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CONTENTS of the GOLDEN AGE

LABOR AND ECONOMICS

Coal Diggers and Clergy.....	103
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SOCIAL AND EDUCATIONAL

There is a Spirit in Man 103	Why the Churches Failed 107
Makers of History.....104	God or Mammon.....107
Egotists.....104	Photo-Play Writing.....108
Feudalism a Failure.....104	"Bib. Job" (Poem).....109
Real Cause of all Wars 105	"Influence of the Press" (Poem).....118
Key to the Situation.....105	

FINANCE—COMMERCE—TRANSPORTATION

Why Condone Usury?.....	109
Value of the Employing Bookbinders of America to the Industry.....	109

POLITICAL—DOMESTIC AND FOREIGN

From Versailles to Genoa.....	112
Golden Age and Government.....	114

AGRICULTURE AND HUSBANDRY

More about Farmers.....	115
-------------------------	-----

SCIENCE AND INVENTION

Impending Geological Changes.....	116
Radio Development.....	118

HOME AND HEALTH

Respecting Internal Baths.....	117
--------------------------------	-----

RELIGION AND PHILOSOPHY

The Great Illusion.....119	Tactics of Modern Pharisees.....123
Heaven as the Future.....119	Writing a New Bible.....123
Home of Mankind.....119	Saving Souls and Real Estate.....123
Final Disposition of the Earth.....120	The Closing Door.....124
Earth as an Eternal Home 120	Swearing off Swearing.....126
Heaven God's Home.....120	Studies in the "Harp of God".....127
Lessons from a Watch.....121	

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Why Condone Usury? *By W. T. Beals*

THERE is only one great problem before the world today; and that is, to stop man exploiting man. It matters not whether the exploitation is done through banker, lawyer, doctor, preacher, merchant, farmer, or laborer, if one person takes more than he gives he is doing his fellow man an injustice; and any system of profit (taking more than one gives) is unjust. Man should be rewarded for service rendered, not for any power he may have to levy tribute on his fellow man through rent, interest, profits, or professional power.

The reason why the many toil much and get little, and the few toil little and get much, is because of our business system. Instead of furnishing capital at cost we have permitted a system of usury-taking to develop that causes the producers and the consumers of our nation needlessly to pay billions of dollars yearly to a small number of our people. We have thus created a system of bondage which is the most thorough, merciless and deceitful form of slavery under which a nation and people have ever been forced to struggle and suffer. This condition of injustice, cruelty and inhumanity has been developed in a country noted as the most free, enlightened, liberty-loving, and democratic in the world, and has come about through a system of propaganda by the bond-holding class. Through the power of their money they have been able to keep the common people in ignorance, to poison their minds against truth and their true friends, to control the schools, the press, the courts, and the legislative bodies, —and to educate our own children into the belief that the sacred rights of money and property transcend the rights of man and humanity.

One can read the papers of the United States and find nothing that deals with the real cause of wars or that suggests a remedy to abolish wars and place civilization on a higher plane.

To do so, society must prevent any person or group of persons from exploiting any other person or group of persons; that is, it must introduce a social and economic system that will compel each person to do his just portion of the productive work of the world.

Profit-taking, or exploitation of the many by the few, was the direct cause of the great World War. Unless the nations which were involved make the abolition of profit their principal purpose, it is impossible to see where mankind as a whole will be in any way benefited by the struggle.

Although usually fought in the name of religion or freedom, practically all wars have terminated with the same results; that is, to fasten some exploiting system not only upon the workers of the conquered people, but also upon the conquerors. Probably not more than one in every three of our population is an actual producer of wealth, the remainder in some form or other riding on the backs of the producers.

It is this continual effort of two-thirds of our population to ride on the backs of the wealth-producers of the nation, and for that matter all civilized nations, that causes not only international wars but labor wars as well.

With our improved machinery, the producers of wealth can now create several times as much wealth per capita as they could thirty or forty years ago. But do you think the producers get any proportionate part of that production? No!

Mr. Lawson, the copper magnate, is reported as saying that the trusts watered their stocks to the tune of \$40,000,000,000 to take up this surplus.

Through our system of capitalization and profit-taking the producers are, at a conservative estimate, mulcted out of two-thirds of all they produce.

We are informed that the incorporated businesses of this country have a corporate stock of \$65,000,000,000 and a bonded indebtedness of \$35,000,000,000, making \$100,000,000,000 of securities on which the people are compelled to pay dividends. That represents only incorporated concerns. Add to the above the school district, road district, town, city, county, state and national indebtedness, then the short-time loans of our business men and private individuals, and the mortgages given by the farmers and tenants, and count all as a capitalized interest or dividend-drawing proposition; and we have permitted a burden on the backs of the wealth-producers of this nation that they are scarcely able to stagger under and that will sooner or later, if not relieved, cause an upheaval.

It is estimated that the total wealth of this country is \$230,000,000,000. The working people own less than five percent of it, and from seventy-five to eighty percent of the people who die leave no property. It is claimed that some thirteen millionaires practically own or control all of the railroads, banks, and other great industries of this nation. How long do you suppose such conditions can continue?

There is a limit to human endurance, and often it is the last straw that breaks the camel's back. Therefore it is wise and proper that not only the workers of this country, but also the lawmakers, should study our financial system, the most outrageous and enslaving system that has ever been fastened upon a people, and see whether we cannot devise some way out of our dilemma.

If one is not a wealth-producer he is a parasite to the extent that he is being clothed, housed and fed by wealth-producers. However, the labor of non-producers is exerted to a more or less degree in the interest of parasites higher up in the financial strata, and therefore practically all workers are working to pile up riches for a few already fabulously rich.

To get this system clear let us use this illustration: Say that a man is entitled to live off his accumulated savings, which is granted. He saves \$20,000. He then starts living therefrom, and it takes \$1,000 a year. After one year he has \$19,000 left, and in twenty years would have devoured his accumulated savings. But he actually lived therefrom.

However, our modern system has a different

way of working. You capitalize your \$20,000, getting five percent yearly in either interest, dividends or profits, which brings you \$1,000 yearly without touching your accumulated savings. You are thus permitted—without touching your accumulated savings—to live off the backs of the wealth-producers forever and anon, you and your offspring—idlers, non-producers, and usually classed as the élite of society, often despising the wealth-producers who are feeding, clothing, and housing you.

Thus every time a \$20,000 bond or other form of capitalization, either real or watered, is placed, it means that one average family can live in idleness—often despising those who provide for them—bringing up their children to take the same view of labor that they themselves entertain.

Be sure to get the above proposition clear, as the greatest iniquity of interest-taking is, that it permits a condition whereby millions of people can live in idleness and luxury, never rendering a service therefor and usually not even appreciating whence their bounty is derived.

How long are the wealth-producers of this nation going to be deceived by this scheme which permits so many of our population to live in idleness and luxury while every year the wealth-producers are compelled to work harder and harder and skimp to a greater extent to carry a burden that is ever being piled higher and higher?

Do you wonder that our government officials are compelled to make a special study of conservation and efficiency and continually admonish the wealth-producers of the nation to practise conservation and greater efficiency? How can it be otherwise when financial autocrats are continually saddling more bonds, real and watered, onto the backs of the wealth-producers?

If you want to see peace and plenty in this nation, make capital work for the benefit of mankind, not for the benefit of a favored few. To do this we must take from capital the power to levy tribute; that is, compel capital to work without interest (usury) or profit.

When a man borrows a bushel of wheat, require him to return a bushel of wheat, not a bushel and a tenth. If he borrows a sack of potatoes, require him to return a sack of potatoes, not an additional amount as tribute. If a man borrows a dollar, require him to return

full measure, which is one dollar (plus the cost of conveyance), not one dollar and ten cents. If the nation needs money and it is necessary to borrow, in payment require only the return of the sum borrowed. That is justice. Stop this system that permits idlers to live in idleness and luxury while those who dig and delve live in poverty. Make that the law of the nation, and we will abolish nine-tenths of all the conflict and turmoil that now beset not only our nation, but all nations which practise profit-taking.

The World War, sifted down to final cause, was for profits, and nothing else. Abolish profit-taking, and you will abolish war.

Abolish profit-taking, and you will abolish the labor troubles that are continually cropping out throughout the land.

Can you not see to the bottom of this profit-taking system that has effectually enslaved all civilized nations? Then why not work for its abolition?

It is hardly right to criticize a system without in some way offering suggestions toward its remedy:

First: We would suggest a system of pay-as-we-go. Eliminate all profits—rents, interest and dividends. Provide a non-interest-bearing sinking or reserve fund to finance all undertakings. (That system would necessarily do away with private ownership of anything other than what one or one's family could personally use. The only reason why people desire to own an excess of what they cannot use themselves is that it gives them power to levy tribute on their less fortunate brethren.)

Second: Make all schools manufacturing-educational plants. Work all pupils over ten years of age two hours daily at some wealth-producing occupation, at the same time receiving instruction in mechanics; two hours physical culture, receiving instruction in hygiene, physiology and health; four hours at general book learning. (Imagine the great saving—real conservation—of labor that would result therefrom if we had 20,000,000 school children working two hours daily at wealth production. There would be no reason then why every child in the nation could not receive a thorough education and continue in school until receiving every advantage that can be derived by going to school.)

Some people may think the above suggestions

radical; but when so-called civilized peoples can and will let their selfish desires to exploit their fellow men cause them to precipitate nations into so gigantic and destructive a war as that from which the world has recently emerged, it seems necessary that the people make some radical changes in their political and industrial systems.

One of the greatest steps forward which they could take would be to adopt a principle to which Thomas Jefferson unsuccessfully devoted a considerable portion of his life; that is, to make our government our bankers. Then our nation could furnish its people capital at cost and thus stop this eternal scramble to exploit one another, which has enthroned a money autocracy that is rapidly taking from the people of this nation freedom of speech, freedom of press, and freedom of assemblage, besides freedom to acquire an adequate livelihood.

Did you ever stop to think that a \$20,000 bond is far better than the best chattel slave that ever lived? That a whole family can live on the interest derived therefrom? And they do not even have to be American citizens. How many hundreds and thousands of European nobility do you imagine are living from revenue derived from that source?

Did you know that interest-taking (then known as usury) became so obnoxious in England four or five centuries ago that it was a crime punishable by death to be convicted of charging interest? Just think what the result of such a law would be at the present time.

Do you know that most counties and school districts in this state (Washington) pay their help in county warrants drawing eight percent interest, permitting thousands of people to live therefrom without working, and compelling the taxpayers to pay yearly \$8 extra on each \$100 thus paid, simply because we have been taught that we have to transact our business on a credit basis instead of using a pay-as-we-go system?

If we ever expect to change present conditions we must stop electing money-lenders and their representatives to make our laws, and instead elect true and tried workers.

We should also own and manage our own press; for it is asking too much to expect papers owned or controlled by exploiters to work in the interest of the people.

Just suppose that about one hundred years

ago Thomas Jefferson's idea of the government being our banker had prevailed, instead of the Hamiltonian idea of individuals doing our banking, which was adopted through the cunning and astute foresight of the banker and big land-holder and commercial element of that day.

Imagine what a blessing a government banking-system furnishing capital at cost would have been to the early pioneers who started in New York and Pennsylvania and came westward, stage by stage, conquering the wilderness until they at last reached our beautiful Pacific Northwest.

Think of the hundreds of thousands of blighted homes that are strewn along the entire route—failures simply because they were literally eaten up by that monumental curse, the mortgage, with its interest-devouring claws, which could have been avoided if our government had done its duty as the people's banker.

Think of the thousands of noble and self-sacrificing men and women, the flower of our land, who grew prematurely old and died without seeing one ray of the peace and happiness they so richly deserved—all because they innocently placed their faith in the ever-grasping and unscrupulous money-lender, instead of banding together and working cooperatively for the benefit of all, and placing service, well-doing and brotherly love above profits.

