws a sword
In fray or in raid.

It calls for something more than brawn
Or muscle to overcome
An enemy that marches not
With banner, plume, and drum—
A foe forever lurking nigh,
With silent, stealthy tread;
Forever near your board by day,
At night beside your bed.

All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his better part,
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave.

home!



WHAT is it about that simple word that touches a so deep and common chord? Is it not the fact that it embodies the thoughts of life and love and happiness?

Home may lie in the past for you, a vision around which cluster all your childish memories; or, having missed a home of your own in youth, you may have worked to mold one out of willing but less plastic grown-up hearts. Maybe you have succeeded, or maybe your hearthstone has been rudely torn away by the hurricane of death or broken into fragments by things worse than death. Perhaps you have some sweet hope of home still fondly hidden from public eyes. But no matter what kind of sentiment the word home may call forth in you, whether it be the gulp of tender emotion or the sigh of cynical regret, you still have the *desire* for home, the desire to live, to love, to be loved, to be happy. And that is no unreasonable desire.

How and where will this universal desire find satisfaction? The Bible alone gives sufficing answer. It tells us that God has designed the earth to be man's everlasting homestead; it tells that, when the present drunken debauch of the world's Saturday night is over, mankind shall be delivered from the maladjustments which now wound it and be guided by Messiah into a state where everyman will dwell in quietness, safety, and assurance in his own home forever.

Do you know that we are now in the death-throes of the old and in the birth-pangs of the new order of things, and that those who survive the difficulties of the next few years will be able to begin work on their everlasting homes? May be you had not thought of that phase of it. If you have not *you will surely want to read* — "Millions Now Living Will Never Die".

This little work shows briefly what the Bible says about unending human life and all those things which go to make up any life worth while. Its points are supported by hundreds of Scripture citations; still it can be read through in one evening.

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