One more illustration to show that the producers—the farmers and wage workers—are abject slaves to stock and bondholders is the statement taken from the recent book on "Wealth Accumulation," by Mr. Klein, New York city's great statistician. Mr. Klein states that the yearly interest on bonds in the United States is \$6,000,000,000, while the total yearly production of the farmers is \$5,240,000,000; that other yearly dividend and interest-bearing securities produce their holders \$10,000,000,000. Can you not see that a system like that makes the workers of this nation absolute slaves to the bondholders? Wake up and help break the chains enslaving you. We may be able to do it today; tomorrow may be too late.

The producers of this nation have within their power the means of emancipation from the above curse. That is through cooperation and a judicious use of the ballot, electing officers from their own walk of life, adopting proper laws and putting into operation a system of government-owned banks, railroads, public utilities, manufacturing plants, and natural resources, to be operated for use instead of profit—for the benefit of all the people instead of a favored few. Shall we avail ourselves of this opportunity or shall we feebly submit to the crushing power of the most monstrous curse of all ages?

Coal Diggers and Clergy *By A. L. Geyer*

HEREWITH are a few pictures taken at Herminie, Pennsylvania. It was my privilege to be sent there by the Detroit Polish Bible class to distribute a collection of \$213.55 among the Polish Bible Students at that place. The miners there are on strike because their employers broke a contract. The Prophet has said that this breaking of contracts would be a feature of our day: "They have spoken words, swearing falsely in making a covenant."—Hosea 10:4.

The Roman Catholic priest at Herminie is urging the men daily to return to work, trying to make them believe that they are Bolsheviks because they are on strike. He is at liberty to go anywhere he pleases on company property. The homes of the miners were situated on this property, but since the strike all the miners and

their families have been evicted from their homes, which have since been occupied by strike-breakers.

A few days prior to the strike a group of Polish Bible Students was forbidden to hold a Bible study or lecture on company property unless they would agree to urge the men to return to work. The priests and the preachers generally are accepting these propositions.

The wages of a miner average \$725 per year. While on strike they cannot buy a pound of coal from the company, at any price, and of course their living conditions are deplorable. One of their quarters is a barn which measures 18 ft. x 18 ft., and which contains a small hay-loft. The barn contains seven beds and two cradles in which, besides adults, twenty-six children sleep. Some sleep in the hay in the

top of the barn. I send a photograph of the barn exterior and of a section of the interior; also a photograph of a tent in which some are living; and one of a little shack, built of all sizes of boards picked up at random, and used for cooking and sleeping quarters. This little shack has the bare ground for a floor. Where are the clergy with their message of comfort to these people? Instead of comfort they have shaken hands with those that "oppress the hireling in his wages."—Malachi 3: 5.

At Mt. Pleasant, Pennsylvania, the priest boasted from his pulpit that he was a stockholder in the coal company and that the men would have to work. This fulfills prophecy; for it is written: "The priests thereof teach for hire" [stock in coal companies, etc.], "teaching things which they ought not; for filthy lucre's sake."—Micah 3: 11; Titus 1: 11.

As reported in the *Penn Central News* of April 18, 1922, John Luske, a miner of Clar-

ence, Pennsylvania, who was on strike, was arrested for a murder of which he knew nothing, was put through the third degree; and when no confession was forthcoming, they sent for a PRIEST, a local POLITICIAN, and a COAL OPERATOR (the unholy trinity); and also Luske's wife, to force a confession of a murder which he did not commit.

The *Pittsburgh Press* of June 23, 1922, reports the bitter denunciation of labor unions by Reverend W. L. C. Sampson, of the Fourth U. P. Church, at the regular quarterly meeting of the Monongahela Presbytery, U. P. Church.

The *Pittsburgh Gazette Times* of July 31, 1922, says that Reverend Dr. E. Edward Young, of Brooklyn, N. Y., discoursing on the subject of "Who Will Be First?" scored the strike as a weapon which should be crushed, and after the discourse left to take up his duties as chaplain of the 14th Infantry Regiment of the New York National Guard.

"There is a Spirit in Man" By D. H. Copeland

ELIHU, the son of Barachel, many thousands of years ago, was right. There is a spirit in man. In Elihu's case it was an intense desire for self-expression; he desired an opportunity to speak concerning the argument that absorbed his three companions. He had long endured in silence out of respect for the advanced years of those with him, hoping thereby to learn wisdom and acquire knowledge which only age possesses—that wisdom which comes as a result of experience, and which acts as a protective armor against the hasty utterances and rash acts of youth.

But Elihu had been vastly disappointed and disgusted with the sounding phrases and meaningless platitudes of those with him who claimed to be comforters of their mutual friend, Job. Arguing from a wrong premise most of the time, these hoary frauds had ceaselessly attempted to convince Job, against his better sense, that the evils and miseries which had come upon him were, of necessity, the result of sin.

Elihu finally rebelled, as he says: "I will answer also my part, I also will show my opinion, for I am full of matter, the spirit within me

constraineth me. Behold, my belly is as wine that hath no vent; it is ready to burst like new bottles. I will speak that I may be refreshed: I will open my lips and answer."

If Elihu had lived today, he perhaps might not have waited so long for the old boys to say their long-winded pieces and get through, but in all probability he would have put his oar into the conversation right from the beginning, speaking, as does our modern youth, with that fine and inimitable contempt for established custom which is the outstanding feature of modern progressive thinking; for this truly is the day of Youth, in every department of public and private life.

And it really is doubtful whether our modern man, with all his ideas of the importance of the modern young man in general, and himself in particular, could get together and logically present as good and sound an argument as did Elihu on that occasion, as stated in the 32nd chapter of Job.

However, this is merely a preface to the discussion of a point which is of some slight interest to the writer, and may be to the reader, which is, that there is a spirit in man which is

showing itself more prominently today than ever before in the world's history; a spirit which has a multitude of expressions and which, in one or other of its three main manifestations, is showing itself today in the actions of every man and woman of the age of accountability. It is again the same spirit of self-expression, and in the effort to express oneself, all the good, bad and indifferent qualities that go to make up a human being show so plainly that he who runs may read.

Makers of History Egotists

THE world's history has been made by people who demanded the right to express themselves in word or in act. Sometimes it was the silver-tongued orator who so worked on the minds of others that he succeeded in convincing them that his particular road to some *summum bonum* was the one and only road which could succeed; and thus he achieved his own ends through the instrumentality of others.

Again, history records the exploits of many swashbuckling adventurers who, being in their day opportunists, achieved some measure of self-expression, usually at the expense of the common good. Other self-expressionists bear names that struck dread into the hearts of an entire world in their little day—such great ones as Genghis Khan, Tamerlane, Alexander, Mohammed, and Napoleon, who wrote in letters of blood the record of their mighty egotism.

Some few years ago another ego became swollen and bloated with his demands for self-expression; and finally, through a series of circumstances which were so opportune as to be almost miraculous, if they were not skillfully engineered by this same ego, the long-looked-for chance came, and again in an effort to carve a name long to be remembered in history, Europe was bathed in blood and tears, and the fingers of sorrow stretched into every corner of the so-called civilized world.

What the result of that effort at self-expression was, we all too sadly know today; but the lessons of the "old men" of history fall on deaf ears, and in the thousands of years which have passed since Abraham went forth to the slaughter of the ten kings, and Lot's herdsmen strove with the herdsmen of his uncle in the land of Canaan, the world has found no new or better way to settle its difficulties than with battle-axe and sword.

Of course, civilization is a wonderful thing. The writer of this article would be last to deny that; indeed, he candidly admits that it is a fearful and wonderful thing—so fearful and wonderful that to face the prospect of seeing it forced upon the rest of the world of mankind, those at present outside the pale of its influence, is too painful to be looked at with equanimity.

A very cursory glance through the pages of history, which led up to what we are today pleased to call civilization, convinces one that no really good thing could be the product of such blood and agony and tears as face us from the past, the progenitors of our present-day conditions. "Man's inhumanity to man makes countless thousands mourn," was an expression coined to fit a situation of a generation ago, but how more than true it is of today!

Dickens, Thackeray, and other writers of a bygone era exposed many glaring injustices and intolerable conditions in their land; and remedial measures were taken just in time to ward off and divert the great industrial revolution which was brewing.

The United States was not so fortunate; but the voice of the Negro slave, made coherent through such men as Wilberforce and Lincoln, at last was heard; and a nation went to war with bitterness and hate, destroying almost two millions of its finest manhood and setting back its industrial development many years.

Feudalism A Failure

CENTURIES ago, long before America was discovered or thought of, there was a condition existent which we term "the feudal system." This consisted of a social order clearly divided into two distinct parts, with a third superimposed on both. The landowner or "baron" owned everything in sight, and spent his days in devising ways and means of acquiring everything else that was not nailed down.

Beneath his beneficent rule the "serf" eked out a perilous existence, tilling the lord's land and raising his cattle and horses, and incidentally rearing his children to perpetuate the slave system.

Then there was the "army," which was composed largely of the native-born serfs who found it easier to live on the baron's bounty and make what they could on the side from the frequent raids on other land-owners; and often

an admixture of paid soldiery, "mercenaries," as they were termed and "soldiers of fortune," who were quite useful to the baron in enforcing his demands upon his own serfs, and seeing that they were kept poor enough to be humble. This army was the secret of the lord's power; for without it he was helpless and his commands were of no avail, so that it was the constant endeavor of each baron either to annihilate or to steal his neighboring baron's army, knowing that with it went his power, and incidentally his lands and his serfs.

This was a splendid period of history called, and rightly so, the "dark ages," during which England advanced not at all except to perfect herself in the noble art of land-grabbing, which art has stood her in good stead in the years that have since passed.

Real Cause of all Wars

ALL Europe went through this routine at some time or other; and in the "Renaissance" which followed, each nation vied with nation to see how much of the surface of the earth could be grabbed and held; for it was discovered that to seize a thing did not necessarily mean that it could be kept, as the example of Spain in the New World later showed. And also the severe rap on the knuckles that England got over the colonization of the land which now we call the United States enforced the lesson that she also could bite off more than she could chew, on occasion.

This last-mentioned event serves as a good illustration of the meaning of our title. America stood for just so much from England; then she also "swelled up like new wine" and demanded speech. Of course such insolence merited punishment; so the good old sword and axe were called upon and the quarrel was settled as usual, *after*—it is always *after*—a number of decent citizens had been killed and the country's industries exhausted for many years.

Wherever there is a war, you will find the old gag about protecting "sacred institutions," and the "inalienable rights of man," and usually too, something about defending the "sacred faith of our forebears" and so on, ad infinitum—all the shopworn political flummery which is trotted out whenever the "barons" want to go on another land-grabbing expedition and desire the help of the "serfs," brought prominently to the fore; the "hatchet" buried again when peace

is declared, until the next expedition calls for it to be refurbished.

In modern times we have the events in Ireland. At this present writing the Irish situation is about as clear as mud—and getting no better fast. Right after the European war seemingly Ireland thought it a good time really to start something. For many years she had been "swelling up" like new wine, and a number of minor explosions had served to keep her constantly at boiling point. Finally the smash came; and again *after* a number of people had been killed and maimed, and business ruined, England made one of her famous compromises, wherein she gave Ireland two-thirds of what she wanted, and withheld one-third. The result was that a rough and noisy minority of the Irish figured that if old Lady England could be forced to give up two-thirds, she could also be made to hand over the other third, and the war went on more merrily than ever, because now, instead of two factions fighting, there are three; and presumably if some arrangement can be made about these conditions, the good old axe and sword will be shined up for a four- or five-sided scrap. Apparently the multiplication of grievances in Ireland is in direct ratio to the amount any side gives in.

Key to the Situation

IN THIS fair land of ours, we have Mr. and Mrs. Trouble in the shape of railroad and coal strikes. There is a possibility of their both being settled in the immediate future; but, in the meantime coal is not being mined and we are within a few weeks of cold weather, and railroad equipment is running down to such an extent that when there is some coal to haul, the chances are that there will be plenty of trouble getting it to where it will do the most good. Incidentally the harvest is on in many sections, and crops cannot be moved in anything like the quantity that is necessary for the well-being of the country. Truly, there is a spirit in man—and a devil of a spirit it is these days.

Now, I suppose that some who read this will say: "Aha, here speaketh the Bolshevik!" But not so, my friend. The writer of this article is by no means a Bolshevik nor in sympathy with them, nor even a Socialist, as such is generally understood. Just look at the situation calmly for a moment, and try to figure out a solution. I realize that there are as many so-

lutions as there are people guessing; but when you come right down to brass tacks, where does the trouble really lie? Take for example the two main elements, Capital and Labor. Labor waves a heavy fist and curses Capital luridly, blaming all the sins and follies of earth on the Capitalist system. Capital, on the contrary, lays all the blame on Labor. So there you are. Which is right? You will answer this question just according to where your sympathies lie—and in that very fact you have the key to the situation. You, Mr. Ordinary Citizen, are the answer to the whole problem; but you don't see it, or won't see it.

This new war between Capital and Labor, new in the sense that it has now become the chief issue of the day, is fought between two minority groups, just as the power behind all wars has been in the minority. Actually history proves that the voice of the majority is seldom heard, except as it can be used to express some desire or aspiration of an active and violent minority. These two groups are forcing before the people an issue which does not actually affect the mass of the people, except in one sense. That is, as individual sympathies are excited by the plight of either group, we lend our partizan spirit to the acquiring of whatever that group may desire.

Indifference to Others' Woes

SO TODAY, the issue is not one of hours and wages on the one hand, and dividends and vested interests on the other, but rather it is again the demand of the individual for self-expression. The man who has money thinks that he has a perfect right to use it as he wishes, and accordingly proceeds to do so, much to the chagrin of the man who has none.

The rich man buys a coal mine and offers to employ the poor man to mine coal. The poor man accepts the offer and mines coal. The rich man suddenly changes his mind about the price he will pay to have his coal mined; and the poor man forgets himself, and starts to burn up the mine property and dynamite the rich man's home and do sundry other nasty things to show his independence of spirit.

The rich man has recourse to the old and well-tried remedy, the arm of the law, as exemplified in the standing army, which is composed of ex-coal miners in all probability, who forget that they are common people like their breth-

ren, and willingly lend their aid to put down all exuberant manifestations of independence of spirit with the old, civilizing axe and sword. 'Twere ever thus; and so the tale would be told, over and over again, as it has been in the past, except for one thing, which one thing we shall shortly point out briefly.

The same principle applies to the railroad workers, and to the rest of their comrades who labor with the hands so that a few can bask in the luxuries that wealth makes possible. Now, Mr. Private Citizen, where do you stand in this problem?

I have seen you by the hundred thousand in the subways and the elevated trains, in the surface cars, in your Henry Fords, in the cross-roads grocery and the small town hotel, and on the street in swarming masses, hungrily reading your newspaper to see what the end of the strike will be. There is no very definitely-formed opinion of the rights of the matter in your mind. There cannot be, seeing that the press is under the control of the capitalist; and furthermore I doubt whether you would take the trouble to find out really just what is the matter—fundamentally, I mean.

Rather, you will be glad when it's over; and you are sure that you can get enough coal this winter to get by on; and if you are a small shopkeeper, you probably give a fleeting thought to the possibility of the price being higher on account of the shortage, and mentally decide to boost the price on a few commodities to cover the difference, thus passing the buck along a little further.

But as to your personally expressing a decided opinion one way or the other, no, sir! It's none of your business, you say, and let it go at that. You have not yet realized that it has been the apathy of the private citizen all down through the ages which has let the abuses from which the world has suffered so much and so often take such a toll of the lives and happiness of the people.

Suppose for a moment that the "serfs" in old feudal days had refused as a mass to suffer further at the hands of the few barons, how long could the baronial system have endured? Such a day did finally arrive, and the power of the baron was broken; but it was not until the power of the standing army and the forces of law and order were divorced from the rule of money, and placed on the side of the majority.

Suppose for a moment that the entire armies of the world had chosen the more honorable course of being conscientious objectors to going out and slaying thousands of honest working men of other nations with whom they had no personal quarrel, could there then have been the unhappiness and destitution which the last great war brought to Christendom?

Suppose for one moment that the ministers of our churches had really preached Christ and the love of God, could the capitalist have so engineered them that they would have willingly served the devil as they did, and preached millions of boys into an awful and useless death?

Suppose for a moment that you TODAY were to take an intelligent interest in everything that intimately affected the lives of your brothers, whether they were in your particular church congregation or your particular lodge, or your particular trade-union, or spoke your particular language, how long do you think it would be before much of the crying abuses that now afflict the world would be cleaned up? But no! Because you are not the one that is being directly hurt, it is easier to let the whole rotten business continue, rather than that you should be disturbed and put about a little to rectify it.

Rather you would see your little children again in the grip of the profiteer, forced to work again in the factory by a court-ruling that is an insult to every intelligent voter of the United States, than that you would make active and determined efforts properly to take care of the situation.

Oh! you say, what's the use? Every leader we get we find out is a grafter, and a tool of the big interests; or if he isn't at first, he speedily becomes corrupted. Granted that in the majority of cases this is true, yet that is no excuse for apathetically accepting it.

Why the Churches Failed

THE case of your church is a shining example. Anyone with a grain of sense can see that the church today is rotten to the core. Why? Simply because you have been content to have it so. "Give us teachers that will pander to our pet sins, and make things easy," you have cried; and the weak-kneed ministers have given you just what you asked for. When you have ceased to support them properly, they have sold out to the opposition until today they

are owned body and soul by big business, used by that institution as part of the club to keep you in subjection.

Churches were splendid recruiting stations during the war, adding that air of sanctity to the filthy business of war, the trading in corpses and graft and corruption of war contracts, which was needed to make it acceptable to the more sensitive of the people. And now they are good social centres where the doctrines of big business can be introduced into the minds of the young, in an easy and apparently innocent manner. And you, Mr. Citizen, are content to have it so.

You do not dare, or are too lazy, to think for yourself; and if you do, you let it go at thinking. You have not the moral courage to stand on your hind legs and talk right out in meeting about these things. No; you would rather dodge the responsibility by avoiding going to church or having anything to do with religious matters at all, than you would to get busy and demand a reform.

God or Mammon?

THERE is a spirit in man, and it is the Spirit of Selfishness. The Golden Rule is a thing of the past in the business and social life of our day. Consideration for the rights and privileges of others is contained in the terms of the Constitution, but that's the only place it can be found—there, or in the dictionary. We have lost the art of being magnanimous as a nation; yes, as a world.

"The survival of the fittest," is our cry today, and the weak can go to the wall; and so we drag along, in a dog-eat-dog existence, always with an eye on the main chance, hoping by some fluke to be able to get on top of the heap and join the ruling classes, and willing to use anything as a stepping-stone toward our vaulting ambitions.

Spakespeare make his character of Wolsey, in "Henry VIII," use these words: "Cromwell, I charge thee, fling away ambition; by that sin fell the angels; how can man, then, hope to win by it?" And again: "Had I but served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies."

This heartbroken cry of a dishonored man, dishonored for one of the few decent acts of his life, is terribly true today of most of us.

Did we but put the things that are eternal into their proper place in relationship to the rest of our daily lives, how much happier could we be!

But God is far from us today; our lives are lived in the cellars of our minds, groping for the material satisfactions in the muddy dregs of existence. But those who have an ear to

hear, have heard the solemn notes of the bell of time, tolling the death knell of this present rotten order of things, and giving glad promise of a better day at hand, when men will have a fair chance to love one another as brothers and neighbors, and the spirit in man will be that of service one to another. Thank God for the promise of His incoming kingdom!

Photo-Play Writing *By H. E. Coffey*

PHOTO-PLAY writing is now one of the established arts. Since certain individuals have achieved distinction and acquired wealth by writing scenarios, many ambitious persons have sought to master the profession. But not all who make the effort succeed. Before any one can write a photo-play he must understand the primary laws and rules governing their construction, and, above all, possess some talent—some individuality coupled with imaginative and creative ability.

I will explain how one may know with certainty whether or not he has talent for this art and, if so, how it may be developed. Mail-order sharks have extracted as much as one hundred dollars from unwary victims for similar information no better than my own.

First before they could accomplish this feat, however, it was necessary that they entangle their victim's mind in an hallucination. This result was achieved by stimulating the imagination of their prospect to a point where the achievements of others seemed easy of accomplishment in their case. Hence on this account all should realize that there is no "royal road" to learning or to success in any other worthy line of endeavor. Reward comes only after patient effort.

I would not encourage anyone to attempt to realize the impossible. Yet all valuable information should be dispensed free for the profit and benefit of all. The following should be of much value to those who have no latent talent as well as to those who have. He who must answer these questions in the negative should not attempt to write scenarios; for his talent is not sufficient to merit development.

Can you read a story halfway through and then imagine a logical outcome? After you

have seen a story begun on the screen, can you depict events leading plausibly to a climax? Are you able to picture ways for people to extricate themselves when you see or read of them in dangerous or perplexing situations? Have you sufficient sense of humor to imagine an original joke? If you have honestly answered the foregoing queries affirmatively, you are now ready as a prospective play-writer to consider the laws which must govern your writing.

You must from the first remember that your story is to be told by action and ever keep this in mind. On the screen is truly a place where "actions speak louder than words." Build your narrative around an original thought. This may be called the germ of your story and should be exposed—made known—in one of the opening scenes. This at once creates interest in your story and stimulates the imagination.

Your story should be written on letter-head size paper, with your name and address inserted in the upper left-hand corner. After you have written the title of your play, then give underneath a brief synopsis of the whole, followed by the cast of characters. Your play proper will consist of any number of reels according to the length of your story. Each reel or part is made up of scenes.

The number of scenes which can be used in a reel depends upon the length of time required to show each scene; but the average number is about thirty. It is important that you have these scenes blend intelligently without confusion or break. Written explanations called leaders may occasionally be used to precede scenes. But these should be inserted only where necessary to carry the thought.

The foregoing only outlines some of the principles which are found to govern all successful

writers of photo-plays. Hence the prospective writer who would achieve success should give careful attention to the plays screened at his local theater; and, above all, he should study over the printed scenario of some successful play. This will help one to understand more of the technique of photo-play writing than all other explanations, oral or written.

One of the most successful printed scenarios and one which is obtainable at lower cost and less difficulty than any other is the Photo-Drama of Creation. This well-known scenario is the product of one of the most successful writers of our age—Pastor C. T. Russell, now deceased. It has been screened in practically every part of the civilized world; and so enthusiastically have the people received it that in many of the larger cities it has been repeated time and again. The fact that it treats on a Biblical subject does not decrease, but rather enhances its value and interest.

The germ around which and out of which all other action in this play comes and revolves is the thought of creation. The Supreme Being began His activity by the creation of the Logos, through whom all else was created, including our earth. The Photo-Drama focuses attention upon the creation of our original parents and events that resulted therefrom. It depicts their fall into sin, and shows how through them the whole race was involved in degradation. It further depicts their deliverance from sin through the Great Emancipator, Christ. Thus is shown how the whole earth is to be brought to the designed Edenic condition.

Consciously or unconsciously all other photo-plays revolve around this central Drama of Creation. The Creation made possible the existence of all activities terrestrial or celestial, human or divine. God's laws define their scope

and determine the length of their continuance.

Hence all budding photo-play writers and other aspirants to the motion picture industry would do well to align themselves with the future march of progress. Human sentiment is fickle, and to obtain its favor now does not mean anything in regard to one's future. In the near future the motion picture industry may be expected to be revolutionized.

The ancient worthies, including Abraham, Isaac and Jacob, will soon be the directors of this industry and will accomplish things hitherto unthought of. The sky is a most natural background, and in the future will serve as a screen on which the most perfect and interesting plays ever presented to the world may be expected to be shown. These noble worthies will have multifarious duties, and will need a corps of assistants to carry out the details. Hence it is well to aspire for some of these worth-while positions of the future. These are days which hold forth great possibilities.

The god of this world, Satan, realizes that his usurped rule has ended. To ensnare as many as possible he is holding forth many dazzling allurements. By this means he seeks to absorb the time and talent of righteously inclined people in the direction of acquiring present fame and wealth. Those looking forward to a more sure reward should not allow themselves to be thus entangled.

A word to the wise is sufficient; but a word from the Book of Wisdom is doubly faith strengthening: "Lay not up for yourselves treasures on earth: . . . But lay up for yourselves treasures in heaven." (Matthew 6: 19, 20) As far as lieth within you, bend your dramatic and photo-play writing talents into alignment with the future — into alignment with God's will concerning you.

BIG JOBS *By Charles Horace Meiers*

When you have a big job waiting,
Standing grimly in your way,
And you spend in hesitating,
Say a minute or a day,
You have just set back the gladness
Which accomplishment bestows,
And are entertaining sadness,
While the big job bigger grows.

When you have a big job standing
On your pathway to success,
Valiant toil of you demanding,
If you bravely onward press
You will find that you can do it
Somewhat easier today
Than if burden you lend to it
By indulging in delay.

Value of the Employing Bookbinders of America to the Industry

By W. B. Conkey

[Editorial Note: The W. B. Conkey Company of Hammond, Ind., is probably the largest publishing and bookbinding institution in the world. The company employs many men. Its President, Mr. W. B. Conkey, has been the head of the institution since its organization. For many years this company published the "Studies in the Scriptures" and other publications of the Watch Tower Bible & Tract Society. Recently at a convention of the bookbinders of America, Mr. Conkey delivered an address. We have pleasure in reproducing this speech. It is gratifying to note that a man who has so well succeeded in business and a large employer of labor takes such a high and noble stand in behalf of labor and insists on righteousness being the rule by which matters between labor and capital shall be settled. We heartily agree with Mr. Conkey that brotherly love must be practised between both parties and that this must be founded upon justice for all before these difficulties can be settled. This condition of peace and unity amongst men will be brought about by the great Messiah's kingdom now being established. Other employers, however, will read Mr. Conkey's address with profit.]

MR. PRESIDENT AND GENTLEMEN: When I was asked to address you I requested that the subject be one of wide latitude, so that I would not be confined closely to a subject, and the one selected for me to speak on fully covers that point; for I am sure that the value of an organization of this kind to the bookbinding industry of America is most important.

Organization of employers among the various industries of our land has grown to gigantic proportions, and the benefits derived have been far reaching. I am sure that this same condition will exist in the Association of the Employing Bookbinders of America after its work and results become more definitely understood by its members, and it will be a great power for good to the craft.

There is no trade that has a better license to organize than the bookbinders of America. They have not assumed the position that rightfully belongs to them, because they have, in a measure, relied upon other organizations in the allied trades of the printing industry to lead them. But the time has come, as has been shown by the results of this organization during the past three years, that the bookbinders of America should assert themselves through the form of an organization such as we now have; and by the right of its necessity to the allied printing trades and the dignity which belongs to the craft by its being first in the art preservative, it should be a leader among trade organizations.

The printers' organization, The Typotheta, which has gained great prominence by its splendid work during its existence in the last several decades, is foremost in its educational development; and it has been a lasting and powerful good to the printing fraternity throughout our land. Its activities have been a source of great benefit, because of the information and reliable data which it has collected, and which information has been spread broadcast throughout the printing fraternity. But

its workings have assumed such a wide scope, covering all branches of our industry, that the time is ripe for this organization to give to its members detailed information and active help that pertains directly to the trade in which we are all interested.

From the earliest days of printing, the binder's art has been a necessity; and while there should be no attempt to dim the lustre of the glory of Gutenberg, the discoverer, and Benjamin Franklin, the patron saint of the printer, their work and their printed sheets would be almost worthless without the skilful hand of the binder to collect these sheets and form them into a compact and beautiful volume that would ultimately grace the shelves of the famous libraries of the world.

There is no more honored or respected vocation in which men are engaged than the manufacture of books; and it should take its place among the leading industries of the land and assume the dignified and exalted position which rightfully belongs to it in being the foremost leader in preserving the art and literature of the world.

Without the aid of the binder, the schools, colleges and universities of our land could not exist; and in almost every function of the world's work the art of the binder is a most important factor.

The experience of many of the leading concerns in our line during the last few years has been a lesson that should make a lasting impression, in that it has shown that our business could be made profitable, and that as a business it is entitled to a legitimate profit.

This organization can do more to educate the master bookbinders to conduct their business in order to get a proper price for their work and to create a spirit of friendliness toward each other than can be accomplished in any other way. Meeting each other and knowing each other will help to eliminate the fierce competition between each other, which means loss of profit, loss of temper, a hatred of our-

selves, the business an eternal grind, and life hardly worth living.

Truly the workman is worthy of his hire; and there is no business that requires more painstaking detail than ours. We are entitled to a legitimate profit on our investment and labor; and if we will all use the information that can be obtained by cooperating with each other through this organization, and all pull together, the bookbinding business can be made as attractive for investment and pleasurable operation as any industry in the land.

The question of handling the labor situation is probably the most difficult problem that confronts the master binder of today; and, as I stated before this assembly three years ago, I am unalterably opposed to "Legislation without Representation" either by the employer or the employé, and in my humble opinion the employing bookbinders should form a TRADE-UNION, which should be composed of representatives of both the workmen and the employers, who should agree on all regulations, rules, and wage scales, and the rulings of this body be final and binding on both parties.

While the Open Shop is strongly recommended by many employers, it is not by any means a lasting settlement of this problem, for the reason that there is the same opportunity for the unfair employer to take wrongful advantage of his employés, as there is for the unfair workman or so-called labor leader to act and deal unfairly with the employer.

The workmen can have their union to discuss matters and formulate plans in relation to their trade and its workings, and the employers can have their association for their discussions. But any action or plan of procedure must come from the Trade-Union, composed of delegates from both the employer and employé; and each must be a party to the contract which is made to cover all conditions necessary to the successful conduct of relationship between the employer and employé. A violation of this contract in any plant by either party will mean the concern of all parties to the contract.

This, gentlemen, is simply an outline of the plan; and its details could be worked out carefully by a committee of this organization in connection with a committee of the workmen. I feel positive that a plan of this kind could be materialized.

I have been active in this business for over forty years; and during that time I have carefully watched the labor situation. I have paid attention not only to the printing craft through the Typothetae, but to the building and other trades as well, and there is no question but that the labor unions have been a very potent factor for good in the advancement of civilization.

Unprincipled employers have ground the heel of despotism upon the heads of their employés, making the burden of life almost unbearable. Long hours, unfair wages, sweat shops, and child labor have forced the vindictive spirit of the working men to acts of violence, until they finally realized that by might and force, through the element of the strike and the club, they could accomplish the purpose which they were after.

The employer paid comparatively no attention to the conditions which were arising until, in its mighty force, this condition became so strong that it was able to strangle the actions of the employer and force the business of the world into a chaotic condition through strikes, lockouts, blood-shed, and even murder, as we have recently seen in the railroad and coal strikes, which almost tied up the commerce of our land.

The attitude between the men who employ labor and the men who are employed should be one of conciliation and regard for the welfare of each other.

As a rule when bodies of workmen and employers meet to talk over the problems of interest in their particular trade, there immediately develops the spirit of antagonism, as though each were trying to take advantage of the other. This condition is entirely wrong, as the purpose of the meeting is to arrange an amicable settlement of matters of vital interest to both parties with the result of establishing peace and harmony in the industry; and yet how often this fails.

Think how foolish this whole proposition is. It is the customer that pays for the commodity that is to be produced; and in many cases the workman is that customer. So he is directly the loser by the endeavor to force an exorbitant wage.

The workman of today is entitled to a proper compensation that will allow him to live comfortably and to save enough to take care of his declining years, if he is so disposed. The world

acknowledges the importance of this condition today, and the only point of discussion between the employer and employé is to find out a proper compensation for the work to be performed.

The public pays the price for the commodity, and it is the public who shall decide whether or not the cost of the article is exorbitant.

This fact the employer seems to have lost sight of in the past.

The employer and the employé are the people to discuss this question of cost. It is just as wrong for the employer to exact an exorbitant price from his customer as it is for the employé to endeavor to exact an exorbitant wage from the employer. Both are entitled to a living compensation, but there should be no unfair advantage of one over the other.

The employer is entitled to a just return on his investment in his plant, buildings, and machinery, and the proper compensation for the running of his business and the labor employed. But he has no more right to ask an excessive return for his part of the production of a commodity than the employé has to demand from him an excessive wage in its production.

The people, not only of America, but of the

world, must realize that the divine unction to "love thy neighbor as thyself" really means something; and while the railroad and coal strikes have been settled, they have not been settled *right*. And they will not be settled right until some condition can be created whereby men will get together and discuss their difficulties in a rational and sane way and come to a just and equitable agreement, at the same time injecting thoroughly into these agreements the underlying principles of brotherly love.

The question of labor dominating capital or capital dominating labor is an impossibility. They must work together hand in hand to accomplish the results hoped for by all parties concerned.

The Employing Bookbinders of America could be the leaders in a plan of this kind to very largely eliminate the difficulties of the present labor situation in all lines of trade; and if some plan, such as I have suggested, could be put into practical operation in our craft, it would make our Association of the greatest benefit not only to ourselves but to the world at large.

I earnestly hope that some action will be taken in this direction by this Association.

From Versailles to Genoa *By Benj. H. Boyd*

IN NOVEMBER, 1918, the Vesuvian artillery of the nations paused in their hymn of hate and destruction, and the world was informed that the armistice had been signed. The peoples of earth gave vent to great rejoicing, because they believed that the bloodiest struggle of history bade fair to end and make way for peace and reconstruction.

"Back in the balmy pre-war days," we were told by our statesmen, politicians and ecclesiastics that a great struggle of nations was impossible, with our civilization (!), that peace societies, institutions of learning and culture, etc., made war impossible; that humanity would not tolerate such a bloody spectacle. That was prior to 1914. With the facts the world is now sadly acquainted. Like a thunderbolt from the clear sky the nations of earth (Christendom, Christ's kingdom) were hurled into a great cauldron of affliction. The war has been termed "earth's colossal crime."

Then we were told by these same statesmen, politicians and ecclesiastics that this would be the last war; it was "war to end war" and forever "make the world safe for democracy." After four years of inconceivable ruin and horror the armistice was signed; the master minds of victors and vanquished met at Paris in the historic Palace of Versailles to draw up the instrument of peace.

Our President, Woodrow Wilson, sailed from these shores in the good ship George Washington, armed with his now famous fourteen points (none of which ever seemed to stick anything) and his "League of Nations," which was later said by the clergy to be "the political expression of God's kingdom on earth." Yes! these great ones of earth would set things in order and usher in the Millennium. That was three years ago; and what of Europe today?

Lloyd George said recently that "Europe is a seething racial lava," that smouldering hate

and jealousies bid fair once more to flame forth and give the world another bath of blood. Why, then, did the Versailles treaty fail? Its own framers admit it to be the most drastic and cruel instrument of all history, that hate and vengeance was the impelling force behind it. "We looked for peace, but no good came; and for a time of health, and behold trouble."—Jeremiah 8:15; 10:10.

Today, in the shadow of the greatest crime of history, the world stands gory with blood, bankrupt and starving; and sitting on the tumbled heaps of inconceivable ruin are the statesmen and diplomats of earth, seeking to grasp whatever of the pitiable spoils are left. Just God, and true, this is what men call Christ's kingdom (Christendom)!

After the signal failure of the Versailles treaty and the League of Nations to put Europe on a sound basis of peace and bring economic restoration, came the "Washington Arms Conference." Again the world rejoiced and hailed this as the dawning of an era of unprecedented peace and prosperity; the dogs of war would be chained and their fangs drawn; there would be organized a polite "Society of Nations"; and then all would be well. Yes! Thank God we are getting nearer; just let us alone, you obstructionists, we will yet evolve a perfect state, "the political expression of God's kingdom on earth."

Imagine, then, our dismay when announcement came from the White House from the one who had called the conference that it was not a Disarmament Conference, but merely a conference for the limitation of Armament; that as "gun toters," they would agree how many the dear public should be privileged to pay for by taxation, etc. And still the man-made Millennium is somewhere in the gloaming.

We now come to Genoa. This conference was called by Mr. Lloyd George, of England, who hoped by this means to bring about the economic rehabilitation of Europe, to straighten out international rivalries by a plan of peaceful organization, and thus to keep afloat the European ship of state. His own statement at the opening of the Conference was: "If this conference fails, the world will be swept with despair; and Europe will again see a welter of blood."

It soon became apparent that the spirit that was dominating at Genoa was the Grabiski

spirit. Dear Russia must be helped to reorganize and to get on a sound economic basis. But all the while, with one accord all eyes rested longingly on the great oil fields of Baku and the vast wealth of Russia represented in her natural resources.

On May 22nd, Senator Borah of Idaho said on the floor of the Senate that the Allies were insincere and were seeking merely to dismember Russia and seize her raw materials. Of course, Russia was too clever for such a ruse, and the conference soon blew up. The Hague Conference is also admitted to have failed.—Luke 21:25, 26.

Almost four years have elapsed since the signing of the armistice, and during that time the world's brightest minds have been seeking by the aforementioned conferences to set the world at peace and pave the way for reconstruction. What has been accomplished?

Today the world is in the greatest confusion and ferment that has ever been known. Never since the voice and footfall of man broke the eternal silence can a parallel be found with the present distressing situation. Fear and anxiety are gripping the hearts of the sons of men.

Why have the efforts of these brilliant ones of earth so signally failed? In order properly to answer this question it will be needful for us to make a brief review of man's history. The Genesis record, chapters two and three, tells us of man's creation in perfection, his instructions, his defection, and his banishment from his Eden home. The Bible shows that for a long period God left man much to his own devices; then He organized the nation of Israel.—Amos 3:2.

Through the prophets of Israel God foretold the history and final destiny of man: After the overthrow and dispersion of Israel there would arise four great universal empires of earth, these to be succeeded by the fifth, which would be God's kingdom on earth—"the desire of all nations." (Haggai 2:7) Furthermore, God gave us through these prophets the length of time these earthly dominions would hold sway; it would be a period of 2520 years from the overthrow of Israel, God's typical kingdom on earth.

The consensus of opinion is, that Zedekiah, Israel's last king was dethroned and taken prisoner to Babylon by Nebuchadnezzar in 606 B. C. This means, then, that the lease

of earth's kingdoms would expire August 1st, 1914, and that there God would begin to make ready for the fifth universal empire of earth—the kingdom of the Prince of Peace.

All the physical facts, no less than the Word of God, incontestably show that August 1st, 1914, marked a great dispensational change in earth's affairs. Hence we see why the present scramble cannot be unscrambled. It is the time for the kingdom of this world (Satan's kingdom) to become the kingdom of our Lord and His Christ.—Rev. 11:15-18; Dan. 7:9-27.

No human hand can stay the overthrow of

the present order, Satan's empire. It has had its day, has served its purpose; and now it must go the way of "old weeds and forgotten faces" into the abyss of oblivion, thank God! forever.

The new day is dawning; the kingdom of God is at the door. Soon the great Prince of Galilee will spread a feast of fat things for earth's poor benighted ones, and the millions now living who will never die shall rejoice with exceeding joy and be glad in the day of their gladness.—Revelation 11:4; Isaiah 11:1-9; 25:6-9; Numbers 10:10.

Golden Age and Government *By John Cowe*

PERMIT me to express my appreciation of the variegated and cosmopolitan character of the articles appearing in THE GOLDEN AGE magazine. It is bound to attract many minds of all calibers and conceptions; and while success cannot be measured by the number attracted to any given thing (else all of Satan's fry are a success, as no doubt they are from a fleshly standpoint), yet we may hope for success even along the line of numbers in this day, when "all the ends of the earth shall turn to the Lord."

There is a remarkable want of consistency in your magazine, however, when it comes to the position it takes toward this Government, in the many articles dealing with the Government's attitude toward conscientious objectors to war, the position in general being that any war is essentially a war of the beast against the Lamb, in which all combatants, on either side, are on the side of the beast.

The writer has no contention as to the fact that war as war is wrong; but that any nation and every nation that participates in war is wrong in that participation is another question. I believe the failure results from seeing the war from only one angle; and that angle, the relationship of the Christian to it, accounts for the critical attitude of those who may otherwise seek to do God service.

Because many conscientious objectors were mistreated by officials in power in this country during the war, when every one had something else to do than watch the other fellow usurp power, does it follow that the responsibility

for the acts of these officials can justly be laid on the Government as a whole or on the administration in particular?

Would it not at least be courteous—to say nothing of being Christian—to publish their good deeds as well as their bad ones, and to leave the judgment of the nation to the great assize at which Jehovah through His chosen and approved representatives will preside?

That trite saying that "what we hear and what we see depend on what we are" is true of the Christian as of others. Is all that we see and hear of this Government only evil?

Evidently the very fact that one branch of the Government, the postal system, permits the carrying of your magazine through its arteries, and because its officials recognize the force of the constitutional declaration for freedom of speech and press, argues at least the desire to be consistent, in spite of all the accusations lodged against it in the magazine. Surely this is laudatory.

Take another case: The local I. B. S. A. class in this little town stood for non-participation in the struggle during the war. One of its members, who was before the state council of defense to answer for the stand he took, was killed shortly thereafter in the peaceful pursuit of driving horses attached to a load of hay. We have a state accident insurance statute here which entitles to compensation all suffering from accidents.

The man who was killed could not during his life conscientiously serve his country during war, and the writer has all respect for honest

conscientious objectors. But in spite of this, the state government, by virtue of the statute and through its accredited officials compensated the widow and the children to the extent of several thousand dollars—I believe five thousand. The widow can now take care of her children and educate them, and can ride around in a nice Ford, which she did not have when her husband was alive.

I ask in all fairness: What more could a Christian ask for, who has been instructed by inspired writ to "obey magistrates and rulers and be ready to every good work"? This is a case of returning kindness to those who failed to measure up to what most people regard as patriotic citizenship. I ask: Is not this an honorable act on the part of this Government? The writer has knowledge that some of the men who sat on the state council of defense passed upon this claim.

The necessary qualifications for a judge are the entire absence of prejudice and an honest desire to hear all the facts in a case. If some who are now condemning the Government can prove their fitness for the high calling to which they aspire, and at the same time explain how they will award those who have so acted, there

is no doubt that the Judge will accept their plea. But it seems to the writer that the inconsistency of such will be a barrier to their being able or qualified to judge at all. To walk apart from the world and the professed church is laudable, but to condemn the Government for acts over which they had no power is unjust. O consistency, thou art a jewel, and rarer than radium!

[Lest we be misunderstood by others as well as Mr. Cowe, we explain that we believe the American Government, as projected by its founders, the best form of government on earth. To the extent that present incumbents in office adhere to those original principles of liberty and justice the Government is a success today; to the extent that they are swayed from these principles by political, ecclesiastical or financial influence the Government is not a success. We are not to be blamed for wanting a better government than one which spends for war purposes \$92.83 of every \$100 it raises, however; and we are convinced that that better government is at the door. And that government will provide absolutely against death and even sickness. Meantime, we grant Idaho the palm for progressiveness.—Ed.]

More about Farmers By M. L. Ritchie

WE LOVE your little magazine, and look forward with pleasure to its visits; and this is because it fearlessly discusses all questions along the lines of truth. But I must take exception to an article in your issue of August 16, entitled "Farmers' Skirts Not Clear." This article so woefully misrepresents the farmers as a class that it seems very much out of place in THE GOLDEN AGE.

The aforementioned article classes the farmer as a capitalist, and states that he is notoriously prejudiced against labor. I have not the least doubt that the author of this communication meant well, but his knowledge of the conditions on the farm must be very limited indeed.

I believe statistics will prove that a large majority of the farms of the United States are very heavily mortgaged. There is no class of men that toil such long hours for so little pay as the farmers.

As for his being a capitalist nothing could be more absurd. The other fellow fixes the price for what the farmer has to sell, as well as for what he buys. For instance, the farmer takes his produce to the railroad station and asks the commission man: "What are you going to give me for this?" He hauls his fertilizer, seeds, etc., home; and again he asks: "What are you charging me for this?" (Little chance there for the farmer to profiteer.) He will sell a cow-hide for one dollar and pay six dollars for enough leather out of it to make a set of double lines for his horses. He will get around eighty cents for a calf-hide and pay five dollars at least for a pair of shoes for his wife.

At this time there are thousands of bushels of peaches and garden vegetables rotting on the ground in Southern Jersey, not because the farmer is unwilling to sell at a reasonable profit, but because he is not able to get enough for them to pay transportation and commission

charges. At the same time thousands of little children are almost dying in all the large cities for just such needful bounties.

Now we do not claim that all farmers are saints; far from that. But as a class they will measure up as high morally as any other people, and as a class they are very much misunderstood; and I know of nothing that will do more to add to this misunderstanding than such articles as the one in your issue of Aug.

16. In the first place, such articles help to create class hatred; and in the second place they might give some of your city readers an idea that there is a lot of money in farming.

Now let us hope that your little paper will try to keep closer to facts in the future. We know it is not time yet to expect perfect things; but a paper that poses as an educator, should endeavor at least to keep the page free from such miserable misrepresentations.

Impending Geological Changes *By Prof. Louis F. Hildebrandt*

THERE is nothing within human ken that would be regarded as being so stable as is the earth; yet the pole of our earth is not stationary, but wanders with an irregular spiral movement within an amplitude of forty or fifty feet, and completes its erratic circuit in about 428 days. There is evidence that the inclination of the earth's axis has not always been as it now is. Our present seasons, wherein the days get shorter and shorter until in the northern hemisphere the shortest day of the year arrives in December, and then reverses the process by getting longer and longer until the longest day occurs in June, are due to the inclination of the earth's axis to the plane of its orbit, otherwise known as the earth's "ecliptic." Under existing conditions there would always be arctic circles of perpetual ice at the poles. This is the natural effect of six months of night at the pole, during which the cold becomes so intense that the succeeding six months of daylight do not warm up the earth sufficiently to cause the melting of the snow and ice.

Geologists are aware that at one time there was a luxuriant growth of vegetation at the poles. Evidence of this has been shown in the discovery of mastodons and antelopes embedded in crystal ice, which had not digested the plant food contained in their stomachs. This food was of a character that could not possibly have grown under frigid arctic conditions, but needed instead a warm, equable climate. This indicates, therefore, that at the time of the flood, in Noah's day, the deluge of waters occurring in the torrid and temperate zones of the earth's surface produced simultaneously at the poles the great ice-fields which once covered

parts of North America and Europe during what has been designated by geologists as the "glacial period."

These refrigerated animals must have been overwhelmed by the deluge and instantly frozen to death. It is logical to assume from the character of the plant food contained in their stomachs that it could have grown only under temperate climatic conditions, and that consequently a temperate climate must have prevailed at the poles prior to the flood. What could have caused this mild climate to change to the present frigid one?

When the huge mass of water descended, and in greater volume at the poles than anywhere else because the centrifugal force is least there, this resulted in a disturbance of the center of gravity of the earth. It is a well-known fact that the center of gravity does not coincide with the actual center of the earth, but lies to the south of the earth's center. Antarctic explorers tell us that the huge cap of perpetual ice at the south pole is at least 1000 feet thick. Naturally the weight of this tremendous mass suddenly descending at the poles must have had considerable effect in causing the earth's axis to become inclined toward the plane of its orbit. The axis thus inclined now makes an angle of 23° 27' with a line drawn perpendicular to the plane of the orbit at the point where the axis intersects. This angle is known as the obliquity of the ecliptic. The earth, since the flood, has been revolving around the sun in a slanting position. This slanting position causes the different seasons, likewise the differences in length of day and night, and also the extreme cold in the arctic and antarctic regions. It was in all

probability this shifting of the earth's axis from a perpendicular position that changed the mild climate once prevailing at the poles to the present frigid one.

Should an earthquake shatter the ice-cap at the south pole and precipitate the mountains of ice into the oceans, the oceans would gradually melt the ice, would carry it away from the poles, and would distribute the excessive weight over the earth. The result would be to adjust and equalize the weight of the waters upon the earth's surface, so that the axis might gradually right itself and again become perpendicular to the plane of the orbit.

Then would naturally come a tremendous change in the climate of this sphere. Day and night would become equal, each twelve hours long. The equal length would prevail everywhere, except at the poles, where daylight would be continuous. Another effect of this change would naturally be the disappearance of the frigid regions, now known as the arctic and antarctic zones. At first the melting of the huge masses of ice would lower the mean temperature of the earth; for physicists tell

us that when ice melts, heat is taken up by the change. Gradually, however, the climate would become equable all over the earth.

That such changes must occur is shown by prophecy. The Psalmist tells us, in Psalm 46: 1-3: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . . though the mountains [ice mountains] be carried into the midst of the sea; though the waters thereof roar and be troubled." Heaven is God's throne and the earth is His footstool (Isaiah 66: 1); and He has promised to make the place of His feet glorious; and that means the whole earth. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." (Isaiah 35: 1). If momentous and terrifying geological changes should occur in the near future, we need not be alarmed, but should rejoice; for it is but God's way of preparing the earth for the blessing of the ransomed hosts of humanity who shall return from the great prison-house of death to obtain joy and gladness; for it is prophesied that sorrow and sighing shall flee away.

Respecting Internal Baths *By F. E. P., (Belgium)*

REFERRING to Mrs. Holmes' article on internal baths, I think we can be quite sure that had our wise Creator wished us to make interior washings, He would have arranged that the body would have had the power to suck up water of itself. The very fact that an instrument has to be used shows it is against nature; and how small a part is washed, after all. I consider the practice dangerous; and people who have to resort to it are not those who have learned to keep their body in order by natural means.

Let all who suffer from constipation sit, or rather squat, in the position natural, with the knees well up to the chin. Do this from five to twenty minutes once in the twenty-four hours, or twice, if preferred, at regular times. Then there will be no need for washings or medicine. One old lady of my acquaintance was taking nearly a third of a glass of salts daily. I told her to try this method; since then she needs no longer the horrible salts.

If a person has hemorrhoids and little worms

attached to the sores, then inject salt water, which will detach the worms and bring them down. But this use, of course, is for a person that is ill and should be used, like the surgeon's knife, as a last resort.

Apropos to your article on "Vitamines," I quickly found a means to eat my vegetables without hardly cooking them. I pass them through the meat-mincing machine, and then put them into boiling soup from one to three minutes. Or I fry them with a little butter and water for two or three minutes. Cress passed through the machine and put into the soup is excellent. The soup in this manner is made very nourishing. I often put in nettles. When they are young they are a good medicine for the stomach, to purify the blood, for dropsy, lungs, and they have a good taste. By passing the vegetables through the machine one can use the green outside leaves of lettuce, cabbage, etc., if one likes.

Dried fruits with nuts ground up in this way make excellent paste to put between biscuits.

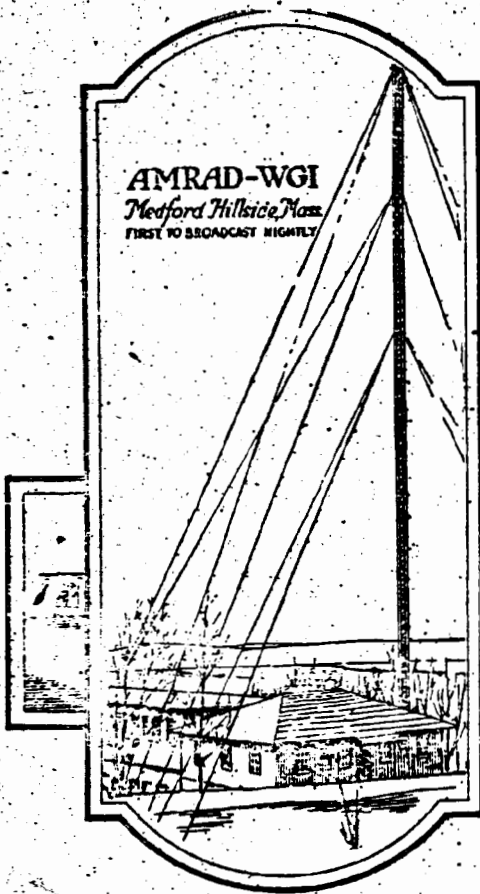
Radio Development

THE development of transmitting speech by wireless instruments during the past twelve months has been nothing short of marvelous. This is one of the evidences of the increasing light coming to man because of the presence of the King. Our readers will be interested to know how these radio stations are built. We therefore insert herein a cut of the American Radio and Research Corporation's station at Medford Hillside, Massachusetts, to show the manner of construction and where the apparatus is manufactured.

The purpose of the American Radio and Research Corporation is to produce such radio

equipment as will prove durable, practical and electrically correct, and after long use continue to give purchasers genuine pleasure and complete satisfaction. They furnish equipment for both laymen and technical expert operators. They have a radio receiving outfit which any one can operate. This company is really a pioneer in the field of development of the radio telephone, having done a tremendous amount of pioneer work and greatly advanced the radio enterprise in America.

We take pleasure in calling the attention of GOLDEN AGE readers to this means of communication. "WGI" is the call signal of the Medford Hillside station. The officers of this company recently invited Judge Butherford to broadcast from this station his world-famous lecture "Millions Now Living Will Never Die." The invitation was accepted, and it is reported that more than 100,000 people heard. If our readers are interested in supplying themselves with radio equipment we suggest that they communicate with this company. THE GOLDEN AGE is glad to further anything for the education of the people along proper lines; hence we take pleasure in calling attention to this equipment, and we know of no better way to show the manner of construction than by inserting this cut.



INFLUENCE OF THE PRESS *By William Cooper*

How shall I speak thee, or thy power address,
Thou god of idolatry, the Press?
By thee, religion, liberty, and laws
Exert their influence, and advance their cause:
By thee worse plagues than Pharaoh's land befell,

Diffused, make Earth the vestibule of Hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee.

The Great Illusion *By Gleba Ascriptus*

WHAT is wrong with the church? is a question that protrudes itself upon many thinking persons nowadays. Is she worthy of the position which she presumes to occupy in society? Conan Doyle has recently stated that "the church now finds herself largely supported by women, who by nature are more emotional than men and who cling to her, superstitiously fearing that to break away might incur the wrath of an offended deity." A census taken recently in one of our western cities disclosed the fact that the great majority of the inhabitants were not regular church attendants. It certainly is quite evident that the church has lost her hold on the masses. Men everywhere speak ironically when she is the subject of conversation. Surely one would not expect such general invectives of an organization if it were considered worthy of a place in the sun of human favor.

The church finds it difficult to fill her pews with hearers on Sundays. Were the movies and the theatres open on Sunday, it is a safe guess that here in Canada the churches would be almost deprived of their audiences. Screen-artists are often in receipt of salaries that alone are sufficient to make the green-eyed dragon of envy creep up the average preacher's spine. But according to Socialists, picture-show actors come under the heading of the non-producing class. Were their profession to be abolished, no one would eat a wedge of pie less. Man as a dual being (spirit and flesh, as generally supposed by the clergy) requires spiritual food, which is supposed to be furnished for him in assimilable quantities by the pastors of the different flocks. The clergy, then, are really a productive class, and as such are worthy of continued support, which support is not willingly furnished in these uncertain times.

There was (according to records) a period of 300 years, A. D., when the church had the power to heal sick and to raise dead. But alas! the desire for temporal power crept into the early church and with it the spiritual power went out, and the result is that the world is now engaged in a fierce struggle for gold. She found it impractical to serve two masters with impunity; just as the lay brother has since discovered to his eternal woe.

The early church was confronted with the menace of losing her grip on the people, just

as the modern church is today. So she invented hell and purgatory. The one who introduced those states for the future activities of souls was indeed a world-genius; for once you get a man believing in these places, you can skin him alive, and he will bear it with perfect equanimity.

"The fear o' hell's the hangman's whip
To hand the wretch in order."

It is really astonishing how this Great Illusion has held on. The efforts made by otherwise sensible people to escape these places of future punishment are ludicrous in the extreme.

Your regular church attender goes through life with the priestly class prodding him up behind; and at the end he is not quite certain whether he has made the grade or not. But like the ill-fated Burns, he trusts

"To gie Auld Cloven Clutie's haunts,
An' unco' slip yet,
An' snugly sit among the saints
At Davie's hip yet."

Davie of course meaning King David who, as Burns felt, had wrought much mischief among the lassies, and was therefore unworthy of entering into a state of bliss, where the church has him located now.

"Heaven as the Future Home of Mankind"

THE idea of heaven as the future home for man would be a burlesque were it not so tragically ambitious. We know so little about heaven; and although it is depicted as a state of bliss, up yonder in space, no one appears to be in a sweat to get there.

Our hymnals attempt description of the occupation of the inhabitants. Listen:

"Holy! Holy! Holy! All the saints adore Thee;
Casting down their golden-crowns before the glassy sea."

Even allowing for poetic license, can any one comprehend such an absurd notion, or fail to sympathize with Deity compelled to watch the ceaseless genuflections of His saints in such a useless vocation? One can quite understand a Kaiser or a Czar deriving satisfaction from such imbecile-homage. But to expect Omniscience to be gratified—Ugh!

Then the Hymn of Migration runs:

"I'm but stranger here;
Heaven is my home."

Well, the truth of the matter is that man is so well acquainted, and has so many satisfying interests, "here below," that he regards the migration with horror. Indeed, he is so taken up with this life on earth that he is willing to continue with it on pretty nearly any old terms, only let him stay; all of which goes far to prove that heaven as a prospective home is not a decided success!

"Guide me, O thou great Jehovah,
Pilgrim through this barren land."

But Jim Jones, church member in good standing, does not see it altogether in this light. Jim has a claim in perpetuity on a splendid section of rolling prairie, from which he has derived general satisfaction and a good credit-standing at the local bank. So when the time comes that he must relinquish his personal hold on said property and go hence—well, Jim doesn't invite his friends to a tea-party. No, siree! A gloom settles upon his mind which nothing can alleviate except a return to normal health.

The Final Disposition of the Earth

ANOTHER old hymn that was enjoyed by the last generation, probably more than by this one, runs:

"All the earth shall melt away
Like wax before the flame."

When the migration of mankind is complete, this disposition of the earth clears up the whole situation! for some! There was a period when I used to wonder what purpose the earth would serve, floating about in space, after being relieved of its human crew. However, even with this melting-process theory before me, I am not quite clear nor am I quite satisfied to bear (without a shudder) such an undramatic ending of this old cradle of the human race. I might take it better were a theory propounded whereby terra firma should have a more conspicuous send-off. Terrific noises or gigantic flames would be more spectacular and worth while, from a spectator's point of view. But even this would not be satisfactory; for according to scientific authority the processes that old mother-father Earth passed through before she became a fit place to support organic life, were, to use the longest word at hand, "tremendous." A mere bagatelle (six-thousand) of years have fled "since death began

the butcher's trade," which would be a long time between drinks even for a camel!

I repeat: It is not a fair or worthy ending, this melting process, for a globe that required such long ages to formulate. Such a shameful waste of good property! An incendiarism appalling even to the most destructive mind! Such a useless waste of energy, enough to make a neurasthenic's bowels yearn! Nevertheless there are many good church people who believe in this awful holocaust, as touching the final disposition of the earth. The church has nothing to say on the matter outside of the hymnal, but by her silence it is apparent that she O.K.'s the theory.

The Earth as an Eternal Home

BLESSED are the meek; for they shall inherit heaven," said the Master.

Excuse me; I find on looking up the passage that I have made a slight mistake. I should have said: The church said and says that. What the Master said was: "*Inherit the earth.*"

Being brought up in the Methodist faith, I have largely depended for my religion on what I have heard; and no doubt the cobwebs of that faith yet circle my inwards and becloud my perspective. (Why those good people called themselves Methodists has never fully been explained to me; they do not appear to have any greatly different or peculiar method of worship than many other churches. Indeed, the Anglicans are greater sticklers for method than are Methodists.) Having thus digressed, let us inquire further regarding the earth as a good and eternal place of abode for mankind. Christ said: "*Inherit the earth.*" The church says that man's place is in heaven.

Heaven God's Home

HEAVEN . . . is God's throne," said the Master. I must confess that it is rather ambitious of man to aspire to the throne of God! Lucifer had similar lofty aspiration. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of man," sang David. (Psalm 115: 16). "I am come that they might have life, and that they might have it more abundantly," said the Master. (John 10: 10) The kingdom of heaven is amongst you, He reiterated. Here heaven and eternal life are synonyms. Pray ye like this: "Thy kingdom come . . . on earth." You do not

require to take on some filthy disease and die before you inherit eternal life. It is here and now. "Whosoever will, may take of the waters of life." The trouble is that we will not! We would rather believe in the devil of selfishness and perish! O perverted man, your Midas ears are open only for sounds that emanate from demons! That your Creator has tolerated you so long is the profoundest of mysteries, and the quintessence of love and patience. Here, on this best possible of worlds, God placed man, a perfect organism in a perfect environment—an inheritance worthy indeed for the highest creature of earth. In due course Satan managed to disinherit man. For 2000 years the church has ably, consciously or unconsciously, supported Satan in this great illusion that man must die before he can gain eternal life. It was Satan's purpose to keep man dead; but this was thwarted by the advent of the Christ. Everything was provided by the Creator for man's upkeep. The earth produces lavishly. "There is enough to feed everybody at the table of humanity, if some of the barbarians would

stop grabbing off more than their rightful share," says Sir Oliver Lodge. Warehouses are even now gorged with merchandise, while many are unemployed and hungry. To give service and not extract it, will be the highest social progress yet to be made! What is wrong with the church? Verily, I say unto you, she will not accept eternal life and inheritance of the earth provided by a magnanimous Creator; nor will she permit others to do so!

[It does not weaken the foregoing argument to acknowledge, as we must, that a heavenly salvation has been obtainable, during the age now closing, for a limited number, a little flock. The churches have made the great mistake of not seeing that the Scriptures teach two separate and distinct salvations: the one for the bride of Christ, the people taken out from the gentiles to bear His name; and the second salvation is an earthly salvation for the residue of mankind, all the rest of them, substantially, as the Scriptures plainly declare.—Acts 15: 14-18.—Editor.]

Lessons From A Watch *By James A. Robinson*

SOME TIME ago, there appeared in a Boston newspaper a cartoon drawn by Mr. Winsor McKay, portraying a gigantic watch, in which he placed human beings in process of examining the works. This cartoon, in our opinion, provides a fine commentary upon a verse written by that eminent logician, the apostle Paul, in his pastoral letter to the Christians at Rome: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made."—Romans 1: 20.

After studying the mechanism of a watch, taking the view-point of the human being in the large time piece illustrated in the cartoon, one is reminded forcibly of the truth of David's words when he wrote: "The fool hath said in his heart, There is no God"; for we find in the watch evidences of a Supreme Intelligence.—Psalm 14: 1.

Mr. McKay sends to the editors of the newspaper in question the following letter:

"These humans as I have drawn them are a thousand times smaller than real life. They walk around inside the works of a watch wondering at its large

wheels, wondering what power conceived and created these gigantic heavy wheels and bars of metal.

"The human beings, looking into the mainspring of the watch, would gaze in awe as they see it unwinding, never changing, always even.

"If these microscopic human beings were real, and were born, lived and died inside the watch-case, as we were born, live and die inside the atmosphere of our little earth, what would they think, how much could they know, how would they deceive themselves, and how perfectly satisfied would they be, like us, their big brothers of the earth's surface, with everything that they thought and all the conclusions that they reached!"

Following this letter and the cartoon is an editorial comment on the picture as it strikes the mind of the editor:

"Mr. McKay's thought is admirable, and you yourself will follow it out better than it can be done for you. If Mr. McKay's imaginary beings living inside the watch-case lived but a part of a second and their 'Ages of History' went back only half-an-hour, as ours go back but a few thousands of years, they would say of the works in their watch: 'This machine has always run as it does now, and will always run on. That great metal spring has always been expanding and always will. Nobody made this machine; it always was here;

it always will be here; and it always will run just as it does now.

"Thus self-satisfied human beings talk on this earth, thinking that things have always been as they are; that they had to be as they are; that they always will be; that no super-mind, no divine power, governs or has control.

"How amazed would our tiny inhabitants of the watch be if someone said to them: 'If you, tiny creatures could live twenty-four hours, instead of living part of a second, you would see that great mainspring gradually run down and lose its life. If you could get outside of the case that confines you, you would see a gigantic hand winding the little knob, restoring lost force to this spring, and thus causing the little watch to continue its movements, keeping all these wheels in motion.'

"The little watch-dwellers would all probably laugh at the idea of a great mind guiding a great hand, first manufacturing their watch-universe, and occasionally winding it up as it ran down. We full-sized mortals would pity them for presuming to make up their minds, supposing that they could possibly understand the management of their watch-dwelling. Yet we do not hesitate to affirm and deny things concerning that little machine, the earth, on which we live beneath clouds, sky, sunlight and stars. Some of us think that we know exactly who made the earth-watch.

"Some think they know that nobody ever made it. Some of us believe we can identify and call by His right name the power that winds the watch, and that will eventually take us all out of the little dwelling to live in another. Some deny that anybody had anything to do with making the machinery that we see revolving about us.

"Whence came the earth? How were its parts gathered together? How is it held in its time-keeping course around the sun, traveling with absolute regularity through millions of years, warmed by the sun's heat, traveling through space so inconceivably cold that it would freeze our oceans solid, if our atmosphere and the sun's heat were taken from us?

"Every wheel in the watch represents human intelligence, just as every revolving star and sun in the universe represents Divine Intelligence.

"The gold in the watch comes perhaps from California or Australia or South Africa. The rubies come from Burmah. The steel in the marvelous springs comes from an ore bed near the Great Lakes. It passes through fire, as everything spiritual and material must, to reach the highest excellence. Learn from the watch-springs what intelligence can add to raw materials.

"When that watch-spring was pig-iron, with little intelligence applied to it, it was worth perhaps ten dollars per ton. Made into high-grade watch-springs it may be worth twenty million dollars per ton. In other words, human intelligence applied to pig-iron

multiplies its value two million times. Education applied to man multiplies his value ten million times. The watch-spring is educated pig-iron.

"A famous unbeliever said: 'How strange that man, intelligent enough to make the works of a watch, is fool enough to believe in miracles, etc.' He might better have asked: 'How can a man intelligent enough to make or understand a watch doubt the existence of miracles?' The watch itself is a miracle; for a miracle is only that which transcends our understanding;

"A piece of pig-iron is refined, hammered and bent into a spring. It is made to move two tiny hands on the porcelain face of the watch, evenly and regularly, so as to keep time with the earth's movements turning on its axis, in its journey around the sun.

"A watch is enough to make a doubting man believe in miracles. If we could suddenly be made as small as microbes and put inside of a watch, with what interest we should study the workings of the whole mechanism. As a matter of fact, we are microscopic creatures, contemplating the works of a celestial mechanic, far exceeding in skill and interest the mechanical perfection and ingeniousness of the picture that the watch presents. Now in the fall we see the forests die, the leaves fall and the sap running down. We know that the trees will all come to life next spring. We see the moon changing, a great globe whirling above our heads as the earth twirls under us. We know that the moon with its heavy mountains possesses the power which moves out the tide. We see the shooting stars, and know that they are pieces of solid rock, chiefly iron, flying through space, striking our atmosphere, made hot, melted and scattered in dust by terrific friction at great high speed against nothing but yielding air. We see the comets come on their occasional journeys, and know that they are prisoners of the sun, going off hundreds of millions of miles, but returning, never escaping, returning to the sun that controls them as a ball at the end of a piece of rubber to a child's hands.

"We see before us every day the miracle of birth, of life, of death, of thought, of consciousness. We live surrounded by miracles, born living and dying amid marvels. How little time we take to think of them! How little we appreciate the spectacle of the rising sun, of night with its stars, and of the great miracle of thought itself, which works mysteriously within the thin, bony skull of man!"

We agree in the main with the above editorial comments. How pointed is the lesson of imaginary human beings of microscopic size inside a watch-case watching its movements just as earth's beings watch the movements of the celestial watch which operates with unchanging regularity! Truly can we say with the sweet singer of Israel: "The heavens declare the glory of God, and the firmament show-

eth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Psalm 19:1, 2.

Mr. McKay's cartoon went into the hands of the thousands who read the newspaper in which it was printed. It may be but few received lasting benefits from such a lesson; and yet we realize the fact that as we progress along the stream of time, more and more people are waking up to the fact that we are living in a most peculiar day, when it is high time to awake out of sleep. Does this not indicate that we have arrived at the time referred to in Holy Writ as the time of the end, when knowledge should increase and when many should run to and fro? Are we not aware of the fact that we live in a restless age when running to and fro is so generally prevalent that we fear the outcome?

If this be true, is it not high time that we pulled ourselves together, put on our thinking caps as it were, and from life itself learn the

great truths which shall work out for us that which is satisfying and lasting? Watch the workings of your chronometer; and as you recognize in it a manifestation of human intelligence, learn the lesson which is taught by the operation of the celestial watch, of an intelligence which is as far beyond human intelligence as the east is from the west, expecting that, as that intelligence is clearly revealed in the things which are made and which are visible to us, together with the fact that within us there is that desire to know what we are, whence we came, and where our destinies lie, an explanation should exist. Such an explanation is to be found upon the pages of the Bible, a book which, if read from the proper viewpoint, the view-point of the Author, will reveal the thoughts of a mind so great as to be in keeping with our conception of One who possesses the intelligence required to keep in absolute order the various parts of the celestial chronometer.

Tactics of Modern Pharisees

Writing a New Bible

THE following cut of a card which has come to us seems to indicate that the war preachers are not finding the Bible a satisfactory place from which to choose texts. Probably they intend to write a new one, and, judging by all the indications, it will be a pippin—very popular. The note herein sounded does not harmonize with that of the gospel trumpet.

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RURAL VALLEY, PA.

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- MAY 14 The Best Girl a Fellow Ever Had.
- MAY 21 The Kind of Girl a Man Should Marry.
- MAY 28 The Kind of Man a Girl Should Marry.
- JUNE 4 Divorce, or How Much Must I Endure?
- JUNE 11 Race Suicide or The Question of Birth Rate.
- JUNE 18 Dancing and Other Games of Chance.
- JUNE 25 What Shall I do When I Grow Up?

Come and bring your friend. You will be welcome.
Keep this for reference.

Saving Souls and Real Estate (Contributed)

TODAY I sold books and a Harp Course to a man who was "poor, but honest." He spoke of the hard lot of the poor and then told how the preacher at the mission formerly attended by him was also the real estate agent for a large concern which sells men homes on the payment plan, after these men have gone into their shops to gain employment. They keep the deed; and when the property is partially paid for, the men are discharged, and the home is lost. This way, perhaps 400 people have already been defrauded in Sidney for years and none to come to the rescue. Surely, the kingdom message sounds good to such. As for the preacher, the people are certainly bitter towards him! One more in the list of oppressors! But the Lord is taking note of all these things. How fitting the words of Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation."—Matthew 23:14.

The Closing Door *By Newton T. Hartshorn (Deceased)*

A LARGE majority of the members of all Christian systems are natural, unconsecrated, men and women, who do not understand spiritual things.

A phenomenal change is taking place in every department of human thought and activity, not excepting religion and politics. Railroad and steamship transportation, the internal combustion engine, aeroplanes, the telephone, electrical applications, the wireless, and thousands of other wonderful scientific discoveries and inventions are with irresistible energy pushing aside the old competitive system which has prevailed for sixty centuries and are substituting for it an entirely new order of things, a world-wide unity. Of course, in the process of this stupendous change confusion and anarchy may for a time prevail. Combine or perish is the ultimatum of existing economic conditions.

Roman and Greek Catholics, Protestants, Mohammedans, Buddhists, etc., all feel this impelling force. Every distinctive religious doctrine, every political division, all special interests that stand in the way are being swept aside; for the law of a new economic era is operating.

We see the initial steps in finance—the trusts—first the small subdivisions, then the large divisions—religious, financial, political, even the great kingdoms of the world, all forced onward toward one common ground. This common ground toward which everything moves is summed up in one ethical principle—the summary by Jesus of the law and the prophets: “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might, and thy neighbor as thyself.” This is clearly to be not only the religious ideal of the whole human race, but a rigidly enforced law dominating business and government.

This no doubt strikes one as absurd, impossible, “Utopian”; but a deeper analysis of the factors threatening the old mercenary control of human affairs discloses the fact that these ethical doctrines which so long have lain dormant are stirring at last with unwonted life. But this ethical doctrine is not the gospel of the kingdom—of the “new creation”—the doctrine of sacrifice unto death as Jesus sacrificed himself—the doctrine of justification by faith in Christ—of consecration to God and the begetting by Him to the divine nature, of the call

to membership in the new creation, the Christian church whose names are written only in heaven—brethren of Christ in the kingdom of heaven.

To the “natural man” this doctrine is absurd nonsense. The great Christian systems, being composed principally of natural men, demand that kind of preaching which they can understand. Can any one blame them? Therein is clearly differentiated the Christian system from the Christian church. No longer will they tolerate or pay money for what to them is nonsense; and as the great churches cannot be run without money, and as the saints are so few they cannot meet the expense, the preaching must yield to the demands of the natural man.

Do we not see herein the natural cause of the closing of the door when the preaching of the gospel of the kingdom ceases?

Now that we seldom hear from the pulpits the preaching of the gospel of the kingdom but the preaching of moral philosophy (and very good preaching that is, too), how vividly the words of Jesus appear: “This gospel of the kingdom shall be preached in all the world, to all nations, as a witness, and then the end shall come.” (Matthew 24:14) The end of what? The end of the preaching of the gospel of the kingdom of heaven and the closing of the door into it: the end of the religious, social, and economic “world” termed the gospel age; and the beginning of an era under entirely new ideals and new economic laws.

Another reason why this gospel of the kingdom is no longer preached, is that it is so interwoven with the prophecies that it cannot be preached separately, and scholarship has decided that consideration of the prophecies is perplexing and unprofitable. But Jesus said: “O fools, and slow to believe all that the prophets have spoken.”

After answering the question of His disciples, “Tell us when shall these things be and what shall be the sign of thy presence?” Jesus went on to tell them what would be the indication of His second presence. He said that His coming would be as secret as a thief at night, consequently not known; but He repeatedly advised all to watch, saying that the indication of His presence would be like the “brightshiner” (the sun) shining from the east unto the west. (Matthew 24:27) Errors, lies, decep-

tions and mental darkness yield as this great light spreads. (Jesus said: "I am the light of the world.")

This phenomenal light is coming so gradually, so unnoticed, like a thief in the night, that our dull minds and blind eyes do not realize its cause. But Daniel said of these times: "The wise [consecrated Christians] shall understand, but the wicked shall not understand."

Amid countless distractions, absorbing amusements and the push needed to keep up with the strenuously moving procession — students getting their education, men and women earning bread for themselves and their families or piling up fortunes — only occasionally one finds interest or time to look into the divine message, which under the "light" now shining is illuminated as never before. Men have taken it for granted that all things are moving along as usual, just as people did before the deluge. Before the "light" left, the apostles understood these things.

Jesus stated: "Yet a little while is the light with you; walk while ye have light." Soon Jesus left, and the light faded, and the "dark ages" came on, in which the most absurd delusions and beliefs prevailed and from the blinding effects of which only a few are recovering.

Now that the light on Biblical statement is returning, we understand the meaning of the apostle James' statement (Acts 15:14, 16, 17) at the first convention of the Christian church, "Simeon [Peter] hath declared how God, at the first, did visit the Gentiles to take out of them a people for his name [the Christian church]; and to this agree the words of the prophets, After this I will return and will build again the tabernacle of David, which is fallen down, . . . that the residue of men [after the Christian church is taken out] might seek after the Lord."

This "residue" of mankind will constitute the earthly phase of the kingdom of heaven; the doctrine of the eternal torment of this "residue" is a Satanic lie.

Here we have the positive statement of the

apostles, in convention assembled, that after the Christian church is taken out of the human race, the doctrine of the law and the prophets would again predominate; and we now witness the return to that doctrine already taking place by its preaching (moral philosophy), in most Christian pulpits, in the place of the gospel of the kingdom. We see the Jews returning to Jerusalem, and preparing to resume their former position as leaders.

May we not logically conclude that the call to enter the Christian church is ended, that the "harvest" has come; that but few consecrated Christians, begotten to the new divine nature, remain this side the veil — that when that few pass into "the new creation" (the kingdom of heaven) the momentous transactions we see going on all around us will begin to culminate in a new heaven (the new ecclesiastical system on earth) and the new earth (the new social, and economic system — "wherein dwelleth righteousness" (2 Peter 3; 13) — under the glorious control of the Christ, setting aside the evil, degrading influence of Satan?

Then we may expect to see the resurrection commence, and the restitution of the human race to all that Adam lost by disobedience, and the glorious rule of the kingdom of heaven (the "elect" of the gospel church).

If man, with a simple mechanism, can retain an accurate, life-like record of the action and conversation of individuals, and after their death unroll the record and represent them moving about and talking as naturally as in life, surely the heavenly Father can bring them back in reality, after death, when the time comes which He has set in His plan to begin unrolling the record of the past. Under what appear to be natural laws, greater miracles than man ever dreamed of are being performed. What once seemed to be a very remarkable departure from natural law now seems to have become the rule instead of the exception, and a new age has come. As Mr. Edison truly says, "Astonishing things are pending."

"I scattered seed on a barren plain
And watered the furrows with tears;
My heart was heavy with grief and pain,
And my soul distraught with fears.

But after many weary days
Of lowering clouds and rain,
I gathered from seed that was sown in tears
—A harvest of golden grain."

Swearing Off Swearing *By Joseph Greig*

ALTHOUGH the whole subject of hell is now held in general contempt, no intelligent person any longer believing that an all-wise, all-loving Creator planned any such eternal torture as was formerly (and improperly) associated with that old English word, yet many still use the word as a profane adjunct of conversation. This is illustrated in the following, taken from the Reed and Camric organ of New York city known as "The Medical Pocket Quarterly." Mr. Falcon is given as the author. It reads:

HELL

Just what is meant by this word "hell"?
They say sometimes, "It's cold as hell."
Sometimes they say, "It's hot as hell."
When it rains hard, "It's hell," they cry.
It's also "hell" when it is dry.
They "hate like hell" to see it snow,
It's a "hell of a wind" when it starts to blow.
Now "how in hell" can any one tell
"What in hell" they mean by this word hell?
This married-life is "hell," they say,
When he comes in late, "there is hell to pay."
"It's hell" when the kid you have to tote;
When he starts to yell, it's a "hell of a note."
"It's hell" when the doctor sends his bills
For a "hell of a lot" of trips and pills.
And when you get this you will know real well
Just what is meant by this word hell.
"Hell, yes"; "hell, no"; and "Oh, hell," too,
"The hell you don't" — "The hell you do."
And "what in the hell" and the "hell it is" —
"The hell with yours" and "The hell with this,"
Now, "who in hell" and "Oh, hell, where?"
And "What the hell do you think I care?" —
But "The hell of it is," "it's sure as hell"
We don't know "what in hell" is "hell."

Let us suggest that this gentleman may perhaps find what he is looking for when the final showdown takes place between the giants of capital and labor. But after that is over the silver lining of the Golden Age will grow brighter and brighter until peace and happiness settle down calmly upon the millions now living that will never die.

Men use the word hell thoughtlessly, as they also use the term Jesus Christ. In the latter instance, if men realized that they were speaking of the Savior of mankind, and the fact that He has been anointed to be their deliverer from the tomb, we may be sure that the expression would be heard much less frequently. But it will probably be some time yet before many men can bring themselves around to say "Beautiful Violets" or "Sweet Roses," when they hit a finger nail a good rap with the hammer.

Even the good old Quaker sign painter who would not swear himself is said to have hired a newsboy to express his inner feelings when an apprentice spilled a pot of paint down upon the side of the building upon which they were at work.

Let us remember that "a soft answer turneth away wrath"; and even in that we do well to remember also that the boy who threw a soft tomato at another urchin got the wrong idea of the text.

Let us swear not at all, neither by heaven, for it is God's throne; nor by the earth for it is His footstool; but rather let us give place unto wrath, that thus we may be pleasing to our Father who is in heaven.—Matthew 5:34, 35; Romans 12:19.

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¹²⁷After Solomon's death the nation of Israel was divided. The last three kings of Solomon's line to rule over Israel were Jehoia-kin, Jehoia- chin (also called Coniah), and Zedekiah. Zede- kiah became a wicked ruler and of him it is recorded: "And thou, profane and wicked prince of Israel, whose day is come, when in- iquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it [to] him." (Ezekiel 21: 25-27) This shows a complete overthrowing of the line of Solomon and definitely settles the proposition that Messiah could not be counted through the line of Solomon, but must be some other way. Seemingly God's promise to bring the mighty deliverer through the line of David had failed, because of Solomon's failure. But not so. David had another son, whom the Lord used. Solomon's line had been exalted. Now this line must be abased, and the lower line must be exalted.

¹²⁸The obscure line of David was his son Na- than. Mary the mother of Jesus was a direct descendant of Nathan of the house of David.

¹²⁹Jeremiah prophesied the coming of Mes- siah, as follows: "Behold the day is coming, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper. . . . In his day Judah shall be saved, and Israel shall dwell safely; and this is the name that Jehovah proclaimeth him, Our Right- eousness."—Jeremiah 23: 5, 6, *Young*.

¹³⁰Mary, the mother-to-be of Jesus, was ap-

proached by the angel of the Lord, who said to her: "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt con- ceive in thy womb, and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her: The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."— Luke 1: 30-35.

QUESTIONS ON "THE HARP OF GOD"

After Solomon's death, what happened to the nation of Israel? ¶ 127.

Name the last three kings of Solomon's line to rule over Israel. ¶ 137.

What did Jehovah pronounce through the Prophet concerning Zedekiah? Give the Scriptural statement. ¶ 127.

In view of this, was it possible for the Messiah to be counted through the line of Solomon? ¶ 127.

What other son did David have who was subsequently exalted? ¶ 128.

From whom did Mary the mother of Jesus descend? ¶ 128.

What did the prophet Jeremiah prophesy concerning the coming of Messiah through David's lineage? ¶ 129.

What message did the angel of the Lord bring to Mary relative to the Messiah? ¶ 130.

What did Mary say in response to the messenger? ¶ 130.

YOU MAY COUNT THAT DAY

If you sit down at set of sun
And count the acts that you have done;
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

